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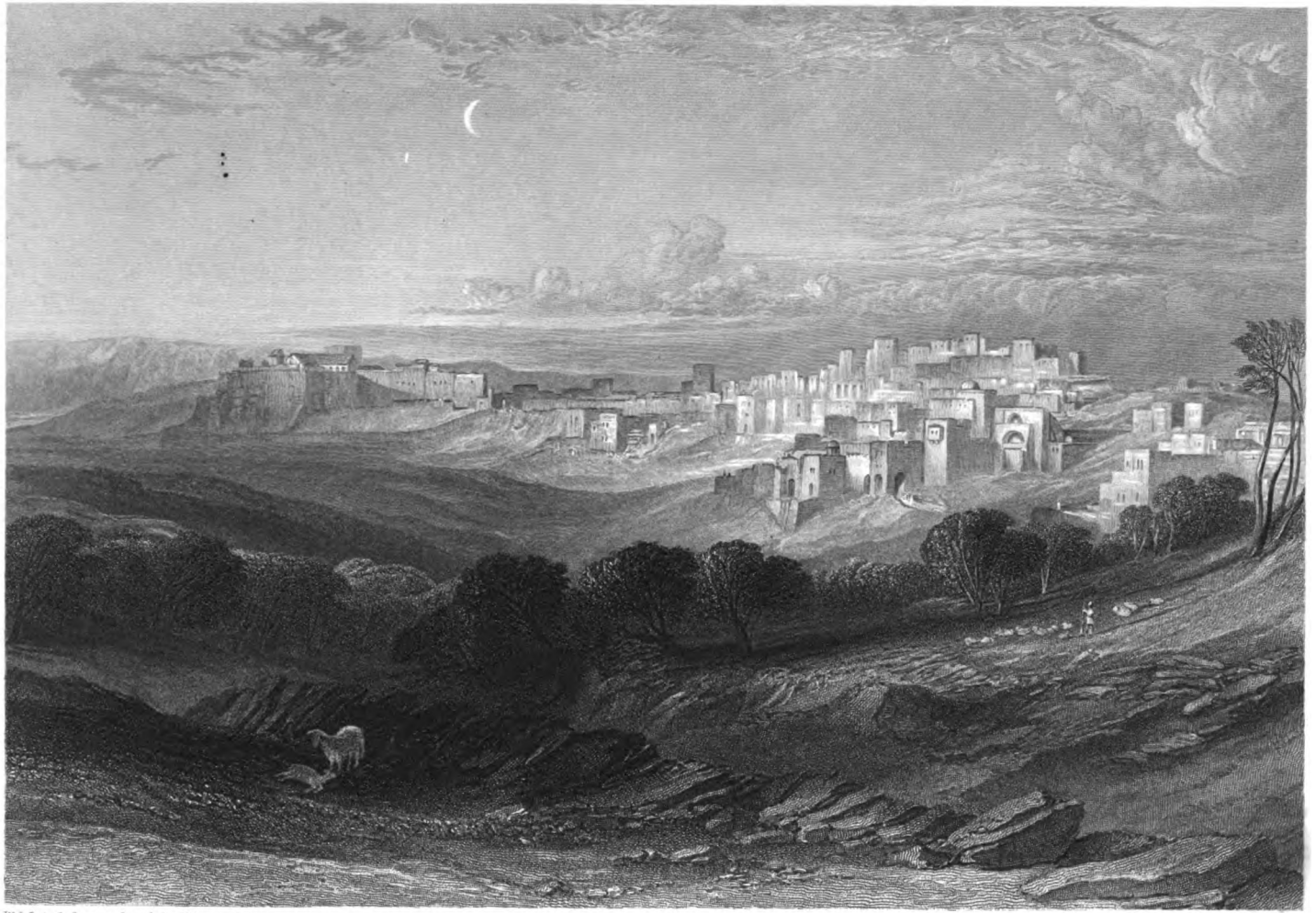

W. L. Leitch from a sketch by F. Arrundale

W. Miller

BETHLEHEM.

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THE IMPERIAL

BIBLE-DICTIONARY,

HISTORICAL, BIOGRAPHICAL, GEOGRAPHICAL, AND DOCTRINAL:

INCLUDING THE

NATURAL HISTORY, ANTIQUITIES, MANNERS, CUSTOMS, AND RELIGIOUS RITES AND CEREMONIES MENTIONED IN THE SCRIPTURES, AND AN ACCOUNT OF THE SEVERAL BOOKS OF THE OLD AND NEW TESTAMENTS.

EDITED BY THE

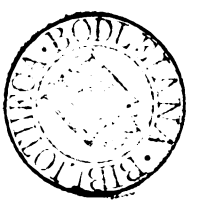
REV. PATRICK FAIRBAIRN, D.D.,

AUTHOR OF

"TYPOLOGY OF SCRIPTURE," "COMMENTARY ON EZEKIEL," ETC.

ILLUSTRATED BY NUMEROUS ENGRAVINGS.

VOLUME I.



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PREFACE.

NEARLY twelve years have elapsed since this *Bible-Dictionary* was projected, and an understanding come to between the Editor and the Publishers respecting its execution. Circumstances, however, occurred to prevent the actual commencement of the undertaking so early as was intended; and unforeseen delays have occasionally arisen during the progress of publication, prolonging the period of completion considerably beyond the time originally contemplated. When the design was formed *Kitto's Cyclopædia* was the only English work of the kind, in which the later results of biblical scholarship were applied to the elucidation of Scripture; and though others have appeared since—in particular the learned and comprehensive work edited by Dr. Smith—yet from the plan on which this Dictionary was projected, and the distinctive aims it was intended to realize, there still seems to be a place left which it may without presumption or needless rivalry endeavour to fill.

The circle through which religious inquiry—so far at least as regards an intelligent study of the sacred records—has spread itself in this country, is a progressively expanding one. There is a constantly growing class of persons in different grades of society, who, without any professional study of the languages and literature of the Bible, are yet possessed of sufficient culture, and intelligent interest in sacred things, to dispose and enable them to profit by works in which biblical subjects are handled in the light of modern learning and research, if not overloaded with scholastic forms of expression, or entering into very minute and lengthened investigations. To a certain extent, and as regards all the greater topics and interests of the Bible, the wants of such persons do not materially differ from those of a vast proportion of the ministers of the gospel, who with limited resources, and with comparatively little time for independent research and continuous study, require to have at command a store-house of knowledge on biblical subjects in a compendious form. And in an age like the present, in which knowledge generally is so much increased, in which also speculation in divine things is so rife, and weapons are so busily plied within as well as without the pale of the visible Church to undermine the foundations and pervert the teaching of the Word of God, it is of the greatest moment that helps of the kind now indicated should be amply provided—such helps especially as combine with the fruits of enlightened and careful inquiry sound principles of Scriptural interpretation, and are not too voluminous or expensive to be accessible to an extensive circle of readers.

It was with such views and aims that this *Bible-Dictionary* was undertaken, and has been carried out; and with reference to these it ought to be judged. It were vain, however, to expect that it could preserve throughout a method equally appropriate to one and all of its readers. Embracing such a manifold variety of

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topics, and topics that stand related to such distant climes and remote ages, it could scarcely fail that, in the hands even of a single writer, some articles would run out to points that may seem to a class needlessly minute, others bearing too much the impress of a learned antiquarianism, or an argumentative theology; and with the employment of a number of writers the probability that such may occasionally happen naturally becomes greater. It should not, therefore, excite any surprise, if articles on certain subjects should be found which will scarcely be interesting, or in some parts altogether intelligible, except to those who have made biblical learning their proper study. The work would not accomplish its purpose, without grappling with the questions and the difficulties which inevitably require articles of such a description—while still it will be found that they form no great proportion of the whole, and that the work in its general tenor and substance is adapted to the use of persons who have enjoyed a good ordinary education.

Above all other books the Bible stands pre-eminent for its profoundly ethical character and aim; keeping constantly in view, amid all its variety of matter and form, the high purposes of a revelation from heaven. This it has been the endeavour also of the writers of this work to bear in mind, convinced that no defence or elucidation of Scripture will adequately serve its purpose, apart from an insight into the spiritual design as well as the supernatural character of revelation. The work, therefore, is based on the inspiration of the sacred volume, as the unerring record of God's mind and will to men; and while it does not needlessly obtrude, yet neither does it evade, the topics which more peculiarly distinguish it as such a revelation; it takes them in their proper order, as forming an integral and essential part of the volume which it has for its object to explain and vindicate. In the lives, also, of the more prominent actors in sacred history respect has commonly been had to the spiritual meaning of their course, and the relations they respectively held to the higher purposes of the divine administration. The method, no doubt, carries with it certain difficulties and perils; for in the present divided state of Christendom it is impossible to traverse thus the wide domain of Scripture without occasionally striking on the cherished convictions of some most intelligent and conscientious believers. It should be enough, in such a case, if no *needless* offence is given (as none such, it is hoped, will be found here); for it were an unworthy compromise, and unlike the spirit of the Bible, for the sake of a few minor differences to practise a general reserve on the great themes of salvation, and treat the several parts of revelation merely as the component items or accidental accompaniments of an external and lifeless framework.

In the carrying out of such a plan it will be understood there is at once a general and an individual responsibility—the one that of the Editor, the other that of the several contributors. The Editor is responsible for whatever may be said to bear on the professed scope and distinctive principles of the undertaking: the blame is his if anything should appear at variance with the divine character and teaching of Scripture, inconsistent with the great principles of truth and duty, or palpably defective and erroneous in the discussion even of comparatively common topics. But within these limits each writer is responsible for his own contributions; and as it is of the utmost importance that every article should bear the stamp of its author's vein of thought and untrammelled convictions, so there may be occasional expressions of opinion, and occasional interpretations of texts, to which the Editor does

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not hold himself committed; as there may be also in his own portions of the work certain things in which some of his fellow-labourers will be inclined to differ from him. But such differences, he is convinced, are comparatively few, and form no serious abatement on the prevailing concord of sentiment.

The subjects formally treated are such as strictly belong to a dictionary of the Bible; but for the sake partly of convenience, and partly on account of references frequently made to them in discussions on the Bible, the books and some of the more prominent characters of the Apocrypha are briefly noticed. The remarkable sect of the ESSENES, also, belongs to the same class. The names of persons and of subjects generally are, with few exceptions, given as they appear in our English Bible; and when they happen to differ from the form found in the original text, such differences are carefully noted at the beginning, or in the course of the article. As a rule, whenever anything depends on the precise phraseology of the original, the original itself is adduced. There are, however, certain subjects in respect to which the usual designations in our English Bible are either not sufficiently definite, or have now been commonly supplanted by others; such as DECALOGUE, DELUGE, HADES, PALESTINE, PENTATEUCH, SANHEDRIM, which are fitter expressions for the subjects requiring to be handled under them than any to be found in our English Scriptures, and they have accordingly been adopted.

All the names of persons and places contained in the Bible, it is expected, will be found in this *Dictionary;* but with a view to economy of space, and a consequent saving of expense, a considerable number of names of persons, of whom nothing particular is known, which appear only in groups or genealogies, and some also of the more obscure places, have been given only in an Appendix, with a reference to the passage or passages where the names occur. The line betwixt these and certain others which have found a place in the body of the work is at times certainly a somewhat indefinite one; a few, it is possible, might without disadvantage, some may even think with propriety, have changed places; but the number of such cannot be very many. A second Appendix or Index has been prepared of the texts which have received incidental illustration in the course of the work. In this list such texts only are included as have had some light thrown on their meaning, and of these only such as are less immediately connected with the subjects under which they occur, not texts merely referred to, or those which every considerate reader might see to be necessarily involved in the treatment of those subjects. Both lists have been prepared by the Rev. Sinclair Manson.

The Editor desires at the close of his labours to acknowledge his great obligations to the gentlemen who have lent him their valuable and hearty co-operation. To some he is more peculiarly indebted, having respectively taken an entire series of subjects, relating to specific departments; in particular, the Rev. E. A. Litton, who, along with some kindred topics, has discoursed of the life and epistles of St. Paul; the Rev. Dr. Hamilton, and Mr. P. H. Gosse, who have respectively charged themselves with the botanical and the zoological departments; and Professors Weir, Douglas, and Eadie, who have each furnished a considerable variety of articles on topics relating to the Old Testament. Similar mention should also be made of the chief writers of the more elaborate topographical articles—Dr. Bonar, the Rev. E. Wilton, the Rev. J. Rowlands—who have enriched the work with the results of much personal observation, painstaking research, and discriminating study, in connection

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with a large number of places (some of less, some of greater note). Mainly by a growing fulness and particularity in this class of subjects has the work come to exceed the dimensions originally intended; but this enlargement will, it is hoped, be found amply compensated by the increased interest and value imparted by such contributions. Mr. Wilton was suddenly cut off in the midst of his labours; but not without having done good service both here and in his separate treatise (*The Negeb, or South Country of Scripture*) in vindicating the minute accuracy and truthfulness of Scripture. Two other fellow-labourers, it may be added, have been called to their rest before this work has reached its completion—the Rev. John Macdonald and Professor Lindsay.

All the articles—except those for which the Editor is himself responsible—are marked at the close by the initials of the several writers. He would willingly have had more with these, so that less (especially in the earlier part) might have devolved upon himself. He owes, however, to his friend and colleague Professor Douglas, beside many contributions on Old Testament subjects, the greater part of the minor articles, not initialed, in letter B. Two articles, it will be observed, are from the pens of continental contributors—those on the books of Isaiah and Psalms—and this chiefly on account of the extent to which these peculiar and very precious portions of Old Testament Scripture have been subjected by the rash speculations and disturbing criticism of German theologians. It seemed most for the benefit of the work (besides serving as a pleasing link of connection between home and foreign labourers in the same great field) that those portions should be handled by persons who, from their intimate acquaintance with the theological literature of their country, and their own personal eminence in connection with it, might be considered in a special manner qualified to do justice to the subjects. Such, beyond doubt, are Professors Delitzsch and Oehler.

Very particular attention has been given to the illustrations, which include representations of the plants and animals mentioned in Scripture, its more notable scenes and places, eastern garbs and manners, and the remains of ancient skill and handicraft, whether as connected with domestic, social, or religious life, in Palestine and the surrounding countries. Maps also and plans, of a convenient form and carefully executed, have been interspersed to illustrate the topography of some special localities. In addition to such pictorial helps, a series of views representing some of the places which the Bible narrative has invested with peculiar interest, accompanies the work.

No one who has had any experience in the practical management of such a work can need to be told of the extreme difficulty of preventing occasional omissions and slips of a minor kind from creeping in. Besides a few errata given elsewhere, including the ascription to Professor Porter of a particular view respecting Bozra, a few subjects (DILL, SPOIL, TYPE, WATER, WILD VINE) were by some oversight omitted in their proper places. They will be found in a brief Supplement, along with an article on ESHTAOL, left in writing by Mr. Wilton, which from its relation to ZORAH (also prepared by him, and inserted in its proper place) it has been thought advisable to preserve.

PATK. FAIRBAIRN, D.D.

GLASGOW, *15th September, 1866.*

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WITH THE INITIALS AFFIXED TO THEIR ARTICLES.

The articles written by the Editor have no initials attached.

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Page 22, column *b*, 13th line from top, *for* Achsaph, *read* Achshaph.
,, 133, column *a*, 15th line from bottom, *for* Arnon *read* Aroer.
,, 234, column *a*, 24th line from top, *for* Porter, *read* Rosenmüller.
,, 494, column *a*, 20th line from bottom, *for* Ge. xxxvi. 4, *read* Ge. xxxvi. 41.
,, 501, column *a*, 3d line from bottom, *for* 1 Ch. vi. 21, *read* 1 Ch. vi. 27.
,, 516, column *a*, 13th line from top *for* 1 Ch. ii. 21, *read* 1 Ch. ii. 41.
,, 516, column *b*, 6th line from top, *for* wives, *read* sons.
,, 543, column *a*, 27th line from top, *for* 1 Ch. vi. 14, *read* 1 Ch. vi. 44.
,, 693, column *a*, 4th line from top, *for* ver. 6, *read* ver. 7.
,, 767, column *a*, 23d line from bottom, *for* Ps. cxxviii., *read* Ps. cxviii.
,, 814, column *b*, 17th line from bottom, *for* Abishai, *read* Asahel.
,, 976, column *b*, 20th line from bottom, *for* [w. ı.], *read* [w. ı—y.]

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THE IMPERIAL

BIBLE-DICTIONARY.

A.

AA'RON [properly *Aharon,* but derivation and meaning unknown], the brother of Moses, and the first high-priest among the Israelites. He was the eldest son of Amram and Jochebed, both of the tribe of Levi, and of the most honourable family of that tribe; for, on the occasion of a contest among the tribes as to rights and privileges, when each tribe had to be represented by its proper head, the tribe of Levi was represented by Aaron, Nu. xvii. 3. He was three years older than Moses, Ex. vii. 7, and appears to have been born either before the cruel edict of Pharaoh was issued respecting the destruction of the male children of the Israelites, or before families were brought into much distress by its operation. We know nothing of Aaron's earlier history, excepting that he married Elisheba, one of the daughters of Amminadab, of the tribe of Judah, by whom he had four sons, Nadab, Abihu, Eleazar, and Ithamar, Ex. vi. 23; but from the time that the divine purpose to deliver Israel from the yoke of Egypt began to take effect, Aaron stood next to Moses in the transactions that led to its accomplishment. He had even, it would seem, set out to consult with Moses upon the subject before the deliverer appeared upon the field of conflict; for Moses was informed by the Lord at the burning bush that his brother Aaron was already on the way to meet him, Ex. iv. 14. He was then eighty-three years old, and it says much at least for his alacrity of spirit, and for the general vigour of his frame, that, at so advanced an age, he should have been ready to make common cause with his brother in such a vast and perilous undertaking.

In the work of deliverance itself, as in the important transactions that followed, the part assigned to Aaron, though inferior to that of Moses, was one of high consideration and great influence. As Moses stood in the room of God, issuing from time to time the orders of Heaven, so Aaron stood in the room of Moses, and acted as his prophet or spokesman to make known to Pharaoh what Moses put into his mouth, Ex. iv. 14-16; vii. 1, 2. For this office, it is intimated, he was specially qualified on account of his natural fluency of speech, a talent in which his more gifted brother was peculiarly deficient. When the terrible conflict with the king of Egypt was over, and a fresh struggle had to be encountered on the edge of the desert with the forces of Amalek, Aaron again stood beside Moses in the same brotherly and subordinate relation—he and Hur bearing up together the hands of the man of God, with his rod pointing to heaven, in token of their dependence on the aid of the Most High, and their acknowledgment of Moses as the special ambassador of Heaven, Ex. xvii. 9. Aaron, however, was not always so steadfast in thus adhering to his place and calling; and, like many who are fitted by nature for acting only a secondary part, he was too easily moved by the circumstances of the moment. This appeared especially on the occasion of the general apostasy, which took place during the absence of Moses on the mount, and when the people prevailed on Aaron to make for them a molten image. The elder Jewish writers have laboured hard to vindicate Aaron from the charge of idolatry on this unhappy occasion. He yielded, some of them have alleged, to the people's wishes in the matter, only that he might prevent their perpetrating the greater crime of laying violent hands on himself, in case he had resisted their importunate demands; others, that he might protract the business till Moses should return and arrest its execution; and others still, again, that he might render the apostasy less complete, by proclaiming a festival to Jehovah, under the symbol of the calf, not to the calf itself (Bochart, *Hieros.* l. ii. c. 34). But we find no such palliations of his conduct in Scripture. With its wonted and stern impartiality it represents him as having contributed to bring a great sin upon the people, and made them naked to their shame before their enemies, Ex. xxxii. 21-25. Moses even speaks of having made his sin the subject of special intercession, as being one of peculiar aggravation, De. ix. 20. It was not, however, that Aaron prompted, or in any proper respect headed the apostasy; but only that he showed himself too facile in giving way to the evil, instead of using the authority and influence he possessed to withstand it. Such, too, appears to have been the part he acted on the next occasion of backsliding, when, along with Miriam, he yielded to a spirit of envy against Moses, and reproached him, both for having married an Ethiopian woman and for assuming too much to himself, Nu. xii. Miriam was plainly the ringleader in this more private outbreak,

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since she is both mentioned first, and on her, as the more guilty party, the special judgment of Heaven comes down.

The only other occasion on which Aaron is charged with open transgression was at that fearful tumult which arose in the desert of Zin, on account of the want of water, and which overcame even the stronger faith and more patient endurance of Moses, Nu. xx. 1-13. (*See* MOSES.) It betrayed a failure, if not in the principle of faith, at least in its calm and persistent exercise. And, happening as it did at a comparatively late period in the wilderness sojourn, and too palpably indicating an imperfect sanctification in the two leaders, they were, partly on their own account, and partly as a solemn lesson to others, alike adjudged to die, without being permitted to enter the promised land. Still, notwithstanding such occasional failures, Aaron was undoubtedly, for the period, a man of distinguished excellence and worth, and is fitly designated "the saint of the Lord," Ps. cvi. 16. In his appointment to the sacred and honourable office of high-priest, we may as little doubt that respect was had to his habitual piety, as there was to the peculiar gifts and qualifications of Moses in *his* destination to the work of mediator and deliverer. As high-priest, the privilege belonged to Aaron of drawing near to God, and ministering in his immediate presence —a privilege which emphatically required the possession of holiness in him who enjoyed it. This was symbolically represented in the manifold rites of sacrifice, washing, and anointing, through which he received consecration to the office, Le. viii. ix. (*See* PRIEST.) The hallowed dignity of the high-priestly office of Aaron, great and honourable in itself, appears yet more so, when viewed in the typical relationship which it bore to the priesthood of Christ. There were certain obvious differences between them, and in these differences marks of inferiority on the part of Aaron and his successors in office, which it became necessary to render prominent in New Testament scripture, on account of the mistaken and extravagant views entertained regarding the religion of the old covenant by the pharisaical Jews of later times. For this reason, the priesthood of Melchizedec had to be exalted over the priesthood of Aaron, as foreshadowing more distinctly some of the higher and more peculiar elements of the Messiah's priestly function, He. vii. But there still was both a closer and a more varied relation between the priesthood of Aaron and that of Christ. For it was a priesthood exercised in immediate connection with the tabernacle, which the Lord had himself planned, and chosen for his holy habitation—a priesthood which, in every feature of its character and calling, in the personal qualifications required for it, the vestments worn by it, the honours and privileges it enjoyed, and the whole train of occasional as well as of regular ministrations appointed for its discharge, had a divinely ordained respect to the better things to come in Christ. All were, indeed, but shadows of these better things; yet they were shadows bearing throughout the form and likeness of what was hereafter to be revealed. And it cannot but be regarded as a high honour assigned to Aaron, that he should have been constituted the head of an order which had such lofty bearings, and was to find such a glorious consummation.

But taken even in respect to its more immediate relations and interests, there was a not unnatural tendency to pay regard to the honour connected with the office, rather than to the holiness essential to its proper discharge. And so a formidable conspiracy, headed by Korah (himself of the tribe of Levi), Dathan, and Abiram, sprung into existence, on the ground that the members of the congregation generally were holy, and had an equal right to draw near in sacred offices to God with Aaron and Moses, Nu. xvi. The result was the destruction of those who thus conspired, by the immediate judgment of God; and occasion was also taken from the transaction, by the trial of the rods, to render manifest the divine choice of Aaron to the peculiar honours of the priesthood, and of the tribe of Levi to the discharge of sacred functions. The almond-rod of each tribe, with the distinctive name inscribed on it, being laid up before the Lord, the rod of Aaron alone was found to bring forth buds, and bloom blossoms, and yield almonds, Nu. xvii.—a miraculous sign that the great Giver of life and fruitfulness was to be with Aaron and his sons in their sacred ministrations, but not with those who should presume of their own accord to intermeddle with the functions of the priesthood. It proclaimed that, in this respect, as in others, the divine order must be kept, if the divine blessing was to be experienced; and not a greater good could be found by traversing it, but only the loss of that which might otherwise be secured. The action of Aaron in the midst of the pestilence, which broke out immediately after the destruction of the conspirators, had even already pointed in the same direction. The people, it is said, murmured against Moses and against Aaron, and gathered together in a hostile attitude on the day after the destruction of Korah and his company—as if these two men of God had been personally chargeable with the evil that had taken place, and had even caused the death of those who perished. This was manifestly a great aggravation of the guilt which had been incurred, and was a virtual abetting, on the part of the congregation, of the sin of the rebels, while the brand of Heaven's condemnation was still fresh upon it. One cannot, therefore, wonder that a destroying plague from the Lord broke out among the people; and the plague being stayed, when, at the command of Moses, Aaron, as the high-priest, rushed forth with his censer, filled with live coals from the altar, and stood between the living and the dead, the visible attestation of Heaven was given to the acceptance and worth of his priestly intercession, Nu. xvi. 46, 47.

The only other circumstance of moment noticed in the life of Aaron is one that occurred probably at a much earlier period than the transactions last mentioned —the loss, namely, he sustained in the death of his two sons, Nadab and Abihu, who were struck dead while ministering with strange fire in the priest's office, Le. x. 1-5. Aaron seems to have conducted himself with a subdued and chastened spirit on the occasion; bowed down beneath the stroke, yet breathing no complaint against its severity. His own death, which occurred in the last year of the sojourn in the wilderness, when he was 123 years old, is said in the earlier notices to have taken place on the top of Mount Hor, and in the later at Mosera, Nu. xx. 27-29; xxxiii. 38; comp. with De. x. 6. This Mosera, however, is only to be regarded as the name of the encampment at Mount Hor, where the closing scene occurred. At the command of God, Moses went up to the mount, accompanied by Aaron and his son Eleazar, in the sight of all the congregation; and there, withdrawn from mortal gaze, under the eye of Heaven,

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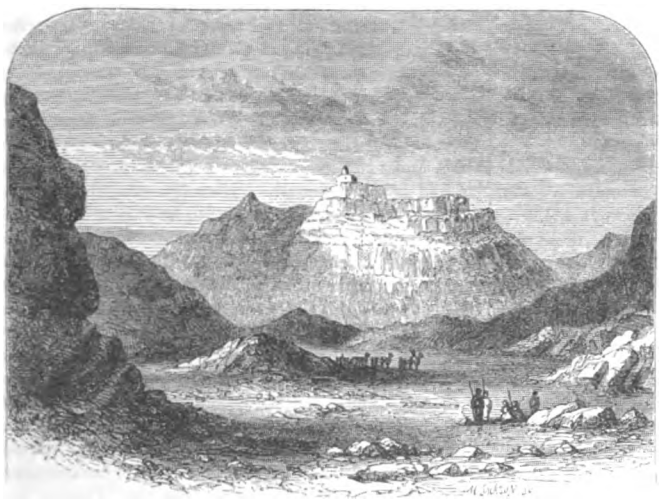
and as in the precincts of the upper sanctuary itself, the venerable high-priest was "gathered to his people," after having yielded to Eleazar the consecrated robes which he had so long worn as the minister of the earthly tabernacle. What a solemn and impressive scene! impressive in the very silence and secrecy that attended it! Nor was it without mysterious meaning to the people in whose behalf he had ministered before the Lord; for by such a veil being thrown around the decease of Aaron, coupled with the skyey elevation where it was appointed to take place, on a "heaven-kissing hill," they had the high-priest of their profession associated in their minds only with living ministrations,



[1.] Aaron's Tomb, Mount Hor.—Laborde, Arabie Pétrée.

and were taught to consider his function, when reaching its earthly close, not so properly expiring, as rising aloft and commingling in blessed fellowship with the glories of a higher region.

AARONITES, mentioned in 1 Ch. xii. 27, xxvii. 17, were simply the descendants of Aaron, the members of the priesthood.

AB, a late name, introduced after the return from Babylon, for the fifth month of the Jewish year. It never occurs under this appellation in Scripture. (*See* MONTH.)

ABADDON, the Hebrew name for the angel of the bottomless pit in Re. ix. 11 (אֲבַדּוֹן), and corresponding to the Greek Apollyon (ἀπολλύων), *destroyer*. It is plainly but another name for the prince of darkness, expressing what he is in respect to the pernicious and deadly character of the agencies he employs.

ABANA, a river of Damascus, 2 Ki. v. 12, where it is mentioned along with Pharpar, another river, by Naaman, the Syrian general. The name nowhere else occurs in Old Testament scripture, nor is it found in any other ancient writings. It is now, and has always been, one of the chief felicities connected with the natural situation of Damascus, that the town itself, and the neighbouring district, have a constant and copious supply of water from the rivers that flow through it. The Abana, being first named in the passage from Kings, is commonly identified with the chief river Barada, "which, taking its rise far away in the heart of the mountain ranges of Anti-Libanus, bursts out through a tremendous gorge in the hills, about two miles to the north-west of Damascus, and rushes down into the plain. The Pharpar, which is identified with the modern Awaj, enters the plain at its western extremity, and pursuing its course eastward, and to the south of the city, sends what remains of it into the Bahret-Hijaneh—the southernmost of the three lakes that lie to the east of Damascus. That part of the plain, therefore, in which Damascus lies, and the city itself, are indebted for the ample supply of water they enjoy entirely to the Barada, whose endlessly subdivided streams not only find their way into every field and garden around the city, but into every street and every court of a house within the city itself. Beyond the city its reunited waters flow eastwards, and finally fall partly into the Bahret-es-Shurkiyeh, and partly into the Bahret-el-Kibliyeh, other two lakes to the east of the city."—(Buchanan's *Clerical Furlough*.)

ABA'RIM, the name of a mountain chain, on the east of Jordan, over against Jericho, and of which Nebo, Peor, and Pisgah were so many summits. It is a plural word, and signifies the *passages* or passes. In De. xxxii. 49, Mount Nebo is spoken of as belonging to it: "Get thee up into this mountain Abarim, unto Mount Nebo;" and again, Mount Nebo is associated with Pisgah in a way that indicates the one to have been only a higher elevation of the same range: "Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho," De. xxxiv. 1. Mention is also made in two passages, Nu. xxi. 11; xxxiii. 44, of Ije-abarim, which means "heaps of Abarim," probably a particular section of the same chain. The chain itself reaches from the Dead Sea eastward towards the wilderness, and belonged to what were anciently the territories of Moab and Ammon.

ABBA, the Chaldaic form of the Hebrew word for *father*. In New Testament scripture it occurs in addresses to God; once by Christ, Mar. xiv. 36, and twice by the apostle Paul, Ro. viii. 15; Ga. iv. 6, coupled with the Greek synonym (πατήρ), as if nothing but the familiar and endeared expression could adequately express the feelings of the heart. In the two passages referred to from St. Paul's writings, the use of the expression is regarded as a mark of the filial confidence and liberty belonging to believers in gospel times—not, probably, without some respect to the ancient custom of forbidding slaves to employ the term in addressing their owners. And it is remarkable that while, in Old Testament times, the Lord revealed himself as a father to Israel, even called Israel his first-born, and sometimes challenged them to address him by the corresponding title, as in Je. iii. 4, "Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?" yet, in reality, the saints of the Old Testament never appear to have done so. Not even in the Psalms, with all the fulness and fervency of their devo-

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tional breathings, does the suppliant ever rise to the true filial cry of Abba, Father. The spirit of bondage still, to some extent, rested upon the soul, and repressed the freedom of its intercourse with heaven. The new and more filial spirit takes its commencement with Jesus, who, even at his first appearance in the temple, used the emphatic words, *My Father*, Lu. ii. 49; and in all the recorded utterances of his soul towards the sanctuary above, excepting the cry of agony on the cross, "My God, my God, why hast thou forsaken me?" constantly addressed God by the appellation of FATHER, Jn. xi. 41; xii. 27, 28; xvii. 1, 5, &c.; Lu. xxii. 42; xxiii. 34, 46, &c. By the "Our Father," also, at the commencement of the Lord's Prayer, he puts this endearing appellation into the mouth of all his disciples, as by the freedom of access to the holiest, which he provided for them by his blood, he rendered the use of it suitable to their condition. Most fitly, therefore, is the *Abba, Father*, given by the apostle Paul, as the distinctive symbol or index of a true Christian relation.

AB'DON [*serviceable*]. **1.** A city of the tribe of Asher, made one of the cities of the Levites, and given to the families of Gershom, Jos. xxi. 30; 1 Ch. vi. 74.—**2.** The name of one of the judges who, before the institution of the kingdom, ruled over Israel. He was the son of Hillel, an Ephraimite, and judged Israel for eight years, Ju. xii. 13-15.—**3.** Two other persons are mentioned under this name, of whom nothing particular is known, 1 Ch. viii. 30; x. 36; 2 Ch. xxxiv. 20.

ABED'NEGO [*the servant of Nego*], the name imposed by the officer of the king of Babylon on Azariah, one of Daniel's godly companions, Da. i. 7. He is only mentioned in connection with Shadrach and Meshach, who united with him in resisting the decree of Nebuchadnezzar to worship his golden image, and chose rather to brave the appalling terrors of the fiery furnace, from which they were miraculously delivered, Da. iv. 26. (*See* NEBUCHADNEZZAR.)

A'BEL [*emptiness, vanity*], the second son of Adam and Eve. Why such a name should have been conferred upon him we are not told. Possibly something in his personal appearance might have suggested the derogatory appellation; or, what is fully more probable, this name, by which he is known to history, was occasioned by his unhappy fate, and expressed the feelings of vexation and disappointment which that affecting tragedy awakened in the bosoms of his parents. The rather may this explanation be entertained, as the name in Abel's case is not, as it was in Cain's, connected with the birth. It is not said, Eve brought forth a son, and called him Abel; but, after recording the birth of Cain, and the reason of his being so designated, the sacred narrative simply relates of Eve, "And she again bare his brother Abel," Ge. iv. 2. It was quite natural that the vanity which was so impressively stamped upon his earthly history should have been converted into his personal designation. The notice of his birth is immediately followed by that of his occupation in after life: he "was a keeper of sheep," while Cain was "a tiller of the ground"—two different lines of pursuit, as was natural in the circumstances; but, so far from presenting any necessary antagonism, fitted rather to co-operate and work to each other's hands. Yet out of this diversity of worldly pursuit arose, it would seem, that deadly strife which ended in the murder of Abel—it furnished the incidental occasion, though certainly not the real cause of the quarrel. "And in process of time," it is said, "Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof." So far, it might seem, all was quite natural; each took a portion of the increase which the Lord had been pleased to grant him, in that particular line of husbandry to which he had chosen to apply himself, and presented it as a sacred oblation to the Lord. Yet the result was widely different in the two cases; for, it is added, "the Lord had respect unto Abel and to his offering, but unto Cain and to his offering he had not respect." There must, therefore, have been some fundamental difference, such as made it a righteous thing for God to accept the one worshipper and his offering, and reject the other. Wherein did that consist? Was it in the diverse kind of offering? or in the spirit and behaviour respectively characterizing the offerers?

The original narrative is so brief, that it does not afford a quite ready or obvious solution of these questions. It plainly enough, however, charges sin upon Cain, and even an obstinate adherence to sin, as the ground of his rejection. When by some visible token —possibly by the descent of fire from heaven, or by a lightning flash from between the cherubim at the east of the garden consuming the sacrifice—the Lord gave indication of his acceptance of Abel's offering, to the exclusion of Cain's, "Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him." So the passage stands in the authorized English version. Some have proposed instead of "sin," to substitute "sin-offering;" on the ground that the Hebrew word for *sin* is sometimes put for *sin-offering*, and that the head and front of Cain's offence was his stout-hearted refusal to offer an animal sacrifice for the atonement of sin. It is fatal to this view, however, that what were distinctively called *sin-offerings* were only introduced at the giving of the law by Moses, till which time the *burnt-offering* was the proper expiatory sacrifice, and it is never designated by the word for *sin*. There can be little doubt that the rendering by *sin* is to be adhered to as correct, only sin is personified as a seducer; and if, in the last clause, the masculine pronoun *his* is retained, it should be understood as referring to sin, the only proper antecedent, and not to Abel. The more exact translation would be, "If thou doest good, shall there not be acceptance? And if thou doest not good, sin coucheth at the door; and unto thee shall be its desire, and thou shalt rule over it." The words at the close refer to what was said of Eve, in her relation to Adam, and Adam's proper relation to her, Ge. iii. 16. And the meaning of the whole is, that the real root of the evil, which caused Cain's annoyance and anger, lay with himself, in his refusing to acknowledge and serve God as his brother did; that, if he should still continue in this refusal, the sin which he cherished would do the part of a tempter to him, as Eve had done to Adam—its desire would be towards him, to lead him astray; but it became him rather to do the manly part, and rule over it.

It thus appears from the narrative itself, that a sinful principle had the ascendency in Cain's bosom, and was the real cause of the disrespect that was shown to him and to his offering. On the other hand, it was a

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righteous principle in Abel which secured for him a place in the divine favour and blessing. Such, also, is the testimony of the apostle John, when he says of Cain, "he was of the wicked one and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous," 1 Jn. iii. 12. This, however, is still general, and indicates nothing as to where we are to seek the righteous principle in the one brother, and the unrighteous principle in the other. But in the Epistle to the Hebrews more specific information is furnished, when it is said, "By faith Abel offered unto God a more excellent [literally, a greater] sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts," He. xi. 4. Here the matter is traced up to its root—to faith in the one brother, which rendered him a righteous person, and made his offering what God could own and bless; and to the want of faith in the other, which left him in guilt and condemnation. But this faith must have been something more than a general belief in God, and an acknowledgment of him as the supreme object of worship, for that belonged to Cain as well as to Abel. It must have been faith in God as to the specific kind of worship and service which he had made known to them as acceptable in his sight. And so the conclusion forces itself upon us, that the difference in respect to the offerings presented was no accidental thing, but the native result of the different states of the two brothers; that Abel's animal sacrifice was on this account more excellent, because it was the expression of his faith in God as to sin and salvation, while Cain stood upon the ground of nature's sufficiency, and thought it enough to surrender to God a portion of his own labours. (*See* SACRIFICE.)

All that we know besides of Abel is, that he fell a victim to the ungodly spite and fiendish malice of his brother: "And Cain talked with Abel his brother; and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him." A controversy was raised, it would seem, on the principles which respectively animated them, and the different courses they pursued; and, unable to prevail on grounds of reason, Cain resorted to the arm of violence, and wickedly laid the man of faith and righteousness in the dust—a melancholy sign, at the commencement of the world's history, of the deep-rooted enmity lurking in the natural man to the things of God, and of the treatment which the children of faith might expect to receive from it! It was a fact pregnant with awful meaning for the future, that the first righteous man in Adam's family should also have become the first martyr to righteousness; yet it was not without hope, since Heaven distinctly identified itself with his testimony, and espoused the cause of injured rectitude and worth. In such a case, the ascendency of evil could not be more than temporary.

A'BEL, a term occuring in various compound words, which are employed to designate certain towns and places of more or less note. When so used, however, it is generally supposed to be in the sense of grassy plain or meadow, of which traces are found in the Arabic and Syriac languages. None of the places having this word as a part of their designation rose to much importance; and little more is necessary than to notice their distinctive names and their several localities.

A'BEL-BETH-MA'ACAH, a town in the north of Palestine, which is mentioned among the places smitten by Ben-hadad, 1 Ki. xv. 20, and apparently was the same with that called ABEL-MAIM, in the parallel passage of Chronicles, 2 Ch. xvi. 4. It was again taken by Tiglath-pileser, who sent captives from it into Assyria, 2 Ki. xv. 29. It was also the place of refuge to which Sheba the son of Bichri repaired, who headed a revolt in the latter part of the reign of David, from which it may be inferred to have been a place of considerable strength. But by the counsel of a sage woman the inhabitants were induced to cut off his head, and his cause went down, 2 Sa. xx. 14-22.

A'BEL-KERA'MIM [*plain of the vineyards*], a village of the Ammonites, and according to Eusebius about six Roman miles from Philadelphia or Rabbath-Ammon. It no doubt got its distinctive name from its excellent vineyards; and for centuries after the Christian era it is reported to have been still remarkable for its vintage, Ju. xi. 33.

A'BEL-MEHO'LAH [*plain of dancing*], a village in the territory of Issachar, supposed to have stood near the Jordan, celebrated chiefly as having been the birth-place of the prophet Elisha, 1 Ki. xix. 16, but also occasionally referred to in connection with other events, Ju. vii. 22; 1 Ki. iv. 12.

A'BEL-MIZ'RAIM [*plain of the Egyptians*, or, if read with different vowel-points and pronounced with the sharper sound of *a*, as appears to have been done by the Septuagint translators, *the mourning of the Egyptians*], the name not of a town, but of a thrashing-floor, or open flat place, used for the purpose of thrashing and winnowing corn, at which the funeral party from Egypt rested and mourned, when conveying the mortal remains of Jacob to the burying-ground in Machpelah, Ge. l. 11. It is said to have been *beyond*, that is on the east of Jordan; and Jerome must have been wrong in placing it on the other side near Jericho.

A'BEL-SHIT'TIM [*plain of acacias*], the name of a place on the east of Jordan, in the plains of Moab, sometimes called simply Shittim, known in the time of Josephus by the name of Abila, and chiefly remarkable as the scene of one of Israel's greatest backslidings and most severe chastisements, Nu. xxv. 1; xxxiii. 49; Mi. vi. 5.

ABI'A, or ABIAH. *See* ABIJAH.

ABI-AL'BON. *See* ABIEL.

ABI'ATHAR [*father of plenty*], a high-priest in the time of David, the fourth in descent from Eli, 1 Sa. xiv. 3; xxii. 9-20; and of that line of Aaron's family which was descended from Ithamar. He was the son of Ahimelech (or Ahiah, as he is called in 1 Sa. xiv. 3), and escaped, apparently alone, from the fearful slaughter of the priests at Nob, which was done to appease the cruel jealousy of Saul, by the hand of Doeg the Edomite, 1 Sa. xxii. He carried with him the ephod, an essential part of the high-priest's attire; and not only continued to discharge the more peculiar offices of the priesthood to the party of David during their persecutions from the hand of Saul, but was formally recognized as high-priest after David came to the throne. In the meantime, however, Zadok, of the line of Eleazar, had succeeded to the highest functions of the priesthood, after the death of Ahimelech, and David did not cause him to be displaced; indeed, the priority in some respect continued to be held by him, as he is always mentioned first when the two are named together. But both Abiathar and Zadok appear to have been regarded as high-priests during the greater part of David's reign, 2 Sa. xx. 25; also viii. 17, where "Ahimelech, the son of Abiathar,"

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seems to be an error of the text for "Abiathar, the son of Ahimelech." Toward the close, however, of David's life, Abiathar deviated into a wrong course by taking part with Adonijah in his ambitious project to get possession of the throne, hoping possibly to secure for himself thereby an exclusive, instead of a divided pontificate. The reverse, however, took place; for he was degraded from his office by Solomon, and sent into retirement; nor do any of his descendants ever afterwards appear in the highest function of the priesthood. The dishonour, therefore, which then befell him and his family, is justly marked as among the humiliating providences which gave fulfilment to the doom suspended over the house of Eli, 1 Ki. ii. 27. In Mar. ii. 26, Abiathar is represented, in a discourse of our Lord, as having been high-priest at the time David obtained the showbread to eat; while the history in Samuel expressly states that his father Ahimelech was the presiding priest with whom David spoke, and from whom he received the hallowed bread. Various explanations have been given of this seeming discrepance, but with so little success, that recent commentators of note have pronounced it to be still without any satisfactory adjustment. The solution, we are disposed to think, has been looked for somewhat in the wrong direction. The statement of our Lord simply affirms, that the transaction took place while Abiathar was ἀρχιερεύς, which strictly means *high-priest*. But terms, it is well known, are not always used in their stricter sense, and their current use at one time very often differs from what it becomes or has been at another. In Old Testament times the term *high-priest* was seldom employed; he who really held the office was often called, merely by way of eminence, *the priest*—as, for example, in the 21st chapter of 1st Samuel, which relates the story about the showbread, and in the passages referred to above respecting Zadok and Abiathar. An entirely different usage comes into view in the writings of the New Testament. There, the term *high-priest* is of frequent occurrence, but it is often used in a more extended application than the emphatic *priest* of the Old Testament, and so as to include any one of priestly rank, who took a prominent place in the general management of ecclesiastical affairs. Hence the word occurs even more frequently in the plural than in the singular; as in the Gospel of Matthew, where it appears altogether twenty-five times, but of these no fewer than eighteen are in the plural, though from the adoption of *chief priests* as the rendering, the fact is disguised to the English reader. This later usage quite naturally arose out of the altered circumstances which sprung up in Judea subsequent to the return from the Babylonish exile, in consequence of which the more sacred and distinctive offices of the high-priest fell comparatively into abeyance, and he formed only one of a class, chiefly composed of priests, through whom were administered, not only all strictly ecclesiastical, but also a great portion of the judicial, functions of the commonwealth. The distinction was thus practically narrowed between the high-priest proper, and the elite generally of the priesthood; on which account the name ἀρχιερεῖς was applied to them as a common designation. And in this we are furnished with a perfectly natural and adequate explanation of the difficulty before us. Our Lord there, in the application of the term *high-priest* to Abiathar, simply takes it in its current and later acceptation, as denoting one who, though not precisely in the highest, still was at the time referred to in one of the higher functions of the priesthood; he was in the position of a chief-priest at the time, and took part with his father Ahimelech in the daily ministrations about the tabernacle. In this sense, the name might have been coupled indifferently, either with Ahimelech or Abiathar; but our Lord chose to couple it rather with Abiathar, when speaking of an action in the life of David, because of the close, life-long connection which he had with David in sacred things, while the relation of Ahimelech to David was quite incidental and momentary. Thus all becomes plain, and there is no need for resorting to the strained and arbitrary suppositions which have too commonly been had recourse to by commentators. (*See* PRIEST.)

A'BIB [*green ear*], the name given to the first month in the Jewish calendar. (*See* MONTH.)

AB'IEL [*father of strength*]. **1.** The name of Saul's grandfather, 1 Sa. ix. 1. **2.** The name of one of the thirty most distinguished men of David's army, 1 Ch. xi. 32. The latter is designated Abi-albon in 2 Sa. xxiii. 31, a word of precisely the same import.

ABIE'ZER [*father of help*], a descendant of Manasseh, and son of Gilead, Jos. xvii. 2, the founder of the family to which Gideon belonged, Ju. vi. 11, 34. It was chiefly by the prowess of members of that family that Gideon gained the victory he won over the host of Midian, and hence the courteous and poetical form of the rebuke which he administered to the Ephraimites, who afterwards contended with him, on account of not having been summoned at first to the conflict: "What have I done now in comparison of you? Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer?" Ju. viii. 2; that is, your exploits in following up the victory, and capturing the two princes, Zeba and Zalmunna, bring you more honour than accrues from the victory itself to the kindred of Abiezer.

AB'IGAIL [*father of gladness* or *joy*—or perhaps, after the analogy of some other words, compounded partly of *abi, my father-gladness*]. **1.** ABIGAIL. A memorial name, commemorative of the joy which the birth had occasioned to the father. It is employed only as the name of Nabal's wife, who, by her prudent and active interposition, prevented the mischief which the churlish behaviour of her husband toward David was like to have occasioned, 1 Sa. xxv. 14-42. David himself felt deeply indebted to her for the part she acted on the occasion, and the advice she tendered; for by her timely interference he was saved from the sin of avenging himself with his own hand. He took a wrong way, however, to show his gratitude, when, after the death of Nabal, he sent for her, and took her to be one of his own wives.

2. ABIGAIL is found in the English Bible as the name of a considerable variety of persons; but in the original the word is not precisely the same, and should have been either ABIHAIL [*father of light*], in which form it occurs as the name of the wife of Rehoboam, a daughter, or more probably a grand-daughter of Eliab, David's elder brother, 2 Ch. xi. 18; or ABICHAIL [*father of strength*], Nu. iii. 35; 1 Ch. ii. 29; v. 14; Es. ii. 15.

3. ABIGAL, which, like Abihail, is doubtless a variation of Abigail, occurs as the name of Amasa's mother, 2 Sa. xvii. 25, but is written Abigail in the English Bible. In the passage referred to, she is called the daughter of Nahash, while at 1 Ch. ii. 16 she appears as David's sister. Either, therefore, Nahash must have been

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another name for Jesse, which is not very likely; or Abigal must have been but a half-sister of David.

ABI'HU [*father of him*, or *my father-he*, viz. God]. It occurs only once in Scripture, as the name of Aaron's second son, who along with his brother Nadab committed trespass in the sin of offering incense before the Lord which had been kindled by strange fire. What is meant by strange fire in this connection is, in other words, common fire—fire taken from some other place than the brazen altar before the door of the tabernacle, which was kept perpetually burning for the offering of slain victims. The priests were expressly commanded to take live coals from this altar when they went in to burn incense at the golden altar in the sanctuary, Le. xvi. 12; first, no doubt, because the fire ever burning there had originally come from the Lord's presence, Le. ix. 24, and was therefore to be regarded as emphatically *sacred* fire, fire of Heaven's own kindling; and also, because it was important to keep up in men's minds the connection between prayer (of which the offering of incense was a symbol) and expiatory sacrifice. Only when founded in atonement by blood, and sent up as on the flame of accepted sacrifice, can it ascend before God as a sweet-smelling savour. To offer incense, therefore, with strange fire, was, in a most important particular, to traverse the divine appointment, and desecrate the hallowed things of God. As a solemn warning against like corruptions in the future, the transgressors were consumed on the spot by a bolt of fire; and, as their presumption or mistake had probably arisen from too free indulgence in intoxicating liquor, an ordinance was immediately issued prohibiting all officiating priests from the use of wine or strong drink, Le. x. 1-11.

ABI'JAH, often abbreviated into ABIAH or ABIA [*my father-Jah*], expressive in him, who first imposed or assumed the name, of filial regard to Jehovah. In the more lengthened or abbreviated form it occurs with considerable frequency in Scripture; sometimes as the name of women, 1 Ch. ii. 24; 2 Ch. xxix. 1, but more commonly as that of men.

1. ABIJAH, the son and successor of Rehoboam, king of Judah, 1 Ki. xv. 1; 2 Ch. xiii. 1 In the former of these passages, ABIJAM is the name used instead of Abijah, of which there is no certain explanation, although it probably originated in a mere textual error of early date. There is an apparent discrepance also in regard to his mother, between the accounts in Kings and Chronicles. In the former, 1 Ki. xv. 2, it is said, "his mother's name was Maachah, the daughter of Abishalom;" while in the other, 2 Ch. xiii. 2, we read, "his mother's name was Micaiah, the daughter of Uriel of Gibeah." Maachah and Micaiah were obviously but different forms of the same word, and Abishalom was merely a variation of Absalom. Of Rehoboam's eighteen wives, two are expressly said to have belonged to the family of David, 2 Ch. xi. 18; and if we suppose that this Micaiah or Maachah was a third, and that she was the daughter immediately of Uriel, remotely of Absalom, his *grand*-daughter, as the term *daughter* often signifies, we have all that is required to make the two accounts perfectly consistent. In regard to Abijah himself, it would appear, from a comparison of the narratives in the books of Kings and of Chronicles, that he was at first actuated by a light and thoughtless spirit, and is hence said to have "walked in the sins of his father," 1 Ki. xv. 3, but that he afterwards became more interested in the cause of God, and in its behalf carried on a vigorous warfare with Jeroboam, over whom he gained some marked successes. We have no reason, however, to conclude from this that his heart was ever affected as it should have been toward God, or that his zeal was of the pure and elevated stamp of David's. The account in Chronicles, 2 Ch. xiii., presents him in a more favourable light than the briefer notice contained in the book of Kings; but the account itself, coupled with the reformations presently after ascribed to Asa, 2 Ch. xiv. 2-5, plainly implies that his zeal expended itself more on warlike operations abroad, than on the internal administration of truth and righteousness. His reign lasted only for three years.

2. ABIJAH, the second son of Samuel, who judged in Beersheba, 1 Sa. viii. 2

3. ABIJAH, the eldest son of Jeroboam, who died in early youth, and with the commendation of having some good thing in him toward the God of Israel, 1 Ki. xiv. 13.

4. ABIJAH, a priest of the line of Eleazar, who gave for his own and future generations the distinctive name to one of the priestly courses, the one to which Zechariah and John the Baptist belonged, 1 Ch. xxiv. 10; Lu. i. 5.

ABI'JAM. *See* ABIJAH, 1.

ABILE'NE, a small province or territory, to the north of Palestine, deriving its name from the chief town belonging to it, ABILA. The district itself is nowhere very exactly defined; but the position of Abila is known to have been on the road from Heliopolis (Baalbec) to Damascus, being about eighteen Roman miles north-west from the latter, and from the notices in Josephus and St. Luke, it is connected with Palestine as a border country. The territory of Abilene, therefore, appears to have been a portion of Cœle-Syria, stretching along the east of Anti-Libanus, beyond Damascus, and reaching southwards to the extremities of Galilee and Trachonitis. The only point of interest or importance attaching to it, in a historical or biblical respect, arises from the mention made of it in Lu. iii. 1. It is there stated, in connection with other notices of a like kind, that, at the commencement of John the Baptist's ministry, Lysanias was tetrarch of Abilene. This has been questioned by some neological and infidel writers. By comparing together various passages in Josephus, they have maintained that, at the time referred to by St. Luke, there was no tetrarch or separate governor of the territory of Abilene; that, both then and for a considerable period before, it had been merged in the jurisdiction of one or other of the Herodian family; and that the only Lysanias connected with it was the son of one Ptolemæus, who was killed, after a brief reign, upwards of thirty years before the Christian era. Such, in substance, are the allegations made by De Wette, Strauss, and many others; but when the matter is closely examined, there is found no solid foundation for them. The statements scattered through different parts of Josephus are of a kind that it is not quite easy to reconcile and render perfectly harmonious with each other, but, when fairly put, they rather confirm than contradict the notice in St. Luke; for, while Josephus mentions the murder of the Lysanias above referred to, by Anthony, at the instigation of Cleopatra, he does not call him tetrarch of Abilene, nor does he expressly connect that district with him. Lysanias and his father are simply styled rulers of Chalcis (*Ant.* xiv. 7, § 4; xv. 4, § 1; *Wars*, i. 13, § 1); and, afterwards, he even pointedly distinguishes between Chalcis and what he called the tetrarchy of Lysanias (*Ant.* xx. 7, § 1). It

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is quite arbitrary, therefore, to infer, from the notices of Josephus, that the Lysanias in question was ever tetrarch of Abilene; or that what Josephus elsewhere terms alternately "the house (or possession) of Lysanias," and "the house of Zenodorus" (*Ant.* xvii. 11, § 4; xv. 10, § 1), is to be identified with Abilene. They are rather to be connected with the Chalcidene district. It is in reference to a much later period—to what happened in the reigns of Caligula and Claudius, or the period immediately subsequent to the events of gospel history—that Josephus speaks of "the tetrarchy of Abilene." He names this as a part of the grant bestowed, first by Caligula, and then by Claudius, on Herod Agrippa (*Ant.* xviii. 6, § 10; xix. 5, § 1); and it is against all probability to suppose that the district should have been so called from a Lysanias who had been slain seventy or eighty years before, and who, even if he had been exclusive ruler of Abilene (of which there is no evidence), could not have held possession of it above four years. There must have been a later Lysanias—whether a descendant of the other or not—from whom the district in question derived the name of the tetrarchy of Abilene. So that, when we find St. Luke speaking of a Lysanias, tetrarch of Abilene, at the beginning of our Lord's ministry, and Josephus, at periods varying from twelve to twenty years later, speaking of the disposal of the "tetrarchy of Lysanias," which he identifies with Abilene (*Ant.* xix. 5, § 1), we may assuredly conclude, with Meyer (*Comm. Lu.* iii. 1), that the testimony of Josephus really confirms that of the evangelist.

ABIM'AEL [*my father from God*], the name of a descendant of Joktan, Ge. x. 28, and supposed by some to have been the stem-father of the *Mali*, or Malitæ, an Arabian tribe.—(See Bochart's *Phaleg.* ii. 24.)

ABIM'ELECH [*father of the King*, or simply *father-king*], a name probably originating in the desire of distinguishing the possessor of it as a hereditary monarch, whose title to the throne was not obtained by election, or won by conquest, but held as a matter of birthright.

1. 2. ABIMELECH, the name of a king of Gerar, in the land of the Philistines, first in the time of Abraham, and again in the time of Isaac, Ge. xx. xxi. xxvi. The long interval between the two notices, coupled with the circumstances narrated of each respectively, leave little room to doubt that the persons mentioned belonged to different generations, and were probably father and son. It is not unlikely that the name may have been used as a designation, less properly of the individual, than of the reigning chief in Gerar, somewhat like Pharaoh in Egypt. The transactions which the successive Abimelechs had with Abraham and Isaac will fall to be noticed in connection with the lives of those two patriarchs, as the transactions derive their chief importance from the light they throw on the patriarchal relations and character.

3. ABIMELECH. The most noted person who bears this name in Scripture was the son of Gideon, by a concubine in Shechem. After the death of his father, he aspired to the place of power and authority which had latterly been held by Gideon, and, to secure his object, slew, with the help of the Shechemites, all the legitimate children of his father, with the exception of Jotham, who effected his escape, after delivering the memorable and striking parable recorded in Ju. ix. 8–20. The threat of retribution uttered at the close of this parable against the people of Shechem, and those who took part in the atrocious proceedings of Abimelech, was signally executed; for, on the occasion of a revolt from his supremacy, the Shechemites suffered most severely at his hands, and shortly afterwards he shared himself the just reward of his deeds, when, pressing the siege of Thebez, he was felled by a stone thrown at him by a woman, Ju. ix. 50. (*See* GAAL.)

ABIN'ADAB [*father of free-willingness*, or *liberality*]. **1.** A Levite of Kirjath-jearim, in whose house the ark remained for a time, 1 Sa. vii. **2.** One of Jesse's sons, 1 Sa. xvi. 8. **3.** A son also of Saul, who perished in Gilboa, 1 Sa. xxxi. 2. **4.** One of the officers in Solomon's establishment, 1 Ki. iv. 11.

ABI'RAM [*father of loftiness*]. **1.** One of the chiefs of the tribe of Reuben, who joined in the rebellion of Korah, and perished in his destruction, Nu. xvi. (*See* AARON and KORAH.) **2.** The name of the first-born of Hiel the Bethelite, 1 Ki. xvi. 34. (*See* HIEL.)

AB'ISHAG [*father of error*], a Shunammite virgin of the tribe of Issachar, chosen by the attendants of David to cherish him in his extreme age, and minister to him, 1 Ki. i. 1-4. Though not strictly married to David or admitted to sexual connection with him, she was yet regarded as belonging to the royal household; and when afterwards sought by Adonijah to be his wife, the request was not only refused by Solomon, but the very presenting of it, being regarded as a sign of lurking ambition, was visited with the death of Adonijah, 1 Ki. ii. 13-25. (*See* ADONIJAH.)

ABISH'AI [*father of gifts*], one of the sons of Zeruiah, David's sister, and a younger brother of Joab. Along with his brothers, Abishai attached himself early to the cause of David, shared with him in his protracted perils and struggles, and became ultimately one of the leading men around his throne. From the notices given of him, he appears to have been more distinguished for his courage and military prowess than for the graces of a divine life. On one occasion, when he accompanied David to the camp of Saul, and found the latter asleep on the ground, he sought permission to embrace the opportunity of at once putting an end to the persecutor's life, 1 Sa. xxvi. 5-9. On another occasion, he would fain have rushed upon Shimei, when coming forth to curse David in the day of his calamity, and inflict on him summary vengeance, but was again met by the stern resistance of David, 2 Sa. xvi. 9. We find him also associated with Joab in the crafty and cruel policy to which Abner fell a victim, after he had been reconciled to David, 2 Sa. iii. 30. These are the darker spots in the history of Abishai, which certainly present him to our view as palpably defective in the milder virtues of humanity. But the circumstances in which he was placed from early life, it must be remembered, were extremely unfavourable for the cultivation of such virtues; and the faith, and devotedness, and chivalrous ardour which he displayed in the cause of David, must not be forgotten. None cast in their lot with David more heartily than Abishai, or risked more on his account. On one occasion, to rescue David's life, he placed his own in imminent peril, and slew the Philistine giant Ishbibenob, by whom his uncle was like to have been overcome, 2 Sa. xxi. 15-17. He was also one of the three who broke through the Philistine host, to obtain for David a draught of water from the well of Bethlehem, 2 Sa. xxiii. 14-17. He is specially named in connection with the victories that were gained over the Edomites

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and the Ammonites, 1 Ch. xviii. 12; 2 Sa. x. 10, as a large share of the honour belonged to him. In regard also to personal bravery and individual exploits, he is ranked in the second class of David's heroes, and is celebrated as having withstood 300 men, and slain them with his spear, 2 Sa. xxiii 18. No account has been preserved of his latter days, or of his death.

ABISH'ALOM [*father of peace*]. a variation of the name Absalom, 1 Ki. xv. 2, 10, comp. with 2 Ch. xi. 20.

ABLUTION. *See* WASHINGS, SPRINKLINGS.

AB'NER [*father of light*], son of Ner, and cousin of Saul, the chief general of Saul's armies, 1 Sa. xiv. 50. After Saul's death he still adhered to the interests of the family, and used his influence to get Ishbosheth established on the throne of the kingdom. He continued to pursue this course for seven years, during which time various encounters took place between the forces of David and Ishbosheth, and in particular two near Gibeon; first a drawn battle between twelve champions on each side, who mutually slew one another, and then a conflict between the two armies, in which Abner was defeated, 2 Sa. ii. 23. In the pursuit, however, Asahel, the brother of Joab, fell by the hand of Abner, after having been warned in vain to turn back; and in revenge for this act of bloodshed, which can scarcely be regarded otherwise than as an act of self-defence, Abner, sometime afterwards, was himself slain by Joab. We must condemn the mode that was taken to inflict capital punishment upon Abner; for, as he had been received to terms of peace with David—had even been authorized to concert measures for bringing over to David the tribes that still adhered to the house of Saul, 2 Sa. iii. 21—it was against all righteous and honourable principles to call him back, as Joab and Abishai did, under colour of friendship, and seize the opportunity to plunge a dagger into his heart, 2 Sa. iii. 27. At the same time, one cannot but see in the calamity itself a divine retribution—not, indeed, for the death of Asahel, but for the opposition to God's purpose which Abner had so long maintained, and the great sacrifice of life of which he had instrumentally been the occasion. It was an act of gross sin of which he was guilty, with one of Saul's concubines, which at last led to his desertion of Ishbosheth. 2 Sa. iii. 7, 8; and in meeting the charge which on that account was brought against him, he indicated his perfect cognizance of the fact, that the cause of David was in reality the cause of God. "So do God to Abner, and more also, except as the Lord hath sworn to David, even so I do to him; to translate the kingdom from the house of Saul, and to set up the throne of David over Israel, and over Judah." So that, from his own confession, Abner had, for a series of years, been engaged in withstanding the claims of one whose destination to the kingdom he knew all the while to have received the sanction, and even to have been confirmed by the oath of God. In such a case, he doubtless well deserved to die; though, as to the manner of execution, the deed, it must be said, was not righteously, but foully done. And it was to show his abhorrence of this, and his freedom from all participation in the treachery under which it had been accomplished, that David so bitterly grieved for the death of Abner, and so pathetically bewailed it. "And David said to Joab, and to all the people that were with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David himself followed the bier, and they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and the king lamented over Abner, and said, Died Abner as a fool dieth? Thy hands were not bound, nor thy feet put into fetters: as a man falleth before wicked men, so fellest thou," 2 Sa. iii 31-34. The meaning of this dirge plainly is, that a most unfair advantage had been taken of Abner; that, if the sons of Zeruiah thought they had a just ground of quarrel with him for the death of their brother, they should have let this be understood, and insisted that Abner be delivered up to the hands of justice as an offender; but that, instead of this, they adopted the treacherous policy of unscrupulous and wicked men, against which even the innocent can provide themselves with no adequate defence. Why David did not proceed against the perpetrators of the deed, but contented himself with lamenting the fate of Abner, and uttering his condemnation of the mode in which it had been brought about, will be considered under the life of David.

ABOMINATION. In certain applications of this word in Scripture there is nothing peculiar; it is used to denote whatever is particularly offensive to the religious feeling, the moral sense, or even the natural relish and inclination of the soul. Thus Israel is said, on account simply of the antipathy created by reverses in war, to have been had in abomination by the Philistines, 1 Sa. xiii. 4; and the Psalmist, in like manner, was for his distressed and apparently forlorn condition reckoned an abomination by his friends, Ps. lxxxviii. 8. The operations of unrighteous principle, the practices of manifest corruption and sin—such as the swellings of pride, lips of falsehood, the sacrifices of the wicked, the foul rites of idolatry—are stigmatized as abominations, Pr. vi. 16; xii. 22; xv. 8; Jo. vi. 15, &c. It was a quite natural extension of the same manner of speech to apply it to outward objects, which were on some account forbidden, and to be shunned as evil; for example to the articles of food, which the Israelites were prohibited from using, Le. xi. 10, 11, &c.; to the sacrificial food connected with the worship of idols, Zec. ix. 7; and in particular to the idols themselves of the heathen, to Milcom the *abomination* of the Ammonites, Chemosh the *abomination* of the Moabites, and so on, 1 Ki. xi. 5, 7; 2 Ki. xxiii. 13; Je. iv. 1; vii. 30, &c.

None of these applications of the term can be accounted peculiar, further than that they very strongly indicate the feeling of repulsion that was, or should be, entertained towards the objects in question. But in connection with the history of the children of Israel in Egypt, we meet with applications of a somewhat singular kind. Thus at Ex. viii. 26, Moses excuses himself from assembling his countrymen to a great sacrificial solemnity in Egypt, because they should sacrifice "the abomination of the Egyptians before their eyes," and the Egyptians would stone them. This has been explained by some with reference to the cow, which it was held improper to sacrifice, being sacred to Isis, so that "all Egyptians alike paid a far greater reverence to cows than to any other cattle" (Herod. ii. 41.) Of the bovine kind male calves and bullocks only could be offered in sacrifice. The chief objection to this explanation is, that the Hebrews were under no necessity of coming here into conflict with Egyptian superstition, and did not, in fact, offer cows or heifers except in a very few peculiar cases. The offence referred to must therefore have attached to the rites of worship, possibly to the mode of determining what was properly fit for

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sacrifice (in which the Egyptians were very particular), rather than to the kind of animals from which the victims were selected. The service would somehow be so conducted as to appear an abomination to the people of the land. The remarkable sacredness, however, associated with the cow in Egypt serves to explain another statement made in the history; namely, that "the Egyptians might not eat bread with the Hebrews, for that is an abomination to the Egyptians," Ge. xliii. 32. For Herodotus states, in connection with the prevailing veneration for the cow, "that therefore no Egyptian man or woman will kiss a Grecian on the mouth, or use the knife, spit, or cauldron of a Greek [of course, also, of a Hebrew], or taste of the flesh of a pure ox that has been divided by a Grecian knife." The peculiar place occupied by the cow in their religion rendered foreigners unclean to them, and obliged them to eat apart, as the Hebrews had to do afterwards, through the distinctions of food introduced by the laws of Moses. A still further peculiarity noticed is, that "every shepherd is an abomination to the Egyptians," Ge. xlvi. 34. The fact alone is stated, and no account is given, either in profane or sacred history, of the origin of the feeling. Some would connect it with the dominion of the Hycsos, or shepherd race in Egypt, which had produced a general feeling of antipathy in the native mind to the occupation itself; others, perhaps more justly, with the dislike and aversion naturally entertained, in a cultivated country like Egypt, to the wandering and predatory habits of the nomade or shepherd tribes. But the fact itself is beyond dispute, and is amply attested by the evidence of the monuments, on which shepherds are always represented in a low and degrading attitude (Wilkinson, *Ancient Egypt.* ii. 16). On the ground of their prevailing occupation, therefore, the Hebrews when they entered Egypt were naturally objects of suspicion and dislike to the people of the country, though their relation to Joseph secured for them the greatest measure of respect and kindness that was possible in the circumstances.

ABOMINATION OF DESOLATION. This striking and somewhat enigmatical expression occurs properly but once in the English Bible; namely, in the address delivered by our Lord to his disciples respecting the destruction of Jerusalem and the last days, Mat. xxiv. 15; Mar. xiii. 14. But as there introduced it is given as a quotation from the prophet Daniel—"When ye shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, whoso readeth, let him understand"—although when we turn to Daniel the precise expression is not found in the English Bible. This arises from the translation of the Septuagint being adopted by our Lord (*βδέλυγμα τῆς ἐρημώσεως*), the exact equivalent to which in English is "abomination of desolation," while the original in Hebrew slightly differs. The passage actually referred to is Da. ix. 27, where our translators render "for the overspreading of abominations he shall make it desolate." This, however, is not the most accurate rendering; it should rather be "over top of abominations (will be) the desolator," or destroyer. And so again in two other passages, which are generally understood to point to the Maccabean times: "And they shall place (or set up) the abomination, the desolator," ch. xi. 31, and "till the abomination that desolates," ch. xii. 11. The chief difference among commentators, as to the meaning of the expression, has respect to the point, whether the abomination, which somehow should carry along with it the curse of desolation, ought to be understood of the idolatrous and corrupt practices which should inevitably draw down desolating inflictions of vengeance, or of the heathen powers and weapons of war that should be the immediate instruments of executing them. There appear to be conclusive reasons for understanding the expression of the former. 1. By far the most common use of the term *abomination* or *abominations*, when referring to spiritual things, and especially to things involving severe judgments and sweeping desolation, is in respect to idolatrous, and other foul corruptions. It was the pollution of the first temple, or the worship connected with it by such things, which in a whole series of passages is described as the abominations that provoked God to lay it in ruins, 2 Ki. xxi. 2-13; Je. vii. 10-14; Eze. v. 11; vii. 8, 9, 20-23. And our Lord very distinctly intimated, by referring on another occasion to some of these passages, that as the same wickedness substantially was lifting itself up anew, the same retributions of evil might certainly be expected to chastise them, Mat. xxi. 13. 2. When reference is made to the prophecy in Daniel it is coupled with a word, "Whoso readeth let him understand," which seems evidently to point to a profound spiritual meaning in the prophecy, such as thoughtful and serious minds alone could apprehend. But this could only be the case if abominations in the moral sense were meant; for the defiling and desolating effect of heathen armies planting themselves in the holy place was what a child might perceive. Such dreadful and unseemly intruders were but the outward signs of the real abominations, which cried for vengeance in the ear of heaven. The compassing of Jerusalem with armies, therefore, mentioned in Lu. xxi. 20, ready to bring the desolation, is not to be regarded as the same with the abomination of desolation; it indicated a further stage of matters. 3. The abominations which were the cause of the desolations are ever spoken of as springing up from within, among the covenant people themselves, not as invasions from without. They are so represented in Daniel also, ch. xi. 30, 32; xii. 9, 10; and that the Jews themselves, the better sort of them at least, so understood the matter, is plain from 1 Mac. i. 54–57, where, with reference to the two passages of Daniel just noticed, the heathen-inclined party in Israel are represented, in the time of Antiochus, as the real persons who "set up the abomination of desolation and built idol altars;" comp. also 2 Mac. iv. 15–17. (See on the whole subject, Hengstenberg on the *Genuineness of Daniel*, ch. iii. § 3; and *Christology*, at Da. ix. 27, with the authorities there referred to.)

A'BRAHAM [*father of a multitude*, previously ABRAM, *father of elevation*, or *high father*], a son of Terah, the tenth in lineal descent from Shem, and a native of Ur of the Chaldees. So much is certain respecting Abraham's origin and his natural place in the world's history, but the sacred record provides us with no materials for going farther. Of the three sons of Terah, who are mentioned in the order of Abram, Nahor, and Haran, it does not positively affirm that Abram was the first-born; and he may have been named first merely because he occupied the highest place in the divine purpose, and was to be the chief subject of the sacred narrative, precisely as Shem is named first among the sons of Noah, though Japhet appears to have been the eldest. Accordingly, while some hold Abraham to have been really the eldest son of Terah, and place his birth in the seventieth year of Terah's life, there are others, and probably a still larger number, who make

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him the youngest, and even suppose him not to have been born till Terah was 130 years old. The chief ground for this latter conclusion is, that as Terah lived till he was 205 years of age, and Abraham was 75 when he left Haran for the land of Canaan, this 75, added to 130, would just make the 205 which was the sum of Terah's life, and would thus render Abraham's removal to Canaan subsequent to his father's death in Haran. On the other supposition, that Abraham was born in the seventieth year of Terah, the father must have been left in Haran by the son, and even have continued to linger there for sixty years after the son's departure. There is nothing in the Old Testament narrative expressly at variance with this, though the natural impression produced by the brief account in Ge. xi. 31, 32, is, that Terah's death had actually occurred before the removal of Abraham to the land of Canaan. And the impression is confirmed by Stephen, who, in his speech before the Jewish council, distinctly states, that only after Terah's death did Abraham leave Haran, and take his departure for Canaan, Ac. vii. 4. So that, on this view of the matter, Stephen must either have followed an erroneous rabbinical interpretation, or by the death of Terah must be understood, not his literal, but his spiritual death—his relapse into idolatry. Some adopt the one, and some the other explanation; but neither view can be regarded as quite satisfactory. Coupling, therefore, the affirmation of Stephen with what seems the natural import of the original narrative, we are inclined to rest in the common belief, that Terah died before Abraham's actual departure from Mesopotamia, and that consequently Abraham was most probably born at a comparatively late period in his father's life. This conclusion is strengthened by the collateral circumstances, that Lot, the son of Haran, who accompanied Abraham into Canaan, appears, at no great distance from their entrance into it, as a person in advanced life, with a family well grown, and that Nahor, the other brother of Abraham, married Milcah, the daughter of Haran. These notices seem to imply that Haran had been considerably older than the other brothers, and that Abraham may not have been very much older than Lot.

The only express call to Abraham to leave his kindred and his country, recorded in Genesis, is the one that follows the notice of Terah's death, Ge. xii. 1-4; the call which Abraham immediately obeyed by removing into Canaan. But as it is stated at the close of the preceding chapter, xi. 31, that "Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife, and they went forth with them from Ur of the Chaldees, to go into the land of Canaan," the earlier Jewish authorities (*Philo de Abrahamo*, § 15), with whom also Stephen concurs, Ac. vii. 2, inferred that there was a *prior* call, whether addressed to Abraham individually, or to him in common with his father, as alone adequate to account for the movement of Terah, and those about him, toward the land of Canaan. That leading, as they did, a nomade or shepherd life, they should have left the region of Ur, with the view of settling somewhere else in the province of Chaldea, would have been nothing extraordinary; but that they should have done so with the explicit design of migrating into Canaan, a country so far distant, and with which they had no natural connection—this can scarcely be accounted for, except on the supposition of a special call, and a call originating on religious grounds. So, also, it seems to be plainly implied in Ge. xv. 7, where God says to Abraham, "I am the Lord that brought thee out of Ur of the Chaldees;" which is repeated in Ne. ix. 7. If the more immediate reason of the movement was, as we may naturally suppose, to escape from the idolatrous tendencies which had already begun to manifest themselves in their native region, then it is possible enough, that in the district of Haran, which was still within the boundaries of Mesopotamia, though in the direction of Canaan, the family may have found, earlier than they at first expected, a place of sojourn, where they could live in comfort, and without molestation maintain the worship of God in purity. In that case it might have been perfectly natural for them to halt for a time at Haran, and might also have been found difficult, from the increasing infirmities of Terah, to proceed farther till his decease. But as such a partial separation from the original seat of the family was insufficient to accomplish the divine purpose, so a fresh, a more imperative, if not also a more specific and individual call came to Abraham after the death of Terah; for it is only to that period that we can with any propriety refer the call recorded at the beginning of Ge. xii.; and we must translate, not "now the Lord had said," as in our authorized version, but simply "Now the Lord said to Abram, Get thee out of thy country," &c.

This call to Abraham undoubtedly forms an important era in the history of the divine communications; it introduced a class of relations which were never, in a sense, to wax old. The future revelations of God's will to men always bear, to some extent, the Abrahamic type. This arose from the very nature of the relation into which, by the divine call, the son of Terah was brought. He was constituted, individually, the head of a seed of blessing, the first link of a chain that was to embrace the whole multitude of God's elect; so that to the last the relative position and place of Abraham is never altogether lost sight of. Even believers in Christ are represented as Abraham's seed, and those that fall asleep in the Lord are spoken of as going to Abraham's bosom. Till the time of Abraham, the revelations of God's character and purposes had been of a general nature; they spoke one language to all mankind, and neither disclosed truths nor conveyed privileges to one portion of the human family which were withheld from another. But this method had proved insufficient to keep alive the true knowledge of God, and restrain the prevailing tendency to corruption; it left the cords of obligation too loose upon the individual conscience to stem the encroachments of evil, and secure the transmission from age to age of the principles of godliness. This is too amply confirmed by the history of the antediluvian world. There was light enough then to guide those who really sought the way of peace, and there were symbols and institutions of worship through which to give practical expression to their faith and hope; but means were still wanting to form the true worshippers, by a special organization, into a distinct society, or to keep them aloof from contaminating influences; and the result was a continual decay of living piety, ending in such a general dissolution of manners, that nothing but the overwhelming visitation of the deluge seemed adequate to meet the evil. Even with the advantage on the side of righteousness gained by this terrific judgment, the same tendencies soon began to develope themselves anew after the deluge;

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within a few generations the miracle at Babel was necessary to confound the projects of men, combining in one vast scheme to thwart the purposes of Heaven; and even the posterity of Shem, which had some kind of general distinction conferred on it in divine things by the prophecy of Noah, was ready to be engulfed in the swelling stream of pollution; for the service of idols had already commenced among the better portions of that line in the generation to which Abraham belonged, Jos. xxiv. 2. It was necessary, therefore, to adopt another course, and, for the sake of the *general* good of the world, to select a *particular* channel of blessing. This is the principle of the divine government, of which Abraham became the first living representative—individual election to special privileges, hopes, and obligations; primarily, indeed, for the behoof of those more immediately concerned, but remotely also for the benefit of others, nay, with the express object and design that the particular, in this respect, might become the universal. Hence, the call to Abraham has these distinct and closely connected parts:—1. The elevation of himself as an individual, by the free choice of Heaven, to the enjoyment of a near and friendly relationship to God; the Lord reveals himself as in a special sense Abraham's God, and, in a correspondingly special sense, recognizes Abraham as his servant. 2. In visible token of this election, and as a sign of the necessary separation it involved from worldly alliances and the course of nature's depravity, Abraham was enjoined to leave his home and his kindred, and go forth, under the direction of God, into a region where he should dwell comparatively alone. 3. Then, as a compensation for what he had thus to sacrifice of natural good, or rather as a proof of the rich and plenteous beneficence connected with an interest in God, the patriarch obtains the promise of a land for a possession, and of a numerous and blessed offspring to inherit it. 4. And, finally, so far from having such distinguished honours and elevated prospects conferred on him for any selfish end, the blessing, which he and his family were to be the first to enjoy, was for the world at large; he and his chosen line were to be, not a fountain sealed up, but an ever-flowing channel of highest beneficence; they were to be peculiarly identified with the cause of God, only that this cause might be more successfully maintained, and might ultimately diffuse its privileges and blessings among all the families of the earth. These points are all involved in the call addressed to Abraham, even in its earliest recorded form, Ge. xii. 1-4; and subsequent communications merely served to bring out more distinctly its specific parts, or to exhibit the principles on which it was to proceed to its realization.

Such was the word that came to Abraham, when still only a Mesopotamian herdsman; and, romantic as the prospect might seem which it held out for his encouragement, he responded at once to the call, by an implicit faith and a child-like obedience. Departing from Haran, he took with him his nephew Lot, and all that belonged to them. When, however, he reached the land of Canaan, he met with what must have presented itself as a staggering difficulty; for he found it not an uninhabited region, waiting, as it were, to receive him. "The Canaanite was already in the land," Ge. xii. 6. But a fresh revelation assured him that this should prove no insurmountable obstacle, and that he should both have that land and a seed to inherit it; on which, we are told, he built an altar to the Lord, who had appeared to him, and called upon his name. But presently another difficulty arose. He was not well in the land of Canaan till a dearth set in—not a partial scarcity merely, but "a grievous famine;" so that, having already journeyed well to the south, it seemed the readiest mode of escaping the danger which threatened him to go down into Egypt. In this there was, undoubtedly, a partial failure of his faith, as he had no divine direction to resort to Egypt; while the Lord had expressly commanded him to sojourn in the land of Canaan, with an implied promise of protection and support. And this false step soon led to another; for, going to Egypt, as he consciously did, without any divine warrant, he began to doubt respecting his personal safety, and fell upon the equivocating device of bidding Sarah call him her brother—a half truth, indeed, but one that, in the circumstances, involved a whole lie. He probably thought that, if her fair complexion and comely appearance should attract peculiar regard among the swarthy natives of Egypt, Sarah would certainly resist any offers or solicitations that might be made to detach her from him, while, being understood to be only his sister, there was no temptation, on her account, to do violence to him. Nothing, at least, was likely to be done in haste, and they could parry any proposals that might be made, till it was again in their power to leave the land. But the right seems even then to have acquired a footing in Egypt, which has continued in the despotic countries of the East to the present times—the right of the reigning monarch to possess himself of any unmarried female in his dominions whose beauty has won his regard. And so, without ceremony, as in the exercise of an undisputed prerogative, the king of Egypt sent and took Sarah into his house, for the purpose, doubtless, of undergoing the purifications and training that were required to prepare her for an alliance with royalty. The Lord, however, graciously interposed for her rescue, inflicting plagues on the house of Pharaoh, which prompted inquiry, and led to the discovery of Sarah's real position. Thus God acted for his own name sake, and took occasion, even from the sins and imperfections of his people, to impress more deeply on those who sought to do them wrong, their peculiar interest in the favour and protection of Heaven, Ps. cv. 15. And thus, also, it appeared that Abraham's faith, viewed as a principle of righteousness, partook of infirmity, and, so far from providing a meritorious ground of acceptance, itself stood in need of improvement.

Abraham returned from Egypt richer in possessions than he entered it, having received liberal gifts from Pharaoh—an earnest of what his posterity were one day to reap on a much grander scale from Egyptian oppressors. He pitched his tent anew near Hebron, on the plain of Mamre, but soon found that the pasture-grounds there were too circumscribed for the herds and flocks he now possessed, along with those of his kinsman Lot; therefore, on the occasion of a strife among the herdsmen, Abraham proposed a separation, and left Lot to choose the direction he might wish to take. The very proposal to exercise such a choice clearly implies that the land was still but partially occupied, and that large tracts existed as common or unappropriated pasture-ground. The circumstance itself, however, together with the actual choice of Lot, was a token of God's special goodness to Abraham, and his settled purpose to fulfil the promise respecting the inheritance; for, as

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Lot was led to fix upon a place of sojourn which lay actually beyond the bounds of the promised land, this land itself now remained for the sojourn of Abraham, in pledge of its future occupancy. And hence, immediately after the departure of Lot, and pointing to the significance of the whole transaction, the Lord appeared again to Abraham, and said, "Lift up now thine eyes, and look from the place where thou art, northward and southward, and eastward and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever," Ge. xiii. 14, 15.

At no great distance, apparently, from this period, another circumstance occurred, which brought out before the people of the land how high a place Abraham held in the consideration of God, and how much, even already, he was associated with the divine power and blessing. This was the invasion of the cities of the plain by Chedorlaomer, king of Elam, and others—(*see* CHEDORLAOMER)—issuing in the capture of Lot, and the taking of much spoil. It was more immediately for the sake of rescuing his kinsman that Abraham was led to take part in this warlike fray; but, moved on this account by a divine impulse, as well as a brotherly affection, he sallied forth with his 318 trained servants, overtook the marauding host near Dan, in the north of Palestine, and, after smiting them by night, pursued them to the neighbourhood of Damascus, recovering Lot, and all the spoil they had taken from Sodom and the other places they had plundered. The whole of this spoil Abraham surrendered to the king of Sodom, in token of his freedom from all sinister motives in his military adventure, and of his solemn determination to avoid even the appearance of being indebted to the king of such a people. But one singular and instructive homage he paid in connection with it: he gave tithes of all to another king, to Melchizedek, the king of Salem, and priest of the Most High God. This Melchizedek had gone forth to meet Abraham on his return from victory, and presented him with refreshment in bread and wine; thereby acknowledging Abraham as, under God, the deliverer of the country, and, on account of what he had done, bestowing on him the priestly benediction. That Abraham should have received this at the hands of Melchizedek, and should also have given him the tenth of the spoil, showed that he recognized in this man, not merely the rightful prerogatives of an earthly prince, but the character of a true representative of the God of heaven: so that, in paying tithes to him, Abraham did homage to God, and confessed himself but an instrument in the success which had been won. (*See* MELCHIZEDEK.)

Meanwhile, no advance seemed to be making in regard to that part of the divine promise—which naturally lay nearest to the heart of Abraham—the possession of a seed to inherit and transmit his peculiar blessing. The next scene in the patriarch's life presents him to our view as raised to fellowship with God in vision, and giving vent to the heavy thoughts that pressed upon his bosom, on account of his still existing childless condition. After God had assured him that he was his shield and his exceeding great reward, the anxious question burst from the patriarch, "Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?" Ge xv. 2. This drew from the Lord the solemn assurance, that Abraham should have an heir in the proper sense, his own veritable offspring; and not only so, but that from the seed to be given him there should spring a multitude like the stars of heaven. Abraham believed the word, contrary though it was to all present appearances, and even requiring at the outset to surmount what seemed natural impossibilities; he believed that God would do what he said, and "it was counted to him for righteousness"—that is, his faith in God's willingness and power to fulfil the promised good, was taken in lieu of such righteousness as might, if he had possessed it, have entitled him to look for that good as a matter of debt. Losing sight of nature and self, he was ready to look for all to the infinite sufficiency and goodness of God. And so, there being an explicit engagement on the part of God, and a responsive faith on the part of Abraham, a covenant transaction was entered into, by means of sacrifice, for the purpose of ratifying, in a formal and solemn manner, what had taken place, and still farther assuring the mind of Abraham as to the inheritance destined for the promised seed. The materials were divinely chosen, and the transactions connected with them ordered, so as to be at once symbolical of the future and confirmatory of the present. The larger sacrifices were to consist of animals three years old—the three pointing to the three complete generations in Egypt, of which mention was going to be made; they were also divided into two equal parts, more distinctly to represent the two parties engaged in the sanctioning of the agreement; and then, amid a horror of great darkness which fell upon Abraham—prefigurative, as he was informed, of the troubles and conflicts which were, especially for three generations, to befall his posterity, and through which the covenant-promise was to pass on to its accomplishment—there appeared "a smoking furnace, and a burning lamp passing between the pieces." This was the symbol of the Lord's glory, substantially the pillar of cloud and fire, formally owning the sacrifice, and doubtless consuming it as a whole burnt-offering. And on the sacrificial action being closed, the Lord expressly assured Abraham, and "made a covenant with him," that the land in which he then sojourned should become the inheritance of his seed, specifying, as an additional ground of assurance, the boundaries of the land, and naming the existing tribes by whom it was for the time occupied.

Notwithstanding, however, this formal and ratified agreement, another long period of inaction succeeded, which greatly tried the faith of Abraham, and entirely exhausted that of Sarah. The conviction at last established itself in her mind, that she must now abandon all hope of having any personal connection with the promised seed; and as the word of promise, even in its most explicit form, had only spoken of Abraham's offspring, the thought occurred to her, that the maternal headship must have been destined for some other than herself, and that the nearest connection she could possibly have with the seed of blessing should be through her handmaid. A son thus obtained would be, in the strictest sense, Abraham's child, and might be Sarah's also by adoption. With this view she counselled Abraham to go in to Hagar, the Egyptian bondmaid; and he too readily fell in with the advice. The evil consequences were not long in discovering themselves: the maid became elated with the prospects of her condition, and treated her mistress with contempt. Domestic brawls ensued, which led to the expulsion of Hagar from the house—the providence of God thus setting its seal of disapproval on the connection that had been

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formed, and the mode employed to work out the promise. But, by divine interference, the insubordination on the part of Hagar was quelled, so that she returned and bore a son, Ishmael. Thirteen years more elapsed, during which everything, as far as we know, moved on with perfect equanimity, and the child grew upon the affections of Abraham, who, in spite of what had happened at the outset, had come to look upon him as the commencement of the promised seed. But when Abraham himself was on the verge of his hundredth year, and Sarah was but ten years younger, the Lord again appeared to him; and, as if all were yet to be done that was necessary to make good the word of promise, spake again of making his covenant with Abraham, and multiplying him. There was no repetition of the sacrifices; so far, what had taken place before was held to be still in force. But the ratification of the covenant was carried to a higher stage, by the appointment of a sacramental pledge and symbol of it, in the ordinance of circumcision. This was accompanied by a fresh assurance to Abraham that he should have a seed destined to grow into vast multitudes; and then came also the new and more specific information, that Sarah should give birth to a son, who should be the first of the illustrious progeny. In commemoration of the happy era, and in proof of the absolute certainty of what was spoken, the name of the patriarch was changed from ABRAM [*high father*] to ABRAHAM [*father of a multitude*], and that of his spouse from SARAI [*my princess*] into SARAH [simply *princess*], as henceforth to be related, not to one, but to many, destined to become the queen-mother of a royal and countless offspring. The tidings appeared at first almost to exceed belief. Abraham received what was spoken with a kind of joyful wonder, though presently the thought of what was implied in respect to Ishmael cast a shade of gloom over the prospect; and when the matter was, shortly after, through the visit of the angels, Ge. xviii., brought distinctly before the mind of Sarah, she could scarcely believe for joy. But faith did spring up, through which also she received strength to conceive seed; and in the course of the following year Isaac was born to Abraham, when an hundred years old, and of a mother who was ninety.

This long delay in the fulfilment of the promise was no arbitrary postponement of the expected good, or needless prolongation of trial to the faith and patience of the parents. It was essentially connected with the covenant of promise, to show what kind of seed it was intended to secure, or how the seed should be entitled to look for its peculiar heritage of blessing. The first child of promise was to be, in this respect, a sign to all coming generations—the primal type of the whole seed. And for this two things were necessary; the first of which was, that he should be emphatically the gift of God—not born in the ordinary course of nature, of the will of the flesh (as Ishmael was), but above nature, by the special agency of God; for what the covenant sought was, not simply seed, but a godly seed, such as might be recognized to be properly God's offspring. And though, in the great mass of those who should afterwards constitute the seed, this divine and distinctive impress could only be of a spiritual kind, yet, at the commencement, it was fit that the natural should go along with the spiritual, and correctly image it. Born as Isaac was, none could doubt his connection with the special interposition of Heaven; and all future parents, who might wish to have their offspring becoming true children of the covenant, were taught to seek for as real a work of God to make them so, though of a less outward kind. Most needful, therefore, was it for the great ends of the covenant, that Isaac, its first and typal offspring, should be born of parents so aged, that their bodies were in a manner dead, and were only rendered capable of producing seed by the supernatural power of God. Then, for the same ends, another thing was necessary—that the outgoing of this supernatural power should be connected with a corresponding spiritually supernatural state on the part of the parents. The godly seed that was to issue from the covenant by the special agency of God, must not be expected otherwise than as the fruit of a godly parentage; and hence the postponement of the generation of Isaac till Abraham had not only attained to the higher degrees of excellence, but had also received the rite of circumcision, the symbol of a purified condition. It was then only that the powers of nature were miraculously vivified in the aged pair for the production of the promised seed; and so the child born of them was the proper type of what the covenant aimed at, and what the symbolical ordinance connected with it indicated, namely, a spiritual seed, in which the divine and human, grace and nature, should meet together in producing true subjects and channels of blessing. In the Lord Jesus Christ these elements were to meet in their highest degree and most perfect form—not in co-operative merely, but in organic union; and the result consequently was, one in whom perfection was realized, at once the heir and the dispenser of all blessings. But the same things had, in a measure, to be found in the real children of the covenant, of every age; and those in whom they were not might indeed be of Israel, but they could not be the Israel.

The supernatural vivification of the powers of animal life which took place in Abraham and Sarah after the full ratification of the covenant, while it accounts for the conception of seed by Sarah when past age, also explains how she should in her ninetieth year have attracted the notice of Abimelech, king of Gerar, and been sought for as an object of desire, Ge. xx. The circumstance has often been objected to as unnatural by infidels and superficial critics, because they overlook the most essential fact of the case. In reality, both Abraham and Sarah had come, through the supernatural work of God upon their frames, to renew their youth. They had returned, in a manner, to the prime of life; and the story of Abimelech's attempt to get possession of Sarah is perfectly in place. The only cause for wonder is, that the previous failure of the device resorted to by Abraham when in Egypt, should not have had the effect of preventing him from repeating it now. We can only account for his doing so by the extreme wickedness which he saw in Gerar, and which, as he alleged in his defence, forced on him the conviction, that "surely the fear of God was not there," Ge. xx. 11. Like one suddenly cast among lions, he caught at what seemed for the moment the only available subterfuge; and had it not been for the gracious interposition of God, all his hopes had been wrecked—a fresh proof, even in the father of the faithful, that the stability of the covenant rests not on what they are to God, but what God is to them! Abimelech was rebuked by God in a dream, and enjoined to release Sarah on pain of the most severe judgments. He obeyed; but in turn rebuked Abraham for the deception he had practised, though

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the defence offered by the patriarch was received without any note of disapprobation. He even bestowed upon the patriarch costly presents, on the ground that he was himself in part to blame for what had happened, and that he owed the arrest of judgment to the intercession of Abraham as a man of God; so that they parted on terms of friendship, but with an admonition to Sarah to cultivate in future a more veiled appearance, that her beauty might prove less a snare to her.

With the exception of the temporary failure now noticed, Abraham appears, from the period of the full ratification of the covenant to have occupied a high moral position, and the procedure of God was conducted with an especial aim to the securing of personal holiness as the great end of the covenant. The distinctive badge of the covenant—the sacrament of circumcision—was a perpetual monitor to this effect, calling every one who received it to put off the old man of corruption, that he might walk in righteousness before God. The delay practised in regard to that part of the covenant which respected the promised seed, and the much longer delay that was to take place in regard to that other part which concerned the possession of the inheritance, "because the iniquity of the Amorites was not yet full," both pointed in the same direction, since they showed how prominent a place was to be given to moral considerations in establishing the provisions of the covenant, and how far its course of development was to rise above merely natural grounds and interests. Abraham himself enters into these views. He ascends to the elevation of the divine plan. Angels visit him, as one with whom they might now have familiar converse. The Lord himself talks with him as a friend, and discloses to him the secret of Heaven respecting the cities of the plain, expressly because Abraham was now known to be one who would "command his children and his household after him, to keep the way of the Lord, to do justice and judgment," Ge. xviii. 19. The patriarch, in turn, pleads with the Lord, in the full consciousness of his privileged condition; yet only in so far as he felt a regard to the interests of righteousness could justly carry him—silently acquiescing at last in the destruction of Sodom and its kindred cities, as in accordance with the demands of righteousness. But Abraham reached the highest stage of spiritual progress and self-sacrificing devotedness to the will of Heaven, when, in obedience to the divine call, he went forth to offer up his son Isaac on the altar of God. The form in which this call came to Abraham made full and touching recognition of the greatness of the sacrifice it demanded: "Take now thy son, thine *only* son Isaac, *whom thou lovest*, and get thee into the land of Moriah, and offer him there for a burnt-offering." It was a trial, indeed, in the strongest sense, such as no parent on earth could ever afterwards be called literally to make, since no one ever should have a son on whose prolonged existence so much depended, and be called personally to put an end to it. The call might fitly be named a temptation, as it not only enjoined the patriarch to go and extinguish a life incomparably dear to him, but in the very act of doing so to destroy, as it might seem, the very object of faith and hope, and enact the most revolting rite of heathenism. Yet, though not in outward reality—God never intended that—"in heart and purpose the act must be done. It was no freak of arbitrary power to command the sacrifice, nor for the purpose merely of raising the patriarch to a kind of romantic moral elevation. It was for the purpose of exhibiting outwardly and palpably the great truth, that God's method of working in the covenant of grace must have its counterpart in man's. The one must be the reflex of the other. God in blessing Abraham triumphs over nature, and Abraham triumphs after the same manner, in proportion as he is blessed. He receives a special gift, a child of hope, from the hand of God, and he freely surrenders it again to him who gave it. He consecrates his best, his all, in a manner, to the divine service. And the child of promise himself—the type, in his outward condition and history, of all who should become proper subjects and channels of blessing—he also must concur in the act; on God's altar he must sanctify himself, as a sign to all who would possess the higher life in God, that it implies and carries along with it a devout surrender of the natural life to the service and glory of God."—(*Typology of Scripture*, i. p. 331).

By this extraordinary demand, therefore, the Lord sought to complete the instruction which the early circumstances of Isaac's life, as the first offspring of the covenant, were intended to impart, and to purge the affection of the patriarch toward his heaven-sent child from the earthliness and corruption of nature. Great as the trial was, his faith in the truth and faithfulness of God had grown so much, that he was found equal to the task. He believed that as the dead womb of Sarah had been supernaturally vivified to bring this child into being, so the dead child himself could be restored to life again when the word and the will of God required it; and in this confidence he proceeded to carry out the injunction laid upon him—up to the last terrible act—when the Lord again interposed, and declared his acceptance of the surrender that had been made in principle and feeling, as equivalent, for the purposes aimed at, to the actual sacrifice. At the same time, a ram was provided for the burnt-offering in the room of Isaac—a more fitting type in this respect than Isaac could have been of the one great sacrifice for sin; and the venerable father of the faithful was sent away from the affecting scene with the seal of Heaven's highest commendation, and with the divine oath superadded to all the other bonds of the covenant, that its provisions should be fully carried out. Abraham had now risen to the highest exercise of faith and obedience of which he was capable, and in his conduct had given the nearest possible reflex of the divine—imaging so long beforehand that actual surrender to death of the Son, the only Son, whom the Father from eternity loved, in order that the covenant might be fulfilled, and the way laid open for its members to everlasting life and blessing. There is no need, however, when seeking to make out the proper significance of this part of Abraham's history, whether in its more immediate or its prospective bearing, to lay stress on the precise locality where the transaction was appointed to take place, or the subordinate circumstances connected with its performance. Whether the mount that was indicated to him "in the *land* of Moriah" was exactly the same with that, which was afterwards designated "*Mount* Moriah," and on which the temple was built, must, from the lack of definite information, remain somewhat doubtful; and even if we could be assured of it, the fact would be significant rather as connected with the typical things of the temple than with the antitypical in Christ; for it was not on Mount Moriah, the most sacred spot within the city, but in a place called Calvary, a place of pollution, without it,

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that Jesus suffered. The particular spot and other incidental circumstances should be regarded only in the light of accessories, since either they, or others not materially different, must have accompanied the main transaction; this alone is important.

But few incidents are recorded in the remaining period of Abraham's life. He removed from Beersheba, which seems to have been his settled place of residence about the time of the offering up of Isaac, to Hebron, where Sarah died, an hundred and twenty-seven years old. At her death, and doubtless with reference to the future occupancy of the land by his seed, he secured as his own property a burying-ground in the field of Machpelah, in which, besides Sarah's, his own remains and those of his immediate descendants were laid. Some time after this, with the view of securing a suitable alliance, he sent by the hand of a trusty servant to the land of his kindred, and obtained for his son Isaac, Rebekah to wife. Finally, he took to himself a second wife, Keturah, of whose country and connections nothing is recorded; but by her he had several sons, to whom, as to Ishmael, he gave smaller portions, while he reserved the main part for Isaac. "He died in a good old age, an old man and full of years," an hundred three score and fifteen. He was buried by his sons Isaac and Ishmael in the cave of Machpelah; without an epitaph, but with a memorial that shall be ever blessed —a witness, while living, of the ennobling result that flows from a cordial surrender to the call of God; and when dead, still speaking of the goodness which God has in store for them who fear Him, and who commit themselves in implicit faith to the direction of his word, Ge. xxv. 9, 10.

AB'SALOM [*father of peace*], a happy name, but a sad misnomer for the restless and aspiring youth with whom alone it stands connected in Scripture, and who, after embroiling first a family, then a kingdom in turmoil, fell a victim to his own rashness and folly. Absalom was the third son of David, and his only son by Maachah, the daughter of Talmai, king of Geshur, 2 Sa. iii. 3. He was possessed of singular grace and beauty, so that he was esteemed when grown to manhood the handsomest man of his time. From the manner in which he is reported to have cultivated his hair, allowing it to grow till it is even said to have weighed 200 shekels, 2 Sa. xiv. 26, it is evident that he was extremely vain of his personal appearance, and bestowed the greatest attention on his exterior. Had his vanity, however, confined itself in this direction, it would have ended in simple foppery; but in process of time it took a loftier aim. The first occasion that stirred his spirit into a flame was, indeed, one of an atrocious description, such as might well have thrown from its proper balance a wiser and more considerate spirit than his. This was the violence done to his full sister Tamar by Amnon, the eldest son of David—a violence accompanied by such consummate deceit beforehand, and such heartless repudiation afterwards, that it certainly merited the severest chastisement. David, we are told, when he heard of what had happened, "was very wroth," 2 Sa. xiii. 21; but he appears to have taken no decided action regarding it—unnerved, doubtless, by the humiliating recollection of his own recent misconduct in the matter of Uriah, which had also been marked by extraordinary deceit and violence. The inaction of David served as an excuse for the vengeful determination of Absalom, who could not tolerate the thought of such an injury having being done to his sister without signal retribution. But the better to effect his object, he feigned in the meantime an easy indifference, intending to compass *his* object in a like crafty and unscrupulous manner to that which had been practised by Amnon. For two years he restrained the impetuosity of his spirit, and at length, when all suspicions of evil had been lulled to sleep, he brought his long-meditated purpose to a head, in connection with a sheep-shearing entertainment, which he was going to hold in Baalhazor, a place at no great distance from Jerusalem, somewhere between Bethel and Jericho. He invited the king himself to this entertainment, not probably expecting or even wishing the invitation to be accepted, but the more effectually to throw all parties off their guard, and prevent the idea from once entering their minds that any project of evil was comtemplated. Accordingly, while David declined going, Amnon and the other members of the royal family went; and, in conformity with preconcerted arrangements, when Amnon had become intoxicated with wine, he was slain by the servants of Absalom. The other brothers were seized with consternation on seeing what was done, and, apprehending a general slaughter, ran each for his mule, and made as fast as possible for Jerusalem; but it was soon discovered that their apprehensions were groundless, and that the whole scheme had been concerted for the murder of Amnon. It is altogether a dismal story, and reveals a state of things in David's family which, had it not been disclosed to us by the faithful pen of inspiration, we could not have supposed to exist, or scarcely even have believed to be possible. In attempting to account for it a large portion of blame must undoubtedly be attached to the evil practice of polygamy, which in David's family, as in every other where it exists, necessarily loosened the bonds of brotherhood, and gave scope to feelings of jealousy and lust, for which otherwise place could not have been found. The children of the different wives living to a considerable extent apart, naturally came to look upon each other as so many related, yet distinct and separate circles; and the differences that existed among the several mothers, whether in original rank, or in conjugal regard, could not fail to foster feelings in the children adverse to domestic harmony and affection. In particular, as Absalom's mother was the daughter of a king, and herself also, in all probability, like her children, distinguished for comeliness of form, the children would readily think themselves entitled to some degree of precedence; and this could not but tend to inflame the unnatural desire of Amnon on the one hand, and on the other deepen Absalom's determination to have his revenge. The offence, too, that had been committed, was aggravated by a certain measure of insolence and presumption in the manner of it. But along with this original root of evil in the household of David, there was the pernicious tendency of his own fatal backsliding in regard to Bathsheba—a tendency that was sure to work with most disastrous effect in his own household, as the ill example of the parent naturally gave wings to corruption in the bosoms of his children, and rendered him well nigh incapable of administering a vigilant and wholesome discipline. The outburst of wickedness, therefore, first in Amnon, and then in Absalom, was but the fruit of the great moral defection which had tarnished the career of David, and of which the prophet gave him no doubtful intimation, when he

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said, that the Lord would "raise up evil against him out of his own house" and that "the sword should never depart from it," 2 Sa. xii. 10, 11.

In the murder of Amnon, Absalom had satiated his revenge; but he had, at the same time, sealed his exclusion from the presence and court of his father. After such an atrocious procedure he durst not appear there; and accordingly he fled to Geshur, and put himself under the protection of his maternal grandfather. He abode there for three years. Whether during this time he kept up any correspondence with parties in Israel we are not told; but there can be no doubt, from what subsequently took place, that there were not a few at Jerusalem and elsewhere who wished him back; and the heart also of David, after it had recovered from the shock of Amnon's death, again longed after Absalom. Joab, with his shrewd discernment, was not slow to perceive how the current was running; and anxious to have the credit of bringing about what he judged almost certain ere long to take place, he employed a wise woman of Tekoah to introduce the matter in a parabolical discourse to the king, and got him virtually committed to the principle of Absalom's recall, before the king was aware of his case being brought under review. When he did perceive the drift of the representation, he at once suspected that the hand of Joab was in the device, and was well pleased, we may readily conceive, when he found his suspicion confirmed. He would be satisfied, since so sagacious a counsellor had taken the initiative, that the kingdom was ripe for the return of Absalom, and that he could gratify his personal feelings toward his son, without doing violence to the general sense of the community. Joab was therefore instructed to have Absalom brought back, 2 Sa. xiv. 21, though the liberty to return was coupled with the restriction that Absalom should so far confine himself to his own house as to refrain from coming into the king's presence. The exiled youth gladly availed himself of the opportunity presented to him; but after his return he felt galled by the restraint imposed upon him. In truth, it was a piece of unskilful management to couple his return with such a condition, for it gave to his case an aspect of harsh treatment; and the lovers of gay society and courtly manners would bewail it as a sort of public calamity, that the man above all others fitted to shine in places of fashionable resort should be kept under a cloud of dishonour. The policy adopted was one of those half-measures, which by what they withhold more than undo the effect of what has been conceded. And when Absalom saw how matters had been working in his favour, he set his heart upon getting the restraint withdrawn. For this purpose he sought for an interview with Joab, in the hope that as Joab had so far effected his restoration, he might not be unwilling to accomplish what remained. But in this he was disappointed. Joab had probably by this time discerned the dangerous elements that were gathering about Absalom, and had some apprehension of the improper use that would be made of any further indulgence, if it were granted. He therefore declined seeing Absalom; but the latter, with that mixture of boldness and cunning, which appears to have formed so remarkable a feature in his character, put his servants on the project of setting fire to Joab's barley field, which adjoined to Absalom's, and thus in a manner forced Joab to a conference; and then, when having taunted Joab with the folly of having brought him from a foreign exile only to shut him up to an exile at home, he succeeded in getting Joab's interest engaged in his behalf, and was shortly afterwards admitted to the presence of his father.

Had there been any spark of right principle or honourable feeling in the bosom of Absalom, the forbearance and clemency which had now been extended toward him would have bound him with cords of unalterable attachment to the person and throne of his father. But the reverse was the case; personal vanity and ambition were his ruling principles; and he now addressed himself to the work of securing their full gratification. To understand aright this part of his career, we must endeavour to realize the exact position of matters at the time, and know the materials he had to work upon. The eye of Absalom was steadfastly set upon the throne; and as matters then stood, there were many things to favour his attempt to reach it, could he only bring into play a sufficient amount of skilful management, while, if affairs were left to themselves, he had every reason to dread disappointment. Even after Amnon's death he was not absolutely the eldest surviving son; for Chileab was his senior by birth, and, for anything we know to the contrary, was still alive. More than that, a peculiar interest hung around another and younger son of David, Solomon, concerning whom words had been spoken and names imposed, which seemed too plainly to point in the direction of the kingdom, and of which Absalom could scarcely be altogether ignorant, 1 Ch. xxii. 9; 2 Sa. xii. 24, 25. Then there was the consideration of his own past wickedness, which he could not but regard as an obstacle in his way to the throne by legitimate means, especially as the relation of his father to Saul had clearly enough shown, that moral considerations must here have important weight, and David, with all his partial leanings, was not the man to set them wholly aside. Such things obviously left but little hope to Absalom by a fair and orderly course of procedure. But, on the other side, he had many advantages. He was, if not absolutely the eldest son, at least the eldest of any consideration, and the only son by a king's daughter. Royal blood on both sides flowed in his veins, and his appearance and manners were altogether kingly. His claims were thus within the very precincts of legitimacy; and, if he could but interest a powerful and influential party in his behalf, a bold and well-concerted stroke of policy might carry him to the summit of his wishes. But for this, he must inevitably throw himself chiefly on the worse elements of society in his father's kingdom. The better portion were too enlightened in their views of the constitution of the kingdom, and also too sensible of the benefits that had been reaped from David's administration, to encourage any policy hostile to David's interests, or at variance with the leading principles of his government. But there was a large class of another kind—an ungodly portion, whom Saul's policy had tended greatly to foster, and who, though they had yielded to the rising fortunes and military prowess of David, yet must often have sighed, amid his strivings after righteousness, for what they would call the good old times of Saul. Nay, it is not to be doubted that a very considerable number, both at Jerusalem and throughout the land, who had been wont by means of corruption and favouritism to secure their own ends, till the more stringent and impartial rule of David had put a check on their courses, would, in the latter days of his kingdom, feel as if they had many a grudge to

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satisfy, and something to hope for by a change. Such, in the actual state of things, were the elements of evil fermenting around Absalom, by skilfully working on which he might hope to make his way to the throne. He resolved to throw himself into the vortex, and to become—as we find from the Psalms of David written in connection with Absalom's rebellion, he actually did become—the head of the ungodly party in the kingdom—the party that sought to revive the times of Saul, and strengthen themselves by worldly resources and plans of wickedness. In those psalms, such as Ps. iii. iv. xlii. lxiii. &c., David continually speaks of those who had risen up against him, as the patrons of unrighteousness, the forgers of lies, the enemies of God as well as of himself, yea *his* enemy on the very ground of his adherence to the cause of righteousness and truth; so that he apparently regarded Absalom (though in this doubtless he was too much swayed by overweening personal affection) more as the seduced than the seducer—the tool of other men's malice and ambition, rather than the agent of his own. Absalom was precisely the man to conciliate the regard, and head the movements of this party. He was as capable as they were of working by fraud or violence. Then, his love of display, his fine chariots and horses, his numerous foot-runners and handsome equipages, gratified their carnal tastes, and promised, were he on the throne, to throw an air of splendour around the kingdom, even beyond what it had presented in the days of Saul. Added to this, there was his wonderful condescension and grace, his insinuating address, his apparent interest in every one's affairs, his readiness to sympathize with them in their matters of complaint, and anxiety to right their cause, had he but the power to do so! 2 Sa. xv. 1-5. These arts were successful; the discontented and ungodly party in the kingdom had found the man they desired; and it seemed right to hazard all in his interest, rather than continue longer under the saintly administration of David, and run the chance of having a like-minded successor to follow him on the throne.

The mode of carrying the plan into effect was characteristic of its nature; it began with a great lie. Absalom pretended he had made a vow to the Lord in Geshur, which required to be paid in Hebron. What it was we are not told; but in all probability he meant a Nazarite vow of separation for a certain time to the Lord, which was to be begun and terminated in Hebron, as a place more suitable than Jerusalem for such a service. It looked suspicious, that Absalom should have been so long in making any mention of such a vow, if he really had undertaken it; but the king descried no danger in the proposal, and gave him leave to depart. Presently, however, the secret disclosed itself; so many from Jerusalem and other quarters followed Absalom to Hebron, and among these persons of such high consideration, including Ahithophel, one of David's most trusty counsellors, that the plot was seen at once to be widely spread as well as deeply laid. David perceived in a moment, when he heard how matters stood, that the old Sauline party, which had been so long smothered, had again revived in the conspiracy of Absalom; and, being confident that all the ungodly elements around him would draw in that direction, he saw that his safety was in flight. At the commencement of this flight, the open-mouthed slander and cursing of Shimei confirmed him in the fears he entertained, and showed how closely connected this outburst of rebellion in Absalom was with the smouldering spirit of attachment to the house of Saul. But while he thus had good reason to lose confidence in man, the psalms he indited on the occasion strikingly exhibit the trust he still reposed in God. He rested in the belief, that He who had set the crown upon his head, in the face of the most furious opposition, would vindicate his right to hold it, in spite of all that were now against him. And so it proved. The success of Absalom, indeed, was alarmingly rapid—it seemed as if all was yielding to his touch; Jerusalem opened its gates at his approach; and if he had followed the counsel of Ahithophel to pursue the king at once, and overtake him, when weary and downcast with his misfortunes, the triumph, humanly speaking, might have been complete. But God had provided to defeat the counsel of Ahithophel. The cunning and deceit which had carried Absalom so far on the wings of victory, met him in his council-chamber; his own measure was meted back to him in the skilful part played by Hushai, who urged delay; so that time was obtained for David and his adherents to rally their spirits and concentrate their forces; and when the final struggle came on, the tried and well-officered bands of David completely routed the comparatively raw and undisciplined recruits of Absalom. Absalom himself died by the hands of Joab, after having been caught in a thicket of the wood by his long hair; thus falling a victim at once to his foppish vanity, and his unprincipled, heartless ambition.

The most affecting part in the whole story is the yearning fondness with which the heart of the royal parent continued to go forth toward his unnatural and worthless son. To the very last his bowels moved in this direction. The charge given with emphatic earnestness before the battle, and heard by all the captains, was, "Deal gently for my sake with the young man Absalom." After the battle, as the messengers of victory came posting on one after another to the seat of the king, the first question put to each of them was, "Is the young man Absalom safe?" And when the sad tale fell on the monarch's ear, never did a more piteous lamentation burst from the lips of bereaved parent than was then poured forth, "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" A wonderful fascination must have hung around the man who, after such a career, could still be the object of such a clinging affection. But Joab had taken greatly better the gauge of Absalom's real position and proper deserts; and, rightly conceiving that there would be an end to all order and rectitude in the kingdom, if such an offender should be allowed to escape, he inflicted the fatal stroke, even in the face of the king's pressing injunction. Nor did David, on after reflection, condemn the deed; for while in his last charge he recounted things in Joab's past course by which he had made himself amenable to justice, not a word of rebuke is dropped over the part he took in the termination of Absalom's mournful career.

AB'SALOM'S TOMB, the modern designation of a kind of sepulchral monument in the valley of Jehoshaphat, which stands close by the lower bridge over the Kedron. It consists of a square block, hewn from the rocky ledge, to which it originally belonged, ornamented on each side with engaged columns of the Ionic order, and surmounted with a circular building, which runs up into a low spire. The whole elevation is about

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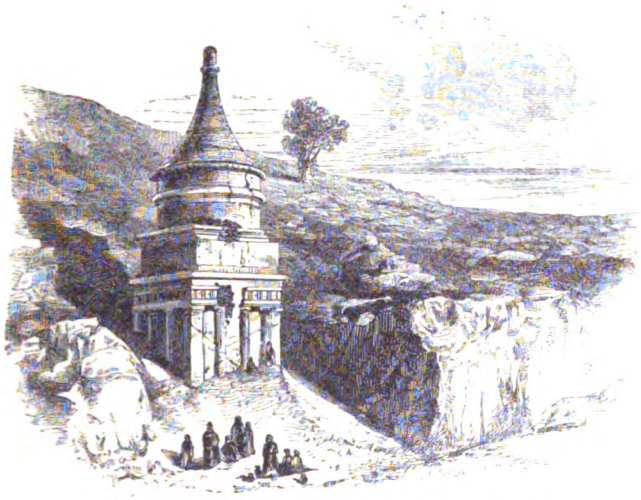
forty feet, and in the interior there is a small excavated chamber. How this composite structure should have come to be associated with the name of Absalom is quite unknown. But there can be no doubt it belongs to a much later period, and it certainly has no



[2.] The so-called Tomb of Absalom.—From a photograph.

connection with that pillar which Absalom is said to have erected for himself in the king's dale, 2 Sa. xviii. 18. Dr. Robinson regards it as belonging to that "style of mingled Greek and Egyptian art which prevailed in the oriental provinces of the Roman empire." He thinks it probably of the same age as the architectural remains of Petra; and certainly not reaching farther back than the age of the Herods.

ABYSS, the English form of the Greek ἄβυσσος, which means literally *without bottom*, hence *profound*, *deep*. In the authorized version it is rendered *deep* in Lu. viii. 31; Ro. x. 7, and *bottomless pit*, or *pit*, in all the other passages where it occurs, and which are found only in Revelation—ch. ix. 1, 2, 11; xi. 7, 17, &c. The word had been employed by the Greek translators of the Old Testament, chiefly as an equivalent for the Heb. תְּהוֹם (*tehôm*), as at Ge. i. 2; vii. 11; Job xxviii. 14, &c. So used, it plainly denoted a huge, and apparently fathomless assemblage of waters, whether covering the surface, or concealed within the bowels of the earth. And from this the transition was natural and easy to the innermost parts of the earth itself, or the regions generally of the lowest depths—the depths of utter darkness and irrecoverable perdition.

It is in this sense the terms *deep* and *bottomless pit*, corresponding to the original term *abyss*, are always used in New Testament scripture; and it had certainly been better if the one term of the original (*abyss*) had always appeared in our English Bibles. The demons in the poor Gadarene maniac besought the Lord, when he was going to dispossess them, that he would not cast them forth into the abyss, Lu. viii. 31, that is, would not remand them to the dark and dreary abode, which is their proper habitation, and which is always represented as in the lowest conceivable depths. Nothing is thereby determined as to the precise locality, excepting that to *our* apprehension (whether it may be so in reality or not) it must be thought of as at the farthest possible remove from the heaven of light and glory—therefore, most naturally in the heart of the earth. It would seem to be some relief to apostate spirits to be allowed to leave this lowest hell—though they cannot thereby escape from the worse hell of their own bosom—and to prosecute schemes of mischief in the different spheres of terrestrial life and agency. Within certain limits this permission is granted them, not on their own account, but in subservience to the purposes of God's moral government among men. And when these shall have been accomplished, the bars of their eternal prison-house shall be finally closed upon them, and their doom in it rendered only more intensely miserable by reason of the wickedness they had practised on earth, 2 Pe. ii. 4; Jude 6; Re. xx. 10.

In a more general sense the term *abyss* or *deep* is used of the state of the dead, in the passage paraphrased by St. Paul from Deuteronomy, and applied to our Lord's profoundest humiliation—"Who shall descend into the deep (the abyss)? that is, to bring up Christ again from the dead," Ro. x. 7. In dying, Christ's bodily part descended into the lower parts of the earth; and his soul also is conceived of as going downwards—cut off for a time from the land of the living; although in reality it entered into a state of most blessed repose, and enjoyed the sweets of paradise. So that nothing definitely local is to be inferred from such language as to the abode of departed spirits. (*See* HADES.)

AC'CAD, one of five cities that were built by Nimrod in the land of Shinar or Babylonia, Ge. x. 10. It is supposed that a remarkable pile of ancient buildings,

[3.] Aker-koof.—Chesney's Euphrates Expedition.

known by the name of *Aker-koof*, and situated in Sittacene, about nine miles west from the Tigris, may be the remains of the ancient city. But nothing certain can be ascertained on the subject, especially as so little is known of the original place itself.

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AC'CHO [Heb. עַכּוֹ, probably *sun-heated*], a seaport within the territory of the tribe of Asher, and about 30 miles to the south of Tyre. It was never won from the hands of its original occupants, Ju. i 31. Its earlier name with Greek and Roman writers was *Aké*, but ultimately it was commonly known under that of Ptolemais, which it derived from Ptolemy, the first Egyptian king of that name, who greatly improved and strengthened it (Strabo, xvi. 877; Diod. Sic. xix. 93; Plin. *Nat. Hist.* v. 19; 1 Mac. x. 56, &c.); but among Europeans it is better known by the name of *St. Jean d'Acre*. It is associated with no important event in Old Testament history, and in the New is only mentioned once, when, in connection with the journeyings of Paul, it is said—"We came to Ptolemais, and saluted the brethren, and abode with them one day," Ac. xxi. 7. It acquired its European name from having been assigned by the crusaders to the knights of St. John, by whom it was held for the best part of a century, but was again re-conquered by the Mahometan power in 1291. With the native population, however, it has always gone by the name of Akka, and is therefore, as remarked by Mr. Stanley, "a remarkable instance of the tenacity with which a Semitic name has outlived the foreign appellation imposed upon it. Ptolemais—the title which it bore for the many centuries of Greek and Roman sway—dropped off the moment that sway was broken; and in the modern name of Acre, the ancient Accho, derived from the heated sandy tract on which the town was built, reasserted its rights" (*Sinai and Palestine*, p. 264). The harbour of Accho is shallow, and can only accommodate vessels of comparatively small burden; but, such as it is, it renders the place of considerable importance, as there is no haven nearly so good in the immediate neighbourhood. It was hence designated by Napoleon the key of Palestine, and in his ambitious designs upon Egypt and the East he made a vigorous attack with the view of getting possession of it. But it made so gallant a resistance under the able command of Sir Sidney Smith, that the French were obliged to desist. It has since been the subject of several sieges, and has suffered much from the vicissitudes of war. So late as 1840, it was bombarded by Admiral Stopford, in connection with the operations which were then carried on for restoring Syria to the Porte. The trade, however, for Syria is now chiefly connected with Beyrout, and Acre has become relatively of much less importance. The existing population is reckoned about 12,000, of which one-third are Turks. The period of its peculiar glory was that of the thirteenth century, when, for a time, it formed the great stronghold of the crusaders (Gibbon's *History*, ch. lix.)

ACCURSED. *See* ANATHEMA.

ACEL'DAMA, properly HAKAL-DEMA [חֲקַל־דְּמָא, *field of blood*], the name given to the plot of ground which was purchased with the reward of Judas' treachery, Ac. i. 19. Its position is no further described, than that it is said to have belonged to the "Potter's Field." This undoubtedly identifies it with the valley of Hinnom; for what was called emphatically the Potter's Field was, from ancient times, associated with that valley, Je. xix. The portion of the valley of Hinnom which forms the southern declivity from Mount Zion, was very anciently used as a burying-place, and is studded with tombs, chiefly hewn out of the rock, but in which nothing of any historical interest has yet been found. The tombs themselves are rude and untasteful; one of these, about half way up the hill, and directly opposite the pool of Siloam, stands, according to tradition, in the midst of the Aceldama of Scripture. Jerome connects it with the same spot, in his *Onomasticon;* and nearly all the earlier, as well as the later travellers, notice it in their descriptions of Jerusalem. Maundeville, Sandys, and Maundrell each speak of it as used for purposes of burial in their day. We select only one of the latest accounts:—"It is a long, vaulted building, of massive masonry, in front of a precipice of rock, in which is apparently a natural cave. The interior is excavated to the depth of some twenty feet, thus forming an immense charnel-house. At each end is an opening, through which we have a dim view of the interior; the bottom is empty and dry, with a few half-decayed bones scattered over it. The charnel-house is first mentioned by Maundeville. The bodies of the dead were thrown loosely into it; and the soil was believed to possess the remarkable power of consuming them in the short space of forty-eight hours (Sandys). The place does not appear to have been used for burial for more than a century, though some travellers affirm they have seen bodies in it within the last twenty years."—(*Murray's Hand-book for Syria and Palestine*, by Porter.)

ACHA'IA, in the classical period of ancient Greece, was a comparatively small province in the north-west of the Peloponnesus, extending along the Corinthian Gulf for about 65 English miles, with a breadth varying from 12 to 20. But as used in New Testament scripture, the name includes a great deal more; it comprehends the whole of the Peloponnesus, and the greater part of Greece proper, with the adjacent islands; so that the "regions of Achaia" in St. Paul, 2 Co. xi. 10, are very much the same with the regions of classical Greece. This change was introduced after the conquest of that country by the Romans—not immediately, however, but after various temporary arrangements had run their course. Shortly before the gospel era, the whole of Greece was divided by Augustus into three provinces, the most southerly of which was called Achaia, comprehending, as already stated, nearly all that was wont to be understood under the general name of Greece; while to the north lay, first Macedonia, and then Epirus. The boundaries between the three provinces are nowhere exactly defined. Achaia, in the large sense now mentioned, was at first constituted a senatorial province, and was accordingly governed by proconsuls. But Tiberius changed it into an imperial province, when, as a matter of course, the government came to be administered by proprætors (Tacit. *An.* i. 76). Not long afterwards, however, it was again restored to the senate, and was presided over by a proconsul down even to the time of Justinian (Suet. *Claud.* c. 25). The events related in the Acts of the Apostles occurred, some of them before, and some of them after this latter change; and nothing but the most minute faithfulness and accuracy could have prevented the sacred historian from falling into error in the use of the terms. It was for a time supposed, even by some able commentators, that an error had been committed at ch. xviii. 12, where Gallio is represented as the proconsul of Achaia, and alterations of the text were suggested to put the matter right. But more careful inquiry fully justified the accuracy of the historian, which

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is the more remarkable, as it was only five or six years previous to the transactions recorded in Acts xviii. that the province of Achaia had been restored to the senate.

ACHA'ICUS, the name of a believer in the region of Achaia, and a delegate to the apostle Paul from the church of Corinth, 1 Co. xvi. 17. Nothing further is known of him.

A'CHAN, also written ACHAR, 1 Ch. ii. 7, which means *troubling* or *disturbing;* and the probability is, that this slight change in the name was introduced for the purpose of rendering it significant of the character and history of the unfortunate individual it refers to. Achan was the son of Carmi, of the tribe of Judah, and at the taking of Jericho was guilty of a trespass, in what is called "the accursed thing," Jos. vii. 1; that is, he secreted for his own personal advantage a portion of the spoil of the place (viz. a Babylonish garment, 200 shekels of silver, and a wedge of gold), which had been all put under the divine ban, and solemnly devoted to the Lord. This ban had been put upon the people and possessions of Canaan generally, but in a more special and emphatic manner it was laid on Jericho, as the first-fruits of the land, to show, as Hengstenberg justly states (*Christol. Mal.* iv. 6), "that the former possessors of the land were not exterminated by human caprice, but by the vengeance of God; that their land and their goods were not bestowed upon the Israelites as spoil, but as a fief which He had reclaimed, and which He could now bestow upon another vassal, to see whether he would faithfully render the service he was called to yield." The sin of Achan, therefore, was of a very heinous description; it was a virtual infraction of the terms on which Canaan was granted to the children of Israel, and turned to a selfish account what should have been associated with the most sacred obligations. It carried also the spirit of idolatry in its bosom, and implied that, as the deed was done in secrecy, the God of Israel could neither see nor regard. Such a spirit, manifesting itself at such a time, required to be met with the most severe rebuke, as pregnant (should it prevail) with mischief to the whole community of Israel, and subversive of the design for which they were to be settled in Canaan. Accordingly, a repulse was appointed, under Providence, to be sustained at Ai, to bring out in a palpable form the fact that there was something essentially wrong with the people; and when this had produced its due impression, and a general terror was spread among them, they were directed to the sin of Achan as the cause of the whole evil. The actual discovery of the offender was obtained by casting the lot, who then made full confession of his guilt, and was presently afterwards, with all his family, and even his cattle, stoned to death and burned to ashes by the assembled congregation of Israel.

The melancholy history of Achan gives rise to two questions:—1. Why should the sin of Achan have been imputed to the congregation at large, so that, on its account, the whole should have suffered a defeat? It were wrong, certainly, to hold this a case of imputation in the strict and proper sense—in such a sense as Adam's sin is imputed to his posterity, or the righteousness of Christ to his people. The connection in this case could not, from the nature of things, be nearly so close. But the divine procedure clearly showed that there was a connection, and one that could not exist without a certain participation in the guilt, and a consequent liability to the punishment. It was an essential part of God's policy toward Israel, to treat them as one compact body—a regularly organized whole—to whose common welfare or adversity each individual contributed, and in which also he, more or less, shared: individuals could not expect to attain to blessing apart from the whole, nor the whole apart from the faith and integrity of individuals. To impress this upon them from the first, as a matter of vital moment, terrible things in righteousness were done, and among these the disaster arising out of the sin of Achan. The people were made to feel, that the infection of a single member of the body was fraught with peril to the whole, and doubtless also more thoughtful minds were smitten with the conviction that, though but one man had committed the particular sin condemned, the tendency to fall in the same direction was far from being confined to him. 2. The other question connected with the case of Achan has respect to the severity of the judgment—not only the culprit himself, but his entire family, and every living creature in his possession, being doomed to suffer with him the same terrible penalty. The ground of this undoubtedly was the same with that which involved the people generally in Achan's guilt—the close communal interest which it was necessary to maintain between one portion of the covenant people and another. Standing under one covenant-bond, each was, to a certain extent, responsible for another's behaviour; and the moral interconnection necessarily assumed its strictest form in the family circle. It was not, indeed, an unvarying and inseparable connection; parents, according to the express enactments of Moses, De. xxiv. 16, were not to be put to death for their children, nor children for their parents. But the bond was still a very close one, and from the natural tendency of the heart to imbibe evil, it could but rarely happen in Israel, that when the parent turned aside to iniquity, the members of his household should be found free from the contamination. The rather so, as then, greatly more than now, the family was dependent upon the oral teaching and living example of its head for the character it assumed. If, therefore, it might be too much to affirm, in regard to the case before us, that every member of Achan's family participated in his transgression, and hence shared in his condemnation, we may, at least, say that the *spirit* of Achan was but too probably characteristic of them all; and that, for a warning to all future generations of the inevitable ruin sure to overtake families, if sin should get possession of those who stood at the head of them, the entire household and property of Achan were surrendered to destruction. Thus, in both the respects adverted to, the divine procedure is capable of a perfect justification; and the severity of righteousness displayed in it was fitted to exert a most salutary and wholesome influence upon the families of Israel.

A'CHISH, the import of which is uncertain, occurs as the name of a king of Gath, at whose court David twice sought and found protection, 1 Sa. xxi. 10-15; xxvii. 2; and probably also of another king of Gath, to whom, at a considerably later period, the servants of Shimei fled, 1 Ki. ii. 39. The reception given by the former to David will be noticed in the account of David's life.

ACH'METHA, the ancient and scriptural name of Ecbatana, the metropolis of Media. It occurs, however, only once, Ezr. vi. 2, where we are told, the decree of Cyrus respecting the restoration of the Jews was found "at Achmetha, in the palace that is in the province of the Medes." In the Apocrypha and Josephus,

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Ecbatana is the name used. That it was a strongly fortified place is evident from many notices in ancient history; such as, that, after the disastrous battle of Arbela, Darius fled thither, as to a place of comparative safety (Arrian, *Anab.* iii. 19); that Alexander transported to it the plunder he had taken at Babylon and Susa, &c. The building of the walls of the city, which probably formed the most important part of the fortifications, is ascribed, at the commencement of the apocryphal book Judith, to Arphaxad. But who this king Arphaxad might be is quite uncertain; and Herodotus makes Dejoces the chief founder of the city, as a place of note and security, and represents it as having been surrounded by seven concentric walls, each inner one rising with its battlements above the one immediately before it (b. i. 78). But this is only to be taken as a matter of report—by some it is even held to be entirely fabulous; and certainly it does not square well with the account of Polybius, who states that the city had no walls around it, but possessed a citadel of enormous strength. It is unnecessary here to enter into any further details on the subject, as nothing depends on it for the illustration of Scripture. The common tradition identifies the modern Hamadan with the ancient Ecbatana, which stands on the slopes of the Elwand, the ancient Orontes, in the province of Irak It is in a fine elevated position, and is said to have been the chief summer residence of the Persian kings, from the days of Darius to those of Ghengis Khan. The ruins show, besides the so-called palace of Darius seen in the view, the tombs of Esther and Mordecai, and of the philosopher Avicenna. The present population is said to number from 40,000 to 45,000.

[4.] Hamadan, and Ruins of the Castle of Darius.—Chesney's Euphrates Expedition.

A'CHOR [*troubling*], a valley near Jericho, so named from having been the scene of Achan's punishment, Jos. vii. 24-26. It never occurs again in the history, but is employed as an image by the prophets Isaiah and Hosea, when depicting the better days in prospect for the people of God, which should, as it were, reverse the evil that had taken place in the past, and turn it into experiences of blessing, Is. lxv. 10, "The valley of Achor shall be a place for the herds to lie down in"—a place of peaceful rest, instead of, as in the days of old, a scene of disquietude and sorrow; Ho. ii. 15, "I will give her the valley of Achor for a door of hope"—in other words, I will bring to an end the tribulations arising out of sin, and substitute in their room the joyful anticipations of uninterrupted life and blessing.

ACH'SAH [*an anklet*], a daughter of Caleb. In conformity with customs not unusual in ancient times, she was promised in marriage by her father to the man who should take the city of Kirjath-sephir, or Debir. This feat was accomplished by Othniel, the nephew of Caleb, who accordingly received Achsah for his wife, Jos. xv. 16, 17; Ju. i. 12, 13.

ACH'SAPH [*enchantment*], a town in the tribe of Asher, Jos. xi. 1; xix. 25; supposed by some to be the same as Accho, and by others as Achzib. The latter supposition is certainly improbable, as Achzib is also mentioned in Jos. xix. 29.

ACH'ZIB [*deceptive, lying*], the name of two towns, of which very little is known. **1.** A place situated in the tribe of Judah, the precise locality of which is nowhere defined, Jos. xv. 44. **2.** Another, and apparently more considerable place, within the boundaries of the tribe of Asher, about 10 miles to the north of Acre. The Israelites were at first unable to drive out the Philistines from it, Ju. i. 31, and nothing is afterwards mentioned of it in particular. It still survives under the name of DSIB.

ACRE OF LAND, as used in Scripture, is a less exact term than an English reader might suppose. It is properly a *yoke*, namely, such a quantity as a yoke of oxen might plough in a day—perhaps from a half to three-quarters of an imperial acre, 1 Sa. xiv. 14; Is. v. 10, &c.

ACTS OF THE APOSTLES, the name commonly used to designate the fifth book in the New Testament scriptures. It obtained this title at a very early period, though sometimes the epithet *holy* was prefixed to *apostles*, and sometimes also it was reckoned among the gospels, and called the *Gospel of the Holy Ghost*, or the *Gospel of the Resurrection*. The common designation, however, has always been that which is still in use; and the early and all but unanimous tradition of the church assigns its human composition to the pen of the evangelist Luke. This tradition is supported by various grounds of an internal kind. 1. According to the preface it purports to have been written by the same person who composed the third gospel, and for the more immediate benefit of the same individual (Theophilus); and by the concurrent voice of all antiquity that Gospel is attributed to St. Luke. 2. There is a striking similarity in the style of this book and of the third Gospel, such as might naturally be looked for in the writings of the same author: the dialect, like that of the Gospel, is in general less Hebraistic than that used by the other evangelists, and it contains a considerable number of words and phrases which are rarely, often never, found in any other books of New Testament scripture, except the Gospel of Luke. As many as

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fifty of these have been pointed out—(see, for example, Davidson's *Introd.* § 1.) 3. In the latter part of the narrative, from ch. xvi. 10, onwards, the writer usually includes himself in the party of Paul, and speaks as one who had been an eye-witness of many of the transactions which took place; so, in particular, he writes at ch. xx. 5; xxi. 1; xxvii.; xxviii. Now, we know of no other person who was on such a footing of intimacy and companionship with St. Paul, of whom this can be properly understood, but the evangelist Luke. We cannot, with some in later times, understand it of Timothy; for at ch. xx. 4, 5, Timothy is mentioned among others who accompanied Paul into Asia, and who, it is said, "going before tarried *for us* at Troas," implying that the historian was a different person from any of those specified. Nor can we, with others, suppose Silas to have been the person so identifying himself with the apostle; for Silas is once and again spoken of in the third person, and in ch. xv. 22, when first mentioned, he is spoken of in a way the writer could never have done of himself, as a "chief man among the brethren." Then, though Luke is not mentioned by name in the history, yet we know from the allusions in the later epistles of Paul, that he was a bosom-friend and close companion of the apostle; in Phile. 24 he is named as one of his "fellow-labourers," in Col. iv. 14 as "the beloved physician," and in 2 Ti. iv. 11 as the one faithful friend who abode with him to the last, when so many forsook him. So that not only had Luke gone with the apostle into Italy, but he continued to hold with him there a peculiarly close and endearing relationship; and the whole of the incidental notices concerning him, and the relation he held to the apostle, conspire with the tradition in pointing to him as the companion who wrote, who alone, so far as we know, could have written, such an account of the life and labours of Paul as is found in this book.

As to the sources from which St. Luke drew his information, and respecting which German critics have been wont to discourse at great length, though to little purpose, there is no need to go into any particular inquiry. For the latter half of the book, the man, who was the bosom-friend of the apostle to whom it all relates, and himself also the almost constant eye-witness of the transactions described, had no occasion to go in quest of original sources; he had these beside him, at first hand. And as regards the historical details given, and the discourses recorded in the earlier part, there can be no reasonable doubt that he took substantially the same course with this portion of his narrative, that he did in narrating the events of our Saviour's life—namely, sought and obtained "a perfect understanding of them from those who were eye-witnesses and ministers of the word," Lu. i. 2, 3. While in all things guided by the supernatural direction of God, he could not, on that account, be the less, but would rather be the more careful, to make use of the most authentic means within his reach for knowing precisely all that he undertook to relate of the first planting of the Church of Christ.

Of this we shall be the more satisfied, when we reflect upon the high design with which he wrote this sequel to his gospel history. A somewhat partial and superficial view has very commonly been taken of the book. The very name given to it—"Acts of the Apostles"—is itself a proof of the undue regard that has been had to the merely external aspect of its contents, and has also served to perpetuate the tendency so to view it, as if what we had chiefly to look for here were a historical account of the life and labours of our Lord's apostles after he had left them! Were that all, every one must be struck with the extremely defective nature of the work, and must also feel that in its object it occupies a much lower position than the Gospel of which it purports to be the continuation. But by the sacred historian himself, the two are most closely connected together: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach:"—it was but the *beginning* of his mediatorial agency that the historical account in the Gospel had embraced, though it reached from his birth to his resurrection; and now—such is the fair inference from the words taken in connection with what follows (and the position of the verb, ἤρξατο, before Jesus, in the original, makes the inference still more obviously natural than in the translation—*now*, in this second account we proceed to exhibit the continued operation of that agency, and the results it accomplished among men. Jesus still is the great subject of the evangelist's delineations—the real spring of the movements he describes; only Jesus withdrawn within the veil, and from the sanctuary above operating by the grace of his Spirit upon the souls of men, and actually setting up the kingdom, which it was the purpose of his mission to establish in the world. Hence, as justly stated by Baumgarten, who, in his work on the Acts, has the merit of awakening attention to this higher aim of the book, Jesus, as the already exalted king of Zion, appears, on all suitable occasions, as the ruler and judge of supreme resort; the apostles are but his representatives and instruments of working. It is He who appoints the twelfth witness, that takes the place of the fallen apostle, ch. i. 24; He who, having received the promise from the Father, sends down the Holy Spirit with power, ch. ii. 33; He, who comes near to turn the people from their iniquities and add them to the membership of his church, ch. ii. 47; iii. 26; He who works miracles from time to time by the hand of the apostles; who sends Peter to open the door of faith to the Gentiles; who instructs Philip to go and meet the Ethiopian; who arrests Saul in his career of persecution and makes him a chosen vessel to the Gentiles; in short, who continually appears presiding over the affairs of his church, directing his servants in their course, protecting them from the hands of their enemies, and in the midst of much that was adverse, still giving effect to their ministrations, and causing the truth of the gospel to grow and bear fruit. We have therefore in this book, not merely a narrative of facts, which fell out at the beginning of the Christian church, in connection more especially with the apostolic agency of Peter and Paul, but we have, first of all and in all, the ever-present controlling administrative agency of the Lord Jesus Christ himself, shedding forth the powers of his risen life, and giving shape and form to his spiritual and everlasting kingdom. If this leading idea is kept in view, it will present the book of Acts to the mind as in scope and aim perfectly akin to the Gospels, and will also supply a connecting thread to bind together into a consistent whole the apparently isolated and somewhat occasional notices it contains. Nor, if contemplated in the light now suggested, will it appear accidental, that the history should terminate with Paul's work at Rome, as it commences with the work of the twelve in Jerusalem; for the commission of Christ to his ambassadors was, that they should preach the gospel among all nations,

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beginning at Jerusalem; and in Rome, the centre and capital of the heathen world, the different nations might be said to have their representation. The truth of the gospel, when once fairly planted there, might well be regarded as in the act of taking possession of the world. It is probable, however, that other and more personal reasons conspired to induce the evangelist to conclude his narrative when it reached the period of Paul's imprisonment at Rome. That period formed a sort of terminating point, as well as a long pause in the apostle's labours; and we can easily suppose that with the materials collected of the past, and amid the uncertainties of the future, the evangelist might deem it proper to bring his account to a close.

When we turn from the great design and object of the book, to think of the precise period and order of its particular parts, many difficulties present themselves. It is for the most part but an approximation that can be attained; and commentators differ considerably in respect to the dates they assign to specific facts. Since the careful investigations of Wiesler, however (*Chronologie des Apostolischen Zeitalters*), there has been more of general agreement as to the leading points. Taking the vulgar era of our Lord's birth as three or four years later than it should have been, we may say the history of the Acts reaches from A.D. 30 to A.D. 63. The persecution connected with the martyrdom of Stephen may be assigned to the year 36 or 37; the council at Jerusalem to decide respecting circumcision probably took place about the year 50, before which Paul's first missionary tour had been accomplished, and shortly after which his second tour commenced. It was during the year 60 that Felix was superseded by Festus, at which time Paul was, and had for two years already been in bonds. In the following year he arrived at Rome, and continued, with the degree of liberty granted him, to preach the gospel there for two years more; so that about the year 63 the sacred historian concluded his narrative, and most probably about the same period gave it forth to the world.

The events comprised within the thirty-three years over which the history stretches, may not unnaturally be ranged under three great divisions. Paley, in his *Evidences*, ch. ix., has adopted this division (coupling it, however, with quite improbable dates), and since his time it has been very commonly recognized. The *first* period embraces the strictly Jewish age of the New Testament church—the period during which the preaching of the gospel was confined to the circumcision, and the converts to the faith consisted only of believing Jews. This stage reaches to the death of Stephen, ch. vii., and probably occupied the first six or seven years of the Church's history. The *second* stage—already prepared for by the nature of Stephen's preaching—began with the persecution which ensued on his death, and which dispersed many of the disciples through Samaria and Galilee, and, in the case of some, as far as Antioch, Cyprus, and Phenice. Wherever they went, we are told, "they preached the word," and with a success which far exceeded their expectations; but it was still only to the Jews, ch. xi. 19, at least to none but the circumcised; for the Samaritans also shared in the benefit, though they held only a sort of intermediate position between the Jewish and Gentile portions of the world. But in this case they were reckoned as more properly belonging to the Jewish, since they practised circumcision, and so came within reach of the gospel call, as then understood. At the close of this period there were churches not only in Jerusalem, but also in Samaria and Galilee, Cæsarea, Antioch, and still more distant regions, ch. ix. 31; xi. 20, 21. Another and *third* era commences with the conversion of Paul, and the admission of the family of Cornelius into the bosom of the Church, which were probably not far asunder, though we may suppose the conversion of Paul to have been somewhat earlier. The great advance now made was the opening of the door of faith to the Gentiles, simply *as* Gentiles; that is, without having submitted to circumcision and passed through the Jewish yoke. The apostles knew from the first our Lord's intention to extend the blessings of the gospel to the Gentile portion of mankind; the original commission given to them before he left the world was to make disciples of *all nations*, nay, to preach the gospel *to every creature*. But the idea seems still to have hung upon their minds, that to receive the Christian faith the Gentiles must first submit to the yoke of Judaism. Now, however, by the descent of the Spirit on the family of Cornelius, while still uncircumcised, and by the calling of one who was to be sent as an apostle especially to the uncircumcised Gentiles, the bonds were in a manner burst, and the Church entered on her course of expansive development and world-wide diffusion. With the exception of the circumstances growing out of this important event at Jerusalem, and a few other occurrences about the same period, the remaining portions of the Acts are taken up in tracing the progress of this last phase of things, as connected with the life and labours of him who was more especially charged with its accomplishment.

Beside the benefit yielded by the book of Acts from the account preserved in it of these successive stages in the early history and planting of the Christian church, it contains materials, more particularly in its later portion, of immense value for establishing the authenticity and genuineness of the New Testament writings. It has been by means of a minute and careful comparison of the accounts in these with the allusions in St. Paul's epistles, that a most convincing, and, we may say, an irrefragable argument has been formed in proof of the historical verity of both. It is to Paley that the honour is due of exhibiting this proof, and establishing the argument grounded on it in a manner which leaves little to be supplied; and his *Horæ Paulinæ* will ever remain a monument of his fine discrimination, practical sagacity, and solid judgment. If the original writings of the New Testament had been more studied on the Continent in the spirit and principles of this work, many a vain and groundless theory would have been checked in the bud.

The more special helps for the study and interpretation of the book of Acts are, beside the general commentaries on the New Testament, the work of Baumgarten already referred to, now translated, and forming part of Clark's Foreign Library—a work in some parts fanciful, in others prolix and involved, but abounding with profound thoughts, and pervaded by an elevated spirit; Biscoe on the *History of the Acts confirmed from other authors;* Neander's *History of the Planting of the Christian Church by the Apostles* (forming part of Clark's Biblical Cabinet); *The Life and Letters of the Apostle Paul*, by Conybeare and Howson; Wiesler's *Chronologie;* Hackett's *Exegetical Commentary;* Alexander's *Commentary*, &c.

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ADAH [*ornament, comeliness*] occurs as the name of one of the wives of Lamech, Ge. iv. 19; and also one of the wives of Esau, Ge. xxxvi. 4. The latter seems to have been originally called Judith, Ge. xxvi. 34; but, in accordance with a practice quite common in the East, with a change of state there was assumed a change of name.

ADAM [*to be red*, or, as some put it, *earth-red, ruddy*], the name given to our first parent, and from him the common designation in Hebrew of mankind at large. It seems at first thought somewhat strange, that the head of the human family should have received his distinctive name from the affinity which he had, in the lower part of his nature, to the dust of the earth—that he should have been called *Adam*, as being taken in his bodily part from *adamah*, the ground; the more especially as the name was not assumed by man himself, but imposed by God, and imposed in immediate connection with man's destination to bear the image of God:—"And God said, Let us make man (Adam) in our image, after our likeness," &c. This apparent incongruity has led some, in particular Richers (*Die Schöpfungs, Paradieses und Sündfluthes Geschichte*, p. 163), to adopt another etymology of the term—to make *Adam* a derivative of *damah* (דָּמָה), *to be like, to resemble*. Delitzsch, however, in his *Psychology of the Bible* (*System der Bibl. Psychologie*, p. 49), has objected to this view, both on grammatical and other grounds; and though we do not see the force of his grammatical objection to the derivation in question, yet we think he puts the matter itself rightly, and thereby justifies the received opinion. Man got his name *Adam* from the earth, *adamah*, not because of its being his characteristic dignity that God made him after his image, but because of this, that God made after his image one who had been taken from the earth. The likeness to God man had in common with the angels, but that, as the possessor of this likeness, he should be *Adam*—this is what brought him into union with two worlds—the world of spirit and the world of matter—rendered him the centre and the bond of all that had been made, the fitting topstone of the whole work of creation, and the motive principle of the world's history. It is precisely his having the image of God in an earthen vessel, that, while made somewhat lower than the angels, he occupies a higher position than they in respect to the affairs of this world, Ps. viii. 5; He. ii. 5.

To pass, however, from the name to the reality, the account given of Adam in Scripture must always be interesting and important, from the relation in which, as the first man, he stands to all the families and generations of mankind. In this respect the subjects of chief moment connected with his history divide themselves into three parts:—1. The simple fact of his creation at a definite stage in the natural history of the world. 2. The state in which he was created, with the constitution of things under which, in that state, he was placed. 3. The loss of his original condition by transgression, and the immediate and remote consequences thence arising.

1. In regard to the first of these points, the representation given in the first chapters of Genesis is, that Adam was absolutely the first man, and was created by the direct agency of God; that this act of creation, including the immediately subsequent creation of Eve, was the last in a series of creative acts, which extended through a period of six days (whether natural days or not will be the subject of future inquiry under the article CREATION); and that, as everything up to this consummating act had been made with a view to the future support and well-being of man, so, when Adam and his spouse were brought into being, they were placed over all as the proper heads of the world, and had its best things subordinated to their use. This scriptural account is, of course, entirely opposed to the atheistic hypothesis, which denies any definite beginning to the human race, but conceives the successive generations of men to have run on in a kind of infinite series, to which no beginning can be assigned. Such a hypothesis, originally propounded by heathen philosophers, has also been asserted by the more extreme section of infidel writers in Christian times. But it will scarcely find any advocates in the present day. The voice of tradition, which, in all the more ancient nations, uniformly points to a comparatively recent period for the origin of the human family, has now received conclusive attestations from learned research and scientific inquiry. Not only have the remains of human art and civilization, the more they have been explored, yielded more convincing evidence of a period not very remote when the human family itself was in infancy, but the languages of the world also, when carefully investigated and compared, as they have of late been, point to a common and not exceedingly remote origin. "It is no longer probable only," says Sir William Jones, "but absolutely certain, that the whole race of mankind proceeded from Iran (in Western Asia) as from a centre, whence they migrated at first in three great colonies, and that those three branches grew from a common stock which had been miraculously preserved in a general convulsion and inundation of this globe." And Bunsen, writing still later, states it as "the result of the most accurate linguistic inquiries, that a regular, not stray coincidence merely, has been proved to exist between three great families of language spreading from the north of Europe to the tropic lands of Asia and Africa—a coincidence not in radical words only, but even in the formative words and inflections which pervade their whole structure, and are interwoven, as it were, with every sentence pronounced in each of their branches. All the nations," he adds, "which, from the dawn of history to our days, have been the leaders of civilization in Asia, Europe, and Africa, must consequently have had one beginning." The same conclusion substantially is reached by Dr. Donaldson, who, after stating what has already been accomplished in this department of learning, expresses his conviction, on the ground alone of the affinities of language, that "investigation will fully confirm what the great apostle proclaimed in the Areopagus, that God hath made of one blood all nations of men for to dwell on all the face of the earth" (*New Cratylus*, p. 19). The conclusion is still further confirmed by the results that have been gained in the region of natural science. The most skilful and accomplished naturalists—such as Cuvier, Blumenbach, Pritchard—have established beyond any reasonable doubt the unity of the human family as a species (see particularly Pritchard's *History of Man*); and those who have prosecuted geological researches, while they have found remains in the different strata of rocks of numberless species of inferior animals, can point to no *human* petrifactions—none, at least, but what appear in some comparatively recent and local

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formations—a proof that man is of too late an origin for his remains to have mingled with those of the extinct animal tribes of preceding ages.

So far, therefore, the account given in Genesis of the origin of the human race by the creation, last of all, of a human pair, stands accredited and established by the most careful investigations of human reason. Tradition, learning, science, in their maturest form, here pour in their contributions to support the testimony of revelation. And for another form of the atheistic, or at least antiscriptural hypothesis, that the human family, instead of being all descended from one pair, may have sprung from several pairs created in different quarters of the globe, or possibly not so created, but developed by spontaneous generation out of some inferior species of the animal creation—as regards this aspect of the matter, the same reasons which meet the other form of objection are equally applicable here; for a variety of original pairs either developed or created is entirely at variance with the established result of a single species, at once essentially different from all others, and, at the same time, knit together by the bonds of internal affinities of thought and speech, and issuing from a common, not very remote centre. Science generally can tell of no separate creations for animals of one and the same species; and while all geologic history is full of the beginnings and the ends of species, "it exhibits no genealogies of development" (Miller's *Testimony of the Rocks*, p. 201). So that the natural history of man in the Bible, as embodied in the account of Adam's creation and its results, is the only one that is borne out by the deductions of science and learning. And that, when created, he must have been formed in full maturity, as Adam is related to have been, was a necessity arising from the very conditions of existence. To have been able even in the most favourable circumstances to meet the demands of nature, and provide for the support of himself and his offspring, he must have had from the first what others can acquire only by degrees—the strength, the sagacity, the prudence, which belong to the manhood of life. Had he been created otherwise, or had he even been placed, when created, in a situation ill adapted to the comfortable maintenance of life, where should have been for him the divine wisdom and beneficence? And how could existence have been preserved without a succession of miracles? The earth at large required to undergo a process of preparation, in order to become a fit habitation for a being of such capacities and wants. And not only so, but the particular region where the first parent of the human family was to be located, must also have required (if goodness presided over his destiny) to be the most select and fertile spot within its bounds. Accordingly, when God had formed man, he placed him in the garden of Eden, which he had specially prepared for him, with fruitful herbs and trees, and whatever was good for food and pleasant to the eye.

2. We turn now to our second point of inquiry—the state in which Adam was created, and the constitution of things under which in that state he was placed. The introduction of Adam and Eve last in the order of creation, implies, as already stated, the relative superiority of the species to which they belonged; they appear as the culmination of a creative series. This impression is confirmed and deepened by both the accounts given in the two first chapters of Genesis of Adam's creation. That in the second chapter, which relates more especially to his bodily organization and his animal life, still indicates his place to be above the rest of the animal creation. "And the Lord God," it is said, "formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The material, indeed, out of which the formation was made, is earthly—"dust of the ground," though of that ground the finer particles; and the result produced, so far as here indicated, is not specifically different from what belonged in general to the animal creation; for in the case of the inferior orders also, it is given, ch. i. 24, as the result of the creative act, that each after its kind became "a living soul," or "living creature," as our English Bible there renders the Hebrew phrase. We may not, therefore, say that God's having breathed into man's nostrils the breath of life, and thereby made him a living soul or creature, of itself rendered him essentially higher and better than the orders that preceded him. But still there is a manifest difference, and on his side a marked superiority—not merely in his being produced as the last and crowning act of the creative energy of God, but also in the very mode and style of his creation. The living creatures generally, which were formed to dwell upon the face of the earth, are represented as coming forth from the earth when impregnated with the creative power of God's Spirit, and assuming as they rose into being their severally distinctive forms, like so many items in a great mass of animal existence. But in the case of man it is not the spirit-impregnated earth that brings forth; it is God himself who takes of the earth, and by a separate individualizing act, fashions his frame, and breathes *into* it directly from himself the breath of life;—a distinct personality, and in the attributes of that personality, a closer relationship to God, a form of being that might fitly be designated "God's offspring," Ac. xvii. 28. This is plainly what the narrative of Adam's creation ascribes to him, in contradistinction to the beasts of the field. And so it was understood by Elihu, in Job xxxiii. 4, when he said, "The Spirit of God hath made me, and the breath of the Almighty hath given me life"—*i.e.* so made and so enlivened me, that I have in me somewhat that is of God, and can again give it forth for the understanding and profit of others.

This, however, becomes still more plain—the incomparable greatness and superiority of nature in Adam, and through him in humanity at large, impresses itself upon us yet more forcibly in the other account of his creation, which has for its leading aim the exhibition of that wherein he differed from the inferior creatures. After the earth, at the divine bidding, had brought forth these, the Lord said, "Let us make man in our image, after our likeness: and let them have dominion," &c. "So God created man in his own image, in the image of God created he him; male and female created he them." Here the prominent point obviously is, not man's relation to the living creaturehood, but his relation, as the highest of earthly creatures, to God—the resemblance of the created to the Creator. And in giving expression to this, it will be observed, two terms are used, "in our *image*, after our *likeness*," which, though nearly related in meaning, are not quite identical. The one has respect more to the form, the other to the substance or ground on which that form is based; man was constituted in his being the shadow (so *tzelem* originally imports), the visible reflex of God, and, in

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order to be this, he received the impress of his likeness. It may seem to savour of the carnal to speak of a form in God, as if it ascribed to him something like corporeal lineaments. But possibly such an impression only arises from our imperfect conception of spirit, which, while opposed to corporeiety, may be perfectly compatible with form; and certainly, what seems implied here as to form in God, is in other parts of Scripture distinctly indicated; as when the Psalmist gives vent to the expectation of his heart, in the words, "I shall be satisfied when I awake with thy form:" for so it should be rendered, Ps. xvii. 15. Undoubtedly, however, the resemblance to Deity, in which man was made, has respect, primarily and fundamentally, to the soul; like God he was formed with an intelligent, rational spirit, with an understanding and a will of its own, capable of going forth in free and controlling agency upon all around it, and disposed by the innate bent of its faculties to employ its powers to wise and righteous ends. The implantation of such a spirit in man is what rendered him as by right of nature, the lord of this lower world, and, as such, the representative of Deity. But a spirit so formed required for its calling and destiny a corresponding framework—a body skilfully adapted to be the organ of its communications with the external world, to express its feelings and execute its purposes; so that if his spirit is the immediate likeness or image of God, his body is the image of that image: and in what he does through the instrumentality of this body—in the acted results of his thoughts and inclinations—there was from the first designed to be, and there should in reality ever have been, exhibited a shadow of Godhead.

Such, according to the account in Genesis, is the high place assigned in the work of creation to man, primarily as an intelligent and moral being, and secondarily as possessing a fitting bodily organization. As the two were by the divine Architect linked together into one compound personal being, so in both man holds the same relative superiority; in his bodily structure, not less than in his intellectual and moral nature, he is the crowning act and issue of creation. And it is singular, that in this respect also modern science lends its confirmation to the handwriting of Moses. It has discovered, by searching into the remains of preceding ages and generations of living creatures, that there has been a manifest progress in the succession of beings on the surface of the earth—a progress in the direction of an increasing resemblance to the existing forms of being, and in particular to man. The human form was the archetypal idea or exemplar that was from the first in the divine mind, and which, by successive acts of creation, it was ever approximating, till the period of full realization arrived. But the connection between the earlier and the later, the imperfect and the perfect, is not that of direct lineage or parental descent, as if it came in the way merely of natural growth and development. The connection, as Agassiz has said in his *Principles of Zoology*, "is of a higher and immaterial nature; it is to be sought in the view of the Creator himself, whose aim in forming the earth, in allowing it to undergo the successive changes which geology has pointed out, and in creating successively all the different types of animals which have passed away, was to introduce man upon the surface of our globe. *Man is the end toward which the animal creation has tended from the first appearance of the first palæozoic fishes.*" Thus there appears a remarkable analogy between the works of God in nature and his operations in grace; the earlier creations typified man, much as afterwards the earlier dispensations typified the God-man. "The advent of man, simply as such, was the great event prefigured during the old geologic ages. The advent of that divine Man, 'who hath abolished death, and brought life and immortality to light,' was the great event prefigured during the historic ages. It is these two grand events, equally portions of one sublime scheme, originated when God took counsel with himself in the depths of eternity, that bind together past, present, and future—the geologic with the patriarchal and the Christian ages, and all together with that new heavens and new earth, the last of many creations, in which there shall be 'no more death nor curse, but the throne of God and the Lamb shall be in it, and his servants shall serve him.'"—(Miller's *Testimony of the Rocks*, p. 216.)

The divine record says nothing of the personal appearance of Adam when he came from the hands of his Creator; but fashioned, as he was, by the immediate agency of God, and standing chief among the productions which were all pronounced "very good," we cannot doubt that in form and aspect he belonged to the highest type of humanity. The region, too, where, according to all the indications of modern research as well as of ancient tradition, the human family had its first local habitation, favours the supposition. The exact site of Paradise has, by subsequent changes on the earth's surface, been hopelessly placed beyond the reach of our investigations, but there can be no doubt that it lay somewhere within that district of Western Asia in which the Caucasian territory is situated; and from the earliest periods to the present times the Caucasian type of man has always been placed by naturalists in the highest rank. The sculptured figures in the ancient Assyrian, Grecian, and even Egyptian remains bear much of this cast; and in proportion as the offshoots of the original race receded from that Caucasian centre, and planted themselves in the more distant extremities of the globe, they became deteriorated in appearance. It is, therefore, in perfect accordance with all that we know, and have reason to believe, that the first pair were, even in a physical respect, cast in the finest mould of humanity, and that there is more than poetical sentiment in the delineation of Milton, when he described them as

> "the loveliest pair
> That ever yet in love's embraces met;
> Adam, the goodliest man of men since born,
> His sons; the fairest of her daughters, Eve."

That the intellectual and moral condition of Adam was correspondingly high is still more certain—it is matter of positive revelation. The divinely-formed image of Godhead, like every workmanship of God, could not be otherwise than in its own nature perfect—"very good"—especially in those higher elements which constitute the distinctive excellence of man, and the more peculiar resemblance of Deity. Hence it is written, "God made man upright"—intellectually and morally a pattern man; nothing awry in his constitution or character; the powers of his nature rightly balanced, and hence clear in his perceptions, solid in his judgment; above all, sound and healthful in the spiritual temperament of his soul. The evidence of this appears in the whole account given of Adam's primeval condition. God familiarly converses with him, as

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finding in him a fit image and representative of himself; and Adam proves capable of understanding, and learning from his divine Teacher. Not only does he enter intelligently into the instructions given him respecting his business and calling in the garden of Eden, but the Lord caused the inferior creatures that had been made to come before him, "to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof." The meaning plainly is, that the Lord knew he had discernment to perceive the distinctive natures of each, and the skill needed to express this in appropriate designations; a reach of thought, and especially a power of embodying thought in utterance, which many have deemed too high for primeval man! But in this they are again rebuked by the profounder philosophy of recent times, which justly refuses to take its gauge of original and proper humanity from the half-brutalized forms of savage life. "According to my fullest conviction," says William von Humboldt, one of the greatest students of the philosophy of language, "speech must be regarded as immediately inherent in man; for it is altogether inexplicable as the work of his understanding in its simple consciousness. We are none the better for allowing thousands and thousands of years for its invention. There could be no invention of language unless its type already existed in the human understanding." Strictly speaking, however, man did not need actually to invent; he had but to tread in the footsteps of his divine Teacher. God, according to the inspired record, first spake, addressing himself to that type of language which was imprinted on the human soul, and Adam caught up the lesson; he formed his speech after the pattern set him by God. And looking, as Adam could then do, into the nature of things with a cloudless intellect and an untroubled bosom, the language in which, as deputed lord of creation, he designated the various creatures presented to him, we may well conceive, was most aptly significant of the respective qualities of each, and afforded ample illustration of his own quick discernment and penetrating insight.

But the survey which Adam was thus called to take of the inferior creation served, in another respect, to bring out his high position; for, while he saw in the creatures qualities fitted to subserve his purposes, and so far must have looked upon them with complacency, he recognized, at the same time, their essential inferiority to himself—in none of them was there found a nature like his own, or an individual fitted to be a meet associate for him. Yet they had each their own proper associates—the male with his female; and the thought could scarcely fail to press itself on his bosom, why should he not also, amid the wealth of creation, have a mate provided for him? The bountiful Author of his being, however, was himself conscious of this need, and proceeded to meet it in a manner alike singular and edifying. He did not set about an entirely new creation, which would have marred the unity of the pair, as together representing complete humanity, and would also have exhibited woman in an attitude of too great isolation and independence; but He cast Adam into a profound sleep, during the unconsciousness of which a rib was taken from his body, and formed into a woman; thus, in the very mode of her formation, imaging her true position and calling in relation to man—first her secondary and dependent place, as derived from him, and for the purpose of entering as a handmaid into the sphere already occupied by him—then, her finer susceptibilities and more delicate structure, as fashioned out of matter refined into human flesh; and, finally, her adaptation for awakening and reciprocating the tenderer feelings of nature, as having been developed from that part of Adam's body which lies near to and envelopes the heart. These were great and fundamental lessons for all times. And Adam again discovered his high intelligence and profound discernment, when, on the presentation to him of this fitting partner, he at once exclaimed, "This now is bone—(or more exactly, "this is the time," spoken in contrast to preceding occasions, when nothing suitable was found, "this is the time, bone")—of my bone, and flesh of my flesh." So, as he had given names to the other creatures, expressive of their respective natures, he does the same also with his wife:—"She shall be called woman (*isha*), because she was taken out of man (*ish*);" that is, her name, indicative of her nature and her place, must bear the impress of him from whom she has been derived—her standing must still be in closest connection with him, and in dependent, though free and willing, subjection to him.

Now, that this corporeal and intellectual elevation was accompanied with entire moral purity, appears, not only from the capacity shown for free intercourse with God, and the disposition to fall in with all his arrangements, but also from the express statement respecting both, that "they were naked, and were not ashamed." In other words, they had no consciousness of guilt; sin, as yet, wrought not in their bosoms, and they were not afraid lest their naked bodies should disclose what they would wish to have concealed. Truth alone was in their inward parts—the truth of pure and holy love; and nothing but this could be mirrored in the features or the movements of their external frames.

Such, according to the sacred narrative, was man's original state; and in regard to the constitution under which he was placed, it was, first of all, one of high privilege and enjoyment. His relative means and advantages corresponded to his elevated personal condition. The lordship of all was committed to him; and the region in which he was to have the seat of his dominion, the garden formed for his immediate occupation, was emphatically a region of life and blessing. Copious and refreshing streams watered it; herbs and trees of every kind, fitted to minister to his support and gratification, grew within its borders; and in the midst of all the tree of life, capable, whether by inherent virtue or by sacramental grace, to sustain life in undecaying freshness and vigour; so that provision was made, not only for the preservation of his being, but also for the dew of his youth ever abiding on him. But, secondly, along with this, his position was one of responsibility and action. He was not to dwell in an idle and luxurious repose. The garden itself was to be kept and dressed, that it might yield to him of the abundance and variety which it was capable of affording; and from this, as a select and blessed centre, he was to operate by degrees upon the world around, and *subdue* it to himself—make it a sort of extended paradise. It is to be understood that the work thus devolved upon him, if the original constitution of things had stood, would have involved no toilsome or oppressive labour, but merely regular and active employment, such as is needful for the healthful condition of the human frame itself, and the happy play of all its faculties; and it implied,

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besides, the dignity and honour of being a fellow-worker with God, in carrying the appointed theatre of man's existence to the degree of perfection which potentially, indeed, but not yet actually, belonged to it. Finally, there was in Adam's original position the danger inherent in the possession of a will entirely free, and having within its reach an evil as well as a good. The charge, to *keep* the garden, in part betokened this, as it pointed to the possibility of some unholy intrusion being attempted on the order of God and the well-being of the world. The existence of a tree, beside the tree of life, designated "the tree of the knowledge of good and evil," still more distinctly betokened it; and, most of all, the explicit charge given concerning this tree: —"Of the tree of the knowledge of good and evil thou shalt not eat; for in the day that thou eatest thereof thou shalt surely die." Whether the tree might possess in itself noxious properties, which, on the participation of its fruit, would by natural efficacy work the fatal issue here threatened—or whether it was an innocuous tree, set up merely as the test of allegiance, so that the infliction of death should come simply as a moral result through the special visitation of God—may be regarded as in some degree doubtful; though the analogy of the tree of life, which seems to have had quite peculiar life-sustaining virtue implanted in it, Ge. iii. 22, and the further analogy of God's dealings generally, in which entirely arbitrary appointments, not grounded in the nature of things, are rarely, if ever, made, appear to favour the supposition of some inherent noxiousness in the tree of knowledge itself. Either way, however, the existence of this tree in the midst of the garden, with the condition and penalty hung over it, the perfect freedom granted to Adam to keep or violate the condition, and the foreknown results in which this constitution of things was to issue, involves the great question of the origin of evil, which must ever remain for man, in the present life, an inscrutable mystery. Apart from the difficulties of that question, and looking simply to matters as they stood, it is clear that God saw meet to suspend the whole of Adam's state and prospects on an alternative—but an alternative which imposed no hardship, and in which he was at perfect liberty to take the one side or the other, as his own heart might incline. A certain *negative* disadvantage merely attended the side of obedience; he could not know evil, as, perhaps, it was known by superior intelligences, if he abstained from partaking of the tree of knowledge; but, in the fulness of blessing around him, and the active operations in which his nature might find genial employment, there was enough to satisfy every just desire, and, with the plenteousness of what he had, to prevent any craving desire for what his heavenly Father thought fit to withhold. Granting, therefore, that somehow opportunity and freedom to sin were to be given to man, and that the alternative of falling through sin, as well as of standing through righteousness, must have been placed before him, we cannot conceive how it could have been done on a less exceptionable footing, or coupled with an easier condition.

3. The sacred narrative does not inform us how long Adam and his partner continued in their original state. From no child, however, having been born to them till after they had lost it, the natural inference is, that the unfallen period could not have been of very long duration; and as it is the fallen state, with its disastrous results, which has now become the normal one for mankind at their entrance into the world, the fall of our first parents has acquired for their posterity the most painful interest. The history is a very brief one, and in that respect is in striking contrast with the vastness and multiplicity of its results. The story begins by telling us of the serpent, that there was a subtlety or cunning in it above the other beasts of the field; and as the story proceeds, and informs us how the serpent's subtlety displayed itself, the impression is forced upon our minds, that there were in it more than bestial properties—that the serpent was but the cover and instrument of a higher power; for the part acted by it here lay beyond the sphere of things properly belonging to it, or to any other beast of the field. A broad line of demarcation separated the whole of them from Adam, as Adam himself had recognized when the creatures passed in review before him: none of them were capable of becoming associates to him, or holding discourse of reason. Here, however, the serpent gets the faculty of speech—imperfectly, it might be, and no doubt actually was, as compared with man's—yet such as to render it capable of intelligent utterance, and talking familiarly with Eve. Not only so, but the thought suggested in what was spoken was a thought of evil, first reflecting discredit on the goodness of God, as if he had withheld from man what was in itself good, and then, when Eve interposed the threatened penalty of death as a bar to the proposed eating of the fruit, directly denying the fact that there should be a penalty, as God had declared This betokened both an exercise of intelligence and a spirit of malice in the serpent, such as could not properly belong to any of the creatures which were not made in the image of God's rational nature, and yet were in their own place very good. We need not wonder, therefore, that the ancient Jews, both in their sacred and their rabbinical writings, held Satan to have been here the prime agent; so that the name of the old serpent, the dragon, and such like, came to be synonymous with the deceiver, or the devil. The allusions of New Testament scripture confirm this view of the matter; in particular, our Lord's words to the Jews, Jn. viii. 44: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." The connecting thus the charge of murder with lying, as the means by which the evil was accomplished, and representing this combination of falsehood and murder as having been manifested from the beginning, clearly points to the history of the fall, and identifies the part there ascribed to the serpent with the agency of the devil. So also does the allusion of the apostle Paul in 2 Cor. xi. 3, where the beguiling of Eve by the serpent through subtlety is connected with the deceitful working of satanic agents generally, and in particular with Satan's transforming himself into an angel of light, ver. 12-15. Compare also such passages as Mat. iii. 7; 1 Jn. iii. 8; Re. xii. 9; in which the same allusion is manifest.

We are warranted to assume, then, that the prime actor in the history of the fall on the side of evil was Satan under the disguise of the serpent—some such disguise being necessary in the yet uncorrupt world, that the temptation might acquire the requisite body and form. Under this wicked agency the evil began

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by an inversion of the natural order of things—raising a beast of the field out of its proper place, leading the irrational to presume to advise and guide the rational. And as it began, so it proceeded; for there was another inversion of the proper order, in the woman—whose name and calling alike bound her to follow and not to lead, to act in connection with and dependence upon her husband, not in disregard and despite of him—of her own will venturing to partake of the tree, and thereafter persuading him to follow her example. The weaker thus, in violation of Heaven's fixed appointment, usurped the place of the stronger vessel, and in the very quarter of danger and conflict assumed the province of giving law and counsel, instead of waiting to receive it. The woman, by improperly yielding to her own more impulsive nature—the man by not less improperly yielding to the direction and example of his wife—both by losing hold of the eternal truthfulness of God's Word, and departing from the order he had prescribed for their observance, fell from their high estate, and involved themselves in guilt, shame, and death. The consequences soon became apparent. The guilty pair presently knew that they were naked; consciousness of sin made them dread lest indications of irregular desire should appear in the unveiled body; and they sought to cover their nakedness with garments of fig-leaves. But still they were not protected; for the sound of the divine footsteps in the garden awoke the cry of guilt in their bosoms, and they fled into the covert of the trees to hide themselves. But this also failed; and they were dragged forth to receive the fatal sentence, which doomed them and all their posterity to suffering and death, tempered, however, by the blessed promise that mercy was to arrest the full execution of the penalty—that the woman should give birth to a seed which should bruise the serpent's head; in other words, should have an offspring, by and in whom the evil now introduced should be again abolished, and the author of the evil himself crushed in his dominion. The promise undoubtedly implied a spiritual victory—deliverance not simply from the effects of the fall, but also from the sin and guilt, in which the essence of the evil and the triumph of the tempter really stood; so that the promised reversion of the evil necessarily carried redemption, in the higher sense, in its bosom. And on the ground of the redemption thus dimly indicated in the first promise, the Lord gave the fallen pair a real clothing—a clothing of skins, derived from slain victims, and fitted to serve as a suitable covering for their bodies, because the sacrifice of the animal life had already been taken as a covering for their guilt. (*See* SACRIFICE.)

With the introduction, however, of this new constitution of grace and hope for the fallen, the pristine state of things, even in outward form and appearance, had of necessity to be abolished. Having lost the righteousness with which access to the tree of life was inseparably connected, Adam had also to lose his place in Paradise, the gate of which was thenceforth barred against him; and in the way to the tree of life there was planted a flaming sword, to guard against intrusion into the sacred territory; while cherubim of glory took the place of man within, and kept up the testimony from God, that the living creaturehood of earth, and pre-eminently man, its constituted head, were yet destined to occupy the region of pure and blessed life. (*See* CHERUBIM.) All that we are told further of Adam and his partner is associated with the bestowal of a succession of names. First of all, a new name was given by Adam to his wife: "He called his wife's name EVE (*life*), because she was mother of all living." It was the expression of faith and hope amid the gloom and desolation of the fall. Life, it virtually said, is yet to prevail in the midst of death, yea, and rise above it; she who has been the occasion of letting in the power of the adversary to destroy is now, through God's grace, to be the channel of introducing a seed of life and blessing. The name therefore, as has been justly said by Delitzsch, "bears the impress of the promise; it stands in contradistinction to the original *isha* (woman), a proper name, and designates the peculiar individual position of this first of women, in reference to the entire future of the history of salvation." The next name imposed was that given to the first-born of the human family, CAIN [*gotten*]; given by Eve, however, it would seem, rather than by Adam, and apparently indicating her confidence that she had already got the commencement of that seed of blessing which was to be truly a divine gift, and was to prevail over the tempter. Sad experience came in to correct this natural and joyful expectation; it taught both father and mother, by terrible deeds of sin, that in the bosom of their own offspring there was to be a serpent's, as well as a woman's seed, and that the former was even to have for a time the precedence in place and power. ABEL [*emptiness, vanity*] was the name given to the next child, though we are not told for what precise reason it was imposed, nor at what particular time, but most probably it came (as already suggested under the life of Abel) after his untimely end, and as an expression of the grief and disappointment which it occasioned in the hearts of the parents. But the next name reverses the picture, and is, perhaps, the most interesting of the series, on account of the cheering light which it throws on the state and feelings of these progenitors of the human family. When another son was given to them after the death of Abel, they called his name SETH [*set* or *appointed*]; "for God had appointed them another seed instead of Abel whom Cain slew," Ge. iv. 25. And in the genealogical chain which links together Adam and Christ, and of which the first grand division is given in ch. v., it is this son whom Adam and his wife called Seth, that was accounted to them for a seed; "as if his progeny before this were not to be reckoned; the child of grace had perished, and the other in a sense was not. Adam, therefore, is here distinctly placed at the head of a spiritual offspring—himself with his partner the first link in the grand chain of blessing."—(*Typology of Scripture*, i. 276). Other sons and daughters, we are told, were born to Adam, though no specific information is given respecting them; and his whole term of life is stated to have been 930 years.

This primeval history is inwrought with several grand moral principles, to say nothing of its incidental lessons. 1. It teaches the original righteousness of man's nature, and his possession of life—pure, blessed, everlasting—as the proper heritage of righteousness. 2. The righteousness and life, it further shows, were suspended on a condition, the easiest that can well be conceived—a condition, therefore, eminently reasonable and just; so that, if Adam, with his finely balanced mind and high moral nature, should fail to keep it in the face of one temptation, humanity at large may justly be inferred to have been also incapable of keeping

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it; the natural man in his best estate, and with every advantage on his side, could in no circumstances have abidden in holiness. 3. Whatever mysteries lie in the background, defying the reach of our present powers of insight or reason, the loss of the original good, we again learn, as to its immediate origin, came from the abuse of that freedom which was essential to man's intellectual and moral nature as the image of Godhead, and which, viewed in connection with the perfect knowledge he possessed as to the consequences of obedience and transgression, rendered the blame entirely his own. 4. Adam and Eve having been constituted the living root and responsible heads of the human family, their fall necessarily became the fall of mankind; every child of humanity thenceforth must enter the world an heir of sin and death. 5. And since this fall was permitted to enter through one man, only that the hope of recovery to another and more secure state of blessing might be brought in, this hope, in like manner, must be made to stand in one, a second Adam, though in nature and sufficiency unspeakably higher than the first; for thus only could any prospect be afforded to the world of righteousness and life being regained. So far, therefore, Adam was "the type of him that was to come;" the representative character sustained by the one was the image of that to be sustained by the other; and the root of being, which in the first man so soon turned into evil for his natural offspring, becomes in the second man, the Lord from heaven, for all spiritually related to him, the sure ground of a life that cannot die, and a glory that is imperishable.

ADAM, ADAMAH, ADAMI, different modifications of the same word, occur as names of cities in Palestine, of which nothing of any importance is known —the first in Jos. iii. 6, of a town on the Jordan; the second in Jos. xix. 36, and the third in Jos. xix. 33, of towns in the tribe of Naphtali.

ADAMANT, one of the hardest and most costly of the precious stones, and often used as a symbol of impenetrable or enduring firmness. It is found only in the English Bible at Eze. iii. 9 and Zec. vii. 9, but in both cases as the translation of *shamir*, which is also rendered *diamond*. This latter is now generally regarded as the proper rendering of the original.

ADAR, the name given to the last month in the Jewish year. (*See* MONTH.)

ADASA, a place not far from Beth-horon, nowhere mentioned in Old Testament scripture, but celebrated in later times as the place where Judas Maccabeus routed the Syrian general Nicanor, 1 Mac. vii. 40, seq.

ADBEEL [*sorrow of God*], a Hebraism, perhaps, for very great sorrow, the name of Ishmael's third son, Ge. xxv. 13.

ADDAN [probably *calamity*, but somewhat uncertain], possibly a variation of ADDON [*lord* or *master*], for both Addan and Addon occur as the name of one of the returned exiles from Babylon, Ne. vii. 61; Ezr. ii. 59.

ADDER. In the English Bible this is the rendering of four distinct Hebrew words, עכשוב (*achshoov*); פתן (*pethen*), oftener rendered *asp*; צפעני (*tziponi*), oftener rendered *cockatrice*; and שפיפן (*shepiphon*). Each of these doubtless signifies some kind of venomous serpent.

Among the various tribes of animals which are inimical to man, there is none that can compare with the venomous snakes for the deadly fatality of their enmity: the lightning stroke of their poison-fangs is the unerring signal of a swift dissolution, preceded by torture the most horrible. The bite of a vigorous serpent has been known to produce death in two minutes. Even where the consummation is not so fearfully rapid, its delay is but a brief prolongation of the intense suffering. The terrible symptoms are thus described:—A sharp pain in the part, which becomes swollen, shining hot, red, then livid, cold, and insensible. The pain and inflammation spread, and become more intense; fierce shooting pains are felt in other parts, and a *burning fire pervades the body*. The eyes water profusely; then come swoonings, sickness, and bilious vomitings, difficult breathing, cold sweats, and sharp pains in the loins. The skin becomes deadly pale or deep yellow, while a black watery blood runs from the wound, which changes to a yellowish matter. Violent headache succeeds, and giddiness, faintness, and overwhelming terrors, *burning thirst*, gushing discharges of blood from the orifices of the body, intolerable fetor of breath, convulsive hiccoughs, and *death*.

From these circumstances we see how appropriate an emblem was a poisonous serpent of any insidious deadly enemy, and in particular of sin, and of Satan, the arch-destroyer. (*See* SERPENT.)

The agent of these terrible results is an inodorous, tasteless, yellow fluid, secreted by peculiar glands seated on the cheeks, and stored for use in membranous bags, placed at the side of each upper jaw, and enveloping the base of a large, curved, pointed tooth, which is tubular (No. 5). These two teeth, or fangs, are capable of being erected by a muscular apparatus under the power of the animal, when they project at nearly a right angle from the jaw.

[5.] Poison bag and fang of Cobra.

The manner in which the deadly blow is inflicted is remarkable, and is alluded to in Scripture. When the rage of the snake is excited, it commonly throws its body into a coil more or less close, and raises the anterior part of its body. The neck is now flattened and dilated, so that the scales, which ordinarily lie in close contact, are separated by wide interspaces of naked skin. The neck is bent more or less back, the head projecting in a horizontal position. In an instant the whole fore part of the animal is launched forward towards the object of its anger, the erected tooth is forcibly

[6.] Naja haje—*Naja tripudians*. Length about 4 feet.

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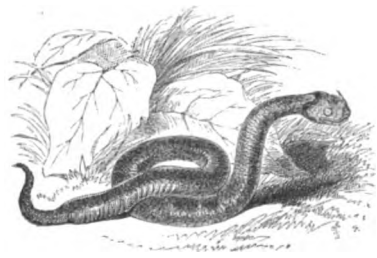
struck into the flesh, and withdrawn with the velocity of a thought. No doubt the rage which stimulates the action calls forth an increased action of the poison-glands, by which the store-sac is filled with the secretion. The muscular contraction which gives the rapid blow compresses at the same instant the sac, and as the acute point of the fang enters the flesh, the venom is forced through the tubular centre into the wound.

It is impossible to say with certainty what particular species is indicated by each Hebrew word. It has been supposed that the *achshoov* is a species of Naja or hooded snake, probably *Naja haje;* that the *pethen* may be the *bœtan* of the modern Arabs (*Vipera lebetina*);



[7.] Horned Viper—*Cerastes cornutus.* Length about 14 inches.

and that the *shepipón* is the Cerastes, or horned viper. The *tziponi* seems not to have been identified.

The *achshoov* is alluded to but once in Scripture, viz. in Ps. cxl. 3, "Adders' poison is under their lips;" a passage which is cited by Paul, Ro iii. 13, among others, to prove the utter corruption of man, and his apostasy from God. It is equivalent to saying, "Their speech is wholly and intensely wicked."

The *pethen* is mentioned in the following passages:—In De. xxxii. 33, where its venom is used to express the excessive vileness of the Gentile world; Job xx. 14, 16, where it expresses the doom of the wicked man (in the former of these verses the poison-fluid is called "gall," doubtless in allusion to its yellowness); Ps. lviii. 4, where the indifference of this species to the arts of the charmers (to be described presently) represents the stupid deafness of sinners to the warnings and invitations of the Holy Spirit; Ps. xci. 13, where, in prophetic promise, the Lord Jesus is assured of victory over Satan; and Is. xi. 8. where the absence of all hurtfulness from the millennial earth is expressed by the immunity of a little child playing over the hole in which the *pethen* lurks.

The word *tziponi* occurs as follows:—In Pr. xxiii. 32, the insinuating character of the love of strong drink, and its dreadful result, are compared to the treacherous death-blow of a glittering snake; Is. xi. 8 (see above); Is. lix. 5, apostate Israel is described as producing nothing but wickedness—as if one should hatch eggs and they should prove to contain venomous adders; Je. viii. 17, here the indifference of this viper (like the *pethen*) to the psyllic art, is used to express the cruelty of the Chaldean invaders, not to be thwarted or evaded.

But a single notice occurs of the *shepipón*, viz. in Ge. xlix. 17, where the traitor-character of the tribe of Dan—the first outbursting of the power of Satan in apostasy in Israel—is compared to an unseen adder in the path, which causes the overthrow of the mounted horseman. A curious illustration of this danger is given by Henniker:—"I was hurrying forward, when on a sudden my camel stopped short; I spoke to it, but without effect; I goaded it gently, but in vain; at length I struck it, and it immediately threw itself viciously upon its side, flinging me with considerable force. . . . The cause was its refusal to pass by a small snake that lay coiled up in the path."

The subject of serpent-charming, alluded to in the negative descriptions of the *pethen*, Ps. lviii. 4, and the *tziponi*, Je. viii. 17, as well as in the epithet "deaf," applied to the former, is one involved in much obscurity. [The term *deaf*, it may be noted in passing, like that of "stopping the ears," is merely metaphoric. None of the serpent tribe have any external auditory orifice, nor the least appearance of a tympanum. The story which Calmet cites, of the adder clapping one ear on the ground, and stopping the other with the tip of its tail, is a sheer absurdity.] From time immemorial it has been a well-known fact that certain persons have exercised a wonderful power over the most venomous serpents. Multitudes of modern observers have described the practices of the snake-charmers in such terms as to leave no doubt of the fact. One instance may suffice for illustration. Mr. Gogerly, a missionary in India, says, that some persons being incredulous on the subject, after taking the most careful precautions against any trick or artifice being played, sent a charmer into the garden to prove his powers:—"The man began to play upon his pipe, and proceeding from one part of the garden to another, for some minutes stopped at a part of the wall much injured by age, and intimated that a serpent was within. He then played quicker, and his notes were louder, when almost immediately a large cobra-di-capello put forth its hooded head, and the man ran fearlessly to the spot, seized it by the throat, and drew it forth. He then showed the poison-fangs, and beat them out; afterwards it was taken to the room where his baskets were left, and deposited among the rest." "The snake-charmer," observes the same

[8.] Indian Serpent Charmers.—Luard's Views in India, and Solvyns' Hindous.

writer, "applies his pipe to his mouth, and sends forth a few of his peculiar notes, and all the serpents stop as though enchanted; they then turn towards the musician, and approaching him within two feet, raise their heads

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from the ground, and bending backwards and forwards keep time with the tune. When he ceases playing they drop their heads and remain quiet on the ground."

It may be observed that the different species of Naja (cobra-di-capello, hooded snake, spectacled snake), and of Cerastes (horned viper), are those which manifest an interest in musical sounds, and are capable of being "charmed." [P. H. G.]

ADINA [*slender, pliant*], the name of one of David's chief captains, of the tribe Reuben, 1 Ch. xi. 42.

ADINO THE EZNITE [*his pleasure-the-spear*], the chief of David's heroes, called also the Tachmonite, who is said to have lifted up his spear and slain 300 men at one time, 2 Sa. xxiii. 8. (*See* JASHOBEAM.)

ADMAH [*red*], one of the cities of the plain, that perished in the destruction of Sodom and Gomorrah. It seems to have been of small size, and is seldom expressly mentioned, but occurs in Ge. x. 19; xiv. 2, 8; De. xxix. 23; Ho. xi. 8.

ADONAI, the Hebrew word for LORD, and by the Jews always substituted for JEHOVAH in the reading of the Hebrew Scriptures. The practice is of old standing, and seems even to have been in existence at the time of the Septuagint translation of the Old Testament, some centuries before the birth of Christ. It appears to have arisen out of a superstitious dread of pronouncing in a light or irreverent manner what was regarded as the more peculiar name of God, and thereby incurring the guilt denounced in the third commandment. With very few exceptions, our translators have followed the example of the Septuagint, and rendered Jehovah as well as Adonai by Lord. (*See* LORD and JEHOVAH.)

ADONI-BEZEK [*lord of Bezek*]. Bezek was a Canaanitish town, somewhere either within or on the confines of the territory of Judah. In the first chapter of Judges an account is given of the capture of the place by the men of Judah, and of what befell its king Adonibezek. When they got him into their hands, it is said, they cut off his thumbs and his great toes, requiting the same measure to him that he had dealt to others. "Threescore and ten kings," he said, "having their thumbs and their great toes cut off, gathered under my table"—a shocking example of petty lordship and barbarous cruelty. The kings, of course, who were subjected to this inhuman treatment, must have been chieftains, rather than kings, in the ordinary sense of the term, heads of little townships or clans; they could not otherwise have fallen in such numbers under the sway of such a little tyrant as Adoni-bezek. But however small their jurisdiction, they certainly had a right to look for more considerate and gentle treatment than they received from their conqueror; and he became at last sensible of his enormity, and recognized the divine retribution in the severity inflicted upon himself; for he added, "As I have done, so hath God requited me." By the victorious party he was taken to Jerusalem, where he died.

ADONIJAH [*Lord-Jehovah*], the son of David by Haggith, born in Hebron, and the next in order to Absalom. He seems to have partaken, to a considerable extent, both of the faults and of the superficial excellencies of Absalom. Some time after the death of Absalom, and on the ground of his being the eldest that survived of David's family, he also laid claim to the right of succession to the throne, and when his father was sinking under the infirmities of age, he took steps to have his claim established. Like Absalom, he was a person of graceful exterior and attractive manners; and with the view of drawing around him a party, and pushing his way to the throne, he prepared for himself chariots and horses, and footmen to run before him, 1 Ki. i. 5, 6. It is possible, and seems indeed to be implied, that David had not been at sufficient pains to check these indications of an aspiring disposition in Adonijah at their commencement; and no attempt appears to have been made to meet the advances Adonijah was visibly making toward the throne, by an explicit announcement of the divine purpose in behalf of Solomon. That the will of God in this respect had been intimated at a comparatively early period, and that David's determination also was taken, is evident; but only a limited number, it would appear, had been fully let into the secret, until the plans of Adonijah had ripened, and he was actually proclaimed king at En-rogel. It is only in this way we can explain the adherence of such men as Abiathar the priest and Joab to Adonijah. They were not likely to have taken part in his design, if they had distinctly understood that the matter of the succession was already definitely fixed, both on God's part and on David's; and so when the open proclamation of Adonijah as king roused David and those about him from their supineness, and Solomon was officially consecrated as successor to his father, the party of Adonijah melted away from him, and he himself fled to lay hold on the horns of the altar, as one who had no hope, even for his life, but in the mercy of Heaven. It had been well for him if this spirit had continued to hold its sway; as he was forgiven for the past, so he might have lived on peaceably in the future. But an aspiring disposition again broke out in him; and after relating to Bathsheba what reasons he had, from priority of birth, for expecting the kingdom, and from the sentiments of the people generally being on his side, he got her to ask for him Abishag to wife, 1 Ki. ii. 15. In this request, coupled probably with other things that appeared in Adonijah, Solomon descried the old spirit of ambition watching its opportunity to grasp after the dominion, and gave orders for his instant execution. If in this the procedure of Solomon should seem somewhat hasty and violent, it must be remembered that, from the altered circumstances of modern times and European manners, we are scarcely competent judges; and that, according even to still prevailing notions in the East, such a request as was made by Adonijah would be regarded as trenching on the prerogatives of the reigning sovereign. Solomon, there is good reason to think, acted from necessity rather than from choice.

ADONIRAM [*lord of height*], apparently contracted in some passages into ADORAM, 2 Sa. xx. 24; 1 Ki. xii. 18; and again changed into HADORAM, 2 Ch. x. 18; the name of a principal officer in the times of Solomon and Rehoboam, who had charge of levies and tributes. On the occasion of the revolt which took place at the commencement of Rehoboam's reign, he was sent to communicate the king's mind to the people, and was stoned to death in the uproar that ensued. This probably arose, less from the offensive nature of the reply given to the people's demands, than from the general odium which Adoniram had drawn upon himself in connection with the heavy exactions that had been laid upon the people. As being at the head of that department, he would naturally urge on the matter as vigorously as possible, and he consequently drew upon himself the popular fury.

ADONI-ZEDEK [*lord of righteousness*, or *upright lord*], the king of Jerusalem, at the time when the

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Israelites invaded the land of Canaan. The name is substantially of the same import with that which was borne, at a much earlier period, by the ruler of what there is every reason to believe was the same place. Melchizedek, which means *king of righteousness*, was, in Abraham's day, king of Salem, which is understood to have been the original designation of Jerusalem; and it would seem that succeeding rulers of the place had made it a point of honour, or regarded it as a matter of policy, to keep up the ancient title, or one of its synonyms. But, unfortunately, they had not been equally careful to keep up the reality which the name indicated. Melchizedek was actually a righteous king, and a priest of the most high God, but since his days corruption of all kinds had made fearful progress in the land of Canaan; and from the active part which Adonizedek took in resisting the purposes of God toward Israel, we can have little doubt that he was concerned in all the abominations for which summary judgment was inflicted on the people of the land. He and the surrounding tribes belonged to the race of the Amorites, who appear to have occupied nearly all that part of Canaan which afterwards fell to the tribe of Judah, and of the fulness of whose iniquity at the time of the conquest special mention is made. What more immediately, however, brought Adoni-zedek and the neighbouring princes into conflict with the Israelites, was their combined determination to destroy the Gibeonites for having made a covenant of peace with Joshua. For this purpose, headed by Adoni-zedek, they laid siege to Gibeon; but tidings were sent by the besieged to Joshua, who, in consequence, fell upon the combined forces of the Amorites, utterly discomfited them, and put Adonizedek and the other princes to death, after having dragged them from the cave in which they had found a temporary asylum, Jos. x. 1-27. It was on this memorable occasion that Joshua is related to have called upon the sun to stand still, that he might have time to complete the victory he had won over the enemy. (For the consideration of this point, *see* JOSHUA.)

ADOPTION, as a term, occurs only in the New Testament, and with reference to the relation in which the people of God stand to him, as his children by grace, the objects of his special love and favour. The original word, *ὑιοθεσία*, denotes properly the act of receiving into a family one who does not belong to it by birth; literally, placing such an one in the position of a son, or setting him among the children; then, by transference, the condition or privilege of the adopted child—*sonship*. The practice, in its merely human connection, was evidently of very remote origin, as appears from the readiness with which Abraham first, then Sarah, thought of another than their own actual offspring being admitted to the standing of a child, and constituted heir of the family name and possessions, Ge. xv. 2; xvi. 2. We have also early examples of adoption in the case of Moses, who was taken by Pharaoh's daughter, and brought up as her son; and of Ephraim and Manasseh, the sons of Joseph, to whom their grandfather Jacob gave a place among his own children, as entitled to rank with them in the promised inheritance, Ge. xlviii. 5, 6. In some countries adoption has been formally recognized and regulated by law. It was so both among the Greeks and Romans. The right of adoption was somewhat restricted by the Greeks, at least by the Athenians, with whose usages in this respect we are best acquainted; for only an Athenian citizen could be adopted by any one, and that only when the person adopting had no offspring of his own. An Athenian citizen was obliged to divide his property among his own children. By the Roman law the right of selection was less limited, but it also proceeded on the principle that the adoptive father had no son of his own, and no reasonable expectation of having any. The act of adoption had to be done under the authority of a magistrate; and, when thus legally done, it constituted in law the relation of father and son precisely as if the adopted son had been born to the father in lawful wedlock. If the father had a daughter, the adopted son stood to her in the relation of a brother; and if the father died intestate, the same son succeeded to the property as heir at law. There appears to be an allusion to this right of the adopted child to the name and possessions of the father, in the reference that the apostle Paul makes to the custom of adoption, Ro. viii. 15-17.

In Scripture the people of God are constantly spoken of as his children, the sons and daughters of the Lord Almighty; as such, not by nature, but by grace—not by birth, but by a sovereign act of favour on God's part. It is as marking this distinction that the word *adoption* has its special significancy; it expresses at once the nature of the privilege and the manner in which it is bestowed. It is peculiarly a New Testament term; for, though the idea of sonship often occurs in the Old Testament in connection with the chosen people, it is only by the revelation of Jesus Christ that we have clearly explained to us on what ground, in what way, and to what extent, this privilege can be enjoyed by fallen creatures.

The word *adoption* occurs only in five instances, Ro. viii. 15, 23; ix. 4; Ga. iv. 5; Ep. i. 5; but the subject is often referred to elsewhere, and is presented under a variety of aspects. On God's part, adoption is represented—1. As having its origin in his eternal counsel and purpose, Ep. i. 4, 5. 2. As flowing immediately from Christ and the union of his people with him, Jn. i. 12; Ga. iii. 26; iv. 4, 5. Hence the parallel between the relation of the Father to Christ and to his people, Jn. xx. 17;—Christ is their elder brother, Ro. viii. 29; they are joint-heirs with him, Ro. viii. 17. 3. As sealed by the work of the Holy Spirit, producing in them the character and disposition of children, Jn. i. 12, 13; Ro. viii. 14-16; Ga. iv. 6. 4. As consummated at the resurrection, Ro. viii. 23. On the other hand, the privilege of sonship, as enjoyed by God's people, includes—1. The love and favour of God in a special and pre-eminent degree, 1 Jn. iii. 1; Ep. v. 1; Jn. xvii. 23, 26. 2. Fatherly provision, protection, and discipline at God's hand, Mat. vi. 31-33; x. 29, 30; He. xii. 5-8. 3. Access to God with filial confidence, Ro. viii. 15, 26, 27; 1 Jn. v. 14; Mat. vi. 8, 9. 4. The inheritance of future glory and blessedness, Ro. viii. 17, 18; Re. xxi. 7; 1 Pe. i. 4.

Christian adoption is to be distinguished—1. From the sonship of Adam, who is spoken of as the son of God, Lu. iii. 38, because, as the first man, he derived his being immediately from the hand of God, and was made in God's image and likeness; this was the sonship of creation. 2. From the sonship ascribed, in a still more limited sense, to the whole human family. They are all the offspring of God, because in him they live, and move, and have their being, Ac. xvii. 28, 29. 3. From the sonship or adoption ascribed to the ancient people. Ex. iv. 22, 23; Je. iii. 19; Ro. ix. 4. This, as regarded the nation at large, and the earthly inheritance which

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they enjoyed, was only a typical adoption—the shadow, and not the substance. The true saints of God, indeed, in Old Testament times, had a spiritual sonship, essentially the same as that which is enjoyed under the gospel; though, in the measure of its manifestation to them, and of their present enjoyment of it, it fell far short of the Christian privilege, Ga. iv. 1-7.

Old Testament believers could not have more than a very partial revelation of it; for the grace and love of God were not manifested with any such distinctness as they now are, in the person, and work, and word of the Lord Jesus. The law, under which believers were then placed, naturally tended to produce a spirit of bondage and fear; its effect upon the conscience, to some extent, interfered with the freedom of sonship. Hence they are compared to the heir while he is a child, under tutors and governors, kept under restraint—no better than a servant, as regards the present enjoyment of his privilege, though in reality lord of all. Add to all this, that the Holy Ghost was not yet given; the dispensation of the Spirit had not yet come; the communication of grace and of spiritual light to the souls of believers was comparatively limited and partial;—and it will be manifest how imperfect must have been their understanding and enjoyment of the privilege of sonship, though it did really belong to them.

It is otherwise with New Testament believers. In the gospel they have a clear discovery of the riches of God's grace, as well as of his gracious purposes of kindness toward those who enjoy this particular privilege, and of the ground and manner of their entering into it, through the mediatorial work of Christ. Besides, along with this revelation, they have the gift of the Spirit, in all the fulness of his gracious influences, to open their understanding, and to bear witness with their spirit that they are the children of God. Thus they receive the adoption of sons, as regards the actual enjoyment of it. See the contrast between the law and the gospel, in this respect, strikingly illustrated in Gal. iv. [W. L.]

ADO'RAM. *See* ADONIRAM.

ADRAM'MELECH [*magnificence of the king, splendid king*]. 1. The name of one of the idol-deities that were worshipped by the Assyrian colonists who occupied the land of Israel after the captivity of the ten tribes, 2 Ki. xvii. 31. The Sepharvites burned their children in the fire to him, whence Adrammelech may be inferred to have been substantially identical with Moloch (Selden, *De Diis Syriis*, i. 9). Some have also sought to connect the worship of Adrammelech with that of the sun-worship of the Persians; and still again with that of the Chronos of the Greeks; but these are rather speculations than opinions resting on any sure historical grounds. 2. The name of one of the sons of Sennacherib, who, along with his brother Sharezer, murdered his father, when engaged in an act of worship, 2 Ki. xix. 37.

ADRAMYTTIUM, sometimes also written ATRAMYTTIUM, and ADRAMYTTEOS, a town of Asia Minor, in the province of Mysia, situated over against Lesbos, on the river Caicus, and at the head of the bay, which, from the town, was called *Adramyttenus*. It was in a vessel belonging to the port of Adramyttium that Paul embarked at Cæsarea for Italy, Ac. xxvii. 2, from which he was afterwards transferred to an Alexandrian ship. It is said to have derived its name from Adramys, a brother of Crœsus, king of Lydia. But, if such was originally the case, the town appears ultimately to have assumed a Greek, rather than an Asiatic character. An Athenian colony is related by Strabo to have settled at it, and a party from Delos also emigrated thither (Thucyd. v. 1). It is known to have been a flourishing seaport in the times of the kings of Pergamos; and so recently as the seventeenth century it still carried on a considerable trade in boat-building (Pococke's *Travels*, ii. 2, 16); but it has now become a comparatively poor and filthy village (Fellows' *Asia Minor*). It is still called Adramyt or Endramit; but there are no remains about it of ancient grandeur.

A'DRIA, also HADRIA, properly the gulf that lies between Italy on the west, and the coasts of Dalmatia and Albania on the east. It was often, however, regarded as a sea, part of the Ionian, and very commonly the Latins called it *Mare Superum*, the Upper Sea, in contradistinction to the Tyrrhenian, which they designated *Mare Inferum*, the Lower Sea. Adria, or Hadria, was rather the Greek than the Latin name for it. As to the limits which the Hadriatic was understood to embrace, these appear to have been extremely variable. Strabo and Pliny placed them at the point where the heel of Italy approaches nearest to the coast of Greece, and forms a sort of strait, not more than forty miles wide; but very ancient writers, in particular Scylax, represented the Adriatic as all one with the Ionian Sea. Even Strabo speaks of the Ionian as part of the Adriatic; and Ptolemy (iii. 1) designates the sea which washes the eastern shores of Bruttium and Sicily the Adriatic (τὸ Ἀδριατικὸν πέλαγος). The term thus came to comprehend the whole of that part of the Mediterranean which lies around the southern coast of Italy; so that, when the writer of the Acts speaks of the ship in which Paul sailed being tossed about in Adria, shortly before she struck on the coast of Malta, he uses language in perfect accordance with the current geometrical phraseology; and the term Adria in Ac. xxvii. 27, gives no countenance to the idea that the scene of the shipwreck was not Malta but some small island far up in the gulf. (See Smith's *Voyage and Shipwreck of St. Paul*, where this point, and many others connected with it, are most carefully investigated.)

A'DRIEL [*flock of God*], the person to whom Saul gave in marriage his daughter Merab, after having promised her to David, 1 Sa. xviii. 19. Five of his sons were slain in connection with the request of the Gibeonites for exemplary punishment on Saul's bloody house, 2 Sa. xxi. 8. They are called Adriel's sons, which Michal, not Merab, bare to him; for which *see* MICHAL; and for the slaughter itself, *see* GIBEONITES.

ADUL'LAM. 1. A very ancient town, situated in what was afterwards the plain country of the tribe of Judah, Jos. xv. 35, but which is mentioned as a well-known place at a much earlier period, Ge. xxxviii. 1, 12. At the time of the invasion of Canaan by the Israelites, it is placed among the royal cities, which had each a king of its own, Jos. xii. 15; and after the revolt of the ten tribes it was one of the places which Rehoboam fortified, 2 Ch. xi. 7. At a later period still it is referred to by the prophet Micah, ch. i. 15, and, according to the common rendering, is called "the glory of Israel." But it is scarcely possible that this can be the correct meaning; as, from anything known respecting Adullam, it would savour of extravagance to designate such a place emphatically the glory of Israel; the more so as the city belonged to the territory of Judah, and not to what, in the days of Micah, went by the name of Israel, the name commonly appropriated to the ten tribes. The

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more proper rendering is that which is given in the margin, "the glory of Israel shall come to Adullam;" and the meaning of the clause seems to be, that the men of rank and wealth, who might be said to constitute Israel's glory, should be driven southwards as far as Adullam, by the victorious hosts that were to break in upon them from the north; for Adullam lay in the south-west portion of Judah, not very far from Gath, and the passage in which this announcement occurs contains an account of the troubles and calamities that were to sweep over the land by the northern invaders, first in the case of the house of Israel, and then in that of Judah.

2. ADULLAM, a cave, the favourite haunt of David, to which he retreated in the time of greatest danger, and whither also his parents and others went down to join him, after he had escaped both from Saul and from the king of Gath, 1 Sa. xxii. 1-3, has often been supposed to belong to the neighbourhood of ,the city of the same name; but this is altogether improbable, as the situation of the city was not in a mountainous and rugged district, where caves naturally abound, but in a comparatively plain and level tract of country. And it is certain that modern travellers have found no caves near the site which is supposed to have been occupied by Adullam, capable of affording a safe retreat for David, and for holding, as we are told were for a time lodged in it, 400 men. The old tradition, which places this cave in a valley near the Frank mountain, not far from the Dead Sea, known by the name of Wady Khureitun, seems to indicate the proper locality; and it also accords best with the fact, that David, on escaping from it, is represented as passing into the confines of Moab, which lay on the other side of the Dead Sea, and leaving there his father and mother, 1 Sa. xxii. 3, 4. This cave is in a deep ravine, surrounded on each side by precipitous rocks, and capable of being approached only on foot, along the side of the cliffs. Dr. Robinson was not able himself to visit it, but his companion had done so, and fully confirmed the description given of it by Irby and Mangles. These gentlemen, who were not aware of this being the reputed cave of Adullam, present such an account of it as most strikingly accords with the purposes to which it was applied by David. They say:—"It runs in by a long, winding, narrow passage, with small chambers or cavities on either side. We soon came to a large chamber, with natural arches of great height; from this last were numerous passages, leading in all directions, occasionally joined by others at right angles, and forming a perfect labyrinth, which our guides assured us had never been thoroughly explored, the people being afraid of losing themselves. The passages were generally four feet high, by three feet wide, and were all on a level with each other. The grotto was perfectly clear, and the air pure and good." One can easily perceive how admirably adapted such a vast and curiously constructed cavern would be as a hiding-place for David and his persecuted band; and with what facility they could lie concealed, as on one occasion they did, 1 Sa. xxiv., in some of those dark transverse passages, while Saul came in to the mouth of the cave, and knew not that he was at the mercy of those whose life he was pursuing. It is the more probable that this was the cave of David's peculiar resort, as it lay only about six miles to the south of Bethlehem, his native place; and nothing was more likely than that, while tending his father's flocks, he should have made himself intimately acquainted with a cavern so near at hand, and so remarkable in its structure.

ADULTERY is a wilful breach of the marriage vow by either of the parties contracting it; and, according to the original ideal of married life, presented in the formation of one man and one woman, joined by the ordination of God into one flesh, such a breach is made whenever, on the one side or the other, there is sexual intercourse with a third party. The junction of the pair into one body or flesh comes, in that case, to be virtually dissolved. As this is the view implied in the original constitution of the human pair, so it is that which is expressly exhibited in New Testament scripture. In the deliverances pronounced, first by our Lord, and then by the apostle Paul, on the subject of marriage, it was not the introduction of something new which was set forth, but the assertion and re-establishment of what was from the beginning; and no distinction is made between the two parties, as if what were adultery in the one might not be sufficient to constitute adultery in the other. There is one and the same law for both. In answer to the question put to him by the Pharisees, "Is it lawful for a man to put away his wife for every cause?" our Lord answered, "Have ye not read, that He which made them at the beginning, made them male and female? And said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh. Wherefore, they are no more twain, but one flesh. What, therefore, God hath joined together, let not man put asunder." And when, with the hope of eliciting some modification of this deliverance in behalf of the husband, the further question was asked, "Why did Moses then command to give a writing of divorcement, and to put her away?" Jesus replied, "Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away, doth commit adultery," Mat. xix. 3-9. In perfect accordance with this, also, is the doctrine laid down by the apostle Paul, Ep. v. 25-33; 1 Co. vii. 1-13; 1 Ti. iii. 12. But while, doctrinally, the teaching of both covenants is the same in this respect, and, according to the fundamental law of both, it is adultery in the man as well as in the woman to have commerce with another person than the one proper spouse, practically, a difference on the man's side was admitted in ancient times. In consequence of the introduction of concubinage and polygamy, from which even the chosen seed did not remain free, that only came to be regarded as adultery which involved a fraudulent intermingling of seeds—such an intercourse as exposed a man to the fatherhood and charge of an offspring that did not belong to him. A married man, in this view of things, might have more wives than one without being an adulterer; he might also have carnal intercourse with a person not espoused or married to him, and still not be deemed liable to the charge of adultery, for no neighbour was thereby wronged in his conjugal rights, or had a spurious offspring fathered upon him: there was fornication, but not, in the conventional sense of the term, adultery. The crime of adultery was limited to the case of those, whether men or women, who, when married or betrothed to one party, had sexual intercourse with another; though, in the case of the man, only if this other was also a mar-

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ried or betrothed party; but not so in the case of the woman, because the wrong in her case was equally done, whether the person with whom she transgressed were single or married. In short, it was the condition of the female which determined the legal character of adultery; if she was not betrothed or married, neither she nor the person having intercourse with her was counted liable to the charge. And among the Grecks and Romans the same view substantially obtained—adultery was simply the violation of another man's bed, or the corruption of his seed.

Why the divine legislation should have allowed a practical treatment of the matter in the man's case, differing so materially from the woman's, and from the view exhibited in the ideal set up at the creation of the first pair, will be considered under the subject DIVORCE. But in regard to the act itself of adultery, understood in the sense now explained, the law of the Old Testament was very severe; it prescribed the punishment of death, both for the adulterer and for the adulteress, Le. xx. 10. This, indeed, was required by the theory of the constitution, which, being framed with a view to the securing of a commonwealth conformed to the fundamental laws of the two tables, could not tolerate the deliberate breach of any of the great commandments. Death was the penalty attached to the open violation of each of them. It is not expressly said in the passage of Leviticus how the persons guilty of adultery were to be slain; but in De. xxii. 22–24, where the law is again enacted, the additional case is supposed of a betrothed damsel having been guilty of the crime, and both parties are adjudged to death by stoning. The case of such persons, and that of those who violated the sanctity of the marriage vow, were so nearly akin, that the Jews of our Lord's time could scarcely be said to err, when they affirmed, respecting adultery in general, that Moses commanded the person guilty of it to be stoned to death, Jn. viii. 5. It does not appear, however, that the penalty in this most public and disgraceful form, or even that death in any form, was usually inflicted on adulterers. Too commonly a sense of guilt on the part of those who had the administration of the law committed to them, would restrain them from executing the judgment written; and as, in the majority of cases, it was likely to be left much in the hands of the injured party, it was natural that he should generally take the milder course which the law allowed, of ridding himself of the culprit by a bill of divorcement. Accordingly, we read of no case in Old Testament scripture in which a woman taken in adultery was actually put to death; and Lightfoot (*Hor. Heb. on Matt.* xix. 8) testifies that, amid all his multifarious reading in the rabbinical writings, he had never met with an instance mentioned of an adulteress being capitally punished. There might, no doubt, be cases of the kind, though no notice is taken of them either in the sacred or the rabbinical records; and the allusion in Pr. vi. 32–35, to the implacable spirit of revenge which the conduct of the adulterer might expect to awaken in the bosom of the injured husband, plainly indicates that the aggrieved party sometimes took the full scope which the law allowed him, of recompensing for the loss of domestic peace and honour he had sustained upon the head of the offender. Yet, from the comparative seclusion in which women lived in Palestine, coupled with the license practically allowed in respect to concubines and divorces, the probability is, that the cases were very rare in which the rigour of the law was enforced either upon the male or the female guilty of incontinence.

In Greece and Rome the law respecting adultery was not uniform, either in the provisions enacted or in the manner of enforcing them. In both countries it was competent to the husband, if he detected the adulterer in his evil course, to take summary vengeance on him, by putting him to death. But he might also take a pecuniary compensation; or he might institute a legal process against either of the offending parties, and, if the guilt was established, the parties were placed very much at the mercy of the husband, though not to the extent of allowing him to fall upon them with a knife or a dagger (Demos. Κατὰ Νεαίρ. § 18). In the time of Augustus a law was enacted at Rome, called the Julian law, which introduced various regulations as to the mode of conducting prosecutions against adulterers; and the penalties it enacted, in case of conviction, were for a woman, the loss of half her dowry, with the third part of her property, and liability to banishment to some remote place; for the man, the loss of half his property, with a like liability to banishment. The times were, however, too degenerate to admit of such a law being generally enforced; profligacy of every kind not only kept its ground, but grew more shameless, in spite of the law, till the spread of Christianity leavened society with a better spirit, and rendered more stringent measures practicable. By a mistaken policy, however, Constantine introduced the old Jewish law, and made the offence capital. Justinian somewhat modified the statute, by sending the adulteress, after being scourged, to a convent, allowing the husband to take her out within the period of two years; and, failing this, she was compelled to assume the habit, and spend the remainder of her life in the convent.

Such barbarous practices as cutting off the nose and ears of the guilty parties do not appear to have been ever formally enacted, either among the Hebrews or among the Greeks and Romans. It is reported by Diodorus (i. 89, 90) to have been the punishment specially inflicted upon the female in Egypt, while the male was simply beaten with rods. The Persians are also said to have sanctioned it; and references exist, both in Scripture (for example, Eze. xxiii. 25) and in the classics (Virg. *Æn.* vi. 496), to such personal mutilations as not unknown. But they are probably to be understood as only among the indignities which an injured husband was deemed at liberty to inflict, and by which, occasionally at least, he sought to consign to infamy the person who had brought shame and dishonour upon his family. In the Christian code, we need scarcely say, no corporeal inflictions are prescribed. It has higher weapons to wield than the carnal sword; and its prime object is rather, by means of nobler influences, to prevent such crimes from blotting the face of society, than smiting them with specific penalties when they have appeared. It speaks only of separation, or putting away, as the ultimate remedy in the hand of the injured party; and even that is rather mentioned as a right that may be used, than as a measure that must in every case be adopted.

THE TRIAL OF ADULTERY, or the bringing to the test of a special religious service a woman suspected by her husband to have been guilty of unfaithfulness, is the most peculiar thing connected with this subject in the legislation of the Old Testament. The prescription for it is given in Nu. v. 11–31. Attempts have been

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made by various writers (lists of whom may be found in Kitto's *Cyclopedia*, here, and in Winer's *Real-Wörterbuch*, under "Ehebruch") to establish a substantial agreement between the prescriptions of Moses in this matter and the ordeals practised among barbarous and heathen nations; and it has been thought that the main object of the one, as well as of the others with which it is compared, was to give the suspected person an opportunity of vindicating her innocence, by a sort of oath of purgation, so solemnly administered, that, if not innocent, she would almost certainly shrink from the trial. There may, undoubtedly, be some measure of truth in this view. Moses, in this, as in so many other things, may have been led by God to build upon a foundation already, to some extent, laid in the practices of surrounding nations, rather than prescribe what was absolutely new. But a general resemblance is all that can, with any truth, be supposed to have existed; and, for much that is peculiar in the ordinance before us, we must look to the nature of the theocracy itself, and the great end aimed at in all its institutions. Adultery, it must be remembered, was the only suspected crime for which such an ordeal was appointed by Moses, and not, as among other nations, one of several which were placed in the same category; and in this case, also, the one suspected crime for which such an ordeal was instituted was, by the prescribed ritual, brought into a connection with the ministers and the sanctuary of God not common elsewhere. Here it was a strictly religious matter, and differed materially from the kind of voluntary, hap-hazard trials in other lands. The ground of the prescribed trial for suspected adultery –as, indeed, for the Mosaic legislation generally upon this subject—stood in the sort of married relationship, the solemn covenant-engagement between God and Israel. The great national covenant was to have its parallel in every family of Israel, in the marriage-tie that bound together man and wife; and hence, even in Moses, Nu. xv. 39, as often afterwards in the prophets, unfaithfulness to God is exhibited under the image of a wanton breach of the marriage-vow. With such a close relation between the individual and the general, it was especially necessary to have the connection between man and wife placed under the sanctions of religion, guarded on every hand with most jealous care, and rendered practically, as far as possible, an image of the behaviour that should be maintained between Israel and God. There was the more propriety in this, as it was in connection with the propagation of a godly seed that the covenant proposed to reach the great end it contemplated, of blessing the world. Adultery, therefore, as being not only the breach of the *family* compact, but an image also and a prelude of the breach of the *national* compact, must be visited with death; and even the strong suspicion of its having been committed, where no actual proof of guilt could be obtained, must be brought as by appeal to God, that he might either vindicate the innocence, or, by special visitations of judgment, establish the guilt of the suspected party. It was only, as the language implies, when there were grounds for very strong suspicion being entertained, that the matter was to be made the occasion of such a solemn appeal; and, when it was demanded, the husband and wife were to go together to the sanctuary, bringing what is called alike "her offering," and "an offering of jealousy," ver. 15-25. They were both to bring it, although it was more properly the woman's offering than the man's, as appears from its being consigned to her while the priest was going through the appointed ritual, ver. 18. It was merely a corban or meat-offering, consisting of the tenth part of an ephah of barleymeal, but without the usual accompaniments of oil and frankincense, which were symbols, the one of the Holy Spirit, the other of acceptable prayer. The absence of these denoted that it was a matter of doubt whether such an offering—a symbol of good works, as all meat-offerings were—had any real connection with the Spirit of grace, or could rise with acceptance before God; it was to be an offering presented, as it were, at a venture. Coming, then, with this in their hands, the woman was solemnly set by the priest before the Lord, made to understand that she had come to transact with him; her head-covering, the distinctive badge of her chastity, was next taken off, being meanwhile suspected to have lost her title to wear it; then the meat-offering was put into her hands, as one maintaining her innocence, and claiming the privilege to present to God the symbol of a righteous life; while, on the other hand, the priest, representing the interests at once of the jealous husband and the jealous God of Israel, stood in front of her with the symbol of the curse. This consisted of holy water—most probably water taken from the laver before the door of the tabernacle—mingled with dust from the floor of the tabernacle, with a reference to the dust mentioned in the original curse which was pronounced upon the serpent and his seed. On this account, not only was the water to be put into an earthen vessel—*earthen*, as contradistinguished from something of higher mould—but was also designated *bitter*, since it was employed in connection with a humiliating transaction, and for the purpose of working (on the supposition of guilt having been incurred) a painful result. The priest then, with this symbol of the curse in *his* hand, standing before the woman with the symbol of righteousness in *hers*, pronounced over her the following adjuration:—"If no man have lain with thee, and if thou hast not gone aside unto uncleanness under thy husband—(so the words should be rendered, meaning, while under law to him),—be thou free from this bitter water that causeth the curse. But if thou hast gone aside under thy husband, and if thou be defiled, and some man have lain with thee while under thy husband, the Lord make thee a curse and an oath among thy people, by the Lord making thy thigh to rot, and thy belly to swell; and this water that causeth the curse, shall go into thy bowels, to make thy belly to swell, and thy thigh to rot." To which the woman was to say "Amen, amen;" and the priest accepting this response as a protestation of the woman's innocence, finished the ceremony, by first blotting out the curse with the bitter water, then waving the meat-offering before the Lord, burning a portion of it on the altar, and giving the woman what remained of the bitter water to drink. The matter was thus solemnly left in the hands of God, the Supreme Judge and Arbiter of causes. If he saw that the suspicion was groundless he would also see to it, that "the curse causeless should not come;" but if otherwise, then rottenness and corruption was to seize upon the culprit in those very parts of her body which she had prostituted to purposes of iniquity; her moral depravity should find its meet recompense and image in a corresponding outward depravation. This, of course, could only happen if the Lord really lent his countenance to the transaction, and was ready, by his

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special providence, to carry into effect what was done in his name. But the entire covenant made with Israel proceeded on the ground of such a real presence and such a special providence on the part of God; and if undoubted proofs of this appeared in the more general affairs of the covenant, it were unreasonable to question the appearance of the same here, as often as circumstances might call for the divine interposition. That no instances are on record of the waters of the curse having been administered and taken effect, is no evidence of such an event never having occurred; for, in the nature of things, they must have been of very rare occurrence.

ADULTERY, IN THE SPIRITUAL SENSE, meant, as already indicated, unfaithfulness to covenant-engagements on the part of the people of Israel. In the later prophets of the Old Testament a charge to this effect, and under this form of representation, was with great frequency brought against the covenant-people, Jo. iii. 1-11; Ezo. xvi. xxiii.; Hos. i. ii. iii. The same language is occasionally found in the New Testament, as when our Lord charges the people of his day with being "an adulterous generation;" and in the symbolical language of the Revelation, as the true and faithful church is presented under the image of the Lamb's wife, so the corrupt and apostate church is characterized as a spouse giving herself up to the seductive arts and forbidden pleasures of adultery; only, on account of the greater guilt connected with such a course in New Testament times, the stronger figure of a harlot is more commonly employed, and an "unfaithful wife" is exchanged for a "mother of abominations," Re. xvii. 1-5.

ADUM'MIM, found only twice in Scripture, Jos. xv. 7; xviii. 17, and each time in connection with MAALEH, *going up*, or *ascent, the ascent of Adummim*. The word Adummim itself means *rednesses*, or *red earths*, not without reference, it has been thought, to the shedding of blood, of which the place in question was the frequent scene. It lay in the neighbourhood of Jericho, in the direction toward Jerusalem, a district which has always been the favourite haunt of robbers, whence our Lord took it as the scene of the parable of the good Samaritan, who rescued the man that fell among robbers; and Jerome expressly interprets the word (which he writes *Adomim*) by *bloods*, "because," says he, "much blood was shed in it by the frequent assaults of robbers" (*Epist. ad Eust.* cviii. § 12). But that the place derived its name in this way must be regarded as quite uncertain, and indeed not very probable. It is more likely that the colour of the ground, or some such natural circumstance, gave rise to the designation. The ancient characteristic, however, of that part of the road between Jerusalem and Jericho has been retained to comparatively recent times; for the complaints of travellers have scarcely yet ceased as to the depredations of robbers in that quarter.

ADVOCATE. This word occurs only once in the English Bible, 1 Jn. ii. 1, as an appellation of the glorified Saviour. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." It is there used, however, as the rendering of a Greek word which occurs more frequently—παράκλητος, *paraclete*—but which is always rendered elsewhere *comforter*. It is one of those complex words for which it is impossible to find an exact parallel in the English language, or indeed in almost any other. Literally, and originally, it denotes a person called to one's aid, as does also the Latin word *advocatus*, from which our word *advocate* comes; but then the specific purposes for which persons might be thus called are so various, that the word, in consequence, acquired a variety of secondary meanings. It might designate one who was called in to assist as a witness, or one who, in a legal difficulty, was applied to for advice—a consulting lawyer, or one who pled the cause of a client in open court; or still again, one who, in times of trial or hardship, sympathized with the afflicted, and administered suitable direction and support. The Latin *advocatus*, also, was used in all these shades of meaning except the last; and it was not till the latter days of Rome, till the republic had given way to the empire, that it came to signify the public pleader or orator (Smith's *Gr. and Rom. Ant.*) In this sense it was not used by Cicero, though the corresponding word παράκλητος had long before been so employed in Greece by Demosthenes; for example, at the beginning of his speech, παρὰ παραπρες. It was quite natural, therefore, for the fathers to understand the word, when applied to Christ, in the sense of advocate, which many of them did, although, in our use of the term advocate, regard is had more to the simple pleading of a cause in court, less to the general guidance and management of the cause, than they were wont to associate with the term. Both shades of meaning should undoubtedly be included in the idea we form of Christ as our advocate in the heavenly places. It presents him to our view as charging himself with the interests of his people, and especially when they fall into sin, and are in danger of having sentence passed against them, interposing in their behalf, and, through the merits of his death and intercession, averting the evil. Even before he entered within the veil, he gave a striking exemplification of what, in this department of his mediatorial work, he would do for them, when he said to Peter, "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat, but I have prayed for thee, that thy faith fail not."

It is obvious, however, that this sense of the word *paraclete* is scarcely proper, if understood of the Holy Spirit, to whom it is applied in the other passages where it occurs, Jn. xiv. 16; xv. 26; xvi. 7. To a certain extent there was a resemblance between what the Holy Spirit was to do for the disciples after Christ had withdrawn his personal presence from them, and what Christ himself had till then been doing; and hence, in the first of the passages above referred to, the Lord said he would pray the Father to send them *another* paraclete, implying that the Spirit should, in a sense, fulfil the part which Christ himself had done; but this, manifestly, with respect to the directing, sustaining, and comforting influence Christ had exercised among them rather than to any distinct advocacy he had plied in their behalf. Accordingly, the Greek fathers generally gave the word in the Gospel of John a meaning more adapted to this aspect of the matter; they threw into it, indeed, very much of the sense of *comfort*, or consolation, which the cognate verb and nouns have in New Testament and Hellenistic Greek. Following them, our translators have rendered the word there by *comforter*, which is perhaps as good a single term as could be found. It has, however, the disadvantage of presenting only a part—though undoubtedly a most prominent part—of the complex idea which the original word conveys; and along with or under the comfort which was to be connected with the presence of the Spirit, there should also

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be associated in our minds the strengthening and monitory aid which, as the representative and gift of Christ, he was intended to minister. In the words of Archdeacon Hare, who, in his *Mission of the Comforter*, note K, has given a discriminating outline of the literature on the subject, and a sensible view of the subject itself, "We should bear in mind that the Spirit is the *Comforter*, in the primary as well as the secondary sense of that word, and that he did not come merely to console the disciples for their loss, but mainly to strengthen their hearts and minds, by enabling them to understand the whole truth, and to feel the whole power of the gospel."

ÆNON, a place at which John is said to have baptized, and the locality of which is no further indicated than that it is described as being near Salem, Jn. iii. 23. The reason assigned for its being chosen as a place for the administration of baptism is that "there was much water there." And indeed the name, which is simply the Chaldee word for *springs* (עֵינַיִן), plainly implies as much. But the precise spot is still involved in uncertainty. It could not be quite near to the Jordan, otherwise the waters of that river would rather have been resorted to for baptism. The probability is that it lay considerably to the north, and towards Galilee, if not actually within its borders, as the later labours of the Baptist undoubtedly embraced the region which belonged to the jurisdiction of Philip. (*See* SALEM and JOHN BAPTIST.)

AFFINITY. *See* MARRIAGE.

AG'ABUS, the name of a prophet in the Christian church at Jerusalem, who, on two several occasions, is mentioned as having come from Jerusalem to other places, and delivered a very specific prediction. The first of these took place at Antioch, not long apparently after Paul had been brought by Barnabas to make that the scene of his regular ministrations. Along with some others who are also said to have possessed prophetical gifts, Agabus appeared at Antioch, and "signified by the Spirit that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cæsar," Ac. xi. 28. It is matter of historical certainty that the reign of Claudius was marked by the frequent prevalence of famine. We have distinct notices of at least three—one more especially in connection with Greece, another with Rome, during which the emperor was openly assaulted, and in some danger of his life (*Suet. Claud.* c. 18), and a third which pressed heavily upon Judea and the parts around. Josephus mentions the last, which, in point of time, was one of the earliest occurrences of famine in the time of Claudius, probably about A.D. 44, and states that the queen of Adiabene, who was at Jerusalem during the calamity, showed great liberality and vigour in endeavouring to mitigate the evil, and even sent for supplies to Alexandria and Cyprus (*Ant.* xx. 2, 5). That special respect might be had in the prophecy of Agabus to this local dearth may readily be admitted, can scarcely indeed be doubted, from the practical application immediately made by the disciples at Antioch of the knowledge communicated to them in behalf of the brethren in Judea; for, in anticipation of the approaching evil, they resolved on sending thither a contribution. But still there is no reason why the prophecy, which has quite a general aspect, should (with Lardner and many commentators on the Acts) be confined to that comparatively restricted theatre of the famine. We should rather regard the spirit of prophecy in Agabus as following up the testimony of Jesus, and giving indication of the immediate approach of one of those signs of evil which were to precede and herald the downfall of the Jewish state. There should first be famine, our Lord had said, in divers places, Mat. xxiv. 7; and famine, in a very marked and distressing manner, Agabus now announced was on the eve of breaking forth. In this form of evil the period of judgment, which was to have so fearful a termination, was presently to make a commencement; and the disciples at Antioch, rightly conceiving, both from the nature of prophecy, which, in revealing the future, always has an eye especially to the kingdom of God, and from the peculiar relation of Judea to the coming judgments of heaven, that, however widely the famine might spread, it was sure to make its appearance—possibly its earliest and severest appearance—in Judea, deemed it a matter of Christian duty to gather up something beforehand for their brethren in that region. *There* they knew the carcases more especially was, and there should the eagles assuredly be gathered together. Still, not there alone; the world generally was to have experience of famine, as we have good reason to believe it soon had, though not always at the same moment. And we thus see how, without any straining, the prophecy of Agabus had at once a general and a special application, and how naturally the disciples at Antioch should have turned their regards toward Judea, when they heard the announcement that a season of famine was ready to come on the world.

The other occasion on which Agabus came down from Jerusalem and delivered a prophecy, which presently passed into fulfilment, was probably about sixteen years later, when Paul was at Cæsarea, on his way to Jerusalem for the last time. Tarrying there for some days with Philip the Evangelist, Agabus came from Jerusalem, and having taken Paul's girdle, and bound his own hands and feet, he said, "Thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles," Ac. xxi. 11. In this prediction again Agabus treads closely on the footsteps of Jesus, in the great prophecy respecting the time of the end, Mat. xxiv., and announced that what was there said of Christ's followers going to be delivered up to be afflicted, or even killed, should now take effect at Jerusalem on the apostle of the Gentiles. It doubtless pressed upon the spirit of Agabus, as well as upon those who heard the announcement, as a sign that Jerusalem was fast filling up the measure of her sins, and that the day of vengeance must be drawing on. We hear no more of this prophet; but, from the two instances recorded of his supernatural insight into the future, we can have no doubt that he was one of those who received the Spirit in peculiar measure, as promised to the disciples for the purpose of showing them things to come, Jn. xvi. 13.

A'GAG, derived, it is understood, from an Arabic verb, which signifies to burn, to be fervent, and consequently bearing, as a noun, the import of the *fiery*, or *splendid one*. It occurs only as the name of the king of Amalek, Nu. xxiv. 7; 1 Sa. xv. 8, 9, seq.; and the question is, whether it is to be understood as a proper name, the distinctive appellation of a particular king, or as a name of dignity applicable alike to a succession of Amalekite kings? The latter supposition is undoubtedly favoured

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by the reference to Agag, for the first time, in the prophecy of Balaam, Nu. xxiv. 7, where speaking of the might and glory of Israel's future king, he says, "His king shall be higher than Agag." If understood of a single individual, this allusion would be in ill keeping with the rest of the prophecy, which is of a strongly ideal and elevated nature, and would also but poorly illustrate the peerless honour of him who was to be exalted to the dominion over God's heritage. Besides, as the name Agag itself, from its most probable import, very well suits as a general name of dignity for the head of a warlike and impetuous race like the Amalekites, so it is in perfect accordance with the prevailing usage of those times, that the Amalekite kings should have had such a common designation. Of a similar kind was the Pharaoh of the Egyptians, Abimelech of the Philistines, Melchizedek or Adoni-zedek of the Jebusites, &c. It was only falling in with this general custom when the heads of the royal line in Amalek took the name of Agag. So that, when we come to the history in 1 Sa. xv., where the triumph of Israel over the Amalekites is recorded, the Agag spoken of should be understood precisely as the Pharaoh in Ex. xv.; he was for the time being the reigning head of the Amalekite race; and it would appear, from the words of Samuel to him (ver. 33, "As thy sword hath made women childless, so shall thy mother be childless among women"), he had kept up the fierce character of those who boasted in the name of the *fiery one*. But he at length reaped as he sowed; and, though fragments of the race of Amalek still survived, no future Agag ever appears in connection with their history.

AGAGITE is found, Es. iii. 1, 10; viii. 3, 5; ix. 24, in connection with Haman, the enemy of Mordecai. Josephus explains it as a synonym of Amalekite, and so it possibly was; but we are without the proper materials for either invalidating or substantiating the explanation.

AGAPÆ, the Greek term for *love-feasts*, or feasts of charity, as they are called in St. Jude's epistle. (*See* FEASTS.)

AGATE is given in our version, after the Septuagint (ἀχάτης) and Vulgate, as the rendering of the Hebrew שְׁבוֹ. Ex. xxviii 19; xxxix. 12. These are the only two passages where the Hebrew *shero* occurs, both times as the name of one of the precious stones in the high-priest's breastplate. But in other two passages, Is. liv. 12; Eze. xxvii. 6, the word *agate* is used in our English Bibles, not however as the translation of the same Hebrew word, but for one entirely different, *kadcod* (כַּדְכֹּד)—a proof how arbitrarily sometimes the meaning of such specific terms was fixed. Modern interpretation is rather disposed to identify the *kadcod* with the ruby than with the agate, so that there will only remain the two passages in Exodus as those in which mention is made of the agate; and even for this we are entirely dependent on the authority of the Septuagint translation. But, on the supposition of the agate being really the stone meant, we may simply state, that the term is a general name for the class of semi-pellucid stones which in this country usually go by the name of Scotch pebbles. They are composed of crystal intermixed with earth, in different forms and proportions, variegated with veins and clouds. They are usually arranged according to the different colours of their ground, and thus divided into a variety of species, into the description of which it is needless to enter here. They were found in Egypt, usually of a reddish colour, veined with white, and in many other countries. The name *agate*, in Greek *achates*, is said to have been derived from the river Achates in Sicily, in the bed of which they were found. Specimens of ancient agates, of various kinds, and often beautifully engraved, have descended to modern times, and are to be met with in antique collections.

AGE is used in a great variety of significations—often in the sense of a lifetime or a century; sometimes in the restricted sense of personal maturity, as when we say of such an one, that he is of age, Jn. ix. 21; but most commonly in contradistinction to infancy or youth, and as indicative of the more advanced period of human life. To distinguish this from the other senses of the word, the epithet *old* is commonly prefixed; and, with reference to age in this sense, there is scarcely any peculiarity in Scripture that calls for particular explanation. It frequently gives expression to the respect that is due from youth to old age, and even enjoins it as a matter of obligation; as, Le. xix. 32, "Before the hoary head thou shalt stand up, and honour the face of the aged." But this has also been the common feeling and judgment of mankind, even in heathen states; and probably among the Egyptians and Greeks of ancient times, and the Chinese and Mussulmans of the present, a simple respect for the hoary head of age has been carried as high as it usually was among the Hebrews; for, among the Hebrews, the moral element came in here, as in other things, to qualify considerations of a merely natural kind. Thus Solomon, while he pronounces the hoary head to be "a crown of glory," adds the important qualification, "if it be found in the way of righteousness," Pr. xvi. 31; and Job also speaks of "the aged rising and standing up" at his presence, ch. xxix. 8, implying that there were higher elements than age entering into the account that should be made of the social rank of individuals. But still age had, among the Hebrews, as it must have in every well-constituted community, a character of weight attached to it, unless when this may have been forfeited by a course of profligacy or crime. In ordinary circumstances, the prolongation of life to an advanced period was always regarded as a mark of the divine mercy and loving-kindness; it was the subject even of special promises, Zec. viii. 4; Job v. 26; Is. xlvi 4; while the cutting short of life in the midst is represented as the proper portion of the wicked, Ps. lv. 23; cii. 24. But this was only what might be called the normal condition of things; and many circumstances might arise to prevent its being carried uniformly into execution. If God's covenant with Israel, pledging long life and prosperity to those who remained steadfast to its engagements, had been maintained in its purity and completeness by the great mass of the people, the exceptions, either on the one side or the other, would have been comparatively rare; but, with the manifold imperfections and disorders that too commonly prevailed, it is only what might have been expected, if premature death should sometimes have befallen the comparatively good, and if extended age was often reached by those who should have been cut off in the midtime of their days. Still, for the most part, even in this respect, the Lord knew how to distinguish between the righteous and the wicked: it was usually made to go well with the one and ill with the other.

AGES OF THE WORLD. In various passages of Scripture, mention is made of ages with reference to the history of the world, and God's successive dis-

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pensations in connection with them, Ep. ii. 7; iii. 5, 21; Col. i. 26, also in the marginal reading of Ps. cxlv. 13 and Is. xxvi. 4. The word would, however, have been found in a great variety of other passages, if a more literal and uniform rendering had been adhered to; for often where *ages* might, and sometimes also should have been found, our translators have adopted *worlds*. The original word (*αἰων, αἰῶνες*), in its primary meaning, denotes continuance of time; hence an age or extended period of the world's history, then the world itself as composed of a succession of such ages: finally, the succession apart from the world, amounting in the sum to an indefinite prolongation—eternity. It is sometimes difficult to say, in which precisely of these senses the word is employed; and examples may be found of all of them in Scripture. Very commonly the meaning is expressed with substantial accuracy by *world*—as in the phrases, "the cares of this world," "the children of this world," "the god of this world," &c., Mat. xiii. 22; Lu. xvi. 8; 2 Co. iv. 4;—the world being contemplated with respect to its present corrupt and perishable state, the existing age. In many passages, again, the meaning substantially coincides with eternity, contemplated either as past or future—from before time, or to beyond it, for ever, Ep. iii. 11; Jn. ix. 32; Lu. i. 70; 2 Pe. iii. 18; 1 Ti. i. 17, &c. But in such passages as Ho. i. 2, "through whom also he made the worlds;" ch. vi. 5, "the powers of the world to come;" Ep. i. 21, "the world that is to come," and a few more of like import, it would perhaps have been better to substitute age or ages instead; for in such cases the reference is not, as the mere English reader might be apt to imagine, to the material fabric of things, but to its divinely appointed form and constitution. The world, or age to come, was a familiar expression among the Jews for the Messiah's kingdom; and in the New Testament it is employed partly in regard to the kingdom as now established, and partly in regard to its future development—the age of glory. It is used in this latter sense by our Lord, Mat. xii. 32; Mar. x. 30; Lu. xx. 35. The ages of the world are, therefore, the great cycles, whether of degeneracy and corruption, or of progression and development, through which it has been destined to pass, and in part has passed already.

AGONY is the term used by the evangelist Luke to express the state of mind in which our Lord was when he entered on his last sufferings, Lu. xxii. 44. The English word directs our thoughts upon the mere suffering experienced more than the original, *ἀγωνία*, which expresses more immediately the terrible mental struggle or conflict through which our Lord was passing, and only as subordinate to that indicates the sense of pain. Wherein precisely the struggle consisted, the evangelist is entirely silent; but he gives us some idea of its fearful nature when he tells us that, in consequence, "his sweat was as it were great drops of blood falling down to the ground;" that is, a heavy sweat, not wholly of blood, but of water intermingled with blood. If it had been simply blood, the *as it were* (*ὡσεὶ*) would not have been used; and if there had not been blood actually present, we can see no proper reason why mention should have been made of it; nor, apart from some intermingling of real blood, would the description convey the idea of extreme anxiety and distress of soul which was evidently meant to be indicated. What fell, therefore, was sweat, but sweat mingled with blood. Much the same impression also is conveyed by another particular in St. Luke's account of this terrible moment in our Lord's history—the circumstance of an angel appearing from heaven to strengthen him; and still further, by the prayer, mentioned in all the three gospels, which he thrice uttered with intense earnestness, "Father, *if it be possible*, let this cup pass from me; nevertheless, not as I will, but as thou wilt." The symptoms and effects only have been discovered to us; but from these we can easily perceive how mighty a conflict agitated the soul of the Redeemer—a conflict which it is impossible to resolve into the anticipation of mere bodily suffering and outward indignity. We are constrained to look beyond this to the awful consciousness of human guilt which then began to press in its full weight upon the heart of Jesus, and filled his human spirit with indescribable horror, on account of the evil involved in such guilt-bearing. But it is not for us to penetrate further, or to attempt to lift the veil which the pen of inspiration has allowed to rest on this part of the Redeemer's internal history.

AGRICULTURE. Under this head we propose to give a brief account of some of the more distinctive peculiarities which attached to the cultivation of the land in those countries of which the Bible speaks, and more particularly in Palestine. There are points of agreement in the agriculture of all nations, general conditions necessary to be observed by those who, in any region, would obtain a return of produce from the earth. To these it is needless to refer here. It is understood that the ancients as well as the moderns, the Hebrews as well as other people, had to till and manure, and sow their ground, when they expected to derive from it a fruitful produce; to keep under the weeds, that would otherwise choke the vegetation; to observe the proper seasons both for sowing and reaping; and to take the requisite measures for securing, thrashing, and disposing of the respective crops. But, in connection with these common operations, there are some things characteristic of the East which do not precisely hold of the West; and some things also which distinguished the portions of the East with which we have now to do, in ancient times, from what belongs to them in the present day. It is such only that require any special notice.

In all countries the climate must exert a modifying influence on the kind of agriculture that is pursued in them; and in eastern countries generally, in Palestine among the rest, the heat and dryness which prevail during a great portion of the year naturally call for some peculiar modes of treatment; not nearly to such an extent, however, as in Egypt on the one side, or in Assyria on the other. In these regions the rains are greatly less frequent than in Palestine, and if cultivation is to be carried on over any considerable tract of country, irrigation by means of canals and aqueducts is indispensable. When Babylonia was in its state of ancient richness and prosperity, the country was all intersected with these channels of artificial irrigation, the remains of which are still to be seen in the present day; and in Egypt they have been maintained in great variety and abundance from the earliest times. While these countries require to be thus supplied with moisture, in order to sustain vegetation through the long-continued droughts of summer, they also have the means of furnishing it, in such large rivers as the Euphrates, the Tigris, and the Nile. But in Palestine the streams are all small, with the exception of the Jordan; even it does not contain any great volume of water, and

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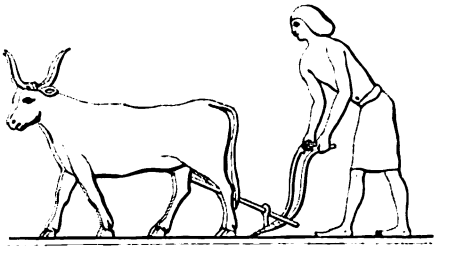
it flows besides, during the main part of its course, in so depressed a channel, that the waters could not be conducted over any extent of surrounding country. Artificial irrigation, therefore, never appears to have been much practised in Canaan; and the few aqueducts, of which the remains have been noticed by travellers, seem to have been chiefly for the purpose of driving mills, supplying dwelling-houses, or occasionally perhaps watering orchards. The passages often produced in proof of agricultural fertility by artificial means of irrigation, Ps. i. 3; Is. xxx. 25, evidently refer to the naturally fructifying influence of streams and rivers. The country possesses natural advantages which, without such expedients, rendered it capable of general cultivation and fruitfulness. Its mountainous character serves to abate the temperature, while it also enriches the country with many brooks and rivulets. Even in June, Dr. Robinson writes, respecting what he experienced at Jerusalem, "the air was fine, and the heat not oppressive. The nights are uniformly cool, often with a heavy dew; and our friends had never occasion to dispense with a coverlet upon their beds during summer." Then, the rains are more frequent and continued than in many other eastern countries. Those which in Scripture are called the *early* rains, commence usually about the latter half of October, yet not setting in so heavily, or prevailing so continuously, but that during the intervals seed-corn may be deposited in the ground. Accordingly, it is about the end of October, or in the earlier part of November, that wheat begins to be sown, and the sowing is continued, according to the demands of climate and other circumstances, till the approach of winter. The proper seed-time for barley is in January, and to about the middle of February. The rains increase, and often fall heavily during the last five or six weeks of the year; but, after the turn of the year, they moderate, and only come at intervals till the end of March, when they usually cease, though there are occasional showers even in April and May. The crops thus obtain, in ordinary seasons, enough of moisture to bring them to maturity, if the seed has been committed at the proper time to the ground. They ripen early; the barley, in the more forward districts, being commonly ready for the sickle about the end of April, and the wheat nearly a fortnight later; but in the more hilly districts two or three weeks more must be added to the account. On the 5th of June, Dr. Robinson found the people at Hebron gathering their wheat harvest; while, on the 12th of May, the thrashing-floors at Jericho had nearly completed their work.

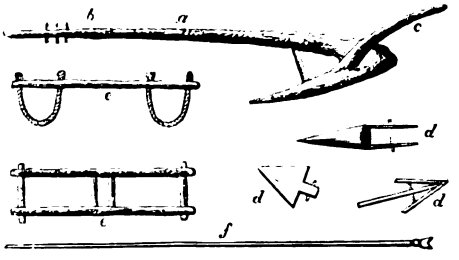
The chief crops raised in Palestine were undoubtedly barley and wheat; from these were derived the common bread of the country. Oats are not grown there, but are occasionally found in other parts of Syria. Mention, however, is occasionally made of other kinds of produce, such as beans, lentiles, cummin, cucumbers, flax, &c., Jos. ii. 6; Ho. ii. 5; 2 Sa. xvii. 28; xxiii. 11; but they appear to have existed only in small quantities, not in such abundance as to tell materially on the general produce of the country. From the subdivision of the land among all the families of Israel, and the pains taken to secure the perpetuity of heritages, the farms must, for the most part, have been small, and particular fields could seldom exceed a few acres. Names occasionally occur in history—those, for example, of Boaz and Barzillai—who had comparatively large possessions, and a considerable number of persons in their employ; but such instances must have been rare; and the large proportion of lands in cultivation were undoubtedly such as a single family, with the aid of a hired servant or two, could conveniently manage. We are led to expect, therefore, that the mode of cultivation would be simple, and that no approach would be made to the scientific skill which the energy of the European mind has introduced into the implements and general resources of husbandry.

Such, certainly, is the case. The farming implements which were anciently used in Syria and the East, and which, indeed, have retained their place to the present day, are of a comparatively rude description. It is to the monuments of Egypt that we are chiefly indebted for our representations of these; but, as Egypt stood at the head of the ancient world in agricultural matters, there is every reason to believe that, for the districts of Syria and the East, the same representations are equally suitable. No. 9 exhibits probably one of



[9] Ploughing with Oxen.—Description de l'Egypte.

the most improved *ploughs* of those times, as it has both a well-pointed share, and a plough-tail with two handles, though these are certainly not adjusted so as to give the ploughman much command over the share. Ploughs of simpler construction were no doubt then in use, as they are even now, in various parts of Asia. Sir C. Fellows, in his *Excursion in Asia Minor*, gives a representation of the plough that he found used in Mysia, in 1838, with its several parts and accompaniments (No. 10). "This plough," he says, "is very



[10] Plough.—Fellows' Asia Minor.

a The plough. *b*. The pole. *c*. The handle or plough-tail. *d d*, Shares. *e e*. Yokes. *f*. The goad.

simple, and seems only suited to the light soil which prevails here. It is held by one hand only. The shape of the share varies, and the plough is frequently used without any. It is drawn by two oxen, yoked from the pole, and guided by a long reed or thin stick, which has a spade or scraper for cleaning the share." Ploughs of this description appear often to have been made of the trunk of a young tree, which had two branches running in opposite directions, the trunk serving for the pole; and of the two branches, one, rising upwards,

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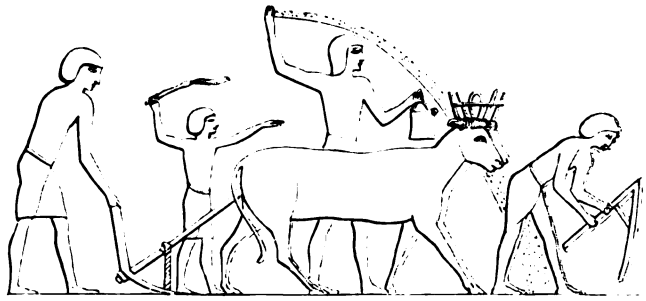
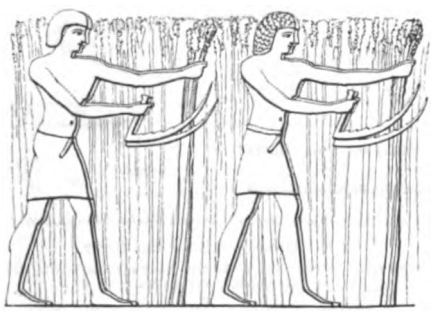
stood for the tail, while the other, covered with bronze or iron, entered the ground, and acted as the share. But most commonly the several parts were formed of separate pieces of timber, and joined together. They appear always, however, to have been of very imperfect construction, and in Palestine and the adjoining countries were almost invariably drawn by oxen. Such is the general practice also in the present day, though occasionally camels and asses are employed in the service. No reference is made in Scripture, nor is there anything on the ancient monuments corresponding to the modern *harrow*. It seems to have been common in Egypt and Syria, as it also was in Italy, to plough in



[11.] Ploughing, Hoeing, and Sowing.—Description de l'Egypte.

the seed, care having first been taken, after the first ploughing, where necessary, to break the clods, and have the ground prepared for a thin furrow, Is. xxviii. 24; Ho. x. 11 (No. 11). It is known that the elder Roman writers considered harrowing after sowing a proof of bad husbandry (*Colum.* ii. 4; Pliny, *H. N.* xviii. 20). The lighter form of the ancient and eastern plough, which a man can easily lift in his hand, also suited this method better than the heavier ploughs which are used in this country. The *goads* used in Palestine, in earlier as well as later times, appear to have been somewhat larger than the one represented in the woodcut. Maundrell, in his *Travels*, tells us that he found them about eight feet long, tipped at the smaller end with a sharp point; while the larger, which was about six inches in

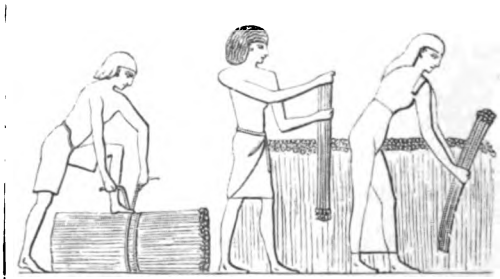


[12.] Egyptians Reaping.—Rosellini.

circumference, had an iron spade or paddle. One can easily understand how such a weapon might do execution in more important labour than that of urging oxen in the plough, as Shamgar is reported to have killed six hundred Philistines with one of them, Jn. iii. 31.

Reaping in Palestine was frequently done by the sickle, to which reference is occasionally made in Scripture. But there can be little doubt that the modern practice of pulling up by the roots, instead of cutting the corn, also prevailed to a considerable extent in ancient times. The corn seldom yields so much straw as in this country, and pulling is resorted to in order to obtain a larger supply of fodder. Maundrell thus describes the practice as he noticed it in 1697:—"All that occurred to us new in these days' travel was a particular way used by the country people in gathering their corn, it being now harvest time. They plucked it up by handfuls from the roots, leaving the most fruitful fields as naked as if nothing had ever grown on them. This was their practice in all the places of the East that I have seen; and the reason is, that they may lose none of their straw, which is generally very short, and necessary for the sustenance of their cattle, no hay being here made. I mention this," he adds, "because it seems to give light to that expression of the Psalms, cxxix. 6, 'which withereth before it be plucked up,' where there seems to be a manifest allusion to the custom." This undoubtedly is the correct meaning of the expression; and the real allusion is lost sight of by the rendering in the authorized version, "before it groweth up." It grows, but withers before the plucking time comes; an emblem of the premature decay and fruitlessness of the wicked.

The *thrashing* of the corn partook, and in Syria still partakes, of the same rude and simple style of operation which characterizes the general husbandry of the East. The sheaves were carried straight from the field, either in carts, or, as more commonly happens in the present day, on the backs of camels and asses, to the thrashing-floor. What was used for this purpose was some open and elevated spot, where there was a free circulation of air, formed into a circular shape, and pounded or beaten into a hard consistence. On this open space the sheaves were spread out, and sometimes beaten with flails—a method practised especially with the lighter kinds of grain, such as fitches or cummin, Is. xxviii. 27—but more generally by means of oxen. For this purpose the oxen were yoked side by side, and driven round over the corn,



[13.] Pulling Corn and Binding Sheaves.—Description de l'Egypte.

by a man who superintended the operation, so as to subject the entire mass to a sufficient pressure, as shown in No. 14: or the oxen were yoked to a sort of machine (what the Latins called *tribulum* or *trahea*), which consisted of a board or block of wood, with bits of stone or pieces of iron fastened into the lower surface to make it rough, and rendered heavy by some weight, such as the person of the driver, placed on it; this was

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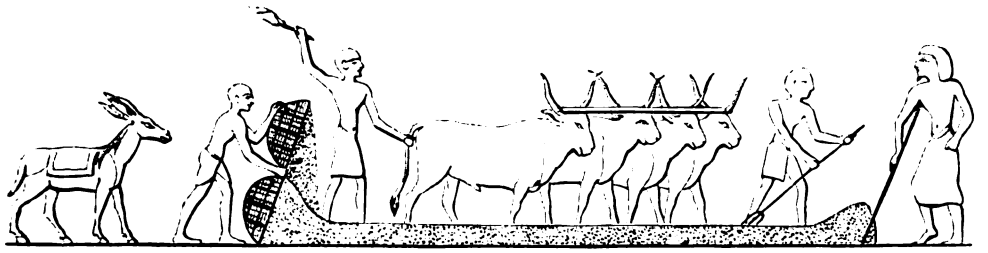
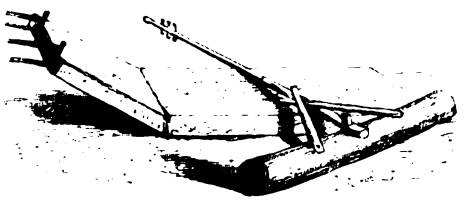
dragged over the corn, and hastened the operation, Is. xxviii. 27; xli. 15. The same practices are still followed, only mules and horses are occasionally employed instead of oxen, but very rarely. Dr. Robinson describes the operation as he witnessed it near Jericho:—"Here there were no less than five floors, all trodden by oxen, cows,



[14.] Treading out the Corn with Oxen.—Wilkinson.

and younger cattle, arranged in each case five abreast, and driven round in a circle, or rather in all directions, over the floor. The sled or sledge is not here in use, though we afterwards met with it in the north of Palestine. By this process the straw is broken up and becomes chaff. It is occasionally turned with a large wooden fork, having two prongs; and, when sufficiently trodden, is thrown up with the same fork against the wind, in order to separate the grain, which is then gathered up and winnowed. "The whole process," he adds, "is exceedingly wasteful, from the transportation of the corn on the backs of animals to the treading out upon the bare ground" (vol. ii. p. 277). During this operation the Mahometans, it seems, generally observe the ancient precept of not muzzling the ox while he treadeth out the corn; but the Greek Christians as commonly keep them tightly muzzled.

Two thrashing instruments, still used in Asia Minor, are exhibited in No. 15. One of them exactly resembles the ancient *tribulum*. It consists of two stout boards firmly joined together at a convenient angle; the under side of the one that rests on the ground being set full of sharp flints or agates. To this machine the animals are yoked by means of ropes. The other is simply a roller formed of the trunk of a tree, with a pole to which the animals are attached. The roller is merely dragged over the grain, without



[15.] Thrashing Instruments of Asia Minor.—Fellows.

revolving; the driver occasionally sitting on it to increase its weight.

In the Egyptian sledge or wain, represented in No. 16, the sledge, it will be observed, was fixed upon a few wooden rollers, which were armed with iron rings, and sometimes also serrated edges, for the purpose of chopping the straw and bruising out the corn.

The *winnowing*, it may also be noted, went along with the thrashing. As, from time to time, the mass of chaff, straw, and corn was tossed up with the pitchfork, the lighter particles were carried away by the wind; and when the wind was not sufficiently strong to effect the separation, a winnowing-shovel (πτύον) was employed to throw it more forward against the wind, and create an additional ventilation (No. 17). By this

[16.] Thrashing with the Sledge.—L'Univers Pittoresque.

means the heavier particles fell by themselves at a shorter distance from the winnower. It is this part of the process that is referred to by John the Baptist, when, speaking of the spiritual purification to be effected by the coming of the Messiah, he said, "Whose winnowing-shovel [so it should be, not *fan*—πτύον] is in his hand, and he will thoroughly purge his floor," Mat. iii. 12. In addition to these winnowing processes, a sieve was also employed to separate the corn, not so much from the chaff, as from the earthy and other foreign ingredients that might be mixed with it. Reference is made to this, Am. ix. 9, when the Lord says, "I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall to the earth"—the earthy and heavier portions being, in this operation, the particles to be detached by falling through; and since no grain, in the figure here employed, was to be allowed to fall to the earth, it was in effect to say that all should be preserved. Our Lord also refers to the same operation when he says to Peter, "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat," Lu. xxii. 31.

It is manifest that, where fields of any extent were in cultivation, these thrashing and winnowing processes

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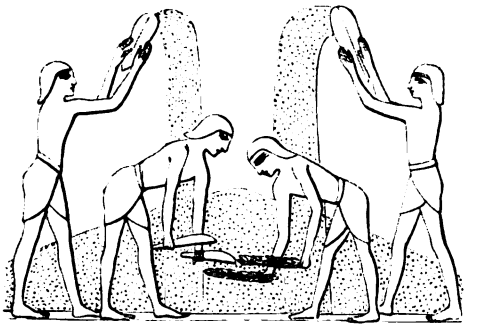
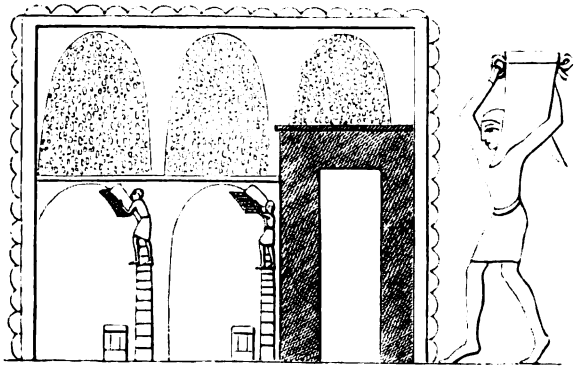
must have taken a considerable time, and the owners would consequently need to keep careful watch over their thrashing-floors till the whole was finished. Especially would this need to be done where hostile tribes



[17.] Winnowing.—Rosellini.

or wandering Arabs were in the neighbourhood. Accordingly, we find Dr. Robinson stating, respecting the thrashing-floors around Hebron, and in the region of Gaza, that the owners came every night and slept on them, as a security against lawless depredations. "We were," he says, "in the midst of scenes precisely like those of the book of Ruth; where Boaz winnowed barley in his thrashing-floor, and laid himself down at night to guard the heap of corn" (vol. ii. p. 446).

The grain thus thrashed and winnowed—the crop of the season—was laid up in granaries, whence it was taken to be sold or used, as occasion required. No. 18 represents the storing of corn in Egypt, where, from early times, it is known to have been largely practised.



[18.] Vaulted Granaries.—Wilkinson.

Reference is frequently made to it also in Scripture, but without any distinct indication of the kind of places employed for the purpose—except that from being familiarly called *barns*, it may be inferred buildings of some sort were usually adopted, De. xxviii. 8; Pr. iii. 10; Mat. vi. 26; xiii. 30; Lu xii. 18. Subterranean grottoes or cellars are known to be largely employed now for this purpose in some places in the East (Russell's *Aleppo*, i. 77); but there is nothing in Scripture to indicate the existence among the Israelites of granaries of that description. That, in the better periods of Israel's history, grain was produced in very considerable quantities—notwithstanding the imperfection in the implements and the arts of husbandry—admits of no doubt. Many notices, both in profane and sacred writers, show that Palestine was long distinguished as a grain country; and the remains of terraces constructed along the sides of mountains, on a basis of mason-work, for the purpose of retaining the soil, and rendering them capable of bearing a crop, still attest the spirit of enterprise and activity which at one time characterized the agriculturists of Palestine. That the country now lies in such comparative barrenness and desolation is a witness, more immediately, of the arbitrariness and abuse of Turkish misrule, and remotely of the judgment of Heaven on the sin and apostasy of those who caused the Lord to turn against them and become their enemy. That better times are in store for the land may justly be anticipated; but that it will ever be a very favourable region for the exercise of agricultural skill, and the raising of agricultural produce, in the sense now understood regarding such things in the more fertile and industrial countries of the world, is against all probability. The climate and the soil of Palestine are alike hostile to such an expectation; even in the most favourable circumstances, the most that can be looked for is an improved mode of cultivation, and a certain moderate degree of fruitfulness.

AGRIP'PA. *See* HERODIAN FAMILY.

A'GUR, a word of unknown import, and the name of a teacher, otherwise also unknown, whose words, addressed to Ithiel and Ucal (most probably his pupils), form the thirtieth chapter of the book of Proverbs. Many conjectures have been formed in regard to the name—some identifying it with Solomon, and many explanations given of the insertion of the words of this chapter under that name; but, as nothing has been certainly ascertained, it is needless to recount what has been attempted. The chapter itself contains a fresh collection of proverbial utterances, much in the style of Solomon's; and they are called *massa*, not strictly *prophecy*, as in the authorized version, but *burden*, or weighty deliverance, probably because of the important matter they contained, or because of the heavy issues that, to a certain extent, were wrapped up in them. The word is often used to designate the message of a prophet, but only when the message delivered was predominantly of a severe nature, fraught in some respect with heavy tidings; so that it was not so properly the prospective import of the words spoken—the *predictive* element in them—as that which gave them a weighty and judicial aspect, on account of which they were termed a *massa*. The same name on another, but quite parallel ground, is here applied to the utterances of Agur.

A'HAB [*brother of father*], the son and successor of Omri, himself the seventh king of Israel as a separate kingdom, reigning from about 918 to 897 before Christ, twenty-one years and some months. The name of Ahab is in some respects the blackest in the whole list of Israelitish monarchs; it bears upon it the darkest stain of infamy. Jeroboam, indeed, had the bad preeminence of beginning the course of idolatrous defection from the true worship of Jehovah; he was emphatically "the man who made Israel to sin;" but the still worse pre-eminence belongs to Ahab of having turned what was but a tendency in Jeroboam's policy into a grievous

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reality, of proceeding from a corruption in worship to the worship of corruption itself. For thus the sacred historian draws the distinction between Ahab and the other kings of Israel:—"He did evil in the sight of the Lord above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel, the daughter of Ethbaal, king of the Zidonians, and went and served Baal, and worshipped him. And he reared up an altar for Baal in the house of Baal, which he built in Samaria," 1 Ki. xvi. 30-32. The thing in which Ahab, under the influence of his heathen wife, went so far beyond his predecessors in iniquity was, his openly establishing the worship of Baal, and consecrating, as we afterwards learn, 400 priests for this false worship, while the priests and prophets of Jehovah were cut off, 1 Ki. xviii. Nothing so flagrant as this had been done before. The sin of Jeroboam and his immediate followers consisted in corrupting the worship of Jehovah by setting up images in Dan and Bethel, which, indeed, was so expressly contrary to the law of Moses and the fundamental principles of the theocratic constitution, that it is often branded as idolatry and heathenism. Even Jeroboam himself was charged by the prophet Ahijah with having "gone and made him other gods and molten images to provoke the Lord to anger," 1 Ki. xiv. 9. Apparently this is at the outset the very sin of Ahab—the worship of other gods besides Jehovah. But it was not so in reality. Jeroboam and his adherents did not intend to set up another object of worship than Jehovah, but they so depraved this worship, and gave such false representations of his character and service that He refused to own it: it was not He they worshipped, but other gods. They had excuses and sophistical explanations by which they endeavoured to show that, while they formally departed from the ritual of Moses in some unimportant particulars, they still kept to the one great object of worship, and were servants of the living God. In reference to such pretexts it is said, 2 Ki. xvii. 9, "And the children of Israel covered words (so the exact rendering is) that were not so, over the Lord their God, and built them high places," &c.; that is, they veiled the true character of their corruptions in worship by false and deceitful interpretations of God's Word and their own procedure, much as the Romanists do now. And the Lord, stripping off this flimsy veil, disregarding all their vain excuses, charged upon them as direct apostasy and falling off to heathenism what was substantially of that description, though formally it was different. Ahab, however, followed out the tendency of Jeroboam's course to its natural results; he did not sin by halves, like his predecessors, but, casting off all disguises and restraints, he openly set up the worship of Baal, as if Baal and Jehovah were but one God, or Jehovah, in so far as he was different, were to have his claims disallowed. And this, of course, involved the further step of giving up all that was peculiar in the worship of God—the discontinuance of the stated feasts, the substitution of heathenish for the Levitical rites of sacrifice, and the introduction of many foul abominations. It was Jezebel, rather than Ahab, who was the active agent in bringing about this religious revolution; his guilt consisted in weakly allowing himself to be led by the will of a corrupt and imperious woman to subvert the principles of the constitution he was bound to uphold. We read of moments of relenting on his part, and occasions when better impulses prevailed over his spirit, but none in hers: she "strengthened herself in her wickedness." But a stronger than both mingled in the conflict; and not only did the brave, dauntless, single-handed Elijah stand his ground against all their machinations, but he was enabled also, by the special help vouchsafed to him from above, to pour confusion on their policy, to procure the destruction of Baal's worshippers, and fearlessly pronounce the doom of Ahab and Jezebel themselves, as destined to a violent and ignominious end. Even before this end was reached, Ahab and his partner had practically to own themselves vanquished; for the purpose they had formed to supplant the worship of Jehovah by that of Baal was ultimately resiled from; the stern witness-bearing of Elijah and of the faithful remnant that adhered to him, seconded, as it was, by the appalling judgments of Heaven, held the impious monarch in check, and won for the worshippers of Jehovah a freedom and security in their obedience to the covenant which was denied them at the outset. The terrible fate, too, of Ahab and his wife, both of them slain, as Elijah had foretold, and their blood licked by dogs on the field which their wickedness had imbrued with the blood of the guiltless, read a salutary lesson to future times; so that the worship of Baal was never again so openly practised and so fiercely prosecuted. It still, however, covertly held its place; and, from the references in the later prophets, Ho. ii. 16, "It shall be at that day, saith the Lord, thou shalt call me Ishi [*my husband*], and shalt call me no more Baali [*my Baal*]," Am. v. 25-27; Zec. xiii. 2, it appears that in the religion which commonly prevailed there was a recognition of Baal as well as of Jehovah. The people, it would seem, formed a sort of compromise between the two, abandoned the exclusiveness of the true worship, and only regarded the religion of the old covenant as one form of the homage that might be paid to the God of heaven, while Baal's was another. Thus practically the worship of Jehovah was made to shake hands with heathenism; and the leaven introduced by Ahab and his guilty partner was never wholly purged out, till the dissolution of the kingdom scattered to the winds all the base compromises and attendant corruptions which had so long held their place against every warning and remonstrance. (*See* JEZEBEL, ELIJAH.)

2. AHAB, son of Kolaiah, a false prophet, who, along with another of the name of Zedekiah, uttered predictions that were fitted to deceive the Babylonian exiles, Je. xxix. 21. Jeremiah wrote a letter to the children of the captivity, partly to warn them against giving heed to the predictions thus addressed to them, because they were false, and denouncing the judgment of Heaven against those who uttered them, ch. xxix. 4-23.

AHASUE'RUS, according to the Hebrew *Ahashverósh*, of which many modifications and not a few derivations have been produced. It is needless to give more than the last, also probably the most correct, from Gesenius—"The true orthography of the name has come to light of late from what is called the cuneiform writing, in which it is written *Khshyarsha* or *Khshwershe*. This appears to be an old and harsher form of the Persian word for *lion-king*. In imitation of this harsher form, the Greeks formed the word *Xerxes;* the Hebrews, by prefixing aleph prosthetic, made *Akhashwerosh*. Instead of the letters of softer pronunciation, *s* and *sh*, which the modern Persians use, the ancients enunciated much harsher sounds." The Syriac version writes it

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Achshiresh, and the Septuagint 'Ασσούηρος. The name occurs three times in Scripture; first, in Da. ix. 1, where it is said, that "Darius, the son of Ahasuerus, of the seed of the Medes, was made king over the Chaldeans;" again in Ezr. iv. 6, where the adversaries of the returned Jews are represented as writing an accusation against them in the reign of Ahasuerus; and lastly, in the book of Esther, in which Ahasuerus is given as the name of the great Medo-Persian king who reigned from India unto Ethiopia, and who, in a freak of vanity and caprice, put away his queen Vashti and married the Jewess Esther. It is impossible that the three persons thus successively designated by the name of Ahasuerus can have been the same; indeed, it seems next to certain that the whole three were different. He who was the father of the person designated in Daniel Darius the Mede, whether he might be alive or dead at the time of the conquest of Babylon, was not, at least, recognized as king over the Chaldeans, and could not have been the Ahasuerus to whom, some years afterwards, the adversaries presented their accusation against the returned Jews; and the events recorded in the book of Esther belong so manifestly to a period considerably posterior to that of the return from Babylon, that the Ahasuerus there mentioned cannot, with the least show of probability, be identified with either of the other two. The only question of any moment connected with them is, What names in profane history correspond with the one thus variously applied in Scripture? Who, in the Medo-Persian dynasty, are to be understood as answering to the first, to the second, and to the third Ahasuerus of sacred history? The question has been variously answered, and even in the latest investigations is still receiving different solutions, for which the tangled web of Greek Persian history (full of apparent or real inconsistencies), and the attempted decipherings of the Assyrian inscriptions, afford ample scope. The subject is encompassed with too much of the conjectural and the uncertain to render it advisable, or even practicable within any reasonable bounds, to present an outline of the manifold explanations and adjustments that have been resorted to. As matters yet stand it is needless to go beyond a statement of what seem the greater probabilities of the case. It is probable, in regard to the word itself (Ahashverosh, Khshyarsha, or Xerxes), that, somewhat like the Pharaoh of Egypt, the Abimelech of the Philistines, &c., it had an appellative import, and may consequently have been applied by foreigners as a proper name to several individual kings, whose special names and characteristics were but partially known at a distance. But, as regards the three applications found of it in Scripture, it is probable that the first named, the father of the Median Darius, was the Astyages of profane history (Astyages, Cyaxares, and Ahashverosh being but different names of the same person, or forms of the same name); that the second, who appears in Ezra as the successor of Cyrus, is the vain, arbitrary, and hair-brained Cambyses; and that the third, the equally capricious and luxurious husband of Vashti and Esther, the lordly monarch of all the countries lying between India and Ethiopia, the magnificent banquet-master, who entertained his nobles and princes for an hundred and fourscore days, showing them the riches of his glorious kingdom and the honour of his excellent majesty—that this was no other than the Xerxes so celebrated in Grecian history for his pomp and luxury, his countless retinue of servants and soldiers, and almost incredible displays of passion and of pleasure. The probable period and the apparent circumstances of the time accord best with those of his reign; and the attempts which have been made to associate the events narrated in Esther with Artaxerxes Longimanus or Darius Hystaspes have never succeeded in obtaining general credit. Some historical points of a collateral nature will be touched upon in connection with ESTHER, the DARIUS who became master of Babylon, CYRUS the author of the decree for the restoration of the Jews, and the Jew MORDECAI, who rendered such important services, first to the king of Persia, and then to his own countrymen when their lives were sought to gratify the cruel ambition of Haman.

The AHASUERUS mentioned in Tobit xiv. 15, in connection with the destruction of Nineveh, must be understood to be the same that is mentioned in Da. ix. 1, the Astyages or Cyaxares already referred to of profane history.

AHA'VA [derivation and meaning uncertain], a river beside which the Jewish exiles who accompanied Ezra from Babylon assembled, and from which they set out together on their march to Jerusalem. It is both called the river Ahava and the river that runs to Ahava, Ezr. viii. 15, 31. The conjectures that have been made respecting the precise stream and place meant have attained to no certainty. In all probability it was one of the smaller rivers that flowed into the Euphrates in the direction nearest to Palestine.

A'HAZ [*possessor*], son and successor of Jotham, the eleventh king of Judah, who reigned for sixteen years. Apparently some error has crept into the text of 2 Ki. xvi. 2, which gives twenty as the age at which he ascended the throne, while his son Hezekiah is affirmed to have been twenty-five years old when he succeeded his father Ahaz, ch. xviii. 2. Dying, as Ahaz did, at the early age of thirty-six, Hezekiah, according to the above statement, must have been born to him when he was but eleven years old. This is incredible; and it is therefore probable that the number twenty-five given by the Septuagint, Syriac, and Arabic versions at the parallel passage, 2 Ch. xxviii. 1, was really the age at which Ahaz ascended the throne: so that his death would take place, not in his thirty-sixth but in his forty-first year. The notices given of his conduct in sacred history present him to our view as an extremely weak, hypocritical, pusillanimous, and idolatrous sovereign. His religion was such as naturally springs from the fears of guilt when guided, not by an enlightened knowledge of God, but by the false and gloomy lights of superstition. Departing from the law of God, and following the perverse procedure of the kings of Syria and Israel, he fell into many heathen abominations, and even made his son pass through the fire in sacrifice, 2 Ki. xvi. 3. In his mistaken zeal, also, for a worship not authorized in the law of God, he caused an altar to be made after the pattern of one he had seen in Damascus, and which, no doubt, was of a more ornate description than the brazen altar made after the pattern shown to Moses in the mount, ver. 10-16. (*See* ALTAR.) But, like all who have tried the same wilful and superstitious course, he failed in the great object he had in view; in the time of danger his confidence forsook him. Terrified at the threatening and combined aspect of the kings of Syria and Israel, he foolishly resorted for aid to the king of Assyria, and even robbed the temple to pay for his

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assistance—thus, to get relief from an immediate evil, from which, too, the Lord by the prophet Isaiah gave him the assurance of a safe deliverance, Is. vii., bringing his kingdom under tribute to the Assyrian monarchy. The stern rebuke of the prophet for this distrust of Jehovah does not seem to have awakened him from his dream of mingled worldliness and superstition. He died to all appearance as he lived; and the kingdom was only saved—saved even then but for a time—from the consequences of his sinful and base procedure, by the believing and magnanimous conduct of his son Hezekiah.

AHAZI'AH—properly AHAZ-JAH, or AHAZ-JAHU—[*whom the Lord possesses* or *upholds*].—**1.** A king of Israel, the son of the idolatrous and wicked Ahab. His brief history is given in 2 Ki. i., together with the concluding verses of 1 Ki. xxii. That such a name should have been appropriated to the eldest son of such a king, shows with how little meaning the most significant names were sometimes imposed among the ancient Israelites, and with how little effect as regards the character of him who bore it; for this Ahaziah trod, as far as he well could, in the footsteps of his father Ahab; "he walked," it is said, "in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin." His reign only lasted two years; and, in addition to the general account given of its perverse and idolatrous character, only two specific acts are noticed respecting it. The first is his joining with Jehoshaphat, king of Judah, in a project for building ships of merchandise to trade to Tarshish; but the project miscarried, as the ships were shattered by a tempest at Ezion-gaber. This disaster came, we are told in the book of Chronicles, more peculiarly as the judgment of Heaven on the king of Judah, for entering into so close an alliance with one whose intimacy he ought to have shunned; for a prophet of the name of Eliezer prophesied on the occasion against Jehoshaphat, and said, "Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works," 2 Ch. xx. 37. The king of Judah, in consequence, broke off the alliance, and refused to have any further commercial dealings with Ahaziah, 1 Ki. i. 49. The other circumstance particularly noticed in the history of Ahaziah is, his having fallen down through a lattice in the upper chamber of his house, by which he sustained very serious injury; so that he sent to inquire of Baal-zebub, the god of Ekron, whether he should recover from the evil. It was this fresh manifestation of the heathenish spirit, which had been so awfully rebuked in the death of his father Ahab, that again awoke into living force the resolute spirit of Elijah. The messengers of the king were met by the prophet on their way to Ekron, and sent back to their master with the solemn charge and announcement, "Is it not because there is not a god in Israel that ye go to inquire of Baal-zebub, the god of Ekron? Now, therefore, thus saith the Lord, thou shalt not come down from that bed on which thou art gone up, but shalt surely die." The reception of this message, instead of humbling the king, and leading him to seek in a penitent spirit after the God of Israel, only kindled his indignation against Elijah, whom he readily understood to have been the author of the communication, and led to the successive despatch of three companies of soldiers, charged with the commission of bringing the prophet to Samaria. Of these, the two first were consumed by fire from heaven; but on the third captain assuming a humbler attitude, and not commanding, but intreating the prophet to accompany him, Elijah complied; and beside the couch of Ahaziah repeated afresh the word he had at first put into the mouth of the king's messengers, declaring that, as Ahaziah had virtually disowned the existence of a God in Israel, he should not recover from the illness under which he laboured. And so it proved: by severe acts of righteousness he was made to know that there was a God in Israel, to whom the issues of life and death belonged. And the lesson, though too late in being learned for his own good, was not altogether in vain for his successors; for the more rampant idolatry that had been introduced by Ahab and Jezebel might be said to die with Ahaziah—future kings on the throne of Israel sinned after the pattern of Jeroboam rather than that of Ahab.

2. AHAZIAH, called also AZARIAH, was the son of Jehoram, king of Judah. He was the nephew of the former Ahaziah, and probably was named after him; for his father Jehoram married a daughter of Ahab, 2 Ki. viii. 18—the infamous Athaliah. In the book of Kings he is said to have been twenty-two years old when he began to reign; but, in 2 Ch. xxii. 2, it is made *forty* and two—undoubtedly a corruption of the text, arising from the substitution of the Hebrew מ, the letter for forty, instead of כ, which represents twenty; for his father Jehoram only reigned eight years, and ascended the throne at the age of thirty-two—making together forty, 2 Ch. xxi. 5; so that Ahaziah could by no possibility be forty-two when he succeeded his father in the kingdom. His reign was short and unhappy. In the course of the first year of it he went to visit his uncle Joram, the son of Ahab, who had been wounded by the Syrians at Ramoth-Gilead; and while there he fell among the victims of Jehu's revolt. He was not actually slain, indeed, upon the spot, but died presently after, at Megiddo, of the wounds he had received. This is distinctly stated in the book of Kings, 2 Ki. ix. 27, which is more full and explicit in its account of the circumstances than the narrative in Chronicles. In the latter there is some vagueness; and there appears also a singular looseness and variety in the application of names to this unfortunate king. In ch. xxi. 17, he is called Jehoahaz; but in ch. xxii. 2, the name Ahaziah is given to him, on the occasion of his ascending the throne; while presently, in ver. 6 of the same chapter, he is designated Azariah. Perhaps this variableness in respect to the names associated with him was intended to be a sort of reflection of the outward weakness and instability of his character and government; but, as to the formal ground of it, it has its explanation in the substantial agreement of all the names referred to. They are but different modes of expression for the same idea; AHAZIAH means *the possessed*, or *upholden by the Lord*; AZARIAH, *the helped of the Lord*; and JEHOAHAZ is merely a transposition of the two words of which Ahaziah is composed—Ahaz and Jah, or Jehovah. Like the other, it points to the Lord's holding fast; but, alas! from the want of right principle in the man, the name, in all its forms, was like a satire on the reality: instability, not holding fast, abandoned to his enemies, not possessed by the Lord, was the motto that might fitly have been written over his history.

AHI [*brother*] occurs once, by itself, as the name of an individual, 1 Ch. vii. 34; but more frequently it has

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another term appended to it, as *jah*, Lord; *am*, mother; *azer*, help; *hûd*, Jew; *hûd*, junction or union; examples of which, and various other compounds of AHI, are to be found among the names of Old Testament scripture; but we notice only those of whom any particular incidents are recorded.

AHI'JAH, or **AHI'AH** [*brother of the Lord*], appears to have been a name in frequent use among the Jews, as examples occur of a considerable number of persons to whom it is applied, 1 Ch. viii. 7; xi. 36; xxvi. 20, &c. But the only person of any note who bore the name was the prophet of Shiloh, who first announced to Jeroboam his destined elevation to the throne, and afterwards denounced in severe terms the guilt of Jeroboam to his wife, when she went to inquire concerning the life of Abijah, the son of Jeroboam, and foretold also the certainty of this child's death, 1 Ki. xi. 29-39; xiv. 2-16. On both of these occasions he acted an important part, and gave abundant evidence of being a true messenger of God. (*See* JEROBOAM.) He lived to a great age; as, at the time of the visit of Jeroboam's wife, his eyes are said to have been set, by reason of his age.

AHI'KAM [*brother of rising up*, or *elevation*], the son of Shaphan, a person of note in the time of Josiah and immediately subsequent periods. He was one of four persons sent by Josiah to inquire at the prophetess Huldah respecting the book of the law, 2 Ki. xxii. 12; and in the corrupt and perilous times that followed, he acted as the faithful friend and protector of the prophet Jeremiah, Je. xxvi. 24; as did also his son Gedaliah, who, under the Chaldeans, became governor of Judea, Je. xxxix. 14; xl. 5, 6, &c.

AHIMA'AZ [*brother of anger, choleric*] was the name of one of Zadok's sons, who was employed in carrying messages between David and the party that stood faithful to him in the time of Absalom's rebellion, 2 Sa. xv. 27, 36; xvii. 17, 20; xviii. 19-29. At that period he showed great steadfastness in adhering to the cause of David, and hearty zeal in endeavouring to advance its interests; but nothing further is recorded of him. Two others are found bearing the same name—the father-in-law of Saul, 1 Sa. xiv. 50, and a son-in-law of Solomon, 1 Ki. iv. 15.

AHI'MAN [*my brother, who?* i.e. *who is my fellow?*] one of the seed of giants, or Anakim, who remained still in the land of Canaan at the time it was entered by the children of Israel. He dwelt in Mount Hebron with his two brothers, from whence they were driven by the valour of Caleb, who got possession of their inheritance. There can be little doubt that the name of Ahiman was given to the chief of the three, to denote his supposed invincible might. The passages that refer to him are Nu. xiii. 22; Jos. xv. 14; Ju. i. 10, 20.

AHIM'ELECH [*king's brother*], the great-grandson of Eli, and the son of Ahitub, supposed by some to be the same with the AHIAH mentioned in 1 Sa. xiv. 3, 18, though he may have been a brother, but the priest who presided at the sanctuary in Nob, when David, fleeing from the presence of Saul, obtained the shew-bread for the relief of his present necessities, and the sword of Goliath for his protection, 1 Sa. xxi. 1. The immediate consequences of the transaction in respect to Ahimelech were of unhappy moment, as it furnished, through the malignant testimony of Doeg, the ground of a charge of conspiracy with David against the life and crown of Saul, on which Ahimelech and the priests at Nob were ruthlessly put to death. That there was most cruel injustice in such treatment there can be no doubt; for, whatever sins of a more general kind there may have been in those descendants of Eli, rendering, it may be, some fresh manifestation of divine severity a matter of righteous retribution, in the particular act referred to there was not the shadow of an evil design against Saul and his house. It was rather in deference to existing authorities than in defiance of them that the transaction was accomplished. So arbitrary and unjust was the sentence felt to be that the captain of the guard even refused to put it in execution, and the work of destruction was handed over to Doeg, who carried it out with true Edomite malice and revenge. In the higher aspect of the matter, also—that which concerned the violation of a standing order in regard to the consumption of the shew-bread—the part acted by Ahimelech received its justification in the appeal made to it by our Lord as a rule and precedent in like circumstances for future times, Mat. xii. 3; Mar. ii. 25. The Lord always desires mercy rather than sacrifice; and the ritual prescription that the shew-bread should be eaten only by the priests, while imperatively binding in ordinary circumstances, was yet properly allowed to give way when the urgent wants of David called for immediate relief. So both David and Ahimelech concluded at the time, with a true insight into the nature of the divine institutions; and the principle which formed the ground of this conclusion was distinctly announced by our Lord as a fundamental one in the divine administration, and one that admitted of various applications. Ahimelech therefore stands fully acquitted for the part he took in ministering to the necessities of David, although other defections in him and those about him, may justly have rendered them liable to the special judgments of Heaven. (For the mention of Abiathar instead of Ahimelech, Mar. ii. 26, see under ABIATHAR.)

In two passages, 2 Sa. viii. 17; 1 Ch. xxiv. 6, 31, Ahimelech, son of Abiathar, is mentioned along with Zadok as filling the higher places of the priesthood in the time of David. This must either be a textual mistake for Abiathar, the son of Ahimelech, or Abiathar must have had a son named Ahimelech after the priest of Nob, who, in the latter period of David's reign, came to be recognized as the virtual head of the priesthood in that line. This is quite possible, though the other supposition seems rather more probable, since, even at the close of David's life, Abiathar appeared still capable of taking an active part in public affairs, and continued to bear the designation of Abiathar the priest, 1 Ki. i. 7.

AHIN'ADAB [*brother of nobility*], one of the twelve officers, presidents of so many districts, who had by turns for a single month to keep the table of Solomon supplied with provisions. Ahinadab's district was Mahanaim, on the south-east side of the Jordan, 1 Ki. iv. 14.

AHIN'OAM [*brother of grace*, or *brother's delight*] occurs as the name of a wife of Saul, 1 Sa. xiv. 50; and also of a wife of David—the mother of Amnon, his first-born son; and when the Amalekites took Ziklag she was among the spoil, but was again recovered by the skill and prowess of David, 1 Sa. xxv. 43; xxvii. 3; xxx.

AHI'O [*his brother, brotherly*], one of the sons of Abinadab, who, along with Uzziah, drove the new cart on which the ark of the Lord was placed when conducted from Gibeah toward Jerusalem. Ahio went in front, probably for the purpose of guiding the oxen, and did not share in the calamity which befell his brother Uzzah, 2 Sa. vi. 1-4.

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AHITH'OPHEL [*brother of folly, foolish*], a somewhat singular name for one whose sagacity and prudence raised him to the highest place among the counsellors of David. He comes for the first time into notice in connection with the unnatural revolt of Absalom; and it is given as an evidence both of the cunning policy of Absalom and of the strength of the conspiracy he had formed, that Ahithophel had been won over to his side, 2 Sa. xv 12. Ahithophel is called emphatically David's counsellor, the Gilohnite, and it is even said respecting the counsel he gave that it was "as if a man had inquired at the oracle of God," 2 Sa. xvi. 23. We need not, therefore, be surprised that it was counted a dexterous stroke on the part of Absalom to have gained such a friend, as it was felt by David to be a severe blow to have lost his support. On hearing of Ahithophel's defection, David felt the bitterness of being deserted by one who had been his "guide," his "companion," his "familiar friend," and, with evident reference to the import of his name, gave vent to the supplication, "O Lord, I pray thee, turn the counsel of Ahithophel into foolishness," 2 Sa. xv. 31—let the name he bears of the foolish one be stamped on his history. So, against all human expectation, it proved—not so much, however, from the failure of politic shrewdness or discernment on the part of Ahithophel, as from the confusion that was poured into the counsel-chamber of those with whom he was associated. The counsels he gave, first that Absalom should go in to his father's concubines, and then that they should instantly pursue and attack the army of David, were both entirely suited to the emergency; as it was only by bold and unscrupulous measures, such as those proposed by Ahithophel, that so wicked a cause was likely to gain even a temporary success. By the one advice he sought to shut effectually the door against all reconciliation with the king, and by the other, had it been followed, he would in all probability have utterly discomfited the king himself. But God had determined to defeat the counsel of Ahithophel: and the stratagem he had planned of pursuing instantly after David was, through the artful policy of Hushai, rejected for a more cautious and dilatory course. Ahithophel, mortified at the slight thus put upon him, and no doubt also anticipating the disastrous result which was sure to overtake such unskilful leaders, forthwith returned to his house and hanged himself, 2 Sa. xvii. 23—a striking example of the insufficiency of mere worldly wisdom to guide itself aright in times of trial and perplexity, and of the folly which must inevitably, in the long run, appear in the conduct of every one who has no higher principle to follow than earthly honour or ambition! When piety was in the ascendant, Ahithophel's sagacity led him to fall in with the spirit of the times, and he became a chosen counsellor of David: but, when the aspect of affairs changed, and the tide seemed to run in a direction more in accordance with the native bent of his mind, he threw off the mask, and trusted his sagacity would equally guide him to fortune in the camp of the ungodly. But he forgot that in this he had to do with One who brings to nought the understanding of the prudent, and takes the wise in their own craftiness. His wisdom could avail nothing against the purposes of Heaven; and of him, as of the fool, it might be said, "he died for want of wisdom."

AHITUB [*brother of goodness*], the son of Phinehas, Eli's son, and the father of Ahimelech, 1 Sa. xxii 9, 11; the father also of Zadok, 2 Sa. viii. 17; 1 Ch. vi. 6, &c.; and there was also a high-priest of this name under Jothan, the son of Amariah, 1 Ch. vi. 11, 12.

AHO'LAH and **AHO'LIBAH**, two fictitious or symbolical names, under which the prophet Ezekiel, in the 23d chapter of his book, delineates the story of Israel and Judah, with special reference to their defections from the love and service of God, and the heritage of evil which this drew upon them. AHOLAH, which means *her tent*—her own (that is), as opposed to another's—stands for Israel or Samaria; and AHOLIBAH, which means *my tent in her*, represents Judah. The epithets point to what formed the most fundamental characteristic and distinction of the two portions respectively of the covenant-people—Samaria having, from the very commencement of her independent existence, separated herself from the true worship of Jehovah at the tabernacle of the congregation, and set up a tent or temple of her own; while Judah still continued to have God's tent with her, and with that the true symbols of worship, and divinely authorized medium of access to God. This difference however appears, in the description of the prophet, as little more than a theoretical one; it is no further made account of, than as affording a ground for regarding Samaria as the elder sister, and ascribing to her the precedence in guilt and punishment. Corruption reached its maturity sooner in that portion of the covenant-people than in the other, and, as a natural consequence, divine retribution also sooner ran its course; but as this had no effect in deterring the other portion from following in the same career of degeneracy, so the same disastrous results ensued, only by a slower process of development. Accordingly, the symbolical delineation ends in respect to both with the exhibition of total disgrace and overwhelming ruin.

AHO'LIAB [*father's tent*], the name of a skilful artificer of the tribe of Dan, who, along with Bezaleel, was employed in constructing some of the more ornate parts and furniture of the temple. For this, not only were his natural and acquired gifts called into requisition, but he was also furnished with special endowments from above for the occasion, Ex. xxxi. 1-6; xxxv. 34.

AHO'LIBA'MAH [*tent of the high-place*], one of Esau's wives, the daughter of Anah the Canaanite. This, however, is only the name given to her in Ge. xxxvi. 2; for, when originally mentioned, she is called Judith, the daughter of Beeri the Hittite. For the two names of the father, *see* ANAH; but, in regard to the wife, it is remarkable that all the three wives of Esau appear with two different names, and that, in the case of each, the new names appear in the genealogical table of ch. xxxvi. Judith has the additional name of Aholibamah, Bashemath the Hittite of Adah, and Mahalath the Ishmaelite of Bashemath. The only way of explaining this, and it is a quite natural way of doing so, is, that each of them received new names on the occasion of their marriage, in accordance with a custom that still very commonly obtains in the East. Of this custom Sir J. Chardin remarks—"The women change their names more frequently than the men. Women who marry again, or bind themselves to any fresh engagement, commonly alter their names on such changes." It was the more likely, also, that new names would be imposed on Esau's wives, as they were derived from quarters distasteful to Isaac and Rebekah; and the new name might be designed to indicate that, with the change of relationship, there should be also a certain change in the views and feelings of the parties entering

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into it. But on the supposition of the new name having been assumed at marriage, it was natural that that name should have been given at the mention of the marriage; while, afterwards, when the genealogy of the families was presented, it was not less natural that the original name should be adhered to. This is precisely what we find in the book of Genesis.

AHUZ'ZATH [*possession*], the "friend" or favourite of the Abimelech who reigned at Gera in Isaac's time. The Septuagint explains it by *νυμφαγωγὸς* [*bride's man*], the person who conducts the bride from her father's house to her new abode. As employed, Ge. xxvi. 26, it is probably meant to describe Ahuzzath as one of those about Abimelech in whom he reposed confidence, and who could negotiate for him in any delicate affair, such as that which concerned the differences that had arisen between his servants and those of Isaac. (*See* ISAAC.)

A'I [*ruins*], a royal city of the Canaanites, to the east of Bethel; sometimes written HAI, and so written more frequently in the original Hebrew than in the English Bible. It was a place evidently of great antiquity, as mention is made of it at the first appearance of Abraham in the land of Canaan, Ge. xii. 8; xiii 3. It was not, however, a large place, even at the time of the invasion of Canaan by the Israelites; and is spoken of as of such limited dimensions and slender defences, that two or three thousand men might readily make themselves masters of it, Jos. vii. 3. This confidence, indeed, proved to be misplaced; yet not from any misapprehension as to the magnitude of the place, but from the sin which had been committed by the Israelites, and which, in righteous judgment, was made the occasion of spreading fear and confusion through their ranks. When the sin was put away, the capture of Ai became an easy matter. Though laid in ashes by Joshua, it appears to have been afterwards rebuilt, as in subsequent times it is mentioned among the cities of Judea, Is. x. 28; Ezr. ii. 28; Ne. vii. 32; but modern research has failed to discover any ruins near Bethel bearing a name approaching to that of Ai. After carefully exploring the whole district, Robinson states that he came to the conclusion of assigning as the probable site a place with some ruins south of Deir Diwân. It is an hour distant from Bethel, having a deep wady on the north, and two smaller wadies on the south, in which the ambuscade of the Israelites might easily have been concealed.

A'IN, or EN, *a fountain*, and is probably used in that sense, Nu. xxxiv. 11, of a specific fountain, one of those that contributed to form the river Jordan; or if of a town, then probably of one situated on such a fountain. In Jos. xv. 32, and other places, it does occur as the name of a city belonging to the tribe of Judah; but most commonly it occurs in composition with other words, denoting places which were in some way remarkable for the fountains connected with them, as Engedi, Enmishpat, Enrogel, &c. It was also the Hebrew word for *eye*.

A'JALON, or AI'JALON, [*a large stag*], the name of several villages, which, however, were of no note; one in the tribe of Dan, Ju. i. 35; another in the tribe of Ephraim, 1 Ch. vi. 69; another in the tribe of Zebulun, Ju. xii. 12; and still another in the tribe of Benjamin, 1 Ch. viii. 13; but it is chiefly remarkable as the name of the valley over which Joshua prayed God to cause the moon to stand still, in the day of his victory over the combined forces of the Canaanite kings, Jos. x. 12. It appears to have been a valley in the neighbourhood of that Ajalon which belonged to the tribe of Dan. Robinson found in the supposed direction a village called Yalo, which he conceived to be the modern representative of this Ajalon; and on the north of it lay a broad and very fertile valley, the same, in all probability, that was referred to in the address of Joshua. Yalo lies on the road from Ramleh to Jerusalem, about midway between them, and two miles or so from Amwas, the ancient Nicopolis.

AKRAB'BIM [*scorpions*] gave the name to an *ascent* or chain of mountains on the southern border of Palestine, stretching towards the Dead Sea. It is supposed to have been so called from being infested by scorpions. Its position is not very definitely marked in Scripture, Nu. xxxiv. 4; Jos. xv. 3; Ju. i. 36; and the precise ridge to be understood by it is not certainly known.

ALABASTER [*ἀλάβαστρος*, in the common Greek dialect and the New Testament, but in older Greek *ἀλάβαστος*, and in some authors as plural, *ἀλάβαστρα*] was originally the name of a rock, the compact and fine-grained gypsum—*gypseous alabaster*. It differs from marble in the calcareous matter being combined, not with carbonic, but with sulphuric acid, and in its incapacity for receiving so fine a polish. It approached, however, in hardness to the marble; and by the Greeks was sometimes called *onyx*, and by the Latins *marmor onychitis*. It is of a whitish colour; and was chiefly prized by the ancients on account of its adaptation for vases, urns, jars, and boxes for holding perfumes and ointments. So much was it used for these purposes that the term *alabaster* passed into a common designation for vases and articles appropriated to the reception

[19.] Egyptian Alabaster Vases.—British Museum.

of the costlier perfumes, though they were often made of glass, ivory, and other substances, as well as of the alabaster rock. The expression even occurs in Theocritus of *golden* alabasters (*χρύσει ἀλάβαστρα*, *Idyl.* xv. 114); and specimens of them, of various kinds of stone and other materials, have been found in the Egyptian tombs. Vessels of this description were commonly made of a tapering shape, not unfrequently with a long narrow neck, as may be seen from the above woodcut.

It will thus be readily perceived how the woman in the gospels who came to anoint Jesus with some precious spikenard, might, in her anxiety to have the work done, break some part of the alabaster vase or box, instead of taking time to open it, and get at the contents in the more regular way, Mat. xxvi. 7; Mar. xiv. 3. It is perhaps not very probable that she would have taken such a course if the vessel had really been of alabaster, as in that case it would both have been in itself of

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some value, and would have been less easily broken; but if made of glass, as it most likely was, the method she adopted on the occasion would be quite natural.

ALEX'ANDER, THE GREAT, as he has been usually styled, is not expressly named in the canonical Scriptures, though he is more than once referred to in connection with the kingdom which he was destined to establish in Asia; and in the first book of Maccabees is explicitly mentioned, ch. i. 1-8. In the 8th chapter of Daniel's prophecies, the king or kingdom of Grecia is symbolized by the he-goat which came from the West, and which ran with violence against the ram that symbolized the Medo-Persian kingdom, beat it down, and destroyed it; and a remarkable horn, that appeared between the eyes of the he-goat is distinctly explained to represent the first head or founder of that Grecian kingdom, ver. 21. It is impossible to understand this of another than Alexander; and there are other passages which also point, though less explicitly, in the same direction. In particular, the symbol of the leopard, ch. vii. 6, which had four wings on its back, and four heads in front — the image of the third great worldly dominion, beginning with the Chaldean; and the kingdom of brass, represented by the belly and thighs of the vision exhibited to Nebuchadnezzar, ch. ii. 32, 39, found their realization in the kingdom which had its foundations laid, and its character formed, by the military prowess and European policy of Alexander. On this account alone a certain acquaintance with the life and exploits of this singular man are necessary to the proper understanding of Scripture. But this is still further important and necessary, on account of the influence which the conquests of Alexander exercised over the future affairs of the divine kingdom; for the institutions and government planted by him in Asia, introduced a powerful European element into the simply eastern relations, amid which hitherto the covenant-people had been placed, and in their experience linked the Asiatic to the Grecian modes of thought and expression. It turned henceforth the main current of Jewish enterprise and colonization chiefly in a westerly direction; and even brought them at length so much into contact with a Grecian population and Grecian culture, that Greek came as naturally to be the original language of New Testament scripture, as Hebrew had been that of the Old.

[20.] Alexander the Great. Silver tetradrachma of Lysimachus.

The person who was the primary agent in effecting this revolution was the son of Philip of Macedon, and was born in the year 356 B.C. His father had already made himself master of all Greece, and had also begun to cast his eyes upon the vast dominion of Persia in the East, when the hand of death cut short his ambitious projects. Alexander, however, who inherited the father's ambition, and possessed more than the father's military skill and accomplishments, combined with surpassing energy of character, promptly took up the project of avenging on Persia the ancient wrongs of Greece, and got himself created by the Grecian states general of the forces which were destined to that mission. Proceeding thus at the head of a large and well-disciplined army, and furnished with all needful appliances, his march through Asia seemed indeed to be with the spring and velocity of a leopard; the luxurious and debilitated monarchy of Persia fell as a helpless prey into his hands, and the whole of the East and Egypt became in a comparatively brief period subject to his sway. From his fiery temper, however, and his irregular habits, he was better fitted for achieving conquests than establishing a compact and enduring dominion; and dying, as he did, after a reign of little more than twelve years—dying, too, in the midst of revels and debauchery—he left behind him an empire in Asia the elements of which necessarily hung somewhat loosely together. But withal they took root; and the supreme power in the Syrian part of the empire being continued for generations in the hands of men who were ambitious of treading as far as possible in the footsteps of Alexander, the new channels of civilization and commerce which he opened were preserved and deepened; so that, when at length the dominion passed over to the Romans, the Grecian culture and impress had been too deeply stamped upon the region to be greatly affected by the change; and, while the persons who administered the government were Roman, the administration itself, the language, the literature, the manners retained much of their Grecian character.

The leading object of the policy of Alexander and his successors in Asia was to secure the political and social ascendency of Greece. This required the strong arm of war in the first instance; but the penetrating mind of the conqueror readily perceived that more than this was needed to accomplish the end in view, and that the footing primarily gained by the sword must be kept and consolidated by more permanent and vital influences. Accordingly, every encouragement was from the first given to the settlement of Greeks in Asia, and to the adoption of Greek culture and manners by Asiatics. Alexander himself married first one eastern princess (Roxana), then another (Parysatis), and eighty of his generals and 10,000 of his troops followed the example of their leader by marrying Asiatic wives, and received presents for doing so. On the other side, large numbers of Asiatics were enrolled among his troops, and initiated into the Macedonian tactics and discipline. Greek cities were founded partly by him, but in still greater number by his successors, which, as from so many centres, diffused throughout the East the language and customs of Greece. By the overthrow, also, of Tyre on the one hand, and the establishment on the other of Alexandria, with its facilities of communication with the East by the way of the Red Sea, a new direction was given to the commerce of the world. This now was laid open in a manner it had never been before to Greek and also to Jewish enterprise. Both at Alexandria and in other Greek settlements the Jews had equal rights and privileges granted them with the Greeks, being permitted to live in the free enjoyment of their religious customs, and to use without restraint the advantages for trade and commerce which their position afforded. The account given by Josephus (*Ant.* xi. 8) of the reception which Alexander met with at Jerusalem by the high-priest, and the interview held between them, is probably in great part fabulous; but the indulgence there spoken of as having been accorded to the Jews, and the rapid increase and prosperity ascribed to them afterwards in connection with Grecian rule and institutions, admits of no doubt. How-

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ever little, therefore, it might enter into the projects of Alexander and those who were chiefly instrumental in perpetuating and extending his policy in the East, a very important influence was thereby exerted on the external relations of the covenant-people; and when the things of the old economy came to be supplanted by those of the gospel dispensation, changes of place and position, of language and modes of thought, press upon our notice, which ever remind us of the conquests of Alexander the Great, and of the revolution effected through his policy over that part of the world where the ancient people of God were chiefly located. Then more especially, and through this instrumentality, it was that Japhet came to dwell in the tents of Shem, and began to exercise that mediate and directive sway over the affairs of the divine kingdom which is one of the great characteristics of later, as compared with earlier times, Ge. ix. 27.

ALEX'ANDER (BALAS), a pretended natural son of Antiochus Epiphanes, but of doubtful parentage, who makes a considerable figure in the history of the Maccabees, and in Josephus. In opposition to Demetrius Soter, he laid claim to the kingdom of Syria, and obtained a temporary success; but he was ultimately defeated by Nicator, and fled into Arabia, where he was murdered by the emir Zabdiel, who sent his head as an acceptable present to the king of Egypt. He only reigned four years over Syria, and was altogether selfish in his views, and voluptuous in his character (see 1 Mac. x. xi., and Josephus, xiii. 2).

ALEX'ANDER (JANNÆUS), a personage distinguished in apocryphal history, a prince of the Maccabean family. (*See* MACCABEES.)

ALEX'ANDER, the name of four persons in gospel history:—**1.** The son of Simon the Cyrenian, who was compelled to bear, for a portion of the way, the cross of Jesus, Mar. xv. 21. That the father should thus have been designated from the son renders it probable that the son had become a person of note among the disciples.

2. ALEXANDER. A leading Jew, apparently of the kindred of the high-priest, and of the sect of the Sadducees, who took an active part in endeavouring to silence the apostles, when they preached Christ and the resurrection, Ac. iv. 6.

3. ALEXANDER. A Jew at Ephesus, for whom the Jewish party there were anxious to secure a hearing in the midst of the commotion which took place on account of the success of Paul's preaching, that he might offer certain explanations in their behalf, Ac. xix 33. As the effort was unsuccessful, it is impossible to say what line of defence Alexander would have taken up, or to what precise party he belonged.

4. ALEXANDER. A coppersmith, who had professed to embrace Christianity, but who afterwards, along with Hymeneus, fell into grievous errors, and acted the part of an enemy of the gospel, 1 Ti. i. 20; 2 Ti. iv. 14. It is probable that this person had his settled residence in Ephesus, as it is only in the epistles to Timothy, who had been sent to labour for a time there, that he is expressly mentioned by Paul; though the allusion in the second epistle seems most naturally to imply that the apostle had met him also in Rome. The false opinions he had adopted are not particularly described; but, from being coupled with Hymeneus, who, in one of the passages referred to, is represented as denying the doctrine of the resurrection, and saying that it was past already, 2 Ti. ii. 18, the probability is, that both Alexander and Hymeneus were tinged with that Gnostic spirit which sought continually to impair the realities of gospel truth, and to sublimate them into certain lofty but vain speculations. They would hold, it is likely, that the resurrection of the believer was his being raised by the knowledge of the truth into a higher sphere; and this would probably be coupled with the usual Gnostic licentiousness, of holding all such privileged to follow freely the promptings of their own spirit, wherever that might lead them. In such a case, we can easily understand how Paul should have so earnestly warned Timothy to be on his guard against persons of so subtle, sophistical, and dangerous a spirit.

ALEXANDRIA, a celebrated city and seaport of Egypt, situated on the Mediterranean, about 12 miles west from the Canopic mouth of the Nile. It was founded, B.C. 332, by Alexander the Great, upon the site of the small village of Rhacotis (Strabo, xvii. c. i. 6), and opposite to the little island of Pharos, which, even before the time of Homer, had given shelter to the Greek traders on the coast. Alexander selected this spot for the Greek colony which he proposed to found, from the great natural advantages which it presented, and from the capability of forming the deep water between Rhacotis and the isle of Pharos into a harbour that might become the port of all Egypt. He accordingly ordered Dinocrates, the architect who rebuilt the temple of Diana at Ephesus, to improve the harbour, and to lay down the plan of the new city: and he further appointed Cleomenes of Naucratis, in Egypt, to act as superintendent. The lighthouse upon the isle of Pharos was to be named after his friend, Hephæstion, and all contracts between merchants in the port were to commence "In the name of Hephæstion." The great market which had hitherto existed at Canopus was speedily removed to the new city, which thus at once rose to commercial importance. After the death of Alexander, the building of the city was carried on briskly by his successor, Ptolemy Lagus, or Soter, but many of the public works were not completed till the reign of Ptolemy Philadelphus. The city was built upon a strip of land between the sea and the Lake Mareotis, and its ground plan resembled the form of a Greek chlamys, or soldier's cloak. The two main streets, 240 feet wide, left a free passage for the north wind, which alone conveys coolness in Egypt. They crossed each other at right angles in the middle of the city, which was three miles long and seven broad, and the whole of the streets were wide enough for carriages. The long narrow island of Pharos was formed into a sort of breakwater to the port, by joining the middle of the island to the mainland by means of a mole, seven stadia in length, and hence called the Heptastadium. To let the water pass, there were two breaks in the mole, over which bridges were thrown. The public grounds and palaces occupied nearly a third of the whole extent of the city. The Royal Docks, the Exchange, the Posideion, or Temple of Neptune, and many other public buildings, fronted the harbour. There also stood the burial place for the Greek kings of Egypt, called "the Soma," because it held "the body," as that of Alexander was called. On the western side of the Heptastadium, and on the outside of the city, were other docks, and a ship-canal into Lake Mareotis, as likewise the Necropolis, or public burial place of the city. There were also a theatre, an amphitheatre, a

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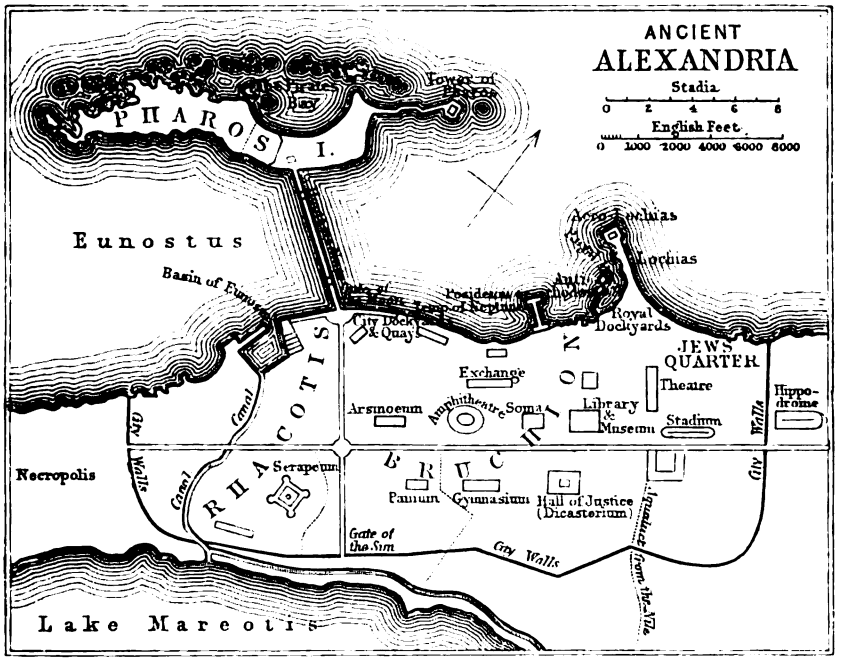
gymnasium, with a large portico, more than 600 feet long, and supported by several rows of marble columns; a stadium, in which games were celebrated every fifth year; a hall of justice; public groves or gardens; a hippodrome for chariot races; and towering above all was the temple of Serapis, the Serapeum. The most famous of all the public buildings planned by Ptolemy Soter were the library and museum, or College of Philosophy. They were built near the royal palace, in that part of the city called Bruchion, and contained a great hall, used as a lecture-room and common dining-room; and had a covered walk all round the outside, and a seat on which the philosophers sometimes sat in the open air. Within the verge of the Serapeum was a supplementary library, called the daughter of the former. The professors of the college were supported out of the



public income. The library, which was open equally to all, soon became the largest in the world, being augmented in succeeding reigns until it contained 700,000 volumes, including 200,000 volumes of the library of Pergamos, which Mark Antony had given to Cleopatra in reparation of the loss by the fire during the war between Julius Cæsar and the inhabitants of the city. Alexandria became so illustrious for its schools, that the most celebrated philosophers, and men eminent in all branches of science, resorted thither for instruction. The astronomical school, founded by Ptolemy Philadelphus, maintained its reputation till the time of the Saracens.

The lighthouse at Alexandria was not finished till the reign of Ptolemy Philadelphus, B.C. 284–246. It was built by the architect Sostratus. The royal burial place was also finished in this reign, and Philadelphus removed the body of Alexander from Memphis to this city, which the conqueror himself had planned, and hither pilgrims came and bowed before the golden sarcophagus in which the hero's body was placed. Seleucus Cybiasactes, B.C. 54, is said to have stolen the golden coffin of Alexander. The Ptolemies reigned over Alexandria 292 years, and on the death of Cleopatra, B.C. 30, the city came under the rule of the Romans, who rendered it a most extensive market for grain. The emperor Claudius, A.D. 41–55, founded the Claudian Museum; and Antoninus, A.D. 162–218, built the Gates of the Sun and of the Moon, and likewise made a hippodrome. At the great rebellion of Egypt, A.D. 297, Alexandria was besieged by Diocletian, when, in commemoration of his humanity in staying the pillage of the city, the inhabitants erected an equestrian statue, now lost, but which there is little doubt surmounted the lofty column known by the name of Pompey's Pillar, the base of which still bears the inscription, "To the most honoured emperor, the saviour of Alexandria, the unconquerable Diocletian."

Alexandria was the seat of many terrible massacres, the most severe of which—those under Ptolemy Euergetes II. or Physcon, B.C. 145, and under Caracalla, A.D. 211—so entirely depopulated the city, as to render it necessary to invite strangers from various countries to re-people it, and thus to restore its former splendour.

Although Alexandria is not mentioned in the Old Testament, and only incidentally in the New, Ac. ii. 10; vi. 9; xviii. 24; xxvii. 6, it is most important in connection with the history of the Jews, and from the foundation of an independent sect of the Jewish religion. The Jews, being highly valued as citizens, were encouraged to settle in the new colony, and a large part of the city was allotted to them. Of the three classes into which the population was divided—namely, the Macedonians, the mercenaries, and the native Egyptians—the Jews were admitted into the first class (Hecatæus in Josephus, *cont. Ap.* ii. 4), having equal rights with the Greek inhabitants, while they were governed under their own code of laws by their own governor, termed *alabarcha*.

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Aug. Cæsar erected for them a pillar of brass, declaring their privileges as citizens (Josephus, *Ant.* xiv. c. viii.) Amongst their numerous privileges was that of the custody of the river Nile (Josephus, *cont. Ap.* ii. 5). They had many fine synagogues in the city, and likewise one at Jerusalem, together with an academy for the instruction of their youth in the law and in the Hebrew language. The Jews of this synagogue were among the most violent opponents of Stephen, Ac. vi. 9.

In the reign of Tiberius, A.D. 16, the Jews in Alexandria numbered about one-third of the population, as they formed the majority in two wards out of the five into which the city was divided, and which two were called the Jews' wards. Notwithstanding many persecutions and massacres, they continued to form a large proportion of the population, and retained their civil rights till A.D. 415, when 40,000 of them were expelled at the instigation of Cyril, the Christian patriarch; but they recovered their strength, and appear to have become very numerous at the time of the Saracen conquest.

In the list of Alexandrian authors is Jesus, the son of Sirach, who translated into Greek the book of Wisdom, or Ecclesiasticus, B.C. 132. A hundred and fifty years later, the Alexandrian Jews had taken such a high literary position, that even the Greeks acknowledged them as the first writers of the Alexandrian school. Philo, the historian of their sufferings under Flaccus (Philo, *M. Flacc. de Leg.*), occupies the highest rank amongst the scholars of the Jews, and his writings raised the school of Alexandria to a place equal to that it had attained under the first two Ptolemies. In the history of philosophy and religion, the writings of Philo must always command the student's most careful attention. It was at Alexandria that the Greek version of the Old Testament, called the Septuagint, because supposed to have been translated by seventy or seventy-two learned men, was made at the instance of Ptolemy Philadelphus, according to the authority of Aristeas, and after him Josephus (*cont. Ap.* ii.) This history, however, is now considered doubtful, but there are good grounds for believing that this early translation had a place in the famous library.

Alexandria is reported to have enjoyed the ministry of the evangelist Mark, A.D. 59–60, who is also said to have suffered martyrdom there, and to have been succeeded by Anianus. Apollos was born at Alexandria, Ac. xviii. 24. We have an instance of the attention paid by the Christian school at Alexandria to copying the books of Holy Writ, in the very ancient MS. now extant in the British Museum, called the Alexandrine MS., bearing to be written by Thecla, a lady who lived early in the fifth century. The Christians of the present day reverence the churches dedicated to St. Catharine and St. Mark. The last is celebrated for the tomb of the evangelist, whose body is said to have been carried away by the Venetians. The Copts are the possessors of this church, and they say that a picture which it contains, representing the archangel Michael with a sword in his hand, was painted by St. Luke.

A.D. 618, the Persians entered Alexandria, and soon held all the Delta. A.D. 640, 22d December, after a siege of fourteen months, the city fell into the hands of the Arabs. Amrou-ibn-al-Aad, the conqueror, wrote to the caliph, Omar III., that he had taken a city in which he found 4000 palaces, 4000 public baths, 400 theatres, 12,000 sellers of herbs, and 40,000 Jews paying tribute. Such was the store of wheat that he sent on camels' backs to Medina, that the Arabian historian declares, "that the first of an unbroken line of camels entered the holy city before the last camel had left Egypt." When Alexandria was taken, Amrou set his seal upon the public library and the other public property of the city. John Philoponus begged that the books might be spared; but, on applying to the caliph, Omar ordered the whole to be burned. Amrou obeyed, and sent the books to the public baths of the city, which were heated by them for the space of six months, A.D. 642. Alexandria remained under the government of the caliphs till A.D. 924, when it was taken by the Mogrebeens, or Western Arabs; after which it suffered many changes and revolutions, so serious to its prosperity, that in one year, 928 (according to Eutychus), above 200,000 of the inhabitants perished.

Napoleon Bonaparte took Alexandria in 1798, and it remained in the possession of the French till they surrendered to the British, September 2, 1801, when they were finally expelled from the country. Among the trophies taken was a sarcophagus (now in the British Museum), bearing the name of Amyrtæus, and supposed to have subsequently contained the body of Alexander the Great.

Mohammed Ali dug a canal, called El Mahmoudieh, in compliment to Mahmoud, the father of the present sultan Abd-el-Mejid, which opened a water communication with the Nile, entering that river at a place called Fouah, a few miles distant from the city. All about the city, but particularly to the south and east, are extensive mounds, and fragments of ancient luxury and magnificence, granite columns, marble statues, and broken pottery. Among this last are frequently found the handles of amphoræ, stamped with a device significative of the place, and with the name of the archon who was governor at the time the amphoræ left the shores of Greece. It would appear, from the great number of these handles that have been picked up, that the Alexandrians carried on an extensive trade in the various wines produced on the volcanic soil of the Greek islands. Houses are now being built by foreign merchants at some distance from the thickly inhabited part of the city, especially along the banks of the canal, and there is a constant digging among the ruins of the ancient city for building materials, many a piece of Grecian art being broken up to make lime. It was from one of these excavations that the colossal foot presented to the British Museum by Mr. Harris, was saved from the lime-kiln. This foot probably belonged to the statue of Jupiter Serapis, from the temple already mentioned. In 1854, in preparing foundations for a new building, the workmen turned up some massive remains, supposed to be those of the celebrated museum and library. Mr. Francis Power Cobbe gives, in the *Athenæum*, April 3, 1858, an account of the discovery of a kind of sepulchral Greek chapel, excavated in the rocky elevation on which Pompey's Pillar stands. It is a very irregular cross. In the north transept there is an apse or niche, with small Ionic pilasters at the sides. The chamber opposite this is about twenty feet long and eight feet wide; and on each side, and at the end, is a double row of deep holes, thirty-six in number, in the walls, for the insertion of the coffins or mummy cases—something between a Roman columbarium and a modern English vault. The chancel contains some frescoes and Greek inscriptions much effaced, but on

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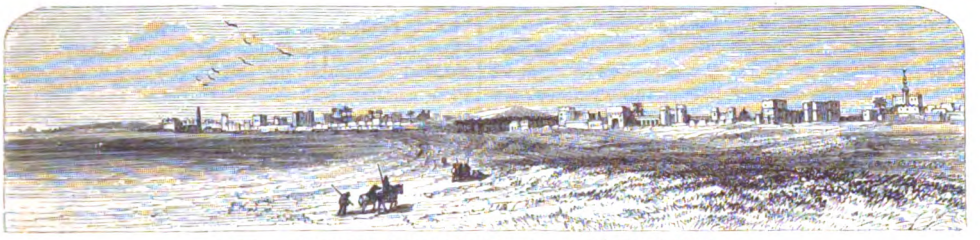
the apse is still visible a picture of the miracle of the loaves and fishes. On the walls of the chancel arch are two life-size figures, one having wings, the other being Christ resting on a staff. The attitudes and draperies are simple, resembling the inferior Pompeian frescoes.

Under the immediate successors of Alexander, the free population of Alexandria numbered 300,000; and, including slaves, it has been calculated to have contained at least 600,000 inhabitants when in its glory. Modern Alexandria contains about 40,000 inhabitants (Hogg's *Visit to Alexandria*)—the Jews numbering only 500 (St. John's *Egypt and Mohammed Ali*, ii.); but it is again fast rising into importance as a seat of commerce and the grand road to the East. The modern city of Alexandria is surrounded by a high wall, built by the Saracens between A.D. 1200–1300. Some parts of the walls of the old city still exist, and the ancient vaulted



[23.] Alexandria, from the South-west.—Description de l'Egypte.

reservoirs, extending under the whole town, are almost entire. The ancient necropolis is excavated out of the solid rock. The excavation is described by De Tott as 200 feet long by 40 feet wide. It has several openings at the sides, forming subterranean streets, containing horizontal niches, 20 inches square by 6 feet deep, narrowed at the bottom, and separated from each other by partitions in the rock 7 or 8 inches thick, for the reception of the mummies. The site of that part known to have been Rhacotis is now covered by the sea; but beneath the surface of the water are visible the remains of ancient Egyptian statues and columns.

[Arrian, lib. iii.–vii.; Ammianus Marcellinus, lib. xxii.; Diod. Sic.; Strabo, lib. xvii.; Quint. Curt.; Justin; Pausan.; Josephus, *Ant.*; Euseb. *Eccl. Hist.* ii. 16; Abul Pharig Dyn, ix.; Abdallatif, cap. ix.; J. Malala; Gibbon, caps. 10, 28, 51; Wilkinson's *Thebes*; Sharpe's *History of Egypt*.] [J. S.]

ALGUM. *See* ALMUG.

ALIEN. *See* STRANGER.

ALLEGORY occurs only once in all Scripture, and in that one place owes its existence to a scarcely accurate translation. The passage is Ga. iv. 24, where, with reference to the story of Hagar and Ishmael, Sarah and Isaac, as an embodiment of spiritual truth, the apostle says, "which things are to be allegorized" (ἅτινά ἐστιν ἀλληγορούμενα), or transferred to another and higher line of things—not precisely, as in the authorized version, "are an allegory." For an allegory, in the strict and proper sense, is a narrative either expressly feigned for the purpose, or, if describing facts which really took place, describing them only for the purpose of representing other things than the narrative, in its immediate aspect, brings into view; so that the narrative is either fictitious, or treated as if it were so, the secondary or moral import being alone regarded. St. Paul, however, as Bishop Marsh justly remarks (Lecture v. on the *Interpretation of the Bible*), "did not pronounce the history itself an allegory; he declared only that it was allegorized. It is one thing to say that a history is allegorized, it is another thing to say that it is allegory itself. If we only allegorize a historical narrative, we do not of necessity convert it into allegory. And though allegorical interpretation, when applied to history, may be applied either so as to preserve or so as to destroy its historical verity, yet, when we use the verb allegorize as St. Paul has used it, the allegorical interpretation is manifestly of the former kind. In short, when St. Paul allegorized the history of the two sons of Abraham, and compared them with the two covenants, he did nothing more than represent the first as types, the latter as antitypes." His object was simply to state that the portion of Old Testament history referred to was of the nature of a revelation concerning the great things of salvation, and to indicate what were the truths which, when spiritually understood, it was intended to convey; namely, that the real seed of God in every age is, like Isaac, begotten by the special agency of God, and as such, is free to serve and honour him; while those who, like Ishmael, are born merely after the flesh, who have in them nothing more or higher than nature has conferred, are in bondage to corruption, and can be no more than nominally children of God.

Neither in this passage, nor in any other part of New Testament scripture, is a warrant given for that allegorical mode of interpreting the historical portions of the Old Testament which prevailed in early times, and reached its climax in the writings and school of Origen. By that mode the scriptural narratives were held sometimes to be unreal accounts as regards the letter; but more commonly they were treated precisely as if they were such, being accommodated to things, not simply involving higher exemplifications of divine truth and principle, but totally different in kind, consequently arbitrary and capricious in the particular use made of them. The actual source of such interpretations lay, not in Scripture itself, but in the allegorizings of Philo and the later Platonists generally. The only allegories to be found in Scripture are its parabolical representations, such as, in the Old Testament, Canticles, Psalms xlv. lxxx., Isa. v. 1–7, and in the New, the parables of our Lord. In these there is an immediate or ostensible representation of certain circumstances and transactions, simply for the purpose of giving an exhibition of another, though corresponding class of things, in a different and higher sphere; and but for the sake of the one the other would not have been introduced. (*See* PARABLES and TYPES.)

ALLELUIA, or HALLELUIA, a Hebrew word, signifying *Praise ye the Lord*. It was a common form of adoration and thanksgiving in the Jewish worship, as appears from its frequent employment at the beginning

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and the close of Psalms, Ps. cvi. cxi. cxiii. cxvii. cxxxv.; and from the earthly it is transferred by St. John to the heavenly temple, Re. xix. 1, 3, 4, 6.

ALLIANCES. Under this term may be comprehended the relations, whether of a political or a social nature, which the people of God were, or were not, permitted to form with strangers—national alliances, and alliances by marriage. In regard to the former, nothing very definite was laid down in the legislation of Moses, except as regards the original inhabitants of the land of Canaan. With them the Israelites were enjoined to make no league, public or private, but to carry into effect the decree of Heaven, which doomed them for their enormous sins to utter destruction, De. vii. 2; Ju. ii. 2. What was said respecting the surrounding nations bore upon the religion and manners prevalent among them, rather than upon the people themselves: Israel was not to copy after their idolatrous and sinful practices, but still was, if possible, to cultivate peaceful and friendly relations with them. This possibility, and the prospect of realizing it in a way honourable to Israel, was even held out as a promise by the lawgiver, dependent on the fidelity of the people to their covenant-engagements. In that case, God should give them favour among the nations, should even put the fear of them upon the nations, and should enable them to lend to these as having more than they themselves might need, and standing in such relations to others that the latter should be disposed to receive help at their hands, De. ii. 25; xv. 6; Ge. xxvii. 29. So that, if it was a part of Israel's calling to dwell in some sense alone, and not to be numbered with the nations, they were not the less expected and bound to cultivate friendly relations with those around them, and to seek their good. No otherwise, indeed, could they fulfil their mission as destined to give light and blessing to the world. Accordingly, when the commonwealth of Israel was fully established in Canaan, and it was numbered in the community of nations, formal alliances sprung up between it and others, which were not denounced as in themselves wrong: if they erred, it was only in respect to the extent to which they were carried, or the consequences which they were suffered to entail. The alliance between Solomon and Tyre, established and continued for perfectly proper and even sacred ends, bears throughout the aspect of a legitimate character, 1 Ki. v. 2-12; ix. 27; and in later times, it is charged as a special ground of judgment against Tyre, that she had not remembered the brotherly covenant, Am. i. 7. The other alliances of Solomon, those with Pharaoh of Egypt and several states in the neighbourhood of Palestine, are represented in a less favourable light, simply because he allowed them to entangle him in a sinful compliance with their idolatrous practices and licentious system of concubinage. And such undoubtedly was the general tendency of the political alliances of the Israelitish people in later times: they led to too close an imitation of heathen manners, and ultimately to too great dependence upon heathen counsel and support, and so became among the more immediate causes that led to the degradation and overthrow of the kingdoms both of Israel and Judah. The prophets are consequently full of reproofs and warnings on the subject, and some of their more striking and pungent delineations, such as Eze. xvi. xxiii., Ho. v., turn especially on the improper character and disastrous results of those heathen alliances.

In respect to the other form of alliances—those which pertain to the family—the law was perfectly explicit: Israel, the covenant-people of Jehovah, could lawfully enter into no marriage-covenant with the daughter of a strange god; for this was to poison the life of the covenant-people at its very fountain-head. The whole character and aim of the covenant protested against alliances of such a description, and they were both expressly forbidden in the law, De. vii. 3, and in actual life denounced as violations of the fundamental principles of the covenant, Ezra ix. x.; Ne. xiii.; Mal. ii. 11-17. But it was always open to members of the covenant to marry wives from other nations, on the understanding that the persons so wedded renounced the gods and corrupt manners of their country, and embraced instead those of Israel. Of this various examples occurred, and some are expressly noticed—in particular, Rahab, Ruth, Zipporah.

AL'LON-BACH'UTH [*oak of weeping*], a place near Bethel where Deborah, Rebekah's nurse, was buried, Ge. xxxv. 8. The place is remarkable for nothing else, and never occurs again.

ALMOND. The almond (*Amygdalus communis*) belongs to a botanical family, Amygdaleæ, the members of which are widely diffused, and most of them very popular. They are all shrubs, or at the utmost trees of unambitious stature, such as the sloe, the plum, the cherry, the peach, the cherry-laurel. The fruit of this family consists of a two-lobed kernel, inclosed in a shell, which again is surrounded by a drupe or juicy covering. In some members of the family this pulpy covering, when ripe, is remarkably rich and succulent, as in the case of the peach and nectarine, and the more liquid and acidulous cherry; but the drupe of the almond is dry and coriaceous, and the kernel alone is valued. In England, in favourable summers, the almond matures its fruit; but we are chiefly familiar with it as a kernel, or as a nut divested of its soft outward coating. All amygdaleous plants contain in their blossoms, leaves, and fruit, a perceptible trace of a peculiar principle, with the aromatic gust of which every one is familiar, but which usually occurs associated with one of our deadliest poisons. This prussic acid, however, in nature's laboratory, and under the hand of the Creator, is so infinitesimally diffused as seldom to exert a noxious influence. The cook or confectioner puts a fragment of cherry-laurel leaf into his dainty dish, and gives it that agreeable *soupçon* so dear to epicures; and the manufacturer of liqueurs digests in alcohol the kernels of the peach, the nectarine, or cherry, and produces the costly noyau, ratafia, and maraschino.

The almond is diffused by culture from China to Spain, and is found to bear fruit well on both sides of the Mediterranean; but there is no region where it thrives better than Syria, or where it is so truly at home. Accordingly, when Jacob was sending a present of those productions of Canaan which were likely to be acceptable to an Egyptian grandee, "the best fruits of the land," besides balm, and myrrh, and honey, he bade his sons take "nuts and almonds," Ge. xliii. 11; and the original name of that place so endeared to his memory as Bethel, originally called Luz, was probably derived from some well-known tree of this species; for there can be little doubt that *luz*, amongst the Hebrews, as amongst the modern Arabs (who call it *louz*), was one of the names for the almond-tree, Ge. xxviii. 19. If so, they were rods not of "hazel" (as the authorized version renders), but of "almond,"

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luz, which Jacob employed in his singular experiment on the flocks of his father-in-law at Padan-aram, Ge. xxx. 37. To this day "Jordan almonds" is the recognized market-name for the best samples of this fruit, in common with Tafilat dates, Eleme figs, &c. The name, however, is little more than a tradition. The best "Jordan almonds" come from Malaga.

[21.] Almond—*Amygdalus communis.*

With its oblong oval, sharpened at one end and rounded at the other, the shape of the almond-nut is remarkably graceful, and it was the pattern selected for the bowls of the golden candlestick, Ex. xxv. 31-37; xxxvii. 17; unless, indeed, we suppose that the entire fruit was represented in its ripe and opening state, displaying the pointed nut within, which would be a peculiarly elegant design for the cup of an oil candelabrum: the round sarcocarp containing the oil, and the flame-shaped nut of gold emitting the light from its apex. Amongst our designers the almond still does good service; although in British ornamentation it yields to the national symbol the oak, with its beautiful acorn and cup. But it is worthy of notice that pieces of crystal, called "almonds," are still used by the manufacturer in the adorning of cut-glass chandeliers.

The rod of Aaron which miraculously budded and bore fruit in a single night, yielded "almonds," Nu. xvii. 8.

As we have mentioned, it is extremely probable that *luz* was one of the Hebrew names for the almond; but in the Old Testament it is usually called *shaked* (שָׁקֵד), "the waker," from its being the earliest tree that awakes from the winter's sleep. Hence it is employed as an expressive emblem in the outset of Jeremiah's prophecies:—"The word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. Then the Lord said to me, Thou has rightly seen: for I will be *early awake* with respect to my word to perform it," Je. i. 11, 12—Dr. E. Henderson's translation. In Syria, the almond blossoms in February (Schubert's *Reise in das Morgenland*); and in the squares and parks of London, as early as March or April, its welcome harbinger anticipates the boldest of our native foresters, and brings to the frost-bound citizens good tidings of the spring.

But not only is it Flora's precursor among the trees; its blossoms expand weeks before its leaves. This propensity to display its blossoms on bare branches the almond shares with several of its kindred; and, as a parallel to Solomon's image, we may refer to its cousin-german the sloe, in our own cold clime so familiar, with its snowy petals sprinkled on the black and dead-looking boughs. To this it has usually been supposed that the royal preacher alludes in his description of old age, "when the almond tree shall flourish," Ec. xii. 5, the blossoms on the leafless branches denoting the beautiful crown which surmounts the unverdant trunk of advancing years. To this it has of late been objected that the blossom "is not white but pink, or rather partly pink and partly white."—(Bonar's *Desert of Sinai*, p. 354; Balfour's *Plants of the Bible.*) As far as concerns the colour of the blossom, the criticism is entirely just, and the compilers, who have followed one another in speaking of the "snowy" or "silvery" almond flower, are altogether wrong; but we fancy that the force of the comparison lies, not in the tint of the flower, but in its beauty and its loveliness. "The hoary head is a crown of glory," Pr. xvi. 31; but an eastern crown was usually not white, but golden. Yet who can find fault with the metaphor? The hoary locks are the crown of old age, and the almond blossom is the garland of winter. Often have we seen its hardy petals doing battle with snow-storms and sleet; and though the hoar-frost was on its branches over-night, its frank and fearless smile was ready for the morning's sun. How pleasant if we could always carry the metaphor a little farther: "The hoary head is a crown of glory, if it be found in the way of righteousness." In such a case, "the flourishing of the almond tree" would be the blossom of immortality; and on behalf of the old disciple we should rejoice because "summer is near"—a brighter association than that which is contained in Moore's well-known lines:—

> "The hope, in dreams, of a happier hour,
> That alights on misery's brow,
> Springs out of the silvery almond flower,
> That blooms on a leafless bough."

However, it is right to add that Gesenius adopts a less poetical rendering, "and the almond is spurned," rejected by the old and toothless man, although in itself a delicious and much-prized fruit. [J. H.]

ALMS, ALMS-DEEDS. The word *alms* is not only equivalent in meaning to the Greek ἐλεημοσύνη, of which it is the uniform rendering in Scripture, Mat. vi. 2, 3, Ac. iii. 2, &c., but is also derived from it; it is the same word in an abbreviated and modified form. As found in the old Saxon translation it comes pretty near the original, *ælmessan*, which, in the German, became changed into *almosen;* in Wickliffe's translation it is given *almesse;* in Scotland *awmous* is still familiarly used; but in England it passed first into *almes* (which is the form employed by Tyndale), and then, by further contraction, into *alms*. It is really, therefore, a singular, though it has the form of a plural, word. The English term so far differs from the Greek original, that it bears only one of the two significations which belong to the other; ἐλεημοσύνη first denotes pity, then the special exercise of pity, which consists in bestowing charity on the poor, while our word *alms* is confined to the bestowal of charity. Hence, to mark this more definitely, the

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word *deed* or *deeds* is sometimes added to it, as at Ac. ix. 36, where it is said concerning Dorcas, that "she was full of alms-deeds which she did." What *is* done, however, or given in this respect, is no further entitled to the name of alms, than as it may be the expression of a feeling of mercy toward the destitute.

In every age the readiness to bestow alms upon the really necessitous has formed a distinguishing characteristic of the goodness which is required and commended in the Word of God; but there can be no doubt, that the attribute of beneficence holds a more prominent place in the New Testament than it did in the Old. Under the dispensation brought in by Moses there was less room for the development of such a virtue than commonly exists in Christian times; nor had it motives to present of nearly such commanding energy for the grace of liberality as are now exhibited in the gospel. From the general distribution of property in Israel, and the precautions taken to prevent the alienation of inheritances on the one hand, as well as the undue accumulation of wealth on the other, cases of extreme poverty, or forms of pauperism, must have been comparatively rare. Indeed, if the laws established by Moses had been faithfully administered, and the polity in its main provisions had been wrought in any measure according to its idea, there would have been such a general diffusion of the means of support and comfort as must have rendered scenes of destitution almost unknown. For, along with an ample territory, the people of Israel were assured by the covenant of a special blessing upon their fields and labours, and were solemnly engaged to the practice of that righteousness which is itself the best safeguard against misery and want. It was clearly enough foreseen, however, by Moses, that the ideal he set before them would be but imperfectly realized; and therefore, while legislating for the existence and perpetuation of a state of things which should well-nigh have excluded poverty, and rendered alms-giving a work of supererogation, he yet anticipated the frequent occurrence of circumstances which should call for the exercise of a bountiful disposition. He even announced it as a matter of undoubted certainty that "the poor should never cease out of the land;" and "therefore"—such was the obligation he imposed for all times—"therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land," De. xv. 11. The command was not only to give alms in such a case, but to give liberally, and to do it in an ungrudging, compassionate spirit, "not grieving when they gave" (as it is urged in ver. 10), and so "the Lord their God should bless them for this thing in all their works, and in all that they put their hand to." Many other instructions of like import are scattered through the Pentateuch, accompanied by considerations drawn both from the past history of Israel and from the expected future; and certain specific provisions were even made for the regular distribution of alms on a large scale among the poorer members of the commonwealth. The institution of the sabbatical year was of this description, since the foremost reason for its appointment was, "that the poor of the people might eat," Ex. xxiii. 11. Such, also, were the gleanings of corn and fruit which were annually to be left on purpose that the stranger, the fatherless, and the widow might participate in the bounties of the season, De. xxiv. 19-22; and still more, the tithings every third year which were to be laid up in store, that "the Levite, the stranger, the fatherless, and the widow, who were within their gates, might come, and eat, and be satisfied," De. xiv. 28, 29. A most benign and charitable spirit, it thus appears, pervaded the legislation of Moses. The people could not enter into the genius of the institutions he set up without being led to seek their prosperity and well-being in connection with showing mercy to the poor. The writings of the prophets also re-echo the instruction, while they show how grievously the spirit of the Mosaic polity in this respect was violated. "The oppression of the poor," robbing the fatherless and the widow, binding instead of breaking every yoke, and refusing to deal out their bread to the hungry, are among the heaviest charges brought against the leading members of the community, and are specially mentioned among the sins which drew down the judgments of Heaven, Is. lviii. 4-7; Eze. xviii. 7; Am. ii. 7, &c.

With the commencement of the gospel age a new era in almsgiving, as in the spirit of kindness and good-will generally, dawned upon the world. This had at once the spring of its activity and the pattern of its working in the personal history and mission of the Lord Jesus Christ, which, with special reference to this subject, is summed up by the apostle in the memorable words, that "though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich." The seeming paradox which the same apostle applied to himself, "poor, yet making many rich," had unspeakably its highest exemplification in Christ—primarily, indeed, and mainly in respect to the spiritual benefits which more especially constitute the well-being of an intelligent and accountable creature, yet not without regard also to the lower comforts which are required to meet their bodily wants. Not a few of his most striking miracles were wrought for the purpose of making provision for these in times of emergency; and in healing the sick, opening the eyes of the blind, relieving those that were oppressed of the devil, He acted as the bestower of bounties the same in kind as those ministered to the poor by the alms of the rich, only far superior in degree. In his teaching, too, He gave a prominent place to exercises of beneficence in this direction; as when He exhorted the disciples to "give alms of such things as they had;" nay, to give with such pure and single aim that their "left hand should not know what their right hand did," and on objects so utterly poor and destitute as to preclude the hope of any other recompense than that which should await them at the resurrection of the just; above all, the emphasis He laid upon alms-deeds and other offices of mercy to the poor of the flock in the grand delineation of the final judgment, in which they are made to stand as the test of preparation for the kingdom of the Father, Mat. vi. 3; xxv. 31-45; Lu. vi. 35; xi. 41; xiv. 13, 14. It is impossible, therefore, to look to the example or to the teaching of Christ—impossible yet more, to come under the influence of his own, free, generous, self-sacrificing love, without feeling convinced that almsgiving must form a distinguishing characteristic in his genuine followers, so far as they may have the means and the call to manifest it. If any doubt *could* have been entertained upon the subject, the records of the apostolic church would have been sufficient to dispel it, exhibiting as they do, simultaneously with the gift of the Spirit and the experience of life and joy in the hearts of believers, an amazing outburst of liberality towards the poorer mem-

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bers of the body. The common faith in Jesus, and the full indwelling of his Spirit, made them feel as "of one heart and one soul," members together of a select brotherhood; so that it seemed no more than just, that the superfluity of some should go to relieve the necessities of others. And recognizing this as an abiding relationship, and the claim arising out of it as one that must be ever responded to in the church of Christ, they presently appointed a distinct class of officers (deacons) to take the oversight of the matter, and see to it that none of the really destitute were neglected in the daily ministrations. Thus almsgiving was from the first identified with the church of Christ, ingrafted, we may say, as an essential element into her constitution; and no one who is at all acquainted with the early history of the church can be ignorant what a powerful element it proved in subduing the opposition of the world, and winning aliens to the fold of Christ.

It is not, however, the simple fact of such a spirit of charity springing forth with the establishment of the Christian church that demands our regard, but the healthfulness of tone and practical sagacity that characterized its development. Both in respect to giver and receiver there was an admirable balancing of principles and duties. On the one side all was perfectly free and spontaneous. The necessity of giving, however generally felt, was not imposed as a condition of membership, far less was any attempt made to impose a definite proportion of income, like the old law of tithes, as the amount that *must* or *ought* to be contributed by the richer members of the church for the relief of their poorer brethren. "Whiles it remained," was the word of Peter in the first testing case that arose about the matter of giving, "was it not thine own? and after it was sold, was it not in thine own power?" Ac. v. 4. Without constraint of any kind, but the constraint of inward principle and feeling, it was left to themselves to determine whether they should give at all to the common fund, or to what extent they should give. And, in like manner, the apostle Paul, when pressing on the church at Corinth the duty of contributing to the poor saints at Jerusalem, was careful to urge it upon their consciences, not as speaking by commandment, but simply "as a matter of bounty," and to "prove the sincerity of their love." Sought thus, on the one side, as the fruit of a willing mind, and urged by arguments of moral suasion, all occasion was cut off, on the other, for claiming the benefactions of the rich as a right to be possessed, or leaning on them as an excuse for improvidence and sloth. The almsgiving taught and exemplified in the apostolic church has nothing in common with the confiscating and levelling doctrine of Socialism. It did not merge the individual in the community, or transfer to the one what, by natural right and lawful possession, belonged to the other; and recognizing thus the rights of the individual, it, of necessity, also recognized the imperative obligation of each member of the church to support himself and those dependent upon him, by his own exertions; and only in the event of this failing or proving inadequate, gave him a title to look for aid from the treasury of the church. Even in the first ardours of Christian charity, distribution was made, not to all indiscriminately, but to such merely as had need, Ac. ii. 45. Afterwards, it was distinctly announced that if any one would not work (provided he was capable of doing so), neither should he eat, 2 Th. iii. 10; and by proclaiming the elevated principle of its being "more blessed to give than to receive," Ac. xx. 35, the recipient of charity was made to occupy relatively an inferior place: all, even those in the humbler ranks of life, were taught to aim at the nobler distinction of doing something to relieve the wants of others, rather than being indebted to others for their own relief. Hence, nothing can well be conceived more alien to the spirit and genius of Christianity, as exhibited in the acts and precepts of the apostolic age, than such almsgiving as might encourage an idle vagrancy or thriftless improvidence, even in individuals, and, still more, as might foster a *mendicant order*, making choice of poverty and dependence as a thing of merit, and for its own sake to be desired. Nor is it a greatly less palpable misreading of the apostolic history, in this respect, which is made by communist leaders, and by certain theologians (such as Baur and Zeller), when it is held that in the primitive church there was a virtual abolition of the rights of property.

The church of the apostles in this matter of almsgiving, while it is a witness against these flagrant perversions and false theories, is also, it must be confessed with sorrow, a model which no longer finds in Christendom its proper living exemplification: it is at most seen only in broken lines and partial resemblances. As the church grew and expanded in the world, it naturally became more difficult to keep up, in its life and vigour, the spirit of brotherly love, of which Christian almsgiving is to so large an extent the expression. But for generations the characteristic was more or less preserved in all the churches, and many noble manifestations of liberality continued from time to time to be given. In Justin Martyr's time it was the regular custom after divine service to allow the rich and such as were willing to give according as they were severally minded; and the collection was deposited with the presiding minister or bishop for the relief of orphans and widows, or those who, through disease or any other cause, had fallen into straits, and persons generally in indigent circumstances (*Apol.* § 67). The departure from apostolic order indicated here, in giving the alms of the church to the pastor, instead of to deacons or inferior officers appointed for the purpose, could scarcely have become common in Justin's time. It may have arisen in certain places partly from the difficulty of getting a separate class of officers to manage it, and partly, it may be, from a disposition to have it placed in connection with the highest office and ministrations in the church. There can be no doubt that, at a somewhat later period, when the hierarchical spirit became more fully developed, the alms of the church came also to be considered as eucharistical offerings, and lost their character as simply acts of beneficence. They were of the things that pertained to the altar, and hence in their administration were regarded as properly belonging to priestly functions. This was an obvious departure from the simplicity of the gospel, and proved in after-times one of the greatest sources both of the influence and of the corruption of the clergy. But a deviation not less marked took place in another direction, when the state formally embraced Christianity, and by civil enactments enforced the observance of what was at first, and in its own nature properly is, a free-will service. The citizens, simply as such, then came to be legally bound to support their own poor; and, reciprocally, the poor began to claim as a right their title to share

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in the possessions of the rich. The spontaneous, consequently religious, character of the public alms for relieving the necessities of the poor, thus fell into abeyance; and, excepting in so far as the hierarchical spirit prevailed to possess itself of funds that were considered strictly ecclesiastical, all became matter of state regulation and official routine. That it should have so become, is undoubtedly a striking proof of the influence which Christianity exercised on the world, and draws a broad line of demarcation between the times before and subsequent to the gospel; for heathendom knew of no such provision for the wants of the poor as, since the establishment of Christianity, has in most Christian countries found public recognition in the laws of the state. But if the world may be said thereby to have gained, the church certainly has lost, and no longer realizes—at least in the manner she did at first—the ideal of a just representation of the mind and will of Christ. For as He, to use the words of Baumgarten, "in the days of his flesh sought the needy and the sick, and kindly ministered help and consolation, so it is his will that his church shall exemplify the same spirit towards the poor and afflicted, and substitute its offices of charity for his own gracious words and helping hand. To this end He has promised, through the Holy Spirit, to make the church the abode of that all-subduing love which is able to relieve the wants of the whole world. If the church would be true to her lord, and obey the impulses of this divine love, she would become more deeply conscious of her own wonderful organism, as it was in apostolic times; and meeting the wants of the world in the power of this spirit of active benevolence, she would win myriads of hearts now bound by Satan and fettered by sin, and gain greater victories than were achieved in her earlier conflicts with pagan Rome. And who shall estimate how much the church suffers, both in her inward character and her external prosperity, by neglecting this important part of her mission? Shrinking from the work imposed upon her for the relief of human woe, and transferring it into an organism not endowed with the requisite qualifications for its proper performance, is it astonishing that that which should prove itself the most vital and powerful organism in the world has become so much like a mere mechanism, or rather, indeed, like a lifeless corpse?"

The merit belongs to Dr. Chalmers of having first, in recent times, drawn public attention to this subject; and the preceding remarks are but the echo of many powerful statements and appeals which he made in regard to it. He had the singular merit, also, of practically proving among the neglected and miscellaneous population of a city, as well as in his writings eloquently expounding, what he called "the omnipotence of Christian charity," and the vast difference both in character and results between the "charity of law and the charity of the gospel." There may, indeed, be a degree of exaggeration in the evils he ascribed to the existing poor-law system; but no one who has been called to take part in its administration can refuse to own that there is a painful amount of truth in his representations, and that it is not without reason he asks, "With what success can one acquit himself as a minister of the New Testament in the presence of a temptation, by which every peasant of our land is solicited to cast away from him the brightest of those virtues wherewith the morality of the sacred volume is adorned? By what charm shall he woo them from earth, and bear their hearts aspiringly to heaven, while such a bait and such a bribery are held forth to all the appetites of earthliness? or, how can he find a footing for the religion of charity and peace in a land broiling with litigation throughout all its parishes, and where charity, transformed out of its loveliness, has now become an angry firebrand for lighting up the most vindictive passions and the fiercest jealousies of our nature?"—(*Christian and Civic Economy of Large Towns*, c. 10.)

In the meantime the churches of Christ collectively, and individual Christians, where the poor-law system prevails should adapt themselves to their position and circumstances—not renouncing the law of Christ, not ceasing their almsgiving *as Christians*, but seeking rather to turn it into such channels as open for it the fittest employments. In the present state of evangelical Christendom, especially in the existing condition of its large towns, it may well be doubted whether there is enough of living Christianity in its churches, and of co-operative love, to enable them adequately to undertake the oversight of the poor, if such a charge were to be devolved upon them. But while they are neither called nor permitted to assume this charge, there is a great deal with which they may charge themselves; and if not in meeting the lower wants—relieving the bare necessities of the poor around them, yet in ministering to their substantial comfort in times of trouble and distress, and in providing for their higher interests, by contributions for schools and hospitals, reformatory, missionary, sanatory institutions, ample scope will still be found, as well for particular churches as for single individuals giving alms of such things as they have. Dislocated as matters in many respects are, it shall not be for want of opportunity, if any Christian person or community fails to give evidence of a Christian spirit by devising liberal things, and turning "the mammon of unrighteousness" into an active instrument for advancing the cause of Christ, and elevating the condition of the poorer members of society.

ALMUG TREE. In the commission which Solomon gave to Hiram, we find him saying, "Send me also cedar trees, fir trees, and algum trees out of Lebanon," 2 Ch. ii. 8; but, in executing the commission we are told that, whilst Lebanon supplied the firs and the cedars, it was from Ophir that Hiram's navy fetched the algums or almugs, 1 Ki. x. 11; 2 Ch. ix. 10. And as there can be little doubt that Ophir was a port in the Red Sea or the Persian Gulf, there can be equally little doubt that the almug was some prized wood of Eastern Asia. The purposes for which Solomon used it were to make "pillars for the house of the Lord, and for the king's house," as well as "harps and psalteries," 1 Ki. x. 12. Its eastern derivation, together with a costliness entitling it to be named alongside of "precious stones," has suggested the famous sandal-wood of India, and there are many presumptions in favour of the conjecture; such as the remote period at which the wood has been known and valued—its early introduction into Indian architecture—its employment in the manufacture, not only of boxes and cabinets, but musical instruments—and the fondness of Solomon and his contemporaries for other fragrant kinds of timber, such as the pine and the cedar.

Sandal-wood (*Santalum album*), giving name to the natural family of Santalaceæ, is a native of the mountains of Malabar. It grows to a height of twenty-five or thirty feet, and would probably attain a loftier stature

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were it not for the temptation of its costly timber. The outer portions of the trunk have little fragrance, but nothing can be more delightful than the perfume of the inner layers, especially towards the root; and, which is no small recommendation in regions alive with white

[25.] Sandal-wood—*Santalum album.*

ants, it is said to defy the attacks of all insects. At a distant period the portals of the temple of Somnauth, in Gujerat, were adorned with gates of sandal-wood, 18 feet high by 15 broad, and 3 inches thick, carved in elaborate arabesques. These were carried off in 1024 by Mahmood of Ghuznee, to adorn his tomb in this famous fortress of Afghanistan, and there they remained till Ghuznee was dismantled by the British in 1842. They were still in perfect preservation, and were restored to the idol-temple with much pomp and circumstance by the Earl of Ellenborough. [J. H.]

ALOE. Our usual association with the aloe is pharmaceutical, and far from agreeable. The bitter purgative of the apothecary is an extract from the *Aloe spicata, A. socotrina, A. indica,* &c., plants of the liliaceous order, and with the general appearance of which we are sufficiently acquainted through their representative and ally, the stately *Yucca gloriosa.* Those stiff tin-like specimens which, under the name of "American aloes" (*Agave americana*), keep their station throughout the summer in green tubs on well-trimmed lawns, but which are expected to blossom no more than the painted *cheraux-de-frise* on the wall above them, belong to the amaryllid order. Between these aloes and the aloes of the Bible there is no connection whatever. The latter are what the Hebrew original denominates *ahalim* and *ahaloth* (אֲהָלִים and אֲהָלוֹת). This (or lign-aloes, as it is sometimes called) was undoubtedly a fragrant wood which the Jews received by importation from the East, and the Indian name of which the Hebrews adopted. Called *agila* in Malay, and *elwa* in Hindee, and *agura* in the ancient Sanscrit, it was called *ahaloth* by the Jews, and ἀλόη by the Greeks—even as it is still called *agalugen* by the Arabs. It is by no means improbable that this fragrant wood was yielded by several kinds of tree; but the late lamented Dr. Forbes Royle has succeeded in identifying it beyond all dispute with the *Aquilaria agallocha* (more properly *A. agallochum*).—See Royle's *Himalayan Mountains,* p. 171, and Plate 36. This is an immense tree, of the order Aquilariaceæ, growing on the mountainous regions south and east of Silhet. Portions of the wood become gorged with a fragrant resin, and (in common, probably, with the similar wood of another tree) are pounded, mixed with a gummy substance, and burned by the Chinese in their temples. This aloes or eagle-wood (so misnamed by the Portuguese confounding the Malay *agila* with the Latin *aquila*), was a favourite perfume of the emperor Napoleon I., and was frequently burned in his palaces.

From Pr. vii. 17, and Ps. xlv. 8, we find that it was customary to perfume couches, wearing apparel, &c., with odoriferous substances, one of which was lign-aloes.

> "All thy garments smell of myrrh, and aloes, and cassia,
> Out of the ivory palaces" [or wardrobe, as some render it].

Describing the coronation of the king of Abyssinia, Bruce mentions that he was anointed, then crowned, and finally "fumigated with incense and myrrh, aloes, and cassia."—(See Mant. *on Psalm* xlv.) But by far the worthiest and most memorable use made of this precious perfume was on the occasion mentioned, Jn. xix. 39, where we are told that Nicodemus, having obtained leave to bury the body of Jesus, "brought a mixture of myrrh and aloes, about a hundred pound weight," and placed it in and around the winding-sheet in which the precious remains were enveloped. The quantity here mentioned is very great, and it is likely that the less expensive myrrh bore a large proportion to the aloes, —the best samples of which were worth their weight in gold. But on such occasions Hebrew affection, and

[26.] *Aquilaria agallocha.*

sometimes, perhaps, Hebrew ostentation, were exceedingly lavish. Thus eighty pounds of spices were used at the funeral of Rabbi Gamaliel, the elder; and 500 attendants followed the bier of Herod, carrying spices. —(Wetstein *in Jo.* xix. 39; Josephus, *Antiq.* book xvii. 8, 3.) [J. H.]

ALPHA, the first letter in the Greek alphabet, corresponding to the Hebrew *aleph;* and, indeed, our word *alphabet* is simply made up of the two first names of the Greek letters, *alpha-beta.* As previously among the Hebrews, so among the Greeks and Romans, the

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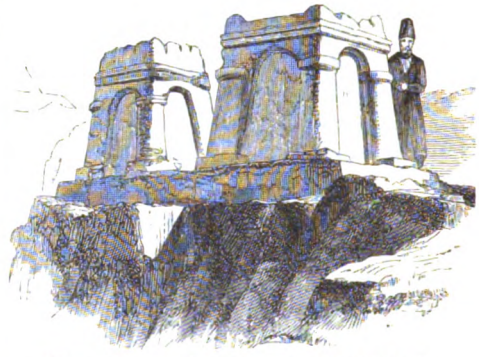
letters of the alphabet were employed as numerals; and hence it became quite natural to use the first and the last, *alpha* and *omega*, for the commencement and the conclusion of a series, or quite absolutely for first and last. So they are used by our Lord in the Apocalypse, when He styles himself "the Alpha and the Omega," Re. i.7; xxi. 6; xxii. 13, and explains it in the two latter passages by the synonyms "the beginning and the end," "the first and the last." The representation, however expressed, has respect to what Christ is *causally:* it indicates, not simply that He is the first and the last of a series, but that the whole has in Him alike its commencement and its termination. He originated the present order of things, and He will also bring it to the proper issue; so that the end shall correspond to the beginning, and be all very good.

ALPHÆ'US, or **ALPHE'US**, the father of the second James, who is commonly called *James the Less*, to distinguish him from the more eminent apostle, James the son of Zebedee, Mat. x. 3; Mar. iii. 18; Lu. vi. 15. As James is also represented as the son of that Mary who was sister to our Lord's mother, whose husband is usually called Cleophas, Jn. xix. 25; Lu. xxiv. 10; Mat. x. 3, it would appear that Alpheus and Cleophas are but different names for the same person. In Jn. xix. 25 it is not properly Cleophas, but Clôpas (Κλωπας) that is used; and the probability is that Alpheus and Clôpas are equally derived from the Hebrew חַלַפַי (*halphai*), the one from dropping the aspirate, and making Alphæus, the other changing it into *k* or hard *c*, and making Clôpas. It would seem, however, that there is another Alpheus mentioned in New Testament scripture, the father of Levi or Matthew, Mar. ix. 9; Mat. ii. 14. But in this case nothing whatever is known of the father excepting the simple fact of his having had such a son; while in respect to the former Alpheus, supposing him to be the same with Cleophas, we know besides that he was among the early disciples of our Lord, and along with another disciple had the memorable interview with Jesus on the way to Emmaus, immediately after the resurrection, Lu. xxiv.

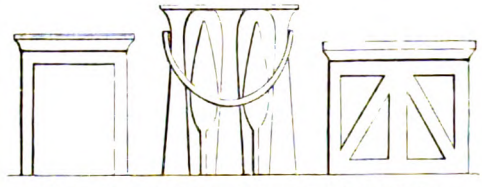
ALTAR is the English form of the Latin *altare*, which, in the strictly classical writers, occurs only in the plural, but in later times was familiarly used also in the singular. It was a derivative of *altus* (high or lofty), and hence designated the erection to which it was applied as emphatically a height. So, indeed, did the other Latin word, which is of like import, and was more commonly used—*ara*, derived from *αἴρω, I raise*, or *lift up*. The two words in Latin were often interchanged, as if entirely synonymous; but properly *altare* was a high altar, and *ara* simply an altar—the former such as was dedicated only to the supreme gods, while the latter was common to them and inferior objects of worship (Virgil, *Ecl.* v. 65). The term most commonly employed in Greek is quite similar in its meaning and derivation—*βωμός*, originally signifying an elevation of any sort, but afterwards appropriated to the particular height, or erection raised for divine worship. The Hebrew word בָּמָה (*bamath*) or בָּמוֹת (*bamoth*), from which probably the Greek was derived, has the sense of *high-place*, on which sacrifices were so often presented to Jehovah as well as to false gods, that the term *high-places* came to denote, not merely the heights themselves, but also the altars, with their sanctuaries and instruments of worship, erected on them; whence they could be spoken of as being built or removed, 1 Ki. xi. 7; 2 Ki. xxiii. 15. The proper name, however, for altar, in the Hebrew worship, was מִזְבֵּחַ (*misbeach*), the *sacrificing-place*, derived from the verb *to sacrifice;* corresponding to which is the word commonly used for rendering it in the Septuagint, Θυσιαστήριον, from Θυσία, sacrifice. It indicated nothing as to the form or position of the object it was applied to, but simply characterized it as the place or structure which was set apart for the presentation of slain victims to God.

Looking to the general import, however, of the names anciently employed to designate the place of sacrifice, coupled with the tendency, which so often



[27.] Altars on High Places.—Kerr Porter's Persia.

discovered itself in Israel, to resort to heights for the purpose of offering it, it would seem that some instinctive feeling in men's bosoms led them to associate sacrifice with an elevated position, as the fittest theatre for its presentation, and that something of that description, if not naturally provided, should be artificially con-



[28.] Egyptian Altars.—From a bas-relief at Thebes.

structed. It is probable that this feeling arose from the idea of the local habitation of deity being in the heavens above; whence sacrifice on a height seemed in closer contact with the object of worship, or the mind more readily followed it to its proper destination. In the pure worship of Jehovah, who ever represented himself as the God of the whole earth, and present with his people wherever they might perform acceptable service, we could not expect much regard to be paid to thoughts and feelings of that nature; indeed, they are plainly discouraged, as inevitably tending to superstition and idolatry. Nor was any encouragement ever given to the use of costly materials or elaborate workmanship in the construction of altars. In this respect, there was the reverse of uniformity in the altars of heathen antiquity: they existed in a great diversity of forms,

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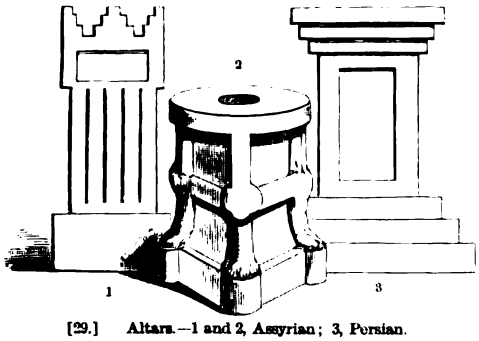
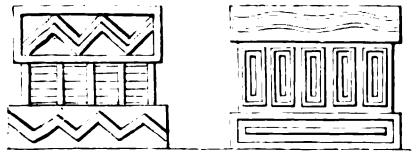
rising from the rudest style of art to the most ornate, and constructed sometimes of the commonest, sometimes of the costliest materials. Those here exhibited from some of the older nations of the world, are evidently specimens of comparatively simple structure.



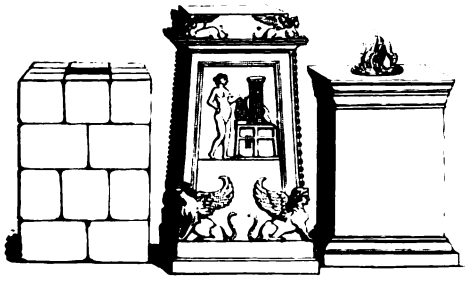
[29.] Altars.—1 and 2, Assyrian; 3, Persian.

When any circumstance occurred, or some transaction was entered into, which seemed to call for the presentation of sacrifice, if no fixed altar was at hand, a temporary one was immediately raised of the sods or



[30.] Babylonian Altars.—From an engraved gem and cylinder.

stones which were found upon the spot; but those erected for regular service, in connection with some statue or temple, were usually constructed of brick or of stone—occasionally in a square, but more commonly, at least among the Greeks and Romans, in a round form, and very often adorned with sculpture of the most tasteful and elaborate description, while others appeared without any ornament whatever. Specimens

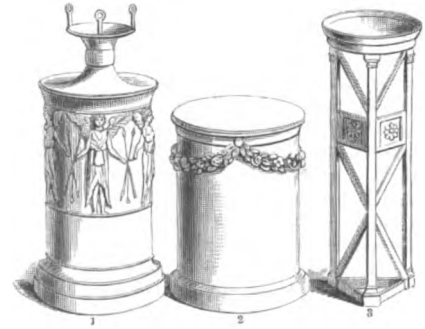


[31.] Greek and Roman Altars.

have been preserved of both kinds, as those in No. 31, of the square form—one quite simple, another more ornate, and a third highly decorated; others are given in No. 32, and are at once round and ornate.

We have no description of the altar which was seen by King Ahaz at Damascus, with the beauty of which he was so struck that he obtained a pattern of it, and caused Urijah the priest to have one made at Jerusalem, "after the fashion of it, and according to all the workmanship thereof," 2 Ki. xvi. 10. But it probably did not differ materially from some of those here exhibited; though it must have been greatly more attractive in form and appearance than that hitherto standing in the court of the temple at Jerusalem, for Ahaz to have taken the strong step of removing the latter from its wonted place, and on his own authority substituting another in its stead. The Lord had himself prescribed the form of the altar on which he wished his people to present their offerings; and it was an evidence of a presumptuous spirit on the part of Ahaz—a fruit, indeed, of that vacillating, temporizing, and superstitious policy which characterized his whole procedure—to introduce such an innovation in worship, and stamp on the very altar of Jehovah the impress of heathenism. No wonder that a mark of reprobation is set upon him when pursuing such courses; and so it is said, with emphasis, "This is that King Ahaz," 2 Ch. xxviii. 22.

It does not appear that any particular form of altar had been delivered to the true worshippers of God down to the period of the giving of the law; and, as far as can be gathered from the records of the patriarchal religion, the simplest structures seem to have



[32.] Altars.—1, Etruscan; 2, Circular Greek; 3, Roman Tripod.

been deemed sufficient. But, at the institution of the tabernacle worship, specific instructions were given for the erection of the altar, or, as we may rather say, of the two altars; for two structures under that name were recognized in the furniture of the tabernacle—the altar of burnt-offering and the altar of incense. It was the former of these, however, that was emphatically called *the altar*, as it was on it that all sacrifices of blood were presented, while the other was simply placed as a stand or table within the tabernacle for the officiating priest to use in connection with the pot of incense. In regard to this altar, prior to any instructions concerning the erection of the tabernacle, and immediately after the delivery of the ten commandments from Sinai, the following specific directions were given:—"An altar of earth shalt thou make unto me, and shalt sacrifice thereon thy burnt-offerings," &c.; "And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon," Ex. xx. 24-26. There is here an evident repudiation of all pomp and ornament in connection with this altar of burnt-offering—the preferable material to be used in it being earth, or, if stone, yet stone unhewn, and consequently not graven by art or man's device. The reason of this cannot be sought in any

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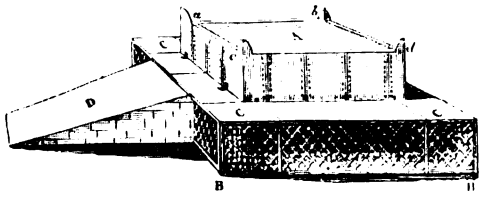
general dislike to the costly and ornamental in divine worship; for, in the structure of the tabernacle itself, and, still more, afterwards in the erection of the temple, both the richest materials and the most skilful artificers were employed. It is rather to be sought in the general purport and design of the altar, which was such as to consist best with the simplest form, and materials of the plainest description; for it was peculiarly the monument and remembrancer of man's sin—the special meeting-place between God and his creatures, *as sinful;* on which account it must be perpetually receiving the blood of slain victims, since the way to fellowship with God for guilty beings could only be found through an avenue of death. And because the altar must thus be ever bearing on it the blood-stained memorials and fruits of sin, "what so suitable for the material of which it should be formed as the mother-dust of earth, or earth's rough, unpolished stones, taken just as God and nature provided them? For thus the worshippers might most easily discern the appointed place of meeting to be of God's providing, and His in such a sense that no art or device of theirs could be of any avail to fit it for the high end it was intended to serve; nay, that their workmanship, being that of sinful creatures, must tend rather to pollute than to consecrate and enhance the medium of reconciliation. Materials directly fashioned by the hand of God were the most suitable here; nor these of the more rare and costly descriptions, but the simple earth, made originally for man's support and nourishment, and now become the witness of his sin, the drinker-in of his forfeited life, the theatre and home of death."—(*Typology*, ii. p. 286.)

In the directions afterwards given, Ex. xxvii. 1-8, for the construction of the altar that was to be placed in the outer court of the tabernacle, it may seem strange that no explicit mention is made either of earth or of stone. It was to be made of boards of shittim or acacia wood, overlaid with brass, to be in form a square of 5 cubits, or about 8 feet; in height 3 cubits, or somewhere about 5 feet, and with projecting points or horns at each of the four corners. It was to be made "hollow with boards," and Jewish writers have held, apparently with reason, that this hollow space between the boards

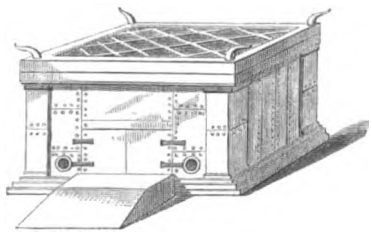


[33.] Altar of Burnt-offering.—Meyer's Bibeldeutungen.

A, is the space between the boards, over which the utensils for fire and ashes were placed, while within were stones or earth.
B B, is the network grating, with the projecting ledge, as described in Ex. xxvii. 4, 5.
C, is the *carcob* or ledge itself, projecting from the middle of the altar.
D, is the incline toward it on one side, for the officiating priest to ascend by, formed of earth or stones.
a b c d, are the horns or corner projections of the altar.

was to be filled with earth or stones when the altar was fixed in a particular place; so that the original direction applied also to it, and the boards might be regarded as having their chief use in holding the earth or stones together, and supporting the fire-place, with the fuel and the sacrifice. Having an elevation of no more than 4½ or 5 feet, no steps could be required for the officiating priest, a mere ledge or projecting border on the side would be quite sufficient, with a gentle incline towards it formed of earth or of stones. This seems really to have been provided by the original construction of the altar, according to the now commonly received interpretation of Ex. xxvii. 4, 5, where it is said, "And thou shalt make for it (the altar) a grate of network of brass; and upon the net shalt thou make four brazen rings in the four corners thereof. And thou shalt put it under the *carcob* (circuit or border, as the word seems to mean) of the altar beneath, that the net may be even to the midst of the altar." That is, as V. Meyer has, we believe, correctly explained it (*Bibeldeutungen*, p. 201), there was to be a sort of terrace or projecting board half-way up the altar and compassing it about, on which the priests might stand, or articles connected with the offerings might be laid, and this was to be supported by a grating of brass underneath, of net-like construction, as exhibited in No. 33.

This pattern probably approaches nearer than any other that has been presented to the altar originally



[34.] Altar of Burnt-offering.—Friederich's Symbolik.

formed to accompany the tabernacle. The older, and still very prevalent idea of its structure, differed chiefly in regard to the network of brass, which it regarded as the grating for the fire, and furnished with four rings that it might be sunk down within the boards and at some distance from them, as exhibited, for example, in No. 34, taken from Witsius, and often reproduced with little variation. The chief objection to this form is, that it places the network of brass near the top and within the boards, instead of being, as the description seems to require, from the ground upwards to the middle, and consequently without—a support, in short, for the projecting *carcob*, not for the fire and the sacrifice. The things connected with the fire are not minutely described, but are included in the enumeration given at ver. 3, "And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his flesh-hooks, and his fire-pans; all the vessels thereof thou shalt make of brass." The probability is that there was no grating upon the top, but simply the pans for fire and ashes resting upon stone or earth within the boards, and which might thus be easily scraped, or removed for cleansing, as occasion required. In the last figure, the four corners are made to assume a crooked or horn-like shape; and in that respect, perhaps, it differs to the better from the former, which, in other respects, we deem greatly the best. It is possible, indeed, that the projecting corners might have been called *horns* without actually having the crooked shape of a horn; they might have been called such simply as abrupt and pointed projections. But, on the other hand, Josephus in his description of the altar connected with the Hero-

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dian temple (to be quoted presently), distinctly indicates the horn-like appearance of the corners; and the prominence given to them, not only at the erection of the altar, but also in the more important sacrifices, in which they were uniformly touched with the blood, Ex. xxix. 12; Le. iv. 7, &c, seems most easily explained by a reference to the idea which the name in its natural meaning suggests. In Scripture a horn is constantly used as a symbol of power and prevailing might; and the culminating points of the altar, where God revealed himself in mercy to inquiring sinners, might fitly be made to assume the appearance of horns, not merely for ornament, but, along with that, for the purpose of symbolizing the strength and security of the divine protection which was extended to those who came to share in its provisions. Hence, to lay hold on the horns of the altar was but another name for grasping at the power and protection of Deity.

In the arrangements made for adapting the instruments of worship to the larger proportions of the temple, the altar of burnt-offering necessarily partook of the general character of the change. It became now a square of 20 cubits (from 30 to 35 feet), instead of 5, and was raised to the height of 10 cubits; it was made also entirely of brass, but in other respects it was probably much the same. And the altar attached to the temple of Herod, we learn from Josephus, again greatly exceeded in its dimensions that of the temple of Solomon. "Before the temple," says he (*Wars*, v. 5, 6), "stood the altar, 15 cubits high, and equal in length and breadth, being each way 50 cubits. It was built in the figure of a square, and it had corners like horns (literally, jutting up into horn-shaped corners—κερατοειδεῖς προανέχων γωνίας), and the passage up to it was by an insensible acclivity." This was, no doubt, with the view of meeting the requirement in Ex. xx. 26; and in like manner, for the purpose of complying with the instruction to avoid any hewn work, it was, we are told, "formed without any iron tool, nor was it ever so much as touched by such iron tool." In this latter statement the Mischna agrees with Josephus; but it differs materially as to the dimensions, making the base only a square of 32 cubits and the top of 26; so that it is impossible to pronounce with certainty upon the exact measurement. But there can be little doubt it was considerably larger than Solomon's, as it was a leading part of Herod's ambition, in his costly reparation of the temple, to make all its exterhal proportions superior to that which had preceded. And it had, we are informed, what must also in some form have belonged to the altar of the first temple, a pipe connected with the south-west horn, for conveying away the blood of the sacrifices. This discharged itself by a subterranean passage into the brook Kedron.

It was a marked peculiarity in the religion of the Old Testament, and bespoke an essential difference betwixt it and the religions of heathendom, that it not only prescribed so definitely the form of the altar to be used in sacrifice, but allowed only of the erection of one such altar. On special occasions, such as the dedication of Solomon's temple, when the one altar proved insufficient for the numerous offerings that were presented, the circumstances were justly deemed sufficient to warrant the temporary consecration and use of another, 1 Ki. viii. 64. And in times of general backsliding and disorder, such as occurred in the life of Samuel, when the tabernacle itself had fallen asunder, and still more in that of Elijah, when the very foundations were out of course—a certain freedom was required, and used also by prophetical men who strove against the evil of the times, in respect to the employment of occasional altars for the service of God. But these were seasons of emergency, and as such, exceptions to the general rule. In ordinary cases the offering of sacrifice even to the true God, and without any intermixture of superstitious rites, elsewhere than at the one altar of burnt-offering, is always marked as a relative defection from the pure worship of Jehovah; and this, no doubt, chiefly because of its tendency to mar the idea of the divine unity, and lead to the introduction of other gods. There might seem, at first thought, to be no necessary connection between the two; the one God of Israel might have been worshipped, it may be imagined, as well at a thousand altars in the land of Canaan as He is now in a thousand churches of Christendom. So, doubtless, He might; the freedom granted to the patriarchs in the erection of altars, and the divine acceptance which crowned their worship, is undoubted evidence of its possibility. But the tendency was all in the other direction; for the spirit of heathenism was the deification of nature in its varied aspects, and even separate localities; and during the ages when that spirit acted like a moral contagion, the most effectual way of checking its influence was to concentrate the greater rites of worship into a single spot—to stamp upon the national mind the idea of one God, by the palpable and ever-abiding fact of His one temple and one altar. Once let in such a multiplicity of shrines as heathendom boasted of possessing, and its multiplicity of gods would have followed as an infallible sequence. Therefore, while it certainly was a restraint upon the spirit in regard to fellowship with Heaven—a restraint which persons of ardent piety could scarcely help at times longing to have removed—it was still, upon the whole, better than such liberty as was sure to degenerate into license. And the restraint itself was greatly lightened to earnest and reflecting minds: it was even turned into an occasion of elevating their views concerning God, and raising their spirits to more habitual commerce with Heaven, by the consideration, which was grounded in the very nature of the Levitical institution, that every believing Israelite, wherever he might be, had his representation in the priesthood that daily ministered at the one altar, and an interest in the morning and evening sacrifice which was there perpetually proceeding. Infinitely better than the possession of many tutelary deities, with their local altars, was for him the thought, that the praise and worship of the whole covenant-people was ever waiting for God in Zion, and that from Zion this God ruled to the very ends of the earth.

In regard to the typical import of the altar of burnt-offering, or its bearing on Christian times, it should undoubtedly be viewed in its totality, and not, as was the custom with the elder typologists, considered piecemeal, that in every individual part a separate and diverse representation may be found of the person or work of Christ. It is easy, in such a way, to find a great variety of resemblances between the old and the new; to see, for example, in the materials of the altar, a prefiguration of the humanity of Christ—in the horn, of his divinity—in the hollowness between the boards, of his emptying himself of heavenly glory, and so on. But such resemblances are of little worth, being quite superficial in their nature, and obtained in too much

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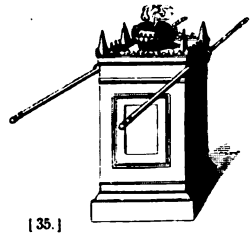
isolation from the one grand aim of the altar. What we have primarily to ascertain, and mainly to found upon, is the leading design, with which the altar was set up in connection with the symbolical religion of the old covenant. In that respect it formed the appointed medium of communication between a holy God and sinful man; its materials, its structure, the sacrifices of blood presented on it, were all adjusted with a view to its proper adaptation to this end; and in the great idea which it thus embodied, we readily discover a fundamental agreement with the character and mission of Christ. In him now is found the appointed medium of intercourse between the sinner and God; through him, but through him alone, can the sinner's guilt be atoned, and his services of faith and love rise with acceptance to the Father; so that what purposes the altar served to the Old Testament worshipper, the same, and in a far higher manner, does Christ serve to the believer in the gospel; and the oneness of the appointed medium of sacrificial worship in former times, has now also its counterpart in the one name given under heaven whereby we can be saved. All this implies, no doubt, the union of the divine and human in the person of Christ, his humiliation from the highest to the lowest condition, his vicarious intercession, and much besides; but pre-indications of such specific points in the Christian scheme are to be sought in other parts of the Tabernacle worship, rather than in the altar itself, which forms the common basis and portal of them all. (*See* TYPES, TYPOLOGY.)

2. ALTAR OF INCENSE, another instrument of worship, bearing the same general name of altar, differed materially, both in its structure and in its use, from that already noticed. In form it presented the appearance of a square-like box, standing erect, 2 cubits or 3½ feet in height, with a top 21 inches square, surrounded with a crown of gold, and formed of boards all covered with gold. At the four corners it had also what were called horns, Ex. xxx. 2. (The supposed form of this altar is represented, No. 35). It could not be strictly termed an *altar*, in the sense of *mizbeach* (sacrificing place), for it was not for the presentation of slain victims, but was merely a bearer or stand for the incense-pot within the tabernacle. It stood, however, in a very close connection with the altar of burnt-offering, and on that account, probably, had the same general name applied to it; for the pot or censer which was to stand on it was every morning and evening to be taken by the officiating priest, and replenished first with live coals from the altar of burnt-offering, and then with a handful of sweet spices or incense.


[35.]

This done, it was to be placed on the altar of incense, which stood in the sanctuary, immediately before the veil, causing to ascend, as it is said, Ex. xxx. 8, "a perpetual incense before the Lord throughout their generations." This perpetual incense, rising within the tabernacle, thus formed a sort of accompaniment to the burnt-offering perpetually ascending without; one fire slowly consumed both; and any fire employed to raise the cloud of incense in the sanctuary, except what had been taken from the altar of burnt-offering, was designated *strange* fire, rendering the incense produced by it an unhallowed offering. It was for this offence that Nadab and Abihu were visited with the stroke of death, Le. x. 1, seq., because attempting to break the link that connected the offering of incense with the altar of burnt-offering. And still farther, to indicate the connection between the two altars and their respective offerings on the great day of atonement, the horns of the altar of incense—the altar, as it is called, before the Lord, *i.e.* in front of the most holy place, Le. xvi. 18, 19, were to be sprinkled with the blood of atonement, as well as the mercy-seat. All clearly and distinctly imported that this altar, and the incense appointed to be ever ascending from it, were, in a manner, nothing, except as connected with and based upon that altar, in the stricter sense, on which sacrifices of blood were continually presented, and the fire was kept perpetually alive that had been sent down from above.

The mere circumstance of this altar being placed within the sanctuary, and directly in front of the mercy-seat, implied that the offering presented on it had to do with the more inward part of religion, and bore rather upon the soul's habitual intercourse with God, than its first initiation into his service. The same impression, also, is conveyed by the richer and more ornate appearance it presented—its coating and crown of gold, as if signs of honour, not of humiliation, were becoming in connection with the service to which it was specially appropriated. These impressions are confirmed, when we look to the service itself—the continual presentation of incense before the throne of God; for of what was this a symbol but of acceptable, believing prayer? So Old Testament worshippers themselves understood; as we learn from the Psalmist, when he entreats that his prayer might be set before God as incense (literally, "Let my prayer, incense, be set before thee," Ps. cxli. 2), and from the action noticed in Luke i. 10, in which the people are reported to have continued praying without, while Zecharias was offering incense within the temple—doing for themselves in the reality what he was doing for all the people in symbol. Hence, too, in Rev. v. 8, viii. 3, 4, the frankincense or sweet odours offered by the angel on the golden altar, are expressly called "the prayers of saints." Was it not a most fitting emblem of prayer in its truest and largest sense, as the child-like outpouring of the heart's feelings and desires toward its heavenly Father? Like the fragrance of the sweetest spices, these are the expression of the spirit of life which, through Divine grace, has come to live and breathe in the children of faith; and not less grateful than the one to the natural sense of man, is the other to the heart of God. But to be this it must be the genuine breathing of a true spirit of life—nor only so, but this life kindled as with live coals from the altar of sacrifice—drawing alike its vitality and its fragrance from believing contact with the one great medium of atonement and intercession. In that altar of incense, therefore, together with the place and order of service appointed for it, there is a solemn and instructive lesson for the church of every age, showing how prayer must be, as it were, the daily breath of the believing soul, must be ever ascending from those who spiritually dwell in the house of God; and that to get and to maintain it in real efficacy, there must be an incessant repairing to the one great act of sacrifice, which has been presented through the blood of Christ.

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Altars, in the modern sense, as part of the furniture in certain Christian churches, do not come into consideration here; since, at whatever precise period introduced, they are certainly subsequent to the Christian era, and have nothing properly to countenance them in the writings of the New Testament. For the altar spoken of in He. xiii. 10, of which Christians have a right to eat, as contradistinguished from those who served the tabernacle, is manifestly Christ himself—Christ considered as the spiritual food and nourishment of the soul, and so placed in contrast with the fleshly and outward ordinances to which the adherents of Judaism still clung.

AM'ALEK [supposed to be derived from *am*, people, and *láqak*, to lick up], occurs only once as the name of an individual; it is in the genealogy of Esau's offspring, at Ge. xxxvi. 16, where Timna, the concubine of Eliphaz, Esau's son, is said to have borne him a son, Amalek. Certain traditions, however, have been raked up from among the Arabians, which point to an earlier Amalek, of the fifth generation from Noah, and who is supposed to have been the founder of a tribe of Amalekites, that made some figure in very remote antiquity; and are also, it is alleged, referred to in a few passages of Scripture. Though Gesenius, however, with Le Clerc, Michaelis, and several other men of eminent learning, have adopted this view, there seems no solid foundation for it so far as Scripture is concerned; and it calls for no farther consideration here.

AMAL'EKITES, an ancient nomadic tribe, who are found at various points in Arabia Petræa, ranging from the south of Palestine to the neighbourhood of Sinai. The notions formed of them in Scripture are somewhat embarrassing; but are still, when carefully considered, perfectly compatible with the idea of their being the offspring of the grandson of Esau—if only it is supposed (what involves no improbability), that while they belonged to the common stock of the Edomites, they formed to some extent a tribe by themselves, and consequently sometimes acted in concert with the other Edomites, and sometimes appeared as occupying an independent position and territory of their own. But in the several notices given of them, they appear in close connection with the Edomite territory; and, though found in different quarters, like other tribes of predatory habits, the western parts of Mount Seir seem to have furnished their more regular haunts.

A very early notice occurs of them in Ge. xiv. 7, in connection with the invasion of Chedorlaomer, and the kings who were confederate with him, which has been held by the authorities just referred to, to imply their existence as a people even in the time of Abraham. It is there said of the marauding host, that "they returned and came to Enmishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezon-tamar." But a marked distinction is to be noted here between the Amalekites and the other tribes specified; it is only *the country* of the Amalekites that is said to have been smitten, while in regard to the Amorites and the various tribes mentioned in ver. 5, 6, who had suffered in the southward march of the invaders, it is the people themselves that were smitten. This cannot be regarded as accidental: it is plainly intended to fix attention only on the tract of country which was afterwards known as that occupied by the Amalekites; and it is denominated from them rather than from those who originally possessed it, merely because it could thereby, in the time of the Israelites, be more readily identified. This is the more probable as, in respect to the place mentioned immediately before, the later designation is given as well as the earlier, and given first: Enmishpat (*well of judgment*), which is Kadesh—its proper name being Kadesh, but Enmishpat came also to be given to it, on account of the judgment afterwards inflicted there upon Moses and Aaron, Nu. xx. 1-13. Nor is there any great difficulty in another passage, which has also been urged as indicating the extreme antiquity of the Amalekites as a people. It is where Balaam, looking upon Amalek, took up his parable concerning them, and said, "Amalek, the first of the nations, but his latter end shall be that he perish for ever," Nu. xxiv. 20. The question here is, in what sense are they designated the first?—absolutely, or relatively to the point of view of the speaker? The latter is clearly the most natural supposition, especially when the concluding part of the announcement is taken into account, that they are destined to perish for ever. Why? Because, like Moab and the other tribes spoken of in the context, they took up the position of enemies against the people of God. For this their latter end was to become one, not of strength and glory, but of extinction; and the natural inference therefore is, that when they are mentioned as having been the first, it is not priority of existence as a people that is meant, but priority in that enmity which formed their most marked characteristic, and which was to prove the cause of their ruin. They had taken the lead in opposition to God's cause and people, and, as examples of the divine *lex talionis*, a pre-eminence was also to be appointed them in judgment—utter extinction was to be their lot. This is the view that best accords with the connection, and with the whole style of Balaam's prophecies; and it is that which ancient Jewish and Christian interpreters put upon it. Thus the paraphrase of Onkelos, on *the first of the nations*, is "the beginning of the wars of Israel;" Jonathan, and the note of the Jerusalem Targum have, "the first of the peoples who waged war against the house of Israel." And, in like manner, Jerome explains, "the first of the nations who attacked the Israelites."

However Balaam may have learned the facts of Israel's history, there can be no doubt that he had obtained a considerable acquaintance with them; and in this deliverance upon Amalek he points to the part which Amalek had taken after Israel had escaped from the bondage of Egypt, and were marching as a people to occupy the place that had been destined for them. When they were still only at Rephidim, one of their earliest encampments, the Amalekites gathered their forces together, and came forth to attack them, Ex. xvii. 8, seq. That the attack was made in a very bitter spirit, and aimed at nothing less than the defeating of God's purposes by the virtual destruction of his peculiar people, is evident from what is said by the Lord to Moses, after the assailants had been discomfited by Joshua, "Write this for a memorial in a book, and rehearse it in the ears of Joshua; for I will utterly put out the remembrance of Amalek under heaven;" and also from what Moses himself said in respect to the altar he raised on the occasion—"He called it Jehovah-nisi (Jehovah my banner), for he said, Because the hand—viz., of Amalek—was upon the banner of the Lord (so it should be rendered), the Lord will have war with Amalek from

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generation to generation." Acquainted, from his relationship to Esau, with the peculiar promises made to the seed of Jacob, but with the Esau-like spirit of envy in its rankest form, Amalek sought, at what seemed a favourable juncture, to lay his hand, as it were, on the throne of God, and destroy the people whom God had specially pledged his word to protect and bless—yea, whom he had just most signally honoured by the miraculous passage through the Red Sea, and the destruction of the host of Pharaoh. Therefore, divine retribution in its severest form must overtake him; Amalek, as a nation, must perish from the face of the earth.

The conduct of Amalek on the occasion referred to, and the purpose of God respecting it, were not lost sight of; both were again called into remembrance in one of the concluding addresses of Moses. While the dying legislator bequeathed a legacy of kindness for the Edomites generally, and for the Egyptians, notwithstanding all the wrongs that had been suffered at their hands ("Thou shalt not abhor an Edomite, for he is thy brother; thou shalt not abhor an Egyptian, because thou wast a stranger in his land"), De. xxiii. 7, he said respecting Amalek, "Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt: how he met thee by the way, and smote the hindmost of thee, all that were feeble behind thee, when thou wast faint and weary; and he feared not God. Therefore, it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven," De. xxv. 17-19. The peculiar guilt and malice of the Amalekites, it will be observed, forms the ground of this charge for their extermination. In their treatment of Israel they had not only evinced a spirit of bitterest spite, and gone out of their way to make a cruel and unprovoked attack, but had also cast off the fear of God, whom they had sufficient means of knowing; and hence—though only, of course, on the supposition that the same spirit should continue to animate them as a people—the Lord took Israel bound to make them monuments of the righteous judgment of Heaven. Too clear evidences were given of the continuance of such a spirit; for they appear to have continually hung on the march of the Israelites, and joined with the Canaanites in the first encounter with the Israelites on the borders of Canaan, Nu. xiv. 43-45; and after the people were settled in the land, they made incursions, along with the Midianites and the children of the East, destroying, on the southern portions of the land, the increase of the earth, and leaving it behind them little better than a desert. Ju. vi. 3; vii. 12. At that time they sustained a great defeat through Gideon, and for a considerable period are no more heard of. But that they still retained their former enmity, and only watched their opportunity, may be certainly inferred from what we otherwise know of them, and especially from the notice given in connection with the earlier victories of Saul, in which, after mentioning what he did against the Philistines, Moab, Ammon, Edom, and the kings of Zobah, it is added, "And he gathered an host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them," 1 Sa. xiv. 48. Then came the special charge of Samuel to Saul to go and utterly destroy Amalek, 1 Sa. xv. 3, grounded formally on what Amalek had done to Israel at his departure from Egypt, but on that, it must be remembered, as sanctioned and endorsed by the successive generations of the tribe, who had always showed themselves ready to join hands with whatever adversary might rise up against Israel. The hostility of such a people was evidently of a kind that could not be conciliated; it could be mastered only by the people themselves being destroyed; and such now was the commission delivered into the hands of Saul. He failed to execute it so fully as he should have done; yet their power as a separate people was from that time completely broken; and the predatory incursions they made upon the south of Judah in the time of David, with the retaliations he practised upon them, were but as the smoking tail of an expiring firebrand, 1 Sa. xxx. For henceforth they disappear from the field of history, with the exception of a small remnant somewhere on Mount Seir, who are simply mentioned as being put to the rout in Hezekiah's time by certain of the tribe of Simeon, and finally despoiled of their territory, 1 Ch. iv. 42, 43. So that the Word of God here also stood fast; and the first of the surrounding tribes who impiously sought to measure their strength with the cause and people of God were likewise the first to lose their national existence.

In an earlier article, AGAG, we had occasion to show that this name was rather indicative of the royal dignity of the chief of the Amalekites, than the designation of any individual possessor of the throne. It was used in a similar manner to Pharaoh among the Egyptians, and Abimelech among the Philistines; and was itself expressive of the fierce and warlike character which was cultivated alike by prince and people. [Students may consult particularly Hengstenberg's *Authenticity of the Pentateuch*, vol. ii. p. 247, English translation; also Kurtz, *History of the Old Covenant*, vol. iii. p. 1, s. 1.]

AMA'NA [*confirmation*], mentioned as a mountain-top in Canticles iv. 8, apparently one of the Lebanon range, and supposed by some also to be the same with the river Abana, 2 Ki. v. 12. Possibly the mountain may have been that from which the river derived both its source and its name. But this is matter merely of conjecture.

AMARI'AH [*spoken of by Jehovah*], the name of a great number of persons, none of whom, however, attained to eminence, 1 Ch. vi. 7; vii. 52; xxiii. 19, &c.

AM'ASA [*burden*], 1. A son of Ithra, or Jether, by Abigail, the sister of Zeruiah, and consequently cousin of Joab, but apparently an illegitimate son, as it is not said that Abigail was the wife of Ithra, but merely that he went in unto her, and she bore him Amasa, 2 Sa. xvii. 25. In the passage just referred to the father is called Ithra an Israelite, while in 1 Ch. ii. 17 he is designated Jether the Ishmaelite. Various explanations have been given of this discrepance; and among later critics the tendency seems to be to regard the text in Samuel as a corruption; not only because it differs from the reading in 1 Chronicles, but because, on the supposition of the father having been an Israelite, there would have been no occasion for mentioning it. He was, in that case, one of her own people; but if, on the other hand, he was an Ishmaelite, this was so peculiar a circumstance that it naturally called for remark. It is not improbable that this solution may be the correct one; yet it is also possible that the name of Israelite may have been applied to him as indicating that he merely belonged in general to the covenant people, not to the tribe of Judah in particular; and his being also called an

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Ishmaelite may denote, what the word sometimes indicates, Ju. viii. 24, that he followed the customs and manners of the Ishmaelites. Though he was an Israelite by birth, he was an Arab by his mode of life; and so, his Israelitish birth might on this account also require to be noted. Anyhow, it is clear there was something irregular and unhappy in Amasa's parentage and birth. And one can easily understand how this may have led to some estrangement between him and his mother's kindred, and how, in the distractions that arose in the kingdom, Amasa should have been found to espouse the opposite side from that which was headed by David and the sons of Zeruiah. No mention is made of him in the earlier struggles and conflicts of David's life; and, even after David came to the throne, it is only with the outbreak of Absalom's rebellion that he rises into notice, and then as appointed by Absalom to the chief command of his army. Absalom would not have thought of setting Amasa so high in office unless he had been already known as a man of superior energy and valour; nor is it likely he could have got him to accept of the appointment unless there had been some secret grudge in his bosom—a conviction of his merits having been overlooked, or his person treated with disregard, by David and those about him. To David himself it must have been an affecting thought, that, while a son headed the rebellion, a nephew was placed over the forces by which it was hoped to carry the project into effect, and lay at once the life and the empire of David in the dust. It is possible, too, that some conviction of wrong, or at least of ungenerous behaviour towards Amasa, may have had its share in the motives that prompted David, after the army of the rebels had been overthrown, to hold out proposals of honour and advancement to his nephew. He then at last recognized Amasa as his kinsman, and sent to him the gracious message, "Art thou not of my bone and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually, in the room of Joab," 2 Sa. xix. 13. This, however, was a rush to the opposite extreme; for, whatever reasons there might be to dispose the king to supersede Joab in the chief command, certainly Amasa, fresh from the crime of an active participation in the rebellion, which had shaken the kingdom of David to its very foundation, was not the man to take his place. Joab had indeed sinned against the king's command regarding Absalom, and had sorely lacerated the parent's heart by violently terminating the guilty career of the son. It was when still smarting under this severe wound that David sent such proposals of advancement to Amasa; so that a sense of injury sustained at the hand of Joab, as well as, it may be, a consciousness of former injury or neglect shown to Amasa, tended to produce this recoil in the heart of the king. But Joab proved again too strong for his master; he saw the adverse turn which affairs were beginning to take; and when Sheba's rebellion broke out, and Amasa, who had been sent to quell it, was slower in his movements than was expected, Joab seized the opportunity, when suspicions were entertained of his faithfulness or energy, and Amasa himself was off his guard, to thrust a dagger into his heart, 2 Sa. xx. 5-10. On Joab's part, doubtless, it was a most unprincipled and cruel act, and could not but call forth at the time the mournful lamentation of David, as it afterwards received at the hands of Solomon its meet retribution. Yet, as regards Amasa himself, when we think of the countenance he had given to the wicked rebellion of Absalom, and the impious attempt he had made to cast to the ground the crown set by God himself on the head of David, it were hard to say, without other evidence of godly sorrow and repentance than is found in the sacred narrative, that Amasa deserved a better fate. Thousands of lives had been sacrificed through that treachery and revolt which he abetted; and unless deep contrition had penetrated his soul, condign punishment, rather than the most marked promotion, was the kind of treatment he had reason to expect. Still, if such punishment was to have been awarded, it should have been administered in another manner, and inflicted by a different hand.

2. AMASA, the name of an Ephrainite chief, who earnestly urged the dismissal of the prisoners whom Pekah, king of Israel, had brought captive from Judah, 2 Ch. xxviii. 12.

AMAS'AI, probably a variation of the name Amasa. It is used of at least four different persons, but of whom nothing very particular is known, 1 Ch. xii. 18; vi. 25; xv. 24; 2 Ch. xxix. 12.

AMAZI'AH [*strengthened of the Lord*], 1. The name of one of the kings of Judah—the son of Joash. He reigned twenty-five years, from about B.C. 838 to 809. His reign was of a very mixed description, both as to the measures pursued under it and the results with which they were attended. His first step of a public nature was to punish those who had conspired and murdered his father; and in this part of his procedure he is commended for his justice, as taking vengeance only upon the guilty, and sparing their children, who had no participation in the crime. When he found himself firmly seated upon the throne, he set about reducing the Edomites to obedience; for during the miserable administration of Jehoram, the son of Jehoshaphat, these had cast off their allegiance to Judah, and had doubtless often been renewing their predatory incursions into the Jewish territory. So feeble, however, had the kingdom of Judah become, that Amaziah was afraid to venture on this undertaking with such forces as he could raise among his own people; and he hired with an hundred talents of silver an hundred thousand troops from the king of Israel. It is the first instance on record of a strictly mercenary army employed by the covenant people. And it was in itself a false step; for it necessarily brought the kingdom of Judah into a dangerous alliance with the corrupt court of Israel, and placed the one in a kind of dependence upon the other. A prophet, therefore, remonstrated against it, forewarned Amaziah of the certain withdrawal of the divine favour if he leaned upon such auxiliaries, and assured him of success if he put his trust in God, and went forward with the resources which were more properly his own. In compliance with this counsel, he dismissed the Israelitish troops, who were greatly offended at the treatment they met with, and revenged themselves by spreading havoc and desolation through various cities on their way back. Amaziah, however, succeeded in his expedition: the Edomites were defeated in a great battle in the valley of Salt, with the loss altogether of twenty thousand men; and their chief city, Selah (or Petra), was taken and garrisoned by Jewish soldiers. But while on the field of battle he prevailed, he was himself conquered by the idolatry of Edom. At the very time when the God of his fathers had given him a distinguishing token of his favour and efficient help, he fell off from his allegiance, and did service to the gods of

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his prostrate enemies. It was a display of weakness and inconstancy which it is difficult to account for, unless it were from the false policy—of which too many examples have been given in later times—of seeking to conciliate the conquered to his sway by paying homage to their superstitions. On this second, and still worse defection from the right path, a prophet again came to him with the word of admonition, reproving him for the palpable folly of "seeking after gods, which could not deliver their own people out of his hand." But Amaziah, elated with success, and confident of the wisdom of his policy, refused now to listen to the friendly monitor who spake to him—even threatened him with chastisement if he should persist in his remonstrances; and was left to know in bitter experience the truth of the proverb, that "He who hardeneth his heart shall fall into mischief." Such, the dishonoured prophet assured him, would be the case. "He knew," he said, "that God had determined to destroy him, because he had not hearkened to the counsel given him." And so it proved; for, in the pride of his heart, Amaziah sent a challenge to Joash, the king of Israel, the ground of which is not stated, though it probably arose out of the exasperation produced by Amaziah's treatment of the forces he had hired from Joash, and the disorders that followed. Joash, however, was rather disinclined to enter into direct conflict with Judah, and, by a parable, endeavoured to dissuade Amaziah from his purpose: but in vain. The king of Judah was bent on measuring his strength with the king of Israel; and, doing so without any just cause, and in defiance of the counsel of Heaven, he was smitten before his adversary, and was carried by Joash in triumph into his own city, Jerusalem. Amaziah had his life spared; for Joash was satisfied with having thoroughly humbled him, and returned from Jerusalem with much treasure and a number of hostages. But the kingdom never recovered, in Amaziah's time, the blow thus inflicted upon it; and he himself at last fell, like his father, a victim to a conspiracy formed against his life. He appears to have got notice of it in time to flee to Lachish; but the conspirators followed him thither, and despatched him. He was buried in Jerusalem: 2 Ki. xiv., 2 Ch. xxiv.

2. AMAZIAH, a priest in the house of the golden calf at Bethel, in the time of Jeroboam II. The only thing besides recorded of him is the offence he took at the reproofs and predictions of the prophet Amos, whom he would fain have silenced, or remanded to his native country, as one spreading disaffection against the king's government. The interference of Amaziah only drew from the prophet a fresh rebuke, and a solemn denunciation of coming judgment upon him, and upon the whole people of Israel, Am. vii. 10. 17.

AMBASSADOR, a person formally deputed by a king or state to carry some message of importance, or transact some official business in the name of the party he represents. From the comparatively isolated position of ancient Israel, and the relation in which they stood to the surrounding countries, the employment of ambassadors could not be a stated or even very frequent practice; but circumstances did occasionally arise which led to its adoption, as when David sent ambassadors to Hanun, king of the Amorites, to congratulate him on his ascension to the throne, and Hiram for a like purpose sent them to Solomon, 2 Sa. x. 2; 1 Ki. v. 1. Sometimes they were sent both from and to the kings of Israel and Judah, on more questionable errands—for conducting negotiations that should not have been entered into; but, for whatever purpose sent, it always was the part of an ambassador to personate the authority he represented, and the reception given or withheld from him was necessarily regarded as virtually given or withheld in respect to the party whose representative he was.

The word occurs but once in New Testament scripture, 2 Co. v. 20, and is there employed by the apostle Paul to designate the nature and dignity of the office exercised by him and all properly qualified preachers of the gospel. They are ambassadors for Christ, in his stead and on God's behalf, beseeching all men to be reconciled to God. It presents a striking view of the importance and dignity of an evangelical ministry, and should have its effect in imparting gravity, seriousness, and fidelity to those who exercise it, as well as awakening earnest consideration and ready acquiescence from those among whom it is exercised.

AMBER. *See* CHASMIL.

AMEN, a Hebrew word, transferred first to the Greek, then to the Latin, whence it has passed into most modern languages. Commonly it is regarded as primarily an adjective, signifying *firm, faithful, sure*, as when used by the glorified Redeemer in Re. iii. 14, where he styles himself "the *Amen*, the faithful and true witness." But even here it may be quite fitly taken as an adverb in the sense of *verily*; as also in Is. lxv. 16, where it is employed as an epithet, *the God of the verily*. The *verily*, He who is absolutely and emphatically such, as Hengstenberg has justly remarked, "is He who in all he says, whether in disclosing the depths of the heart, or in giving forth threatenings and promises, can always add with the fullest right the *verily;* while, in regard to everything that a short-sighted man may speak, there constantly goes along with it a mark of interrogation, and the more so, indeed, the more confidently he speaks." Hence, it is very frequently used by our Lord, especially in connection with those utterances which referred to the deeper things of God, or the things which were apt to awaken the incredulity, if not the opposition, of flesh and blood. On this account, also, it occurs most frequently, and often in a reduplicated form in the Gospel of John, which records more of such discourses of our Lord than any of the others. In its more common and popular use, its object is to express an assured belief of something that has been spoken, whether by one's self or by another, or the earnest desire and expectation of something that has been announced; therefore importing, *so it is*, or *so be it*. It is hence fitly used at the close of a prayer, or by way of response to the prayers presented by others; in which there is no difference among Christians, except in regard to the extent to which the responsive Amen—whether with suppressed or distinctly uttered acquiescence—should be admitted in the services of the sanctuary—a difference, at most, but of form.

AMETHYST, the Greek term (Ἀμέθυστος), for the Heb. אַחְלָמָה, and thence derived into the English, and other modern languages. The stone so designated was one of those which entered into the high-priest's breastplate—the ninth in number; and is supposed to have derived its name from some imagined property in regard to dreams (the Heb. root signifying to *dream*), as the Greek did in regard to drunkenness. The stone

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so called, like the herb of the same name, was conceived to act as a sort of charm against intoxication, and wine-bibbers are reported to have usually worn it about their necks. Of course, it was from no such ideas that the stone in question was admitted into the sacred breastplate; but merely from its having a recognized place among the precious gems.

The amethyst is a transparent gem, exhibiting a sort of purple appearance, composed partly of a strong blue and of a deep red, but these variously proportioned, and the purple accordingly presenting different tinges from the violet to the rose colour. The oriental amethyst is by much the hardest and most valuable species of this gem; it is even the hardest substance known, next to the diamond. The ground of its composition is alumina, intermingled with small proportions of iron and silica, whence it is closely related to the sapphire. The European or western amethyst is not much harder than crystal, and is indeed a sort of rock-crystal, or variety of quartz. This species is to be found in considerable abundance in most countries of Europe, and is that which, both in ancient and modern times, has been most frequently employed for articles of jewellery. To which kind that in the breastplate of the high-priest belonged, we have no means of ascertaining.

AMMIN'ADAB [*people of liberality, bounteous*], occurs—to say nothing of its occasional appearance in some genealogical tables, 1 Ch. vi. 22; xv. 10—as the name of one of the ancestors of David, the father of Elisheba, who became the wife of Aaron; and in Ca. vi. 12 the chariots of Amminadab are spoken of apparently as an image of fervent action and lightning speed. It is probable there was some person of that name who gave occasion to the proverbial use of the expression, but no trace is found of him in history.

AM'MON [originally BEN AMMI, Ge. xix. 38, *son of my relative*, then for the descendants BENE AMMON, CHILDREN OF AMMON, or AMMONITES], the descendants of one of the sons of Lot. Ge. xix. 38. Their original territory, after they became a people, lay toward the east of Palestine, beyond the river Jabbok, having the possessions of Reuben and Gad upon the west, and those of Moab on the south, bounded by the river Arnon. It would appear, however, that they were not the original occupants of the region, but wrested it from the Zamzummim, a race of giants, De. ii. 20, and thereafter settled down in it, and grew into a considerable people. The Israelites approached the border of their territory, when on their way to the possession of Canaan, but did not actually interfere with any part of it—at least with no part that at the time was held by them; though a portion of what was taken from the Amorites—that, namely, lying between the rivers Arnon and Jabbok—was afterwards claimed as by right theirs, Ju. xi. 12. They appear, however, to have taken a very active part in the efforts that were made by the tribes on the farther side of Jordan to oppose the march of the Israelites, and crush their hopes of entering the land of Canaan. For, in the prohibition laid down by Moses as to receiving the Ammonites into the congregation of the Lord, it is stated as the ground of the prohibition, that "they had not met them with bread and water by the way, when the Israelites came out of Egypt;" not only so, but "had hired," that is, had gone along with Moab and Midian in hiring "against them Balaam, the son of Beor, to curse them." On this account they were not to be received into the congregation till the tenth generation; De. xxiii. 3, which is further explained by saying in ver. 6, "Thou shalt not seek their peace nor their prosperity all thy days for ever"—a perpetual interdict. And so the matter was understood in Nehemiah's time; for it is there recorded that on a certain day "they read in the book of Moses in the audience of the people; and therein it was found written that the Ammonite and the Moabite should not come into the congregation of the Lord for ever," Ne. xiii. 1. It may well be doubted, however, if this exclusion was intended to bar the way against their participating in any measure in the blessing of Israel. The ancient Jewish writers certainly did not so understand it; they considered the prohibition only as referring to the full rights of citizenship, not to the privilege of entering into the bond and blessing of the covenant; and justified their view both by the case of Ruth, and by the general principles of the theocracy. They said, as quoted by Ainsworth on De. xxiii. 3, "All heathens whosoever, when they become proselytes, and have taken upon them all the commandments which are in the law; likewise bondservants when they are made free, lo! they are as Israelites in all respects, Nu. iv. 15, and it is lawful for them to come into the congregation of the Lord immediately. And the proselyte or freed man may marry a daughter of Israel; and the Israelite may marry her that is a proselyte or made free; except of four people only, which are Ammon, Moab, Edom, and Egypt; for these people, when any of them becometh a proselyte, he is an Israelite in all respects, save in the case of entering into the congregation of the Lord. The Ammonite and the Moabite are forbidden for ever—the males, but not the females. We have it as a tradition from Mount Sinai, that the Ammonite is the male, and the Moabite is the male, that is forbidden for ever to marry a daughter of Israel, though it be his son's son, to the world's end. But an Ammonitess and a Moabitess are lawful immediately, as the other people." According to this view, which seems to be grounded in reason, and supported by the facts of history, what is meant by entering into the congregation of the Lord, is complete identification as a people, admission to a place and standing as members of the commonwealth of Israel: this is what was to be refused to the Ammonites and Moabites, so long as the peculiar constitution of Israel stood, but without prejudice to the reception of believing individuals to the spiritual benefits of the covenant.

In reality, however, the Ammonites, as a people, were as little disposed to ask, as the Israelites to give, a common participation in national honours and advantages. The unbrotherly and hostile spirit which they evinced at the outset was transmitted as a heritage to future generations, and exploded in many fierce encounters. Shortly after the children of Israel had entered on their new possessions, they were assailed, and kept for a time in a sort of bondage, by the Ammonites, in conjunction with the people of Moab and Amalek, Ju. iii. 13. The oppression proved but temporary, as the enemies were again driven back with great slaughter. But at a subsequent period, probably about a century and a half later, and as a chastisement to Israel for their spiritual defections, the Ammonites again rose to the ascendant, at least in respect to the Israelites beyond the Jordan, and pressed heavily upon them. It was on this occasion

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that the Israelites, in the depth of their distress, called in the aid of Jephthah, whose sinister birth and somewhat lawless character would, but for the emergency of the time, have disposed them to shun any intimate connection with him. When he had assumed the command of the Israelitish host, he sent a challenge to the king of the Ammonites, demanding to know the grounds of his quarrel with the covenant people; which was answered by calling to remembrance an alleged wrong that was sustained by Ammon at the hands of the children of Israel when they came out of Egypt—the seizure, already referred to, of a portion of their territory. This charge was repelled by Jephthah, in a detailed recital of the circumstances relating to Israel's progress toward Canaan, and of the exact position of the Ammonites at the time as to the portion of territory in question. The matter, therefore, came to a conflict, in which the Ammonites sustained a complete defeat, Ju. xi. But in process of time the old spirit again revived. In the age of Saul the Ammonites appear among the enemies over whom he gained decisive victories, 1 Sa. xi. 11; and though David endeavoured to cultivate friendly relations with them, he so completely failed in his design, that it was from them he received some of his greatest provocations and deadliest assaults, 2 Sa. x.; Ps. lxxiii. 7; and from him, in return, that they met with their most dreadful castigation and humiliating reverse, 2 Sa. xii. 26-31. Still, they were not wholly subdued. Even in the next reign they had so far regained their position that Solomon obtained some of his many wives from them; and receiving these—not like Ruth, humble converts to the truth of God, but with all their idolatry cleaving to them—he reared for them, in defiance of all reason and the whole spirit of the theocracy, "a temple to Molech, the abomination of the children of Ammon," 1 Ki. xi. 7. In the eye of Heaven this was the saddest victory ever gained by the Ammonites over the children of Israel, and it could not fail to draw down the inflictions of its righteous displeasure. The rending of the kingdom soon followed, and the permanent depression of the house of David. During the decline and fall of the kingdom, the Ammonites from time to time renewed their hostility; though, from their diminished strength, they rather aided the attempts of others than made any vigorous assaults of their own, 2 Ch. xx.; Je. xlix. 1; Am. i. 13; Eze. xxv. 3-6; and, at the return of the Jews from Babylon, they showed their spite by endeavouring, though in vain, to arrest the building of the temple. Some of the exiled Jews had found refuge among them during the dispersion, and, it would seem, had intermarried with them; so that a considerable portion of the heathen leaven, which it cost Ezra and Nehemiah such difficulty to get purged out, was derived from this quarter, Ezr. x.; Ne. xiii. At a later period, in the time of the Maccabees, various battles were fought with them, in which success was chiefly on the Jewish side; but amid the changes that ensued, first under the Grecian, then under the Roman supremacy, the Ammonites, in common with the smaller tribes in their neighbourhood, lost their independent position, and gradually became amalgamated with the general Arab population. In Origen's time their country was comprised under the common title of Arabia.

AM'NON [*faithful*], David's eldest son, by Ahinoam the Jezreelitess. He was born at Hebron. Nothing is recorded of him except his atrocious conduct toward his half-sister Tamar, which cost him his life, 2 Sa. xiii 14, 29. The circumstances connected with it and his own unhappy end, are noticed under ABSALOM.

A'MON [*workman, architect*], was borne as a name by various persons, two of whom are little more than mentioned, 1 Ki. xxii. 26; 2 Ch. xviii. 25; Ne. vii. 59, and a third is only mentioned to his discredit. This was the son of Manasseh, and his successor on the throne of Judah. His reign commenced about B.C. 644, and ended miserably in the course of two years. In his personal conduct and public administration he followed the worse, not the later and better part of his father's procedure, restoring idolatry in its most obnoxious form, and with its wonted abominations. His servants conspired against him, on what grounds is not stated, and killed him in the palace; but the people of the land, not participating in their views, conspired in turn and slew the murderers, 2 Ki. xxi. 19-26.

A'MON, the name of one of the Egyptian deities. The references to it in Scripture are somewhat obscured to the English reader by the word, through an old misapprehension, being unfortunately translated, instead of being taken as a proper name. Thus, in Jer. xlvi. 25, "Behold, I will punish the multitude of No"—should be, "Behold, I will punish Amon of No"—the god that was peculiarly worshipped there; after which naturally follows Pharaoh, and Egypt generally, as alike doomed to severe chastisement. So, again, in Nahum iii. 8, "Art thou better than populous No?" is properly, "Art thou better than No-Amon?"—the city which was devoted to the worship of Amon, Eze. xxx. 15. No is the same as Thebes, where, it is well known, the deity whom the Greeks compared or identified with their Jupiter was worshipped with much devotion. They called him Ammon or Jupiter-Ammon; but on the Egyptian monuments the name is written *Amn* or *Amn-Re* (Amon the Sun), and was supposed by the Greeks and Romans to be represented under the figure of a human form with a ram's head. But this, though still often repeated, has been proved by the more accurate investigations of modern times to be a mistake. It was the god *Neph*, sometimes written *Kneph*, and by the Greeks *Chnoubis*, who was so represented, and the proper seat of whose worship was not Thebes, but Meröe, and who also had a famous oracle in the Lybian desert. The Amon of Thebes, "king of gods," as he was called, always had the form simply of a man assigned him, and in one of the characters under which he was worshipped appears to have been virtually identified with the sun, in another with the Egyptian Pan (Wilkinson's *Manners and Customs of the Egyptians*, ch. xiii.) Being represented as the king of gods, and holding a supreme place in the mythology of Egypt, we can easily understand why he should have been specially mentioned in Scripture when the gods of Egypt are singled out for vengeance. The worship paid him, like that of the worship generally which was celebrated in Egypt, partook of much that was impure, as well as frivolous and absurd.

AM'ORITE [more properly EMORITE (Sept. Ἀμορ-ῥαῖοι), probably meaning *mountaineer*], one of the original, and, indeed, by much the largest and most powerful of the original tribes that inhabited the land of Canaan before the Israelitish conquest. The territory they occupied lay toward the south, and so early as the time of Abraham they were met with about Hebron and Hazezon-tamar. At the time of the conquest, they are represented as having five kings, whose respective seats were Jerusalem, Hebron, Jar-

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muth, Lachish, and Eglon, Jos. x. 5; and they had also possessed themselves of considerable territory on the other side of the Jordan, where Sihon and Og latterly reigned, Nu. xxi. 21-24. Partly from being so numerous and powerful a tribe, and partly also from their occupying that portion of the Canaanitish territory with which the covenant people came into earliest and closest contact, the Amorites are sometimes spoken of as if they were the only inhabitants of the land, Ge. xv. 16; xlviii. 22; De. i. 20. And their strength and valour, as well as numerical greatness, is particularly mentioned by the prophet Amos: "I destroyed the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks," ch. ii. 9.

The Amorites were the descendants of Emor, the fourth son of Canaan, and seem early to have attained to a bad pre-eminence among the Canaanite progeny, for the corrupt and dissolute manners which distinguished the race. In the time of Abraham their iniquity was emphatically noticed, though it had not become full, except in the case of those who inhabited the fertile plain where Sodom and Gomorrah stood; and these, for a warning to the rest, were made monuments of divine judgment. What effect the warning might have had at the time, or how far its voice may have reached, we have no particular means of ascertaining, as the chosen seed were soon afterwards entirely removed from the region. But at the period when they returned, under the divine guidance, to get possession of the land, we are distinctly informed that the rankest corruptions had again taken root amongst the Amorites, as well as the other inhabitants, and that the time of retribution had come. That portion of them, however, who dwelt on the east side of Jordan, being beyond the limits of the land properly destined for the children of Israel, were not necessarily included in the doom which was pronounced upon the occupants of Canaan, and might have been spared, if they had listened to the dictates of wisdom and discretion. Moses, on approaching their territory, sent a message to Sihon, king of Heshbon, simply requesting permission to pass unmolested through his borders. But this was sternly refused, and all the forces of Sihon were presently gathered together to cut off the host of Israel. It ended, however, in the destruction of Sihon and his people, as a similar conflict shortly afterwards also terminated with Og, king of Bashan, the other chief of that section of the Amorites; and the tract of country, thus cleared of its former occupants, was divided among the tribes of Reuben, Manasseh, and Gad, as being peculiarly suited for the pasturage of cattle, in which they were richer than the other tribes, Nu. xxxii. This was done at their own request, and in connection with many protestations on their part, and solemn vows exacted from them, that they would remain faithful to covenant engagements, and consider themselves one with their brethren in worship and polity, notwithstanding the natural boundary-line of the Jordan lying between them, Jos. xxii. But in the result it turned out rather unfavourable to the higher interests of the portion of the people located there. Their greater distance from the sanctuary—their more isolated position in respect to their brethren, and greater exposure to heathen and warlike neighbours on the east and south, tended to keep them morally lower than the rest of the tribes—excepting Dan, upon the extreme north—and subjected them also to more frequent hostile incursions.

The Amorites within the bounds of Canaan proper, headed by their five kings and subordinate chiefs, made a stout resistance to the arms of the Israelites; but without avail: their time had at length come, and no power or resources at their command could save them. They were not, indeed, utterly exterminated; but they henceforth existed only in fragments or detached portions, and were chiefly confined to the more mountainous parts of the country, Ju. i. 34-36. Occasional skirmishes, it would seem, still took place between them and their conquerors; for it is noted in Samuel's time, as a thing distinctive of the period, that there was then peace between Israel and the Amorites, 1 Sa. vii. 14. This was not equally characteristic of the age that followed; for the Gibeonites, who were of the stock of the Amorites, were so severely and unjustly dealt with by Saul that a divine judgment was afterwards sent to avenge it, 2 Sa. xxi.; and David made war upon the Jebusites, another section of the old Amorite race, and wrested the stronghold of Zion out of their hand, 2 Sa. v. 6-9. It was from one of these—Araunah, the Jebusite—that David afterwards obtained the site for the future temple (*see* ARAUNAH). The last notice that occurs of them is one given in connection with the reign of Solomon, to the effect that he imposed a tribute upon them, along with the remnants of the other native tribes still existing in the land, 1 Ki. ix. 20. They must by that time have become comparatively few in number, and thenceforth ceased to be regarded, or at least taken notice of, as a separate people.

A'MOS [עָמוֹס, *burden*], the Prophet of Tekoa, a town of Judah, formed one of that remarkable group of prophets who appeared during, and shortly after the reign of Uzziah [Hosea, Isaiah, Micah]. Of his personal condition and history, our information, though it embraces only a few leading facts, is larger than in the case of some other of the prophets. For these ancient men of God were truly worthy of the name. With them God was all in all; and everything personal to themselves was kept in the back-ground, except in so far as it might help to illustrate the message with which they were intrusted.

I. *Character of the times: national sins and dangers.*—Amos appeared at a great crisis in the history of Israel. The virgin daughter of Israel had fallen. With the reign of Solomon the power and grandeur of the nation had passed away. Indeed, before Solomon died the seeds of national dissolution had been scattered abroad; and they had ever since been rising and ripening into an abundant harvest of evils. The separation of the ten tribes from Judah, viewed only in its political aspect, was in itself a fatal blow to the pre-eminence which David had won for Israel over all the surrounding nations. His kingdom, divided against itself, was no longer formidable; and it was not long before a succession of revolts, on the part of the tribes he had subdued, reduced it again within its ancient narrow boundaries. But this was not all. The separation of the ten tribes was followed by results still more fatal. In order to maintain their political independence of Judah and of the house of David, it was necessary to break up the religious unity which was represented and maintained by the one temple, and the great annual gatherings of all the males of Israel within its walls. By withdrawing the ten tribes from the place in which Jehovah had specially chosen to set his name, and erecting two rival sanctuaries at

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Dan and Bethel, where, in direct violation of the second commandment, Jehovah was worshipped under an animal form, Jeroboam, the son of Nebat, while apparently yielding only to the demands of political necessity, struck with fatal effect at the ascendency and free action of those religious feelings and convictions, which, though often ignored by the mere politician, are the only stable foundation on which can be reared the glory or happiness of a nation. Nor were the fatal results of the measures of Jeroboam confined to the kingdom of the ten tribes. The people of Judah, though still clinging to Jerusalem as the centre of their religious worship, and still faithful to the divinely chosen house of David, could not, and did not remain uncontaminated by the evil example of their neighbours and brethren. Among them, too, the worship on the high places superseded in a great measure the worship of Jehovah in Zion; and at last, even the abominations of Baal and Ashtoreth were imported from the northern kingdom, chiefly through the influence of the family of Ahab, with which the house of David had foolishly and sinfully entered into close alliance. Thus the house of Israel, in both its branches, sank deeper and deeper, until they lost almost entirely their distinctive character as God's chosen people, and He was compelled to say of them, as He does by the mouth of the prophet Amos, "Are ye not as children of the Ethiopians unto me, O children of Israel?" Am. ix. 7. But God did not cast away his people whom He foreknew. From the regions of the north He stirred up a mighty nation, and called it to his foot, and bade it execute his wrath upon apostate Israel. And within Israel He caused the voice of the prophet again to be heard with power; by the mouth of his servants he laid bare his people's sin, pointed to the overhanging cloud of wrath which was ready to burst upon them, and called on them by a timely penitence to avert the impending doom.

No reader of Scripture can fail to remark the wonderful harmony with which this twofold operation upon the part of God was carried forward. Both parts of it were essential to success—the external and the internal. The one without the other would have failed to wake up dead Israel. In vain would *Adonai* have stirred up the armies of the north, and led them forward even to the borders of his chosen heritage, had not *Jehovah* at the same time summoned forth his prophets to proclaim to Israel that these armies were his —that He led them on, and that a return to him was the only way of averting the threatened destruction.[1] And equally vain would it have been for Jehovah to summon forth his prophets and put in their mouth words of loud warning and earnest expostulation, had not Adonai, at the same time, stirred up the armies of the north to come, and by their dreaded presence give power to the prophets' words. The movements of God's armies must be explained by the representations of his ambassadors; and the representations of his ambassadors must be enforced by the movements of his armies. The consideration of this harmonious operation of God beyond and within Israel, will help to explain that wonderful revival of prophetic activity which distinguished the reign of Uzziah and his immediate successors. For it was then that the great Assyrian power began to menace Israel; and the earlier conflicts with the surrounding kingdoms of Syria, and Ammon, and Moab, and Edom, and Philistia were not remembered, every eye being turned to that cloud in the north, at first no bigger than a man's hand, which was gradually spreading wider and wider, and threatening to cover with its black shade the whole sky.

It is true that when Amos prophesied, the danger from Assyria did not appear imminent to the mass of his countrymen. Under Jeroboam the kingdom of the ten tribes had risen from the prostration consequent upon the successful assaults of Hazael and the armies of Syria. And in the joy of victory over enemies close at hand, whom they regarded with all the animosity of an ancient rivalry, they marked not the onward advance of a more distant though more formidable foe, Am. vi. But the prophet of the Lord saw not with the eye of a common man. Already he beheld Israel prostrate, and trampled under the chariot of the Assyrian invader; and, with loud call, he tried to wake up the slumbering nation, Am. vii. 11.

II. *Remedies proposed: teaching of the prophets.* —But how shall Israel be saved from the overwhelming rush of the northern host? Every one who reads carefully the writings of this period must be aware that this was the great question which pressed for an immediate solution. It was so, even when Amos wrote, to the far-seeing prophet himself, and very soon thereafter to the whole nation. Many were the replies which this question called forth, traces of which we find in the historical and prophetic scriptures. With a large party, especially in the southern kingdom, the policy most in favour was, to call in to their aid the armies of Egypt, the only great power which was strong enough to enter into conflict with the northern invader. And hence the many and earnest denunciations of this party and this policy, which we meet with in the writings of the prophets—denunciations which were all the more vehement the more dangerous the policy they contended against, and the more specious and plausible the arguments by which it was recommended. Certainly nothing could be more agreeable to those politicians, who thought only of averting the present danger, heedless of the remote consequences of the policy they pursued, than the suggestion, that safety for Israel was to be found in the rivalries of Assyria and Egypt. But the prophets, who looked deeper than the common sort of thinkers, saw in this specious and temporizing measure —and saw truly, as experience proved—nothing less than the renunciation of Jehovah, and the ruin of Israel. But what then? Did the prophets of Jehovah rest satisfied with denouncing the policy recommended by others? Had they no policy of their own? They had; and in the writings of Amos and his contemporaries we find the principles of their policy fully unfolded. And what was their policy? What were the measures they recommended as alone sufficient to meet the demands of the crisis? They may all be summed up in a few words: Return unto the Lord, and He will return unto you. Strange policy this wherewith to meet the intrigues and the arms of Assyria. We can scarcely wonder that the prophets who recommended it were looked upon as a class of one-ideaed and impracticable people, far behind

[1] *Adonai*, the name of God as Lord of the Nations; *Jehovah*, the name of God as the Covenant God of Israel: two names which Amos constantly uses, and which are frequently and with special significance combined in the compound title, *Adonai-Jehovah*. In the English version this title is erroneously rendered *Lord God*.

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the age, whom it was useless to argue with, and necessary to get rid of as soon as possible.

But let us trace the operation of this despised policy as we find it developed in the writings of the prophets. We find it branching out into two different directions, and thus furnishing an antidote, and the only antidote, to the two great evils which were destroying Israel. These evils were *unrighteousness* and *division*, and the antidote to these, obedience to *Jehovah's law* and faith in *Jehovah's promise*. Why was it that Israel, once a great power on the earth, had now become the prey of every invader? It was because unrighteousness, like a slow poison, was eating away, and division, like a sharp sword, had cleft asunder the strength of the nation. And of what avail the armies of Egypt to counteract the working of that poison, or to heal the divisions of the house of Israel? Far different must be the remedy. What was wanted, as the prophets clearly saw, was moral power and union; and these were to be found only in Jehovah—in his law and in his promise. Every other remedy they knew to be utterly inadequate.

But though the prophets knew well that theirs was the only effective remedy, they had no expectation that it would at once commend itself to their hearers. Such radical measures as they urged are rarely had recourse to by a nation, till every other measure has been tried in vain, and the nation has been brought to the brink of ruin. The rotten foundation usually remains unheeded until the superstructure, so often patched, and plastered, and painted, falling in ruins, lays it bare, and reveals to every eye the folly and infatuation of the short-sighted occupants. Such the prophets already foresaw would be the fate of Israel. They had little hope of a thorough reformation, until every sort of prop and patchwork had been tried in vain, and Israel had again learned, by bitter experience, that in Jehovah alone help was to be found. Hence the darkness which overspreads the greater part of their prophecies. There was nothing in the present or in the near future to cheer and encourage: it was only in the far distance they marked some faint streaks of light, presages of a happier day.

III. *Character and contents of the prophecy of Amos.*—If now we take up the book of the prophet Amos, we shall find that the preceding investigation has not been fruitless. Regarding it as a whole, the prophecies are, for the most part, of a dark and gloomy character. The wrath of Jehovah is not turned away, but his hand is stretched out still. Every means of awakening penitence has been tried, and tried in vain. Jehovah has wrought in mercy and in judgment; but both have proved equally ineffectual, ch. ii. 9-11; iii. 2; iv. 6-11. His forbearance and long-suffering, instead of leading to repentance, have been despised, ch. vi. 3, 6; and now there is but very faint hope of any immediate change for the better, ch. v. 15. Many dark days are still in store for rebellious Israel; even the captivity is already clearly foreseen, ch. iii. 11-13; v. 5, vi. 14; vii. 17, &c. It is only towards the close of the prophecy that the language becomes bright and hopeful, ch. ix. 11-15. The prophet expresses his firm faith in Jehovah, and in the glorious future reserved for humbled and penitent Israel. But though Amos prophesies, for the most part, of national disaster and overthrow, yet in no part of his writings do we discover any traces of a dull, desponding spirit. He seems to have been by nature a man of strong mind, and by grace a man of bright and firm faith. We never find him brooding over the future despairingly: even his darkest predictions are evidently the utterances of a man of faith, who is not afraid to look men and things in the face, having confidence in that God who maketh all things work for good to them that love him. He had, indeed, a tender heart, and he loved his nation, ch. vii. 2, 5; but he never allowed his tenderness of heart to degenerate into effeminacy, or to blunt the sharp words of reproof with which he felt inwardly constrained, divinely called, to lay bare the wounds of his country.

But though Amos had little hope of being listened to by the rulers of Israel, he did not on that account refuse to obey the divine impulse, and address to them another call to *return to Jehovah*, ch. v. 4, &c. And he enforces this call by many a stirring appeal—by reminding them, in language of wonderful sublimity, who Jehovah is, ch. iv. 13; v. 8, &c.; ix. 5, 6, and how great things He had done for his people in the days of old, ch. ii. 9, and what evils their revolt from him had already brought upon them, ch. iv. 6, &c. To enlarge their views of the divine glory, he frequently introduces the names Adonai and God of Hosts, names by which the Lordship and all-embracing Sovereignty of Jehovah are most fittingly expressed. The compound name Adonai-Jehovah is with him, as with others of the prophets, a special favourite, because by this name God is described at once in his distance and in his nearness—in his might and in his love.

Nor did he stop here. Not satisfied with a general call to return to Jehovah, as the one essential condition of safety, he proclaimed clearly, and in language which none could mistake, what is implied in such a return. These two things are implied—*the reformation of the national morals*, and the *reconstruction and extension of the Davidic empire*. Like Isaiah, and almost in the very words which that greatest of all the prophets afterwards employed, he taught the impotence of the ceremonial part of religion when separated from the moral, ch. v. 21, &c.; declaring that a deep moral change was the great desideratum, the one thing needful, apart from which there was no hope for the nation. "Seek good and not evil, that ye may live, and so the Lord, the God of Hosts, shall be with you. Hate the evil and love the good, and establish judgment in the gate; it may be that the Lord God of Hosts will be gracious unto the remnant of Joseph," ch. v. 14, 15. The oppressions and wrongs done to the poor and helpless he again and again denounces with peculiar vehemence, ch. ii. 6; v. 7, 9-12; viii. 4.

But the moral change which the prophet demanded could not stand alone. It must have its root in an earnest seeking after Jehovah, and its fruit in the reunion of Israel into one people, and the restoration of the ancient monarchy in the line of David. The altars at Dan, and Bethel, and Beersheba must be broken in pieces, ch iii. 14; iv. 4; v. 5; vii. 10, and united Israel again throng the courts of Zion. Though Amos addresses his prophecies chiefly to the northern kingdom, yet again and again he loses sight of the unholy separation, and speaks as if the two kingdoms were yet one, ch. iii. 1; v. 25-27; vi. 1; viii. 14. And he closes his prophecy with a joyous anticipation of the time when "the tabernacle of David that is fallen shall be raised up, and the breaches thereof shall be closed," and all the nations around shall again submit themselves to the rule of David's line, ch. ix. 11, &c.

This is the strictly Messianic part of the prophecies

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of Amos. What was the view which he himself took of the Messianic kingdom we know not; but we cannot doubt that this part of his prophecy receives its ultimate fulfilment, not in any visible restoration of a temporal sovereignty, but in the spiritual triumphs of Him who is the Prince of Peace, and in the universal extension of that kingdom which is righteousness, and peace, and joy in the Holy Ghost, ch. ix. 11, 12, compared with Acts xv. 16.

This prophecy of the revival of the Davidic kingdom, and the renewed subjection of Edom and all the nations around to the yoke of Israel, connects the close of the book with its commencement, and furnishes an argument for the unity and mutual connectedness of all the parts of the composition. The short predictions with which the book begins, against Damascus, and Tyre, and Philistia, and Edom, and Moab, and Ammon, are by no means to be viewed apart and out of connection with the prophecies which follow. For these are regarded by the prophet, not as independent states, but as states which had either formed part of the empire of David or had been bound in close alliance with it. That ancient union had been broken, and the relation of subjection or friendship had given place to one of rivalry and unnatural and violent hostility, ch. i. 3, 6, 9, &c. To the re-establishment of the Davidic empire, it was necessary that these states should be humbled; and this accordingly is the substance of the prophecies against them, from ch. i. 3 to ch. ii. 3. The result of this humbling we find in the close of the book, in which it is prophesied that Israel, penitent and again united under the sceptre of David, "should inherit the remnant of Edom and all the nations on which Jehovah's name had been called," *i.e.* all the nations which had formerly been subject to the theocratic kingdom of David. This kingdom re-established, Assyria would no longer be formidable, and Egypt would no longer be sued for help. Wider and wider would the boundaries of this divine kingdom and its beneficent influence extend, until all the earth should be filled with the knowledge of Jehovah as the waters cover the sea.

IV. *Personal character and history of Amos.*—Who is the man who gives utterance to these great thoughts? The prophet Amos is distinguished from most of the other prophets by having received no regular preparatory training for the work to which he was suddenly called. He was neither prophet nor prophet's son (or disciple), but had been all his life occupied with cattle, and with the cultivation of sycamore trees, ch. vii. 14. It has been doubted whether Amos belonged to what may be called the middle or the lower class of society. The determination of this question depends upon the meaning which is assigned to an expression (בֹּלֵס שִׁקְמִים) translated in our version, "a gatherer of sycamore fruit." It has been thought that when Amos uses these words of himself, he means that he belonged to the very poorest class of society, by whom alone the sweet but coarse fruit of the sycamore was commonly eaten. But it is quite evident that Amos in this passage describes, not the sort of food he ate, but the occupation in which he was engaged. And the sycamore fruit does not appear to have been so contemptible as it is sometimes represented, as we find it in Scripture associated with the fruit of the vine and the olive, Ps. lxxviii. 47; 1 Ch. xxvii. 28. On the whole, we are inclined to believe with the Targumist that Amos did not belong to the lowest class, but was himself the proprietor of a sycamore plantation, and also of the flocks and herds he speaks of.[1] Notwithstanding his not having received the customary training in the schools of the prophets, it is evident that there was nothing in his appearance or manner of address to give indication of this, as the priest of Bethel evidently regards him as a member of the class of prophets, and depending for his subsistence on the exercise of his prophetic powers, ch. vii. 12. And it seems to have been in reply to the insinuation conveyed by the words of Amaziah, "Go and *eat bread*," &c., that Amos gives the account of himself contained in ver. 14. He tells the haughty priest that he is no prophet *by trade*—that he does not prophesy as a means of procuring a living, but in obedience to the command of Jehovah, who has called him away from his ordinary occupations for the express purpose of making known his will to his people Israel: so far from prophesying for his bread, he has left all to obey the heavenly impulse.

The township of Tekoa was the ordinary residence of Amos, a district with which were associated some stirring recollections of the olden time, which could not fail powerfully to affect the character of its population. The town was situated on high ground, and from its walls the eye might range over a wide prospect, including part of the Dead Sea and the mountains of Moab (Robinson, i. 486). At not more than two hours' distance northward, and quite in view, was the town of Bethlehem, ennobled by so many sacred associations. In the immediate vicinity had been wrought, not more than a century before Amos prophesied, a great work of Jehovah in his people's defence, the invading armies of Ammon, and Moab, and Edom being discomfited and destroyed, not by the sword, but by the prayers of Jehoshaphat and his people; on which occasion it was that that pious king uttered the memorable words—"Hear me, O Judah, and ye inhabitants of Jerusalem, Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper," 2 Ch. xx. 20. We cannot wonder that this hallowed region should have been the birthplace of one of the Lord's prophets.

It was while Amos was pursuing his wonted occupations in this district that he felt himself divinely impelled to leave home and friends, that in Bethel, the head-quarters of Israel's apostasy, he might lift up his voice for Jehovah, and warn Israel of the coming wrath. By nature he was endowed with a strong and resolute spirit. Though we know nothing of his parentage, we cannot doubt that he was early instructed in the law and ways of the Lord. The associations of his birthplace must have rendered this instruction peculiarly impressive. As he wandered in the wilderness of Tekoa, and thought of Bethlehem and the family of David, now brought so low, and the glory of Israel a memory of the past, his spirit would burn within him. O that the days of old were brought back, and that another king after God's own heart were enthroned in Zion over penitent and united Israel! The war between Judah and Israel, which took place under Amaziah, the father of Uzziah, and which issued so disastrously for Judah, 2 Ki. xiv. 13, must have deeply affected him; and his

[1] The Hebrew word נֹקֵד in Amos i. 1, is found elsewhere only in 1 Ki. iii. 4, "Mesha, king of Moab, was a *sheep-master*." The noun בֹּלֵס is found in no other passage, but is explained from the Arabic. Had Amos been merely a hired servant, it is not probable that his duties would have been of so multifarious a description.

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anxiety would be greatly increased by the now alarming aspect of affairs in the north, and the utter unpreparedness of his country, divided and degenerate, to ward off the threatened danger. It was probably after some such preparation as this that he received the divine call to go and prophesy to Israel.[1]

In the time of Amos the prophetic class had greatly degenerated. From the words of Amaziah, the priest of Bethel, we conclude that prophesying had become as it were a trade, and that many enrolled themselves among the prophets, not with a view to the religious improvement of themselves or others, but only to get a living in a way which was perhaps less laborious and more agreeable than other occupations allowed of. It was probably to mark his condemnation of this gross perversion of the prophetic institution, that Jehovah raised up Amos from among the herdsmen of Tekoa to be the bearer of his message to Israel. Amos executed the commission intrusted to him with fearless courage. Like another man of God, whose name is not recorded, 1 Ki. xiii. 1, he went up from Judah to Bethel, and there, in the very head-quarters of superstition, and before the men highest in power, he declared the word of Jehovah, ch. vii. 10. He counted not his life dear unto him. The high-priest's warning to flee he replied to only by denouncing the divine judgment on him and his house. How long he remained in Bethel we know not.

V. *The book of Amos, its special characteristics, date, authenticity, and canonical authority.*—The book of Amos, as it is now arranged, was probably written after his return to Judah, and contains the substance of his prophetic discourses in the form of a continuous composition. It is usually divided into two parts, ch. i.–vi. and ch. vii.–ix., the latter containing the notice of his journey, and an account of the visions, by means of which the announcements he was to make of divine judgment were apprehended by himself more vividly, and communicated in a more lively and impressive way to others. The last five verses, containing the strictly Messianic part of the book, ought perhaps to form a separate division.

Of the subject-matter of the book we have already given an account. The language is pure, though not without certain peculiarities which, it has been supposed, bear the character of provincialisms. The vigour and liveliness of the style is maintained throughout. Not a few vivid pictures are scattered over the book, ch. i. 2; iii. 12; v. 19; vi. 9, 10: occasionally the thoughts and language almost equal the sublimity of Isaiah. The whole of the last chapter is not surpassed, either in thoughts or in language, by any other portion of equal length of the prophetic writings.

The date of the composition of the book as it now stands is probably posterior to the earthquake mentioned in ch. i. 1 as having happened two years after the word of the Lord came to Amos. Probably, as has been supposed, he regarded that terrible earthquake, the memory of which was long preserved, Zec. xiv. 5, as a sign from heaven confirmatory of his words—the divine echo of his denunciations. And as, amid the excitement and consternation caused by such an event, the Ephraimites would probably be more willing than formerly to give ear to the divine message, the prophet, it may be, availed himself of this favourable disposition to repeat his appeals to them, not now in person, but by a written summary of the prophecies he had formerly addressed to them in vain. It is certain that we meet with references to the earthquake in all parts of the book. Everywhere the prophet regards it as the symbol and the presage of the more terrible judgments which impended over Israel, ch. i. 2; ii. 14; iv. 2, 11; v. 8; vi. 11; viii. 8; ix. 1, 5.

Of the authorship of the book there is no doubt. Its internal character is in perfect harmony with the uniform testimony of tradition. In every page we discover the mind and hand of a man familiar with agricultural and pastoral pursuits, ch. i. 2; ii. 13; iii. 4, 5, 12; iv. 1; v. 16, 19; vi 12; vii. 1; viii. 1.

The canonical authority of the book is likewise beyond question; and the great thoughts to which it gives such fervid utterance are not less precious to the church now than when Amos wrote.[2] That Jehovah, our covenant God, is also God of nature and of nations, shaking the mountains and ruling amid the crash of empires; that all the evils which have ever afflicted or do now afflict the church flow from one source—separation from Jehovah—and that these evils can be removed only by re-union with him and faith in him; that the sacrifices, however costly, of the unrighteous and ungodly are an abomination to Jehovah; that sin is never so hateful to Jehovah as when found in his own people, ch. iii. 2; that national safety and greatness depend not on external alliances but on righteousness and union within; that cruelty and covetousness destroy a people more surely than the assault of the most powerful enemies, ch. viii. 4, &c.; that reverses and disasters, whether befalling individuals or nations, are Jehovah's calls to self-searching and penitence, ch. iv. 6, &c.; that Jehovah will not consent to accept a divided homage, ch. v. 4, 5; that no policy is so destructive as the temporizing policy which regards only the present emergency, to the neglect of great principles and permanent interests; that Jehovah's covenant with David and Israel—in New Testament language, with Christ and his church—shall stand for evermore, ch. ix. 8; and that neither the opposition of his enemies, nor the unfaithfulness of his people, though they may retard, shall ultimately prevent the fulfilment of all its conditions and promises: these are truths which can never grow old, which belong to no one age or dispensation of religion, but are the common property of all ages, and the only true foundation of the progress and happiness of mankind. [The most elaborate commentary on the book of Amos in recent times is that of Dr. Gustav Baur (Giessen, 1847). See also the Commentaries on the Minor Prophets.] [D. H. W.]

A'MOZ [עָמוֹץ, *strong*], the father of Isaiah, often confounded with the prophet Amos by the Greek fathers, who studied the Old Testament only through the medium of the Septuagint translation, in which the two names, quite distinct in Hebrew, are represented by the same letters Ἀμώς. [D. H. W.]

AMPHIPO'LIS [composed of ἀμφί and πολίς, *round the city*], a city of Greece, the capital of the eastern province of Macedonia. It had its name from its position—being situated on an eminence, round which the river Strymon flows, so that the site of the town had

[1] The exact date of the mission of Amos cannot be assigned; it must, however, be placed in the beginning of the eighth century before Christ, Uzziah being then king of Judah, and Jeroboam II. king of Israel, Am. i. 1.

[2] There are two quotations from Amos in the New Testament, Acts vii. 42; xv. 16.

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the appearance of a sort of promontory. It was about three miles from the sea; and, standing in a pass which traverses the mountains that border the Strymonic Gulf, it occupied a very important and commanding position, since only by it could any available communication be kept up between the gulf and the plains in the interior. It had also in its vicinity the gold and silver mines of Pangaeus, and large forests of ship-timber. It was the Athenians who properly laid the foundation of its future greatness and prosperity; for, about the year B.C. 437, they succeeded, though not without considerable loss of men and treasure, in planting a colony there, which soon attained to a flourishing condition. It fell afterwards into the hands of Philip of Macedon, and, for more than a century and a-half before the Christian era, was included in the Roman empire. It had the privileges of a free city. It stood on one of the public highways (*Via Egnatia*), and was passed by Paul and Silas when journeying from Philippi to Thessalonica. Why they did not also remain there, and endeavour to lay the foundation of a Christian church, we are not told; it is merely said that they passed through it, Ac. xvii. 1.; but, from its being immediately added that, after passing through it, "they came to Thessalonica, where was a synagogue of the Jews," we may with some probability infer, that one reason, at least, of so short a stay being made at Amphipolis consisted in the circumstance of there being no Jews in it, or too few to form the proper nucleus of a Christian community. No subsequent notice occurs respecting it in Scripture, nor does it make any figure in ecclesiastical history. A miserable village now occupies the site, called *Yenikeni*, "new town," and another wretched village near it, called by the Turks *Yamboli;* and a few remains are still to be seen of the ancient town.

AM'RAM, [*people of exaltation*], a son of Kohath, and father of Moses and Aaron. His wife, it is said, was his father's sister, Ex. vi. 20; if sister in the strict sense, then she must have been within the degrees afterwards prohibited, Le. xviii. 12; but possibly the term is used in a looser sense. He lived to the age of one hundred and thirty-seven.

AM'RAPHEL [meaning unknown], king of Shinar, or Babylonia, in the days of Abraham, Ge. xiv. 1, 9. He is known only as one of the four kings from the north-east, who made a predatory incursion into the land of Canaan, and were overthrown chiefly through the valour and energy of Abraham.

AMULET, some sort of superstitious ornament, used as a charm against evil influences, such as were supposed to come from enchantments, demoniac agencies, noxious stars, epidemic diseases, or what in some eastern countries has been from time immemorial the source of greatest anxiety, the evil eye. The articles most commonly used for this purpose of guardianship in ancient times, were gems and precious stones, particularly ear-rings, or pieces of gold and silver, on which frequently magical formulæ were inscribed, and which were carried about the person. The English word nowhere occurs in Scripture; but the word לְחָשִׁים (*lchashim*), found in Is. iii. 20, and translated in our version *ear-rings*, is now generally understood to have the meaning of amulets; for the word is elsewhere used in the sense of incantations, magic, and was hence naturally applied to what was supposed magically to counteract the influence of such things—an anti-spell. The precise object indicated by the word may still have been ear-rings. Aben Ezra considered them to be pieces of silver or gold with charms inscribed on them; but ear-rings were, as they

[36.] Egyptian Ear-ring Amulets.—Wilkinson.

still indeed are, in very frequent use for such purposes, and hence they formed part of the idolatrous trappings and furniture which Jacob commanded his household to put away, Ge xxxv. 4;—only, if ear-rings were the articles intended by the prophet, it must be in the superstitious sense now indicated. It was probably with the view, in part, of weaning the Israelites from this form of superstition that Moses instructed them to wear fringes upon the borders of their garments, with a ribband of blue, "that they might look upon it, and remember all the commandments of the Lord and do them, and might not seek after their own heart and their own eyes, after which they used to go a whoring," Nu. xv. 38, 39. That is, apparently, in place of certain idolatrous or superstitious badges, which they were wont to carry about them, as means of safety and protection, they were now to substitute those fringes, simply as remembrancers that they were under the care of God, and were in all things to follow the path of his commandments. But so strong was the tendency in the false direction, that the very ordinance intended to preserve them from superstition was itself turned into an occasion of fostering it, and the border-fringes became practically amulets. Thus, one of the Rabbinical authorities writes, on the passage above cited, "When a man is clothed with the fringe, and goeth out therewith to the door of his habitation, he is safe, and God rejoiceth, and the destroying angel departeth from thence, and the man shall be delivered from all hurt, and from all destruction" (R. Menachem). The same foolish and superstitious use was substantially made of other two or three passages of the law, Ex. xiii. 9; De. vi. 8; xi. 18; in which, with the view of enforcing upon the people the necessity of being at great pains to remember and observe the statutes imposed upon them, they were told to bind them as signs upon their hands, and put them as frontlets between their eyes; that is, to be as careful and constant in their regard to them as if they actually had them emblazoned on these conspicuous parts of their body. This, however, they understood in later times to refer to the mere writing out on bits of parchment certain passages of the law, and binding them on their hands and heads as sacred charms. (*See* FRONTLETS, FRINGES.)

It was not, however, among eastern nations merely, or the Jews, who caught the infection of their idolatry, that the use of amulets prevailed—the evil had spread far and wide through the heathen world generally; and in the earlier ages of Christianity we find it pressing into the church, as one of the relics of superstition to which the people fondly clung, even after they had forsaken the grosser forms of idolatry, and to which they sought to give a kind of Christian direction. Pendants and preservatives, called *periammata* and *phylacteria*, were quite commonly worn by converts

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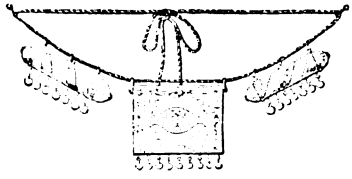
from heathenism, having a text of Scripture or some other charm written on them, as a security against danger, or a means of defence from disease and other dreaded evils. Augustine, in his epistle to Posidius, speaks also of ear-rings as being worn by some professing Christians for like purposes, and which they insisted on retaining because such things were not specifically condemned in Scripture. Hence the fathers often denounce the practice, and the church even sometimes interposed its authority with those who persisted in it. The Council of Laodicea (about the middle of the fourth century) designated amulet bands "chains and fetters to the soul," and prohibited all clergymen from wearing them on pain of excommunication (Canon 36). Chrysostom, in several of his homilies, points out the guilt and folly of those who used them, exhorts people rather to die as martyrs than resort to them, and even threatens with ecclesiastical censure those who should, after admonition, continue to employ them (*Hom.* 6 *cont. Judæos*, 8 *in Colos., etc.*) In Augustine, Basil, and others, like passages occur. But, unfortunately, the remedies prescribed by those fathers to meet the evil approached too closely to the evil itself; and the sign of the cross, on which they laid such peculiar stress, and the use of the sacramental elements, especially of the consecrated bread, and latterly of dead men's bones, came to be turned very much to the same purposes as had wont to be served by ear-rings, texts of Scripture, and other pendant charms. Where superstition nestles it may change the form, but the reality remains; in one shape or another, it must have its amulets.

In modern Egypt, amulets, very similar in form to those employed by the ancient Jews and early Christians, are in common use. The most esteemed of all *hegabs*, or charms, we are told by Mr. Lane, is a *mushhaf*, or copy of the Koran. To it, as also to several other charms—especially to scrolls of chapters from the Koran, or names of the prophet—very peculiar efficacy is attributed: they are esteemed preservatives against disease, enchantment, the evil eye, and many other things. The names or passages written for such purposes are first covered with waxen cloth, to preserve the writing from injury or pollution, then inclosed in a case of thin embossed gold or silver, which is attached to a silk string or a chain, and generally hung on the



[37.] Modern Egyptian Amulet.—Lane.

right side, above the girdle. No. 37 exhibits three of these. The central one is a thin, flat case, containing a folded paper; it is about the third of an inch thick. The others are cylindrical cases, with hemispherical ends, and contain scrolls: they are worn by many women, as well as children; but those of the poorer sort have them of a somewhat different description.

A'NAB [probably *place of grapes*], a town in the mountainous district of Judah, from which, as from Hebron, Debir, and other places, Joshua cut off the Anakim, Jos. xi. 21. A small place of the same name and in the same locality has been discovered in recent times, about ten miles S.S.W. of Hebron, near to Shoco.

A'NAH [*response, answer*], a person who is once represented as a son of Seir the Horite, Ge xxxvi 20, and again is more specially named a grandson of Seir, and son of Zibeon, whose daughter became one of the wives of Esau, ch. xxxvi. 2, 24, 25. That this is the true statement of the case, and not, as commonly given, that there are two Anahs, appears thus:—The Anah in ver. 2 and ver. 25 must be the same; for each is declared to be the father of Aholibamah, Esau's wife. But the same Anah must be identical with the Anah in ver. 24, for the one as well as the other was the son of Zibeon. Hence, when Anah is first mentioned in the genealogy at verse 20 among the sons of Seir, it must be sons in the wider sense that is meant. Anah was really the son of Zibeon; but he became the founder of a distinct family, and so, like Ephraim and Manasseh, he took rank with the elder generation. It is remarkable, and has sometimes been treated as incapable of proper explanation, that this Anah is assigned to three different tribes. In Genesis xxvi. 34, where he is first mentioned, he is called a Hittite; in xxxvi. 2, he is represented as the son of Zibeon the Hivite; and at ver. 24 of the same chapter he is numbered among the descendants of Seir the Horite. Occurring as these different designations do at such comparatively short intervals, it seems evident that they must have presented no difficulty to those who were conversant with the circumstances of the time, and that they appear strange to us merely because we are so far removed from these. In regard to Horite, however, there is no proper difficulty; for this is simply an appellative, signifying *mountaineer*, or *troglodite*, as the ancients called it—applied to those who lived in rocky regions, and occupied caves instead of houses. And then of the two other designations, Hivite and Hittite, it is to be noted that the one appears to have been the more general and the other the more specific genealogical distinction. Hittite is undoubtedly used at times in a somewhat comprehensive sense, as including various tribes or communities, with their several kings, Jos. i. 4; 2 Ki vii. 6; 1 Ki. x. 29. Hence also, when the prophet Ezekiel proceeds to give an allegorical representation of the waywardness and guilt of the covenant-people, he begins by saying, "Thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother was an Hittite," Eze. xvi. 3—as if these two names were comprehensive of all the Canaanite race. When, therefore, the wife of Esau is first mentioned in the history, Ge. xxvi. 34, she is simply designated as the daughter of one who belonged to the Hittites—the object being to indicate that she was a Canaanite by birth, and of that extensive branch which went by the general name of Hittite. But when the genealogy is given in chapter xxxvi. her place is more definitely marked as that of one belonging to the Hivite section of the Hittite species. (Hengstenberg, *Authentie.* ii., *Diss.* vi.)

Another remarkable thing connected with this Anah is the double name he seems to have borne. It is only in the genealogical table that he appears under the name of Anah; for in the history, Ge. xxvi. 34, where the marriage of his daughter with Esau is mentioned, he is called BEERI the Hittite. The word *Beeri* means *fontanus*, the man of the fountain; and in chapter xxxvi. 24, we have a notice introduced which explains the matter—though it is unhappily rendered in our English version in a manner that quite obscures the light it serves to throw on the

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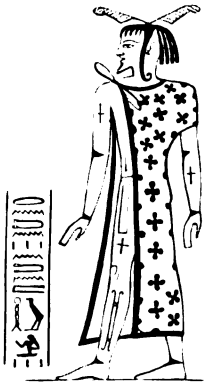
peculiarity referred to. The notice is, "It was this Anah that found the warm springs [so, it is now generally agreed, the word should be rendered, not mules] in the wilderness, as he fed the asses of Zibeon his father." The springs meant are supposed to have been those afterwards known by the name of Callirhoë, warm springs to the south-east of the Dead Sea, lying in a secluded place, which could only be reached by a narrow zigzag path along the edge of a precipice. This path opens into a valley, which is crowded with different sorts of canes, aspens, and palms, and into which various warm springs precipitate themselves: they do so in such quantities, that Irby and Mangles say, on reaching a particular shelf of the rock, "We found ourselves at what might be termed a hot river, so copious and rapid is it, and its heat so little abated. This continues, as it passes downwards, by its receiving constant supplies of water of the same temperature. We passed four abundant springs, all within the distance of half a mile, discharging themselves into the stream at right angles to its course." Supposing these to be the springs discovered by Anah—as is every way probable—one can easily understand how, both from their inclosed situation, their extreme copiousness, and their singular warmth, the discovery of them should have been noted as a remarkable circumstance in his life, and should have led to his being thereafter familiarly designated Beeri—the man of the fountain. At the same time, when his name was given in the genealogy, it fitly appeared, not under this somewhat accidental appellative, but as that which originally and properly distinguished him—Anah.

A'NAK, AN'AKIM. The singular word *anak* means *neck-chain*; and, in the plural, *anakim* is understood to have denoted persons with marked necks, *long-necked*, and then, by way of eminence, a race of men with long necks and of gigantic stature, who inhabited Hebron and the surrounding country at the time the Israelites entered the promised land. The name always appears either as *the sons of Anak*, Nu. xiii. 33; Jos. xv. 14; Ju. i. 20; or *the sons of the Anakim*, De. i. 28; ix 2; or simply *Anakim*, De. ii 10,11,21; Jos. xi. 21,22; xiv. 15; so that it is doubtful whether they were descended from one of the name of Anak, or bore the name of sons of Anak, and Anakim, merely from their being men of lofty stature. In Jos. xv. 13, Arba is called the father of Anak, which makes it probable that the Anakim sprung from Arba; and the immediate children of Anak were Sheshai, Ahiman, and Talmai. The report of their great stature at first inspired the Israelites with terror, and was one of the circumstances which led them to rebel against the word of God at their first approach to the land of Canaan, Nu. xiii. 33. But afterwards these Anakim were driven from their possessions by Joshua, and seem to have been extinguished as a people, except ing that a few families of the race continued to exist in the country of the Philistines, out of whom doubtless came the afterwards famous Goliath of Gath. These people are depicted on the Egyptian monuments as a tall, light-complexioned race. In the hieroglyphic inscription they are named Tanmahu, which may be the Egyptian rendering of the Hebrew word Talmai, allowing for the interchange of the liquid *l* for *n*, so constant in all languages. The figure is from a picture on a wall of the tomb of Oimenepthah I., supposed to represent a man of the tribe of Talmai, one of the sons of Anak. (See GIANTS.) (Burton's *Excerpta Hieroglyphica*.) [J. B.]



[33.] Talmai.

ANAM'MELECH [compounded probably of *anam*, a statue or image, and *melekh*, a king, idol-god, or kingly image], applied as a name to the peculiar deity worshipped by the people of Sepharvaim. The worship paid him was closely allied to that which is more commonly known as belonging to the Syrian Moloch; for his devotees caused their children to pass through the fire, 2 Ki. xvii. 31. Various other derivations of the name have been given, and conjectures thrown out as to the deity, and the particular forms of idolatry connected with it; but as nothing certain has been established, it is needless to go into details.

ANANI'AS. 1. A member of the original Christian community at Jerusalem; in which, for a time, he occupied an honourable place, till his unhappy aberration from the path of uprightness, with the fearful retribution it provoked, brought over his name the shade of a perpetual infamy, Ac. v. 1-11. He and his wife Sapphira are striking examples of the mischievous results which will sometimes arise, even now, from the endeavour to carry profession beyond principle—from people aiming at being accounted better in the church than they really are. That, to a certain extent, these persons had come under the influence of the truth, and had sincerely made up their minds to take part with the followers of Jesus, there can be no reasonable doubt. In formally enlisting themselves among the number of the little company, they showed their readiness to brave opposition and to encounter obloquy for the sake of Jesus; and, in following the example of others—an example which they were equally as free to shun as to follow—by disposing of their property to make a contribution to the common funds of the church, they proved their willingness to make at least *some* temporal sacrifice for the welfare of their poorer brethren. Their hearts, in short, were to a certain extent alive to the faith, and moved by the benignant impulses, of the gospel; but still not sufficiently moved to dispose them to take, by the largeness of their benefactions, the place which their wealth and consideration seemed to indicate as proper for them. They would therefore compromise the matter between their worldliness on the one side, and their Christian reputation on the other—part with a certain portion of the money they received for the property they had sold, and make it appear as if that portion formed the whole proceeds of the sale. Whether they had calmly weighed what this compromise involved, or had, without due consideration, resorted to it as from the sudden impulse of a worldly instinct, it plainly did involve a sacrifice of right principle—a mournful disregard of truth and rectitude, such as, if allowed to proceed in the church, would have brought within her pale the hypocrisy, the fraud, the selfishness, the false show and parade of the world. Therefore, it was met with a searching exposure and an appalling rebuke. How the falsehood and fraud intended to be practised on the occasion by Ananias

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and Sapphira should have come to light, is not stated. Possibly something in their previous character had given rise to the suspicion that they were going here to play a deceitful part, and may have led to investigations which established their guilt; or, without any previous inquiry and formal evidence, supernatural discernment may have been imparted to the apostles, enabling them to penetrate through the false guise that was assumed, and bring to light the real state of the case. However it may have been, by the time that the contribution came to be laid at the apostles' feet—and it appears to have been done, when they were solemnly met to receive the free-will offerings of the brethren—Peter was in a condition to charge Ananias with deliberate fraud, in pretending that what he now offered was the whole he had received by the sale of his property. In making this charge the only thing that seems peculiar is the strength of the language employed by the apostle. He asked Ananias, "Why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price?" And, after reminding him that it was entirely in his own power to sell the property or not, and when sold to give a part or the whole as he himself might determine, the apostle again charges him with lying, "not unto men, but unto God." The special aggravation of the sin is thus made to stand in the religious character of the transaction—in the gift being presented as an offering to God, and an offering which, as made, carried a falsehood in its front. The apostles were acting on the occasion in their official capacity; they were sitting as the Spirit's agents and representatives, to receive the alms of the church; so that what he said and did to them was in effect said and done to the Lord—it was a daring attempt to practise imposition on the Holy Ghost. Ananias himself could not be ignorant of this; he must have felt that he was in a manner defiling the sanctuary of God, and provoking the eyes of his glory; consequently, his heart must have been previously strung to a very considerable hardihood in evil: he must so far have surrendered himself to the spirit of covetousness, that it might be said of him, as of one in the latter stages of degeneracy, Satan had entered his heart to tempt him to such ungodliness; comp. Lu. xxii. 3. But the bringing of this charge against Ananias, and laying bare both the reality and the heinousness of his guilt, is the whole that St. Peter does on the occasion; there is no infliction of corporeal judgment from his hand, no threatening even of any such as being ready to descend from the presence of God; and had no divine interposition followed, the utmost that we can suppose likely to have happened in the way of judicial procedure, would have been to cast him out of the church as unworthy of a place in the house of the living God. But as a seal to the condemnation that was pronounced upon his sin—as a warning to others who might in future seek to bring corruption into the spiritual community of believers—as a sign raised by the hand of God at the commencement of the New Testament church, to testify of the guileless simplicity and incorrupt sincerity which should belong to all who join themselves to its membership—the doom of death instantly fell upon the convicted transgressor. We need not be too curious in inquiring how this death was brought about; whether the startling discovery of his guilt that was made all at once to burst on him, may have itself operated like a convulsive shock, or, along with this, some miraculous agency may have suddenly arrested the pulse of life; the result in either case, especially when taken in connection with what presently after befell his wife, must be ascribed to the direct interposition of God. Ananias first, and then his wife Sapphira, who became his partner alike in guilt and punishment, perished under the judgment of God, as the corrupters of his infant church.

One cannot but mark a close resemblance between what thus took place at the commencement of the Christian church, and the mournful occurrence that struck terror into the members of the Israelitish commonwealth, shortly after their entrance within the boundaries of Canaan. It was as a holy community they went thither, and were to be made possessors of the land, as God's special witnesses against the crimes and abominations that polluted it; precisely as it was by being a holy temple to the Lord, and keeping itself separate from the corruptions of the world, that the church of the New Testament was to make head against the powers of evil and bring all under its sway. In the one case, however, as well as in the other, the world entered with its pollutions at the very threshold of the history; and both times in a similar guise, as a spirit of covetousness, clinging to the mammon of unrighteousness, and cloaking itself over with hypocrisy and guile. The transgressors in the ancient community, Achan and his family, were, by the special interposition of God, dragged to light, and consigned to destruction; and Ananias and Sapphira, the transgressors in New Testament times, were by a like interposition detected and punished. The immediate effects, too, of the divine interposition were much alike: a salutary fear of sin was struck into the respective communities, and the hearts of all more thoroughly roused in behalf of the interests of righteousness. But, unfortunately, the results in both cases proved but of temporary duration. The awful warning given against sin fell into oblivion; and before the apostles had finished their course, as in former times before Joshua had been gathered to his fathers, many forms of corruption had gained a footing within the sacred territory. The last testimony from the hand of the apostle, who, on this occasion, so sternly rebuked the incipient evil—the second Epistle of Peter—had for its chief object the lifting of a loud and emphatic warning against the hypocrisy and guile, the licentiousness and corruption, which were already making their appearance among the churches of Christ, and which he foresaw were destined to become yet more rampant. Still, the first great practical testimony was not in vain: it stands as a finger-post for all who have eyes to see it, and makes clear as noonday the purpose of God to recognize only such as true members of his church who have left behind them the corruptions of the world, and in godly sincerity are yielding themselves to his service.

Certain petty and frivolous objections, which have been raised on the subject by rationalist interpreters, so obviously arise from partial or mistaken views of the transaction, or of St. Peter's conduct in relation to it, that they deserve no particular notice.

2. ANANIAS, a Jewish disciple at Damascus, to whom the Lord appeared in a vision, and instructed him to go where Saul of Tarsus at the time was, that he might lay on him his hands, and impart to him anew his sight, Ac. ix. 10-17. Ananias expressed his astonishment at receiving such a commission, having heard only of the

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fiery zeal with which Saul had been persecuting the church of Christ, and of the authority with which, for that end, he had come armed against the disciples in Damascus. But his fears and suspicions were laid to rest by the divine assurance, that this man had now become a chosen vessel to bear the name of Jesus before the Gentiles, and kings, and the children of Israel, and to suffer great things for its sake. He accordingly went as commanded, and both restored sight to Saul through the imposition of hands, and received him by baptism into the Christian community. Nothing farther is known for certain of Ananias, nor have we any more specific information than that given above of his position in the church at Damascus. Tradition has sought to compensate for this defect by telling us that he became bishop of Damascus, and of course, like all apostles and primitive bishops, died a martyr. But no credit is due to such legends.

3. ANANIAS, the high-priest at the time of St. Paul's seizure and appearance before the Sanhedrim at Jerusalem, Ac xxiii. 2. We learn nothing more of him in the New Testament than that on Paul declaring he had lived in all good conscience before God till that day, he commanded those beside Paul to smite him (showing himself to be, at least, a person of violent temper and coarse manners), and that he afterwards went down to Cæsarea with certain elders, to lay a regular charge of sedition against the apostle, Ac. xxiv. 1. Various notices are given of him in Josephus, and they fully confirm the idea conveyed of his character by what is written in the Acts. He had been nominated to the office of high-priest by Herod, king of Chalcis, in A.D. 48, but was afterwards obliged to go to Rome and defend himself against heavy charges that were brought against him (*Ant.* xx. 5. 2; also 6. 2). There, however, he was acquitted, and it is supposed resumed the office of high-priest on his return to Judea. But shortly before the departure of Felix he was deprived of the office; and after carrying on a series of lawless practices by the hands of what Josephus calls "very wicked servants," he was himself at last killed by the Sicarii, or zealot-robbers (*Ant.* xx. 8. 8; also 9. 2). He appears to have been altogether one of the most worthless and desperate characters that ever filled the office of high-priest.

ANATHEMA [Gr. ἀνάθεμα, from the verb ἀνατίθημι, to lay up or suspend] was, properly, anything presented as a gift to a temple, and hung up there as a sacred memorial. When used, however, in this general sense, as it often is in the classical authors, it is written with a long ε, ἀνάθημα; and as such it occurs only once in the New Testament, at Luke xxi. 5, where the disciples remarked to the Lord concerning the temple, "how it was adorned with goodly stones and gifts" (ἀναθήμασι). Things given up to God in this sense were esteemed honourable as well as sacred; they were associated with the more gracious and benignant aspect of his character. But as his character has another aspect—that, namely, which it assumes when brought into contact with incorrigible and hardened iniquity, calling forth severe and punitive justice—so if, with respect to this aspect of the divine character, any person or object were solemnly given up to God, it would be indeed for God's glory, but for the dishonour and destruction of what was so surrendered. And this is the idea of the *cherem* (חֵרֶם), the religious curse of the Hebrews, to which commonly in the Greek translation of the Old Testament, and always in the original of the New, the word ἀνάθεμα corresponds. It denoted something, not merely dedicated to God, but *forcibly* dedicated to him—something that had been withdrawn from his service and worship, so that he was not glorified *in* it, and was again, by the hands of another, devoted to him, that he might be glorified *upon* it. This is a kind of consecration peculiar to the Bible, as the view of the divine justice, or righteousness, on which it is based, is only found there; heathenism never attained in this respect to any proper knowledge of Deity. And the thought it presents is, certainly, a very solemnizing one; bespeaking, as it does, the setting apart of things or persons from a common to a sacred use, hallowing them in a sense to the Lord, in order that he may consume them, or otherwise pour upon them his righteous indignation. Hence we have the singular expression, not unusual in the original Scriptures, "Accursed to the Lord" (קֹדֶשׁ לַיהוָה, Le. xxvii. 28, 29; Jos. vi. 19, 21), but in our translation softened into such phrases as "devoted to the Lord," or "consecrated to the Lord." On the first historical occasion that this kind of consecration was put in force, *destroy* is the word used in our version, though it does not convey the precise idea of the original. The circumstance is recorded in Numbers xxi. 1–3, "And Israel vowed a vow unto the Lord, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy [וְהַחֲרַמְתִּי, I will make a *cherem* or *anathema* of] their cities. And the Lord hearkened unto the voice of Israel, and delivered up the Canaanites; and they utterly destroyed [made an anathema of] them and their cities; and he called the name of that place *Hormah* [the anathematized, or devoted to destruction]." It is evidently not simple destruction that is here described by the putting under *cherem* or anathema, but the doing of this as a sacrifice to God—an act justified and demanded by the interests of holiness—and one, therefore, which required to be performed in a peculiarly solemn frame of mind, free from carnal passion and selfishness of spirit.

Such is the idea of the Old Testament *cherem* or anathema; whatever was put under it was entirely withdrawn from its human use, or natural relationship, and given wholly to the Lord—to be employed in his service, if capable of such employment; if not, to be utterly consumed. Hence, what was thus devoted could not be redeemed; it could not, by any ransom or substitutionary arrangement, be taken back and applied to ordinary purposes; it must either be reserved for strictly sacred uses, or, if unfit for these, devoted to destruction. "No devoted thing [lit. "nothing that is *cherem*"] shall be sold or redeemed; it is most holy to the Lord. None devoted, which shall be devoted of men, shall be redeemed, but shall surely be put to death," Le. xxvii. 28, 29. Hence it was that when the Canaanites, as a people, were, on account of their flagrant enormities and foul abominations, put under the same ban as those mentioned above that dwelt about Hormah, extermination was the necessary result: they were separated to the Lord—sacredly destined, in a manner, to the severity which their sins had provoked—consigned to perdition. And as a clear sign to the Israelites themselves that such was the nature of the decree which they had to put in force against the Canaanites; that what they had to do in this respect was strictly a work of God, and that everything they might acquire by

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doing it—the land, the cities, the goods, which reverted to them for a possession—were properly the Lord's, and came to them as a sacred dowry from his hand;—as a sign of all this, Jericho, the first city in the land which they had to attack, had the anathema laid upon it in the most stringent manner, and the most comprehensive form. Nothing belonging to it was to be appropriated as the people's own; the treasure was to be brought into the Lord's house; and all that could be consumed—houses, garments, and the inhabitants themselves, with the exception of Rahab—utterly made an end of. In like manner, and with reference specifically to idols, it was said, "And thou shalt not bring an abomination into thine house, and become a cursed thing [an anathema, or *cherem*] like it; thou shalt utterly detest, and thou shalt utterly abhor it; for it is *cherem*," De. vii. 26. It is wrong to say of such cases that it is simply the vile and execrable nature of the object that is indicated, and that there is no idea of consecration to the Lord; the general principle still holds good, that everything *cherem* is most holy to the Lord. Only, in the case of sinful persons and polluted objects, the consecration was with a view, not to honourable and blessed service, but to the exhibition of divine justice in their destruction.

In the New Testament use of the word *anathema* the idea of consecration is, perhaps, less prominent than in the old Testament *cherem*, though it is still included; only, the thought is turned somewhat more upon the execrable nature and fearful doom of the subject of it. It occurs altogether only five or six times, and in one of these it is a company of Jews who use it, so that it is not brought into contact with any Christian element. "Certain Jews bound themselves under a curse," as it is in our version [literally, anathematized themselves], "saying that they would neither eat nor drink till they had killed Paul," Ac. xxiii. 12; that is, they devoted themselves in this way to destruction, if they should recile from executing the purpose they had formed respecting Paul. Probably, as the providence of God, by removing Paul suddenly to a distance from them, rendered the execution of their scheme impracticable, they would hold themselves released from the penalty they had voluntarily incurred. But the feeling which prompted them to enter into the engagement was doubtless much the same as that which animated the conspirators against Herod's life; of whom Josephus tells us that, when detected and seized, "they showed no shame for what they were about, nor did they deny it; but exhibited their daggers, and protested that the conspiracy they had sworn to was a holy and pious action; that what they intended to do was not for gain, or for any indulgence to their passions, but principally for those common customs of their country which all the Jews were obliged to observe, or else to die for them" (*Ant.* xv. 8. 6). The idea here, however misapplied as to its particular direction, was still that of the religious curse, devoting to God as by a sacred act, and for the infliction of the heaviest doom, what, in the circumstances, was deemed unworthy of life. So, in the bosom of those who conspired against Paul, the sentiment seems to have been, Let our life be forfeited to God, as a thing which he may justly exact at our hands, if we withhold our hand from compassing the death of such a miscreant.

It is the apostle Paul himself who, in the other places referred to, makes use of the anathema. Once he does it like those Jews, in regard to himself, when, speaking of his deep sorrow on account of the apostate condition of his countrymen, and his fervent desire for their salvation, he says, "For I could wish (or more exactly, I was wishing—implying that the act was in process of forming itself, but remained incomplete, was checked by some counter-consideration) that I myself were anathema from Christ for my brethren, my kinsmen according to the flesh," Ro. ix. 3. The expression has given rise to much disputation, and many attempts have been made to draw it into an inferior sense than what the words seem naturally to import. But such attempts are to be discouraged, as tending rather to embarrass than to explicate the subject. Let it only be understood, that the apostle is himself in the highest mood of spiritual feeling, and, in consequence, capable of being fully sympathized with by such only as are familiar with the more elevated frames of the Christian life. Let it be understood, further, that the thought expressed is not a decision formally come to, or a purpose calmly entertained and brought forth into deliberate action, but rather a sentiment stirred in his bosom by the agony of unutterable sorrow—a wish cherished and yet again repressed, as if it must not pass beyond the region of thought and feeling. Let this only be understood as to the state of mind here indicated by the apostle, and there will be found in it nothing either inconceivable or absolutely singular. It is just that state of rapt devotion so finely described by Bacon, as sometimes attained by "God's elected saints, who have wished themselves razed out of the book of life in an ecstasy of charity and feeling of infinite communion"—a feeling as if life would be intolerable to them, should the common well-being of the brotherhood, after which they so ardently longed, fail to be realized. It is this aspect of the matter which in such a case, should be contemplated as alone present to the mind; and to bring into view the physical and moral ruin, the final despair and wretchedness of the lost—as if this were the alternative which were almost preferred by the individual to his existing state and prospects—were entirely to mistake the real condition and temper of soul expressed on such occasions.

The other passages in which St. Paul employs anathema point more distinctly to the moral guilt of the subject of it, and his fit destination to the heaviest curse. "No one," he says, 1 Co. xii. 3, "speaking in God's Spirit, calls Jesus anathema;" he cannot po sibly think and speak of *him* as a fit object of divine execration. But, at the commencement of his epistle to the Galatians, the apostle himself twice over pronounces an anathema upon the person, be he man or angel, who should come preaching another gospel than that which he had himself preached; thereby solemnly consigning such a person, as guilty of the greatest impiety, to the justice of God for everlasting reprobation; and, at the close of his first epistle to the Corinthians, he breathes forth the weighty utterance, "If any man love not the Lord Jesus Christ, let him be anathema maranatha." Here, again, from the idea of its being supposed to be contrary to the proper spirit of an apostle that he should wish any one to become, in the full and proper sense, an anathema, the import of the expression has been softened to mean simply that such an one should be excluded from the Christian communion—that he has no proper right to a place among Christ's flock. But there is no evidence of the word *anathema* being

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so used in Scripture, nor is there any need for resorting to it here; since, if it is the revealed will of God that they who are destitute of love to Jesus should be doomed to final perdition, there can be nothing improper in an apostle, nor even in the most seraphic bosom in heaven, wishing it to be so. It is but praying that God's will be done. Besides, such a diluted meaning would leave altogether unexplained the connecting so closely together of the two Aramaic words, *anathema* and *maranatha*. Such a connection, especially in an epistle written not to a Syrian but to a Grecian community, seems to demand that the words be taken in their fullest sense, and also to imply that they were words either themselves in familiar use with the Christians, or grounded upon some well-known passage of Scripture which was thereby recalled to their mind. *Maran-atha* is the Syriac phrase for *the Lord comes;* and, to place this in such immediate conjunction with the announcement of an anathema, and to do so in one of the last sentences of the epistle, was to remind the disciples, in the most impressive manner, that the curse as well as the blessing has its operation in the kingdom of Christ, and, so far from ceasing at the moment of his coming, only rises then to its highest development; so that it behoves all to look well, in the meantime, to the reality of their interest in Christ, and their love to him. The apostle does not, indeed, overlook the blessing; for, in the very next verse, he prays that the grace of the Lord Jesus Christ might be with them. But, knowing as he did, that there were many elements of corruption working in the church at Corinth, he gives special prominence to the other and darker aspect of the matter; and, in doing so, he exactly follows the example of the prophet Malachi, whose closing announcement regarding the coming of the Lord may be said to form the ground of the apostle's representation; for, while there making promise of the Lord to those that feared his name, as coming to bless his heritage, he, at the same time, proclaims the necessity of a great and general reformation, if this result was to be generally experienced; but, if it failed, if there should not be a real turning of hearts to the Lord, then the coming would be to smite the earth with a *cherem*, or anathema. Because the danger was so great of a disastrous result, this was the last thought the prophet left upon the members of the old covenant in connection with the subject. In like manner here, and on the same account, the apostle makes it one of his very latest and most impressive utterances to the church at Corinth. The anathema therefore, in this case also, is the solemn adjudication of the characters named to the doom of perdition, as fit objects of the punitive justice of God—pronounced now, in order that those who were in danger of incurring it might hasten their escape from the wrath to come. (Lightfoot correctly indicated this interpretation of the passage, and the allusion it contains, to Mal. iv. 2–6, but improperly and unnaturally limited its application to the Jews. Hengstenberg, in his *Christology*, justly excepts to that part of Lightfoot's interpretation.)

There can be no doubt, however, that while the word *anathema* in the New Testament, as *cherem* in the Old, always bears the higher sense we have ascribed to it, and a direct reference to the judgment of Heaven upon the abominable and reprobate, a certain change was introduced both by the ecclesiastical authorities in the use of *anathema*, and by at least the later Rabbinical writers in the use of *cherem*. Both terms came to be applied to church censures—to excommunication in its lighter or heavier form. What was strictly called the *cherem* was the final sentence of excommunication, after lighter censures had proved unavailing; and it contains (as given, for example, by Buxtorf, in his *Lex. Chald. Talm. et Rabbin.*, or in a more accessible work, by Brown, in his *Antiquities of the Jews*, ii. 207) a revolting and detailed multiplication of all imaginable curses and inflictions of evil on the head of the unhappy subject. But the name was also applied to other forms of censure on the part of the synagogue. With the fathers, anathema was used indifferently of excision from the church, and separation from God; sometimes the one explanation is given and sometimes the other, as may be seen by consulting Suicer's *Thesaurus* on the word. Theodoret even explains the "Let him be anathema," in 1 Co. xvi. 22, by "Let him be removed from the common body of the church"—erroneously, we certainly think; but it shows how soon the word had come to receive this lower application. In the decrees of later councils, and with Romish writers generally, *to be anathema* is but another term for being excommunicated, or cut off externally from the number of the faithful.

AN'ATHOTH [*answers to prayers*], occurs as a personal name in some of the genealogies, 1 Ch. vii. 8; Ne. x. 19; but it is chiefly known as a Levitical town, Jeremiah's birth-place and proper residence—Je. i 1. Very little besides is known of the town itself, though it is occasionally mentioned, 2 Sa xxiii. 27; Ezr. ii. 23; and so much identified had it become in later times with the prophet, that in Jerome's day it went by his name: "Anathoth, quæ hodie appellatur Jeremiæ" (*Onomast.*) It lay about three or four miles north of Jerusalem; and is supposed to have been the same with the Anata discovered by Professor Robinson, which is at the distance of an hour and a quarter from Jerusalem, and stands on a broad ridge of hills, from which one looks down upon the eastern slopes of the hilly ground of Benjamin, and sees as far as the valley of the Jordan. It is now a mere village, of some fifteen or twenty houses, but possesses remains of ancient walls and of foundations that seem to have borne houses of respectable size.

ANCIENT OF DAYS, an expression applied to Jehovah thrice in a vision of Daniel, ch vii. 9, 13, 22, apparently much in the same sense as Eternal. The expression viewed by itself is somewhat peculiar; but it is doubtless employed by way of contrast to the successive monarchies which appeared one after another rising before the eye of the prophet. These all proved to be ephemeral existences, partaking of the corruption and evanescence of earth: and so, when the supreme Lord and Governor of all appeared to pronounce their doom, and set up his own everlasting kingdom, He is not unnaturally symbolized as the Ancient of Days—one who was not like those new formations, the offspring of a particular time, but who had all time, in a manner, in his possession—one whose days were past reckoning.

AN'DREW [Gr. *Ἀνδρέας*], one of the earliest disciples of our Lord, and latterly one of his twelve apostles. He had previously attended the ministry of John the Baptist, but clave to Jesus, after the Baptist distinctly pointed him out as the Lamb of God, Jn. i 35-40. He was a fisherman of Bethsaida, and the brother of Simon Peter. No sooner had he found satisfaction in

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his own mind respecting the Messiahship of Jesus than he sought for his brother Simon, whom he presently brought to Jesus, and who, in like manner, became a disciple of the Nazarene. It was some time, however, before either Andrew or Simon left their regular occupation, and gave themselves to constant attendance upon the ministry of Jesus. And even after they did this, extremely little is recorded of Andrew, who seems to have been much inferior to his brother in those qualifications which are required for taking a lead in public affairs. He is mentioned individually on but three occasions—once, when the difficulty presented itself of feeding the five thousand that waited on Christ, and when he signified that a lad was there who had five barley loaves and two fishes, Jn. vi. 9; again, when he took some part in introducing certain Greeks to Jesus, who were anxious to see him, Jn. xii. 22; and finally, when, along with Peter, James, and John, he went privately to Jesus to get a fuller revelation of his mind respecting the destruction of the temple-buildings, Mar. xiii. 3. This was the only occasion on which Andrew is related to have been admitted with the other three to a more private interview with Jesus, and to witness a manifestation of his divine fulness, which was withheld from the rest. For anything farther, we know simply that Andrew took part with his brethren in their apostolic labours, and shared the common perils of their calling; but in what precise departments of labour, or through what specific trials and difficulties, we have no information in Scripture or in other records of authentic history. Tradition, in one of its forms, speaks of his having gone preaching the gospel to Scythia; in another, to Greece; in still others, to Asia Minor, Thrace, &c. (Euseb. *Hist.* iii. 1; *Sophron. ap. Hieron. de Scrip.*; *Niceph.* ii. 20); and finally reports him to have suffered martyrdom at Patræ in Achaia, on the peculiar form of cross, *crux decussata* (X), which still bears his name. But no trace is found of these traditions till a comparatively late period; and it is impossible to tell what degree of credit, or whether any credit whatever, is due to them. Mention is made by some early writers of a book called the "Acts of Andrew," and also of a "Gospel of St. Andrew," but both were held by the church to be spurious productions, and have long since perished.

ANDRONICUS [*man-conqueror*], a kinsman and fellow-prisoner of Paul, who is also declared to have been a Christian before the apostle, and to have so distinguished himself in the faith and labours of a Christian life, that he had acquired a name among the apostles generally. In calling Andronicus his fellow-prisoner, the apostle must have referred to some previous part of his history, when they had suffered together for the cause of Christ; for at the time he wrote to the Romans he was not in bonds, Ro. xvi. 7.

A'NER [meaning uncertain], a Canaanite chief, who, with Eschol and Mamre, joined Abraham in pursuing the host of Chedorlaomer, Ge. xiv.; also the name of a Levitical town in the tribe of Manasseh, 1 Ch. vi. 70.

ANGELS [in Greek ἄγγελοι, and in Hebrew מַלְאָכִים, *melakim*]. Both the Greek and Hebrew terms originally import any kind of persons or agencies sent forth—*messengers*; and they are occasionally employed in Scripture in this original sense, though usually, in such cases, the rendering in our English version is not angels, but messengers. (For ex. Job i. 14, 1 Sa. xi. 3; Lu. ix. 52.) There are other passages, however, in which the rendering *angels* is sometimes preserved, but in which the reference still is to beings or agencies of an earthly kind, not to those possessed of angelic natures. Of that description probably is Ps. civ. 4, quoted in He. i. 7, "who maketh his angels spirits, his ministers a flaming fire;" for the rendering, "He maketh winds his messengers" or angels, certainly appears to fit in most naturally with the train of thought in the psalm, and also to serve best the purpose for which it is introduced in the epistle to the Hebrews. Of the same description are those passages in which the term is applied to prophets, as persons commissioned by God to deliver messages in his name; thus Haggai is called the Lord's angel, ch. i. 13 (*messenger* in English version), as is Messiah's forerunner in Mal. iii. 1; and the epithet is even applied to Israel generally, with reference more especially to his prophetical calling, as appointed by God to be the light and benefactor of the world, Isa. xlii. 19. So, again, and with reference merely to another aspect of the delegated trust committed to the covenant-people, there are passages in which the priesthood has the term applied to it; as at Mal. ii. 7, "The priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the angel (English version, messenger) of the Lord of hosts." This plainly is said, not of each individual priest, but of the priesthood as a body; collectively they were the Lord's authorized ministry, his angel to make known to the people the things pertaining to his will and worship. And the same explanation substantially is to be given of a passage in Ecclesiastes, often little understood, ch. v. 4–6: "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel that it was an error;" that is, neither rashly utter with thy lips what thou hast not moral strength and fixedness of purpose enough to perform; nor—if thou shouldest have uttered it—go before the priesthood, the Lord's delegated ministry to attend to such things, and say it was an error, thinking to get off by an easy confession, that thou hadst done wrong in making the vow. These later uses of the word *angel*, in the Old Testament, to denote those who were delegated by the Lord to do prophetical or priestly work—strictly, indeed, in each case, the work of authoritative instruction and oversight—serve also to explain the peculiar expression in the addresses to the seven churches of Asia in the Apocalypse, which were sent to "the angels of the churches." From the Old Testament usage, which is here undoubtedly followed, the word determines nothing as to the question, whether what is meant by *angel* was one individual or a collection of individuals; it simply designates the party, whether consisting of one or more, to whom belonged the authoritative instruction and oversight of the Christian community in the several churches, and by the very name suggests the greatness and responsibility of the trust.

Generally speaking, however, when angels are mentioned in Scripture, it is with reference to superhuman existences—rational and immortal beings, but *spirits*, as contradistinguished from men in flesh and blood, the tenants of regions suited to their ethereal natures, not occupying a local habitation on earth. Yet, even when thus limited, there is considerable latitude in the

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expression, and several orders of being are comprised in it. 1. First, there are those more commonly understood by the expression—the angels of heaven, or of God, as they are called, Mat. xxiv. 36; xiii. 41; Jn. i. 51; Mat. xxii. 30. They are named in connection with heaven, as having their more peculiar abode there, where are also the brighter manifestations of the divine presence and glory, and which is always represented as, relatively to this world of ours, a higher and more blissful region. God's angels, also, they are emphatically called; not merely because they derived their being from him, and are sustained by his power—for this belongs to them in common with all creation—but more especially because they are in a state of peculiar nearness to God, and are his immediate agents in executing the purposes of his will. It is as possessing the ministry of such glorious agents, and possessing it in vast numbers as well as invincible strength, that he takes to himself the name of "the Lord of hosts"—the head of angelic myriads, who ever hearken to his voice, and are ready to fulfil his pleasure. 2. Then there are the angels of darkness, who are scarcely ever designated simply angels, or the angels, but usually with some qualifying terms, indicative of their real character and position—such as "the devil's angels," as contrasted with the angels of God; or the "angels that sinned," "that kept not their first estate," in contradistinction, as well to what they themselves once were, as to the party that remained stedfast, Mat. xxv. 41; 2 Pe. ii. 4; Jude 6. 3. Finally, there is *the* angel, by way of eminence—one who, from the epithets applied to him, and the acts ascribed to him, appears to be infinitely raised above all besides who bear the name of angel—designated sometimes "the angel of the Lord's presence," "the angel in whom his name is," "the angel of the covenant and Lord of the temple," "Michael the archangel," Is. lxiii. 9; Ex. xxiii. 21; Mal. iii. 1; Jude 9, &c., and represented as offering up the prayers of God's people, discomfiting their enemies, and symbolically taking possession of the whole world as his proper heritage, Re. viii. 3; xii. 7; x. 2. It is uniformly but one being to whom such peculiar acts and designations are ascribed; they are never spoken of as belonging to a company, or as shared by one in common with some others; and, as they clearly imply divine properties, and performances strictly mediatorial and redemptive, they can be understood of none but the Lord Jesus Christ. Precisely as he was called "*the* apostle and high-priest of our profession," from being in these respects the original and perfection of which others were but the copy; so in a sense altogether peculiar he bore the name of angel, because he was, as no other could be, the delegate of Heaven to sinful men—"He whom the Father sent" to reveal to them his counsel, and for ever establish the covenant of their peace.

It is only to those comprised in the first of these three divisions that the name of angels is distinctively appropriated, and respecting whom we have now to adduce the testimony and information of Scripture. This may be briefly presented under two points of inquiry—first, What, according to the revelations of Scripture, is their own state? and then, What, in relation to us, is their proper function and employment?

1. In regard to the first point, the language of Scripture always presents the angels to our view as in the most elevated state of intelligence, purity, and bliss. Endowed with faculties which fit them for the highest sphere of existence, they excel in strength, and without injury can endure the intuition of God, Ps. ciii. 20; Mat. xviii. 10. In moral excellence they are equally exalted, and are therefore called emphatically "the holy angels," "elect angels," "angels of light," Mar viii. 38; 1 Ti. v. 21; 2 Co. xi. 14; and are represented as ever doing the will of God—doing it so uniformly and perfectly that we can seek for nothing higher and better in ourselves than to aim at being like them. Nor in the sphere of their being and enjoyment is there aught of want or disorder; all is in delightful harmony with their natural and moral perfections; and to have our destiny associated with theirs—our condition made equal to theirs, in its functions of life and elements of blessing—is set forth as the very glory of the resurrection-state to which Christ has called us, Lu. xx. 36; He. xii. 22. The two, indeed, may not be in all respects identical; but that which is exhibited as the pattern cannot, in any essential respect, be inferior to what is to be fashioned after it.

That the angelic state was from the first substantially what it still is can scarcely be doubted, from the general tenor of the scriptural representations. Yet, in these a certain change is indicated; not, indeed, from evil to good, or from feebleness to strength, but from a state in which it was at least possible to fall, to another in which this has ceased to be possible—to a state of abiding holiness and endless felicity. The actual fall and perdition of a portion of their number implies that, somehow, the possibility we speak of did at one period exist; and the angels that kept their first estate, and have received the designation of elect angels—yea, are ranked among the ministers and members of Christ's eternal kingdom—must have made some advance in the security of their condition. And this, we naturally think, must infer some advance also in relative perfection; for absolute security to rational beings in the enjoyment of life and blessing we can only conceive of as the result of absolute holiness; they have it—they alone, we imagine, can have it—in whom holiness has become so deeply rooted, so thoroughly pervasive of all the powers and susceptibilities of their being, that these can no longer feel and act but in subservience to holy aims and principles of righteousness. So far, therefore, the angels appear to have *become* what they now are—that a measure of security, and, by consequence, a degree of perfection—whether in spiritual knowledge or in moral energy—is now theirs, which sometime was not.

From the representations of Scripture, there is room also for another distinction in regard to the state of angels, though, like the one just noticed, it cannot be more than generally indicated or vaguely apprehended. The distinction we refer to is a diversity in rank and power, which, there seems ground for asserting, exists among the heavenly hosts. There are indications in Scripture of something like angelic orders. For, though the term *archangel* cannot be applied in this connection, being used only as the designation of a single personage—whom we take to be the Messiah—yet the name Gabriel (hero, or mighty one of God), assumed by the particular angel who announced to Zacharias the birth of John the Baptist, Lu. i. 19, seems to import that he stood in some nearer relationship to God than others; it appears to distinguish him, not from men—for his angelic nature alone was there a sufficient distinction—but from other angels less elevated in power and glory. So also, in Re. xviii. 21, we read of "a mighty angel," as if all were not precisely such. Then,

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in various places there is an accumulation of epithets, as of different orders, when referring to the heavenly inhabitants, as in Ep. i. 20, 21, where Christ is said to be exalted "above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come;" and in 1 Pe. iii. 22, where he is again said, in his heavenly exaltation, to have "angels, principalities, and powers made subject to him." But if such expressions appear to render probable or certain the existence of some kind of personal distinctions among the angels of glory, it leaves all minuter details respecting it under a veil of impenetrable secrecy. And to presume, like the ancient Jews, to single out four, or seven primary angels; or, like the Rabbins, to distribute the angelic hosts into ten separate classes; or, still again, with many of the Scholastics, to distribute them into nine orders or choirs, each consisting of three classes, regularly graduated in knowledge and authority, is vainly to intrude into those things which eye hath not seen, and to attempt being wise above what is written. Calvin, with his accustomed sense and gravity, remarks —"If we would be truly wise, we shall give no heed to those foolish notions which have been delivered by idle men concerning angelic orders, without warrant from the Word of God" (*Inst.* i. c. 14, 4).

In whatever the distinctions among angels may consist, or to whatever extent it may reach, it cannot in the least interfere with the happiness they individually enjoy. For this happiness arises, in the first instance, from each being in a proper relation to the Great Centre of life and blessing; and then, from their being appointed to occupy such a sphere, and take part in such services and employments, as are altogether adapted to their state and faculties. These fundamental conditions being preserved, it is easy to conceive how certain diversities, both in natural capacity and in relative position, may be perfectly compatible with their mutual satisfaction and general well-being, and may even contribute to secure it For it may tend to the happy order and adjustment of the several parts.

2. The information of Scripture is somewhat more varied and specific upon the other point of inquiry—their proper function and employment in relation to us; for it is with this that we have more especially to do. In not a few passages their knowledge of what pertains to affairs on earth is distinctly intimated; and their interest also in it is expressed, as yielding an occasion of joy, or a deeper insight into the purposes of God. Thus, they are spoken of as frequently taking part in communications made from heaven to earth—as desiring to look into the things which concern the scheme of salvation—as learning from the successive evolution of the divine plan more than they otherwise knew of God's manifold wisdom—as rejoicing together at the birth of Jesus, and even over the return of individual wanderers to his fold, 1 Pe. i. 12; Ep. iii. 10; Lu. ii. 13; xv. 10. But there are other passages in which they are represented as directly and actively ministering to the good of believers, and shielding or delivering them from the evils incident to their earthly lot. The office of angels in this respect was distinctly understood even in Old Testament times, as is implied alone in the name the "Lord of hosts," so often given there to God in his relation to the covenant-people—in the frequent interposition of angels to disclose tidings or accomplish works of deliverance—and in such general assurances as these, "The angel of the Lord encampeth round about them that fear him, and delivereth them;" "He shall give his angels charge concerning thee to keep thee in all thy ways; they shall bear thee up in their hands, lest thou dash thy foot against a stone," Ps. xxxiv. 7; xci. 11, 12. Similar representations of angelic agency are contained in New Testament scripture, and occupy, indeed, a more prominent place, in conformity with the general character and design of the gospel to render more patent the connection between this lower world and the world of spirits. So that it is only what might have been expected beforehand, when we learn that our Lord, in the days of his flesh, was from time to time ministered to by the angels; that, on ascending to the regions of glory, he had the angels made subject to him for carrying forward the operations of his kingdom; that various commissions of importance were executed through their instrumentality during the lifetime of the apostles; and that, generally, the doctrine concerning them is announced, for the comfort of believers, "that they are all ministering spirits sent forth to minister to those who are heirs of salvation," Mar. i. 13; Lu. xxii. 43; Phl. ii. 10; 1 Pe. iii. 21; Ac. xii.; He. i. 14.

In regard, however, to the kind of services which are actually rendered to believers by the ministry of angels, or the benefits which may justly be expected from it, we know too little of the nexus which binds together in any particular case the world of sense with the world of spirits, to be able with much accuracy to determine. Negatively, we can so far define as to exclude from the field of their agency the actual communication of life and grace to the soul. Nowhere is this ascribed to them in Scripture; on the contrary, it is uniformly represented as an essentially divine work, and therefore not to be accomplished by a created agency. Father, Son, and Spirit are here the only effective agents, working, in so far as subordinate means are employed, through a human, not an angelic instrumentality, in connection with the word and ordinances of the gospel. The things which come within the sphere of angelic ministration bear incidentally upon the work of salvation, rather than directly touch it; and, as regards the ordinary history of the Church and the common experience of believers, they have to do with the averting of evils which might too seriously affect the interests of righteousness, or the bringing about of results and operations in the world which are fitted to promote them. When it is reflected how much even the children of God are dependent upon circumstances of good or evil, and how much for the cause of God, whether in the world at large or in the case of single individuals, often turns upon a particular event in providence, one can easily see what ample room there may be in the world for such timely and subtile influences as the quick messengers of light are capable of imparting. It might be too much to say, as has occasionally been said by divines, that all the beneficent powers of nature are under angelic direction, and that every auspicious event is owing to their interference; there are, at least, no sufficient grounds in Scripture on which to build so sweeping an inference. But, on the other hand, it is equally possible to err in the opposite direction; and as Scripture gives us clearly to understand, that there are myriads of angelic beings in the heavenly world, who are continually ascending and descending on errands of mercy for men on earth, it may not be doubted that, in many a change which takes place around us, there are important opera-

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tions performed by them, as well as by the ostensible actors and by the material agencies of nature.

But whatever individuals or the collective body of believers may owe to this source, there are certain laws and limitations under which it must always be understood to be conveyed. The fundamental ground of these is, that the efficiency of angels is essentially different from that of the several Persons of the Godhead; it is such merely as one finite being is capable of exercising toward another. Consequently, it never can involve any violent interference with the natural powers of thought and reason in those who are the subjects of it; it must adapt itself to the laws of reciprocal action established between finite beings, and so can only work to the hand, or set bounds to the actings of nature, cannot bring into play elements that are absolutely new. Hence, as a further necessary deduction, all that is done by angels must be done in connection with, and by means of natural causes; and only by intensifying, or in some particular way directing these, can they exert any decisive influence on the events in progress. Thus, at the Pool of Bethesda the angel's power wrought through the waters, not independently of them; at Herod Agrippa's death, through the worms that consumed him; at the jail of Philippi, through the earthquake that shook the foundations of the building; and if thus in these more peculiar, certainly not less in the more regular and ordinary interpositions of their power. But this takes nothing from the comfort or efficacy of their ministrations; it only implies that these ministrations are incapable of being viewed apart from the channels through which they come, and that the beings who render them are not to be taken as the objects of a personal regard and adoring reverence. Hence, while the hearts of believers are cheered by the thought of the ministry of angels, the worshipping of angels has been from the first expressly interdicted. Col. ii. 18; Re. xxii. 9.

Various fanciful and groundless notions have been entertained on the subject of angelic ministrations, and still to some extent prevail; such as that a part of their number are separated for the special work of praise in the heavenly places, and observe hours of devotion; that angels act as a kind of subordinate intercessors, mediating between believers and Christ; that individual angels are appointed as guardians to particular persons, or (as it has sometimes been believed) that each individual has both a good and a bad angel attending on him in particular. Of such notions, this latter idea of guardian angels to every believer, and even to every child, is the only one that in Protestant countries can be said now to find support: it is based more especially on the saying of our Lord in Mat. xviii. 10, "Take heed, that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father, which is in heaven." Our Lord, however, is not speaking here of little children as such, but of his disciples under the character of little children (whom, in humility and lowliness of spirit, he had presented as their proper type); nor does he speak of individual relationships subsisting between these and the angels, but rather of the *common* interest they have in angelic ministrations, ready to be applied as each one of them has need. But of a separate guardianship for each individual, there is not a word dropped here, nor in any other part of Scripture. Even in Ac. xii. 7, where a very special work had to be done for Peter by the hand of an angel, there is nothing of the historian's own that implies any individual or personal relationship of the one to the other; the angel is not called Peter's angel, nor is the angel represented as waiting upon him like a tutelary guardian; on the contrary, he is designated "the angel of the Lord," and is spoken of as coming to Peter to do the particular office required, and departing again from him when it was done. It is true, the inmates of Mary's house, when they could not credit the report of the damsel, that Peter himself was at the door, said, as if finding in the thought the only conceivable explanation of the matter, "It is his angel." But, as Ode has justly remarked (*De Angelis*, § viii. c. 4), "It is not everything that is recorded by the evangelists as spoken by the Jews, or even by the disciples of Christ, which is sound and worthy of credit. Nor can what in this particular case was true of Peter be affirmed of all believers, or ought it to be so. And, indeed, that Peter himself did not believe that a particular angel was assigned to him for guardianship, clearly enough appears from this, that when Peter got out of the prison, and followed the angel as his guide, he did not as yet know it to be true that an angel was the actor, but thought he saw a vision; and at length, after the departure of the angel, having come to himself, he said, '*Now*, I know of a surety that the Lord hath *sent his angel*, and delivered me from the hand of Herod.'" (For evil or fallen angels, *see* DEMONS, DEVIL.)

ANGLING. *See* FISH.

ANIMAL FOOD. *See* FOOD.

ANISE. *See* DILL.

ANKLET; an ornament made of gold, silver, or ivory, and worn about the ankle by the gayer portion of the female sex in various oriental countries, both in ancient and in modern times, for the purpose chiefly of attracting notice, and drawing upon them the eyes of men. They were so constructed as to produce a sort of tinkling noise when the person walked; and, though they are not expressly named in Scripture, yet they are undoubtedly referred to by Isaiah, when, among other excesses in the use of female ornaments, he describes the daughters of Zion as "walking and mincing as they go, and making a tinkling with their feet," ch. iii. 16. It has been supposed that they are also alluded to in the Koran, (c. xxv.), where, amid various injunctions respecting proper modesty of attire and behaviour, women are ordered "not to make a noise with their feet, that their ornaments which they hide may be discovered." Such is Sale's translation; but Savary renders, "Let them not move about their feet, so as to allow those charms to be seen which ought to be veiled," so that it may well be doubted if the passage contains any allusion to anklets. Ornaments of this description, however, were undoubtedly in frequent use among many of the ancient nations, and to this day still exist in Egypt, India, and elsewhere throughout the East. Specimens are given of them in the ring form by Wilkinson (*Ancient Egyptians*, iii. 375), and by Lane in his *Modern Egyptians*, iii. App. A. He says of them—"Anklets (*khulkhál*) of solid gold or silver, and of the form here sketched, are worn by some ladies, but are more uncommon than they formerly were. They are, of course, very heavy, and, knocking together as the wearer walks, make a ringing noise; hence, it is said in a song, 'The ringing of thine anklets has deprived me of reason.'" He adds, a little further on, that

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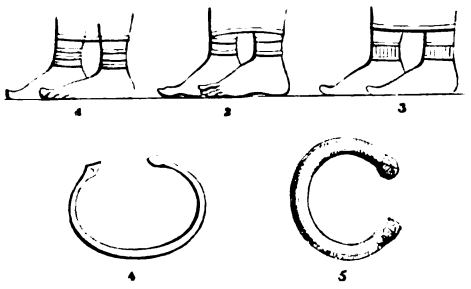
"small *khulkhâls* of iron are worn by many children. It was also a common custom among the Arabs for girls or young women to wear a string of bells on their



[39.] Egyptian Anklets. 1 to 4. Ancient—Champollion and Wilkinson. 5, Modern—Lane.

feet. I have seen many little girls in Cairo with small round bells attached to their anklets." He thinks that it is to anklets of this description that the prophet Isaiah probably alludes in the passage above referred to; but that may be doubted.

ANNA, daughter of Phanuel, of the tribe of Asher, and, at the period when she is mentioned in the gospel narrative, a widow of the advanced age of eighty-four. She is described as a prophetess, not probably from any regular or stated manifestation of prophetic gifts, but because she was one of those whose hearts were more steadfastly set on the expectation of Messiah's advent, and, by the superior grace conferred on her, was enabled to announce his presence when he actually appeared in the temple, and broke forth on the occasion in words of thanksgiving and praise, Lu. ii. 36, 37. That she should have been enabled at such a time to take this part, indicated the possession of a certain measure of the prophetic spirit. The more peculiar notice, however, which is given of this pious woman, is contained in the words, "She was of a great age, and had lived with an husband seven years from her virginity, and departed not from the temple, but served (God) with fastings and prayers night and day." The meaning of this statement plainly is, that Anna had lived but seven years in the married state; that having then lost her husband, instead of marrying again, or taking up with other things, she devoted herself to a life of fasting and prayer, continually attending upon the ministrations of the sanctuary. Not that she actually had apartments in the temple buildings—for there is no reason to suppose that any females had such—but that she statedly presented herself there among the worshippers, and took part in the services which were proceeding. Even from the earliest times there seem to have been pious females dedicating themselves thus to a sort of priest-like consecration and constant service; for at Ex. xxxviii. 8 the laver of brass is said to have been made out of the mirrors of the women who daily assembled at the door of the tabernacle; it is, literally, the serving-women who served. Anna, in her latter years, joined herself to this class; and in answer to her faithful and devoted service, had the high honour conferred on her of becoming one of the immediate heralds of the Saviour of the world.

ANNAS, called in Josephus ANANUS, is first mentioned by St. Luke along with Caiaphas, as being together high-priests at the period when John the Baptist entered on his ministry, Lu. iii. 2. He is mentioned a few years later in the narrative of our Lord's last sufferings, not as the high-priest, but as the father-in-law of Caiaphas, who at the time held the office, and as having a considerable sway in the management of affairs, for when Christ was seized by the band of officers he was first led away to Annas, Jn. xviii. 13. And again, at a period somewhat, though not very much later, he reappears in the narrative of St. Luke in connection with the persecution of the apostles, and is styled simply the high-priest, while Caiaphas, John, and Alexander are coupled with him as his coadjutors and kindred, Ac. iv. 6. By comparing the history of Josephus (*Ant.* xviii. 2, 1; xx. 10, 1), we learn that, during the active ministry of our Lord, and for some years afterwards, the office of high-priest, in its stricter sense, was filled by Caiaphas. But the term high-priest (*see* ABIATHAR) was very commonly used of those who, though not in possession of the office, shared with its possessor the higher places of judicial power and authority; for, as matters stood in the apostolic age, the mere work of ministering in holy things, peculiar to the high-priest's office, comprised but a small part of the prerogatives connected with it. And there never, perhaps, was a person who, for a longer period, and with a more influential sway, exercised those accessories of priestly rank than the Annas before us. He had been himself high-priest for upwards of twenty years, and no fewer than five of his sons, and his son-in-law Caiaphas, successively held the office, so that he could scarcely fail to be regarded as a sort of perpetual high-priest; so far, indeed, as administration was concerned, the virtual high-priest, whether he was actually in the office or not. This sufficiently explains why he should have been called high-priest along with Caiaphas, by Luke, and why so prominent a share should have been ascribed to him both by Luke and John in the transactions of the gospel era. And there is no need for going into the question whether he may not have held the official presidency of the Sanhedrim, even when he had ceased to be high-priest; a question which there are not sufficient materials for determining, and one on which, in such a case as this, nothing can be said to depend.

ANNUNCIATION. *See* MARY.

ANOINT, ANOINTING. The practice of anointing with oil, or with oil intermingled with certain perfumes, seems to have been of great antiquity in the warm regions of the South and East. Its use falls into two leading divisions—the common and the sacred; the one being designed for purposes of invigoration or refreshment, the other as a symbol and means of consecration.

1. Probably the earliest authentic notice or representation of the use of oil for any special purpose, is that in the history of Jacob, when, after his remarkable dream at Bethel, he poured oil on the stone that had served him for a pillow. This belongs to the religious use of oil; but as the religious in this, as in other things, doubtless had its foundation in the natural, no reasonable doubt can be entertained that the patriarchs were then in the habit of employing it on ordinary occasions. In Egypt the practice of anointing, at least the heads of persons, was so common in ancient times that it appears to have been among the civilities which were shown to guests when they entered the house where they were to be entertained.

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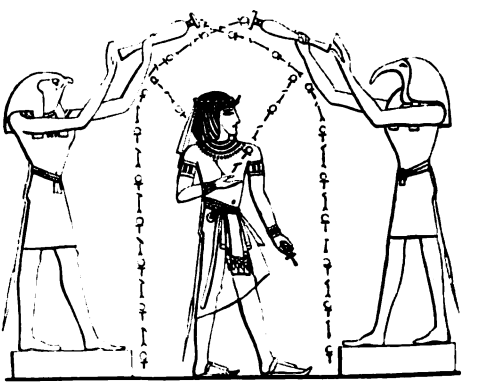
The practice was equally common among the Greeks. In the apostolic age it was so common among the Jews of Palestine that our Lord could notice the omission of it by Simon the Pharisee as a plain mark of coldness, if not a breach of civility, Lu. vii. 46. But the unguents used on such occasions in later times seem to have been perfumes rather than oils, at least they were compositions in which the fragrance of the perfume was regarded as the more peculiar excellence. Such, especially, were those contained in alabaster boxes or porcelain vases, which had so strong an odour, and in which the several ingredients were so finely blended, that the vessel has been known to retain its scent for hundreds of years. In the simpler and earlier form, however, in which the custom of anointing was practised, the oily substance appears to have been the principal, if not the only article employed; and the main object in using it was the preservation of the health and elasticity of the bodily frame. For this it was serviceable in the hot and arid countries of the East. The clothing there is necessarily thin, and the exposure to heat and sand naturally induces a feeling of lassitude, or sometimes of irritation, which the application of oil is fitted to relieve. The strong evaporation, also, caused by the heat, requires to be met by oily and odoriferous unguents. "Anointing the skin prevents the excessive evaporation of the fluids of the body, and acts as clothing in both sun and shade."—(Livingstone's *Travels in S. Africa*, p. 246.) In like manner the elder Niebuhr testifies that in Yemen, where the climate is only some degrees warmer than in Palestine, "the anointing of the body is believed to strengthen and protect it from the heat of the sun, by which the inhabitants of this province, as they wear but little clothing, are very liable to suffer. Oil, by closing up the pores of the skin, is supposed to prevent that too copious perspiration which enfeebles the frame. When the intense heat comes in they always anoint their bodies with oil." The allusions to the practice, in Old and New Testament scripture, are of great frequency, although, in by far the greater number of instances, it is evidently spoken of as a species of luxury, as connected with refreshment, invigoration, and gladness still more than with health, and therefore, in all probability, consisting in the application of *perfumed* oil, and that not so much to the body generally as to the head. In a variety of passages it is directly mentioned as a source of hilarity and joy, as in Ps. xxiii. 5, "Thou anointest my head with oil;" Ps. xlv. 7; Pr. xxi. 17, "He that loveth wine and oil shall not be rich;" ch. xxvii. 9, "Ointment and perfume rejoice the heart." In another set of passages the disuse of it in times of mourning is represented as a fit and proper thing, among other signs and accompaniments of grief; as at 2 Sa. xiv. 2, where the widow of Tekoah, when disguising herself as a mourner, is enjoined not to anoint herself with oil; and in like manner Daniel, when engaged in exercises of fasting and humiliation, tells us he did not anoint himself at all, ch. x. 3; comp. also Is. lxi. 3; Mi. vi. 15; Mat. vi. 17. In still another class of passages the use of oil with the sick is spoken of as customary and proper, partly, it would appear, as a medicament, and partly as a proof of kind and sympathetic treatment, Is. i. 6; Mar. vi. 13; Ja. v. 14. In these two latter cases, which mention the use of oil in immediate connection with the cure of the diseased—the *miraculous* cure in one of the cases at least, if not in both—there is probably some reference to the symbolical import which oil came to bear in things pertaining to the glory and service of God, so that they may in part be referred to the next division.

[40.] Anointing a Guest. Rosellini.

2. It is rather singular that the first instance on record of the religious use of oil—that already referred to, of Jacob's anointing the stone at Bethel—has respect, not to a person, but to a thing. It was evidently designed to be a formal consecration of the stone, or the spot where it lay, to a sacred purpose; though, under what consideration oil was employed to that end, and why oil rather than several other things that might be named, no indication whatever is given in the narrative. The intercourse with Egypt had as yet scarcely commenced on the part of the chosen family; and there is no ground for affirming it to have been derived from that quarter; we might rather suppose it had descended from the rites and customs of primeval times. It is certain, however, that oil was used at a very early period in Egypt for purposes of consecration. Monarchs at their coronation were thus set apart, and were called "the anointed of the gods." So we are told by Wilkinson (ch. xv.), who adds, "With the Egyptians, as with the Jews, the investiture to any sacred office, as that of king or priest, was confirmed by this external sign; and as the Jewish lawgiver mentions the ceremony of pouring oil upon the head of the high-priest *after* he had put on his entire dress, with the mitre and crown, the Egyptians represent the anointing of their priests and kings *after* they were attired in their full robes, with the cap and crown upon their head. Some of the sculptures introduce a priest pouring oil over the monarch, in the presence of Thoth, Hor-Hat, Ombte,



[41.] Hor-Hat and Thoth pouring emblems of life and purity over Amunoph III.—Wilkinson.

or Nilus, which may be considered a representation of the ceremony before the statues of those gods. The functionary who officiated was the high-priest of the king. He was clad in a leopard skin, and was the same who attended on all occasions which required him to assist or assume the duties of the monarch in the temple. They also anointed the statues of

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the gods; which was done with the little finger of the right hand."

The formal agreement above noticed by Sir G. Wilkinson, between the use of oil among the Egyptians and the Israelites in consecrating to an office, may undoubtedly be regarded as evidence that the Mosaic

[42.] A king anointing the statue of the god Kham.—Wilkinson.

prescription was framed with some regard to the observances in Egypt; for by the time the former was instituted, the Israelitish people had been long habituated to the customs of Egypt; and it was the part of wisdom, when setting up a better polity, to take advantage of what existed there, so far as it could be safely employed. But then it must be borne in mind, that the formal coincidence in such cases by no means argued a substantial agreement, and that the real meaning of the observance in the two cases may have been very different—it must, indeed, have been so; for all symbolical institutions necessarily derive their distinctive value and significance from the character of the religion with which they are associated; they embody, in some respect or another, its spirit and design; and between the Egyptian and the Jewish religion, there was this grand fundamental disparity, that the one was only a deification of nature, while the other was throughout moral, based on the spiritual and righteous character of God. Hence the consecration of a king or a statue by the effusion of oil in an Egyptian temple had nothing of what may be called the *morally sacred* about it; it merely indicated to the spectators that the subject of it was recognized by the god of the temple, and was treated with that mark of personal consideration which it was usual for men in their dwellings to bestow on such persons and things as they sought specially to honour or exalt. The king so anointed was solemnly recognized as the guest and protégé of the lord of the temple; the statue was set apart for, and so far identified with, the god it represented, and both were stamped as fit for their respective destinations. But in the true religion something more and higher was involved in the act of consecration. The article or subject was brought into contact with the holiness of Jehovah, and was made a vessel and instrument of the Spirit of God. Hence, anointing with oil in the times of the old covenant was always a symbol of the gift and grace of the Holy Spirit—in the case of inanimate objects imparting to them a ceremonial sacredness, so as to fit them for holy ministrations; and in the case of persons, not only designating them to a sacred office, but sealing to them the spiritual qualifications needed for its efficient discharge. Hence, after describing the preparation for the oil which was to be used in the work of consecration, it is said, "And thou shalt sanctify them, that they (the sanctuary and its furniture) may be most holy; whatsoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office," Ex. xxx. 29, 30.

In later passages of Scripture, the meaning of the rite is brought out still more distinctly, and its respect to the gift of the Holy Spirit left without any doubt. Thus, when Saul was anointed to be king, Samuel added, "And the Spirit of the Lord shall come upon thee," 1 Sa. x. 6. And when David was appointed in the room of Saul, we are told, "Then Samuel took the horn of oil, and anointed him in the midst of his brethren; and the Spirit of the Lord came upon David from that day forward (along with the sign he got the thing signified); but the Spirit of the Lord departed from Saul," 1 Sa. xvi. 13-14—having forfeited his right to the blessing, his former anointing now became to him but an empty ceremony. The same connection is brought out by Isaiah prophetically of the Messiah, when he introduces the latter as speaking, "The Spirit of the Lord God is upon me, because he hath anointed me to preach good tidings to the meek," Is. lxi. 1—a causal connection: the Spirit is upon me, *because* he hath anointed me; for, in Messiah's case, there could be no separation between the form and the reality. Indeed, in the actual history of Jesus, the form itself fell into abeyance, the reality alone comes into view; without any external anointing, the Spirit of the Lord descended upon him without measure. But the prophet spake from the Old Testament point of view, in which everything presented itself under the aspect of shadow and symbol. When New Testament times come these fall away, while the language derived from them is still often retained. Hence, in Ac. iv. 27, the apostles, in their address to God, say of Jesus, "Thy holy child whom thou hast *anointed*;" and still more expressly Peter, in his speech to Cornelius, "God *anointed* Jesus of Nazareth with the Holy Ghost and with power," Ac. x. 38. So also of Christians generally, it is said by Paul, "He who hath anointed us is God," 2 Co. i. 21; and by John, "Ye have an unction from the Holy One, and ye know all things," 1 Jn. ii. 20.

The practice of anointing with oil as regards persons in Old Testament times, was almost entirely confined to those who attained to the higher offices of king and priest. There is only one distinct occasion on record, in which anointing is mentioned in connection with the designation of a prophet; it is in respect to Elisha, when chosen to take the place of Elijah, 1 Ki. xix. 16; and it was so on that particular occasion, probably because, in the peculiar circumstances of the time, the call to prophetical ministrations assumed more than usually the character of a specific office or function to be discharged. Elisha was, in a manner, to judge for God in Israel, and to exercise a kind of supernatural authority and control. Even in this case, however, it may be doubted whether there was any actual effusion of oil, and whether the casting of Elijah's mantle over Elisha did not itself constitute the act of anointing. For, that the term was sometimes employed even in Old Testament times, when there was no actual administration of oil, is evident from Is. xlv. 1, where Cyrus is spoken

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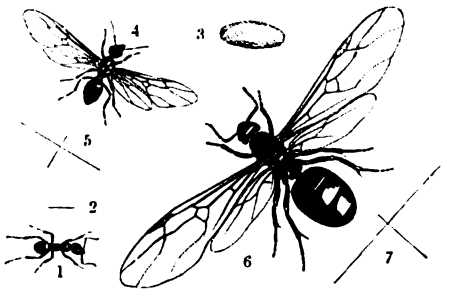
of as anointed by God. If oil *was* used, it would probably be not simple oil, but, as in the case of the priesthood, a compound of various sweet spices mixed with olive oil. These are called in our version stacte, onycha, and galbanum, Ex. xxx. 34; but the names are somewhat conjectural; and nothing further can be affirmed regarding the compound, than that it was doubtless formed in such a manner as to yield the most fragrant and refreshing perfume; so that, from its delightful and exhilarating influence on the bodily sense, it might aptly image the blissful effect of the Spirit's grace on the soul.

After the explanations that have been given, it is scarcely necessary to do more than notice, that the terms *Messiah* and *Christ* have become personal designations of the Redeemer, simply on the ground of his anointing in the spiritual sense. (*See* CHRIST.) In an inferior sense, both priests and kings were called the Lord's anointed ones, or his Messiahs, as it might be rendered (for example, Lo. vi. 22; 1 Ch. xvi. 22). But the distinctive name of *the* Messiah, or Anointed One, came in the later books of Old Testament scripture to be appropriated to Him, on whom the hopes and expectations of God's people were hung, Ps. ii. 2; Da. ix. 25, 26.

ANT [נְמָלָה, *nemâlah*], the name of a family of four-winged insects (Formicadæ), very numerous in species, and abundant in every country in the world except the Arctic regions. The ants, more than any other insects, manifest that division of the body into segments which characterizes their class (*insectum*, cut into); the abdomen is connected with the thorax by an exceedingly slender pedicle, and frequently the former division of the body is subdivided into segments, which are connected only by a similarly attenuated thread. This remarkable appearance is doubtless commemorated in the Hebrew name, from נָמַל, *nâmal*, to cut off, to circumcise, Ge. xvii. 11.

To some of our readers it may seem strange that ants should be considered four-winged insects, whereas they may have never seen a winged individual among the thousands of ants they may have looked upon. The fact is, this tribe presents the curious anomaly (paralleled also in the Termites, or white ants, of another order) of three forms of individuals—we might almost say, three sexes. The males and females are furnished with four wings on their leaving the chrysalis state, but soon drop them spontaneously. These are comparatively few in number; but there is another race, which are the workers, and which constitute the main body of the teeming population, which never have any wings at all. These are sexless, but are considered as imperfectly developed females.



[43.] Brown Ant—*Formica brunnea*.
1, Worker or neuter. 2, Its natural size. 3, Cocoon. 4, Male. 6, Female. 5, 7, Natural sizes of 4 and 6.

No insects are more deservedly celebrated than these for that wonderfully elaborate instinct which imitates the actings of reason, and that not the reason of the isolated and selfish savage, but of the civilized man, living in society, and labouring with self-denying toil and well-directed energy for the general benefit of the commonwealth. In the societies of bees, there is the semblance of a central authority, which we have agreed to call the *queen*, and so those industrious insects are poetically assumed to live under monarchical government; but no such conspicuous personage exists in an ant's nest, and these may be considered true republicans, who carry on their labours without "guide, overseer, or ruler," Pr. vi. 7, prompted by the unerring instinct implanted in the sensorium of each.

In two passages of the book just cited, Pr. vi. 6-8; xxx. 24, 25, the ant is held up as an example of diligence, and, according to the plain sense of the words, of that prudence which provides in a time of plenty for the season of scarcity. Thus Solomon, in the former passage, sends the sluggard to the ant for wisdom, "which provideth her meat in the summer, and gathereth her food in the harvest." And Agur, in the latter passage, extols their exceeding wisdom, because, though little and not strong, "yet they prepare their meat in the summer."

These statements have acquired a more than usual measure of notoriety, because it has been supposed that they present an example of popular error in natural history, which the investigations of modern science have refuted. A great multitude of ancient writers have asserted that ants store up grains of corn in their nests, gathering them in the harvest; and modern popular belief has confirmed the assertion, adding to it the remarkable circumstance that the plumule, or germinating point, is carefully bitten out of every grain, before it is committed to the subterranean granary, lest it should sprout and become unfit for food in the damp earth. "Any one," says Addison, in his interesting paper, No. 156 of the *Guardian*, "may make the experiment, and even see that there is no germ in their corn."

Now the precision of modern science has shown that our European ants do not eat corn; but that they do take care of, and carry to and fro, objects which in shape, size, and colour bear so close a resemblance to grains of wheat, as readily to deceive a cursory observer. These objects, however, are *the pupæ of the young brood* in their cocoons. It has hence been somewhat hastily concluded, that the whole belief of antiquity on the subject has been erroneous, and that the statement, though backed by the authority of the sacred writers, must be consigned to the category of vulgar errors.[1]

We had need, however, to be very sure of our facts when we attempt to correct the Spirit of God. Neither Solomon nor Agur expressly names "corn," as stored up: "food," "meat," are the general terms used; and though harvest is named, it may be understood only as the time when the "*food*," whatever it be, is abundant. It is now known that European ants subsist largely on the saccharine juice secreted by aphides, and exuded by the latter expressly at the solicitation of the former; nay,

[1] Mr. John Curtis states that the brown ant of Britain (*Formica brunnea*) purloins seed sown broadcast, especially that of turnips, and transports it to the nest. (*Farm Insects*, p. 512; and Morton's *Cycl. of Agric.* i. p. 918.)

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the highest authority on the subject, M. Huber, confirmed by others, has ascertained that the ants *imprison a number of aphides in their nests, to serve during the winter for their supply*, like milch cows in a paddock.

But we have evidence bearing on the question still more directly. Colonel Sykes, an accomplished zoologist, finds an oriental ant which literally bears out the statements of Solomon and Agur: he has named it *Atta providens*. The following note from his diary illustrates the habits of this interesting species:—

"Poonah (India), June 19, 1829.—In my morning walk I observed more than a score of little heaps of grass-seeds (*panicum*) in several places, on uncultivated land near the parade ground; each heap contained about a handful. On examination I found they were raised by the above species of ant, hundreds of which were employed in bringing up the seeds to the surface from a store below: the grain had probably got wet at the setting in of the monsoon, and the ants had taken advantage of the first sunny day to bring it up to dry. The store must have been laid up from the time of the ripening of the grass-seeds in January and February. As I was aware this fact militated against the observations of entomologists in Europe, I was careful not to deceive myself by confounding the seeds of a *panicum* with the pupæ of the insect. Each ant was charged with a single seed; but as it was too weighty for many of them, and as the strongest had some difficulty in scaling the perpendicular sides of the cylindrical hole leading to the nest below, many were the falls of the weaker ants with their burdens from near the summit to the bottom. I observed they never relaxed their hold; and with a perseverance affording a useful lesson to humanity, steadily recommenced the ascent after each successive tumble, nor halted in their labour until they had crowned the summit, and lodged their burden on the common heap." "On the 13th of October of the same year," adds the same naturalist, "after the closing thunderstorms of the monsoon, I found this species in various places similarly employed as they had been in June preceding: one heap contained a double handful of grass-seeds. It is probable that the *Atta providens* is a field species of ant, as I have not observed it in houses."[1]

[44.] Indian Ant—*Atta providens.*

The Rev. T. W. Hope, an entomologist of known eminence, in a memoir on the same subject, comments on the above statement. He cites many authors, not only of classical antiquity, but Persian and Arabic writers, who maintain that ants collect and store up their food, contrary to the belief of modern entomologists. Then he observes:—"If Colonel Sykes is accurate in his statements—and he can scarcely be otherwise, for he has specimens of the seeds he saw the ants bringing up from below to the heap on the surface of the earth, specimens of the grass producing the seed, and he wrote down in his diary the same day the facts as he had witnessed them—I think it will be seen at once that his facts tend to confirm the opinion of the ancients, that ants provide against a season of need, call it winter, or any other season. . . . So little is known respecting the economy of our indigenous insects, and even less regarding exotic species, that it would be rash to hazard a decided opinion concerning them. And it will be borne in mind (as we find to be the case among some species of birds and mammalia), that a habit which characterizes a species in a particular climate, is no longer the characteristic of that species in a different climate. The same species of animal that hybernates in extra-tropical climates no longer does so within the tropics. It will be borne in mind also that, in the great family of the ants, the species of some genera may have a provident instinct, and others be destitute of it. . . . I think it probable that the ant of which Solomon has made mention belongs to the genus *Atta*."[2]

It may not be out of place to adduce the parallel economy of a tribe of insects, which, though they belong to another zoological order, so greatly resemble ants in their most remarkable peculiarities, as to be popularly associated with them. We refer to the white ants (Termites), so abundant in all tropical countries. These, too, form populous societies, living in commonwealth, in elaborate structures, which are constructed by the united labours of the whole. We have not any detailed accounts of the oriental species; but in the minute and careful description, by Smeathman, of the African kinds, he speaks of their magazines of stored

[45.] Hills of Termites, or White Ants of Africa.—Smeathman.

food. These are "chambers of clay, always well filled with provisions, which to the naked eye seem to consist of the raspings of wood, and plants which the termites destroy: but are found by the microscope to be principally the gums and inspissated juices of plants. These are thrown together in little masses, some of which are finer than others, and resemble the sugar about preserved fruits; others are like tears of gum, one quite transparent, another like amber, a third brown, and a fourth quite opaque, as we see often in parcels of ordinary gums."[3] [P. H. G.]

ANTEDILUVIAN AGE. There are certain distinctive characteristics of the age before the flood, as exhibited in the brief narratives of that period in Old Testament scripture, which will be more advantageously considered together, than distributed into separate articles. They fall naturally into two divisions—those which respect the divine administration toward man, and those which respect the conduct of men toward God and toward each other.

1. The divine administration during the antediluvian period of the world's history, appears to have been

[1] *Trans. Entom. Soc. Lond.* i. 103.

[2] *Trans. Entom. Soc. Lond.* ii. 211. [3] *Phil. Trans.* vol. lxxi.

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characterized above all subsequent ages by the general mildness and forbearance that distinguished it. Whether it might be, that the Lord thought good, for the better display of his paternal character, to restrain the natural consequences of the fall till the moral had more fully developed themselves, or because the infancy of the human race required to have indulgences extended to it which in after ages were wisely withheld, there certainly are appearances that seem to mark a restraint on the judicial procedure of God, and a singular extension of merely natural powers and liberties. Thus, there is almost an entire absence of the stringent enactments and penalties of law. In the facts of creation, and the dispensations of God consequent on the fall, clear indications had been given to men of the greater landmarks of duty; and until it was seen what use should be made of these, the more specific forms of prohibition and command were fitly kept in abeyance. It was not yet the proper period of formal law. Hence, when Cain was found guilty of the atrocious murder of his brother, the sentence pronounced against him was very different from that afterwards promulgated—"Whoso sheddeth man's blood, by man shall his blood be shed," Ge. ix. 6; it simply involved an exclusion from the society of his kindred, the necessity of retiring to a distance from their common residence, and a consequent aggravation of the difficulties attendant on the cultivation of the soil for his support; "the earth," it was said, "should henceforth not yield unto him her strength," that is, he should find it more difficult than formerly, from the disadvantages of his position, to obtain the means of sustenance by the labour of his hands. But when he complained of the severity of this sentence, and urged the possibility of his being fallen upon and destroyed as a common outlaw, he was so far reassured by the declaration, that sevenfold vengeance was to be taken of any one that might kill him for the murder of Abel, Ge. iv. 11-15. And so throughout the generations that followed, great leniency was exercised in regard to the infliction of judgment—a leniency which was abused only to the more prolific growth of wickedness and crime, and which in the long run so palpably failed in its object, that it required at last to be supplanted by the terrors of the most overwhelming judgment.

Another striking proof of the mild and beneficent rule in natural things, which characterized the divine procedure during the antediluvian period, appears in the longevity of the patriarchs who then lived. The term allotted them was, on an average, fully ten times as large as that which in later ages has been assigned as the measure of human life on earth. And one can easily perceive the mercifulness of the arrangement, as it gave to the original members of the human family, who had everything to learn for themselves, the advantage of a protracted experience to mature their skill and knowledge, and ample opportunities for imparting to others the benefit of their acquisitions. In regard, however, to the question, how the longevity itself may have been produced, and wherein lies the constitutional difference, as to human life, between the antediluvian and subsequent periods of the world's history, all must be matter of conjecture. Instances have occurred in comparatively recent times of persons living to the age of 150 and upwards, while again individuals have been known to go through the whole cycle of youth, manhood, and old age, and die at little more than 20 years old. The diversity in these cases is relatively as great as between the prolonged age attained by the antediluvians and the reduced longevity of modern times; while, in the one class of cases as well as the other, we are without any principle to account for the difference. Possibly, a very minute difference in the temperature of the antediluvian world, or of the ingredients entering into the composition of the atmosphere, may have been perfectly sufficient to account for the lengthened period which the human frame usually survived then, as compared with the limits prescribed to it now. But however produced, the facts referred to are sufficient to remove all objection against it on the ground of natural impossibility; and in the peculiar circumstances of the human family at that early period, it was worthy of the divine benignity to extend the term of life greatly beyond the limits within which it has been ultimately confined.

We have no very exact data for ascertaining what influence the longevity of the antediluvians might have had upon the population of the world, or at what rate of progress the population may have proceeded as compared with modern times. Most extravagant calculations have sometimes been made upon the subject; and a recent popular commentary tells us, that the population of the world at the time of the deluge "has even been estimated as high as two millions of millions," that is, more than two thousand times the number of its present inhabitants, after the work of increase has been going on for thousands of years. Such calculations are too extravagant to deserve refutation, and they derive no countenance whatever from the sacred records of the period. These not only leave altogether unnoticed any bearing the longevity of men might have upon the ratio of increase, but they contain notices which appear to indicate that the ratio was by no means great. For example, the birth of Seth—the son who was given to our first parents in the room of Abel—does not take place till 130 years after the creation; and though we cannot doubt that there were births in Adam's family of which no express notice is taken, yet when the third son specified, the one child of hope and blessing after Abel, stands at the distance of nearly a century and a half from the commencement of the human family, it is impossible to avoid the conviction that the births were comparatively few and far between. Then, in the representations given of antediluvian times, there is nothing that seems to indicate a wide dispersion of inhabitants over the surface of the earth, nor is there any appearance of distinct nations or kingdoms. On the contrary, the human family presents still the appearance of a kind of unity—divided, indeed, into two great sections, the Cainites and the believing portion, or followers of Abel; the latter, however, ultimately merging again, almost entirely, into the former—a state of things which can scarcely be conceived of, either on the one side or the other, as embracing a very extensive circuit, or even admitting much diversity of classes or interests. And still further, mention is made in those early records of only one centre of religious worship—that, namely, of the divine presence towards the east of the garden of Eden, from which Cain is said to have gone out, Ge. iv. 16; and also of but one preacher of righteousness (Noah), from the time that the work of judgment was distinctly announced and the general call to repentance began to be pressed upon the world. These things, taken collectively, seem to leave little room to doubt that the race of mankind was of comparatively limited amount down to the close of the antediluvian period, and was spread

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over no very extensive range of territory. This also is the result which physical considerations might have led us to arrive at as the most probable; since it is but very gradually, and in consequence of changes and accretions forming through successive ages, that the soil of the earth became properly fitted for the support of man and beast. At first, it is probable, a limited portion only of its surface was capable of yielding a fair produce; and when, with the general thinness and poverty of the soil, we take into account the comparative want of skill and resources that must for a considerable time have existed as to its proper cultivation, it is against all reasonable belief to suppose, that the first inhabited region should have been equal to the comfortable support of what would now be reckoned a numerous and teeming population. The necessities of the time may rather be said to have demanded a slow rate of increase, and a population far from densely compacted; it may even be regarded as an essential proof of the divine benignity toward the inhabitants of the antediluvian world, to have restrained both their numbers, and the territory they occupied, within comparatively moderate limits.

2. The characteristics on the other side, those which appeared in the conduct of men toward God and toward each other, were far from presenting a proper correspondence with the procedure of God. If the one was marked by its mildness and benignity, the other was not less marked by its general lawlessness and violence. This is the leading feature that is brought out in the history of antediluvian times, although other points are incidentally noticed. It is evident from what is recorded, that considerable advance was made during the period in the arts of civilization and improvement; and so far from emerging out of a state of barbarism, in which men burrowed under ground, and fed on roots and spontaneous products of the earth, they appear from the first in the exercise of intelligent foresight, and the possession of a certain degree of civilization, which only required to grow in the multitude and variety of its resources. Cain, the first son of the human pair, became a tiller of the ground, as his brother Abel was a feeder of sheep—both doubtless taught how to pursue their respective occupations by their common parent. When Cain was forced by his unnatural crime to retire to some distance from the original centre of the human family, he did not betake to the manners of savage life, but built for himself a city. It must, of course, have been a city of small dimensions, resembling more what we understand by a village; but in its very projection it implied a certain degree of knowledge and art, an appreciation of the advantages of social life, and, at the same time, perhaps an effort to alleviate by means of human companionship the apprehensions and consequences of guilt. This last may even have been the more immediate prompter of the undertaking; but skill and art must have been at hand to second the design and bring it into shape. Other things came afterwards—the invention of instruments of music, of harps and organs, tools of brass and iron, and not only the cultivation of the vine, but the manufacture of wine from its fruit, of which the sad incident in Noah's declining years proved too mournful a witness. There can be no doubt, therefore, that the antediluvian period was one of civilization, and, in the Cainite line especially, one of invention and progress.

It were well, however, if this were the only kind of progress indicated in antediluvian life; but the advancement in natural skill and resources was accompanied with a fearful progression in moral evil. It would seem that the superiority of the elder, the Cainite branch of the human family, in inventive and useful arts was turned into an occasion of domineering pride, and violent usurpation and wrong toward their fellowmen. For, immediately after the notices given of their workmanship in brass and iron, and apparently in efficient connection with these, the inspired narrative proceeds to make mention of deeds of outrage and bloodshed, Ge. iv. 21-24. And when this line of procedure was once generally entered on, we can readily conceive how the forbearance and benignity which characterized the divine administration, the comparative freedom that was enjoyed from the restraints and penalties of law, and the protracted duration of human life, would tend to swell the tide of the world's depravity, and make the worse portion of mankind in a great degree indifferent to the consequences of their proceedings. The goodness of God, instead of leading men to repentance, was only taken as an encouragement to sin, and nursed the lawlessness of their spirits to proceed to further excesses.

There were, doubtless, checks of various kinds interposed—rebukes and judgments in providence, from time to time administered, that ought to have arrested the progress of iniquity. Among the more remarkable of these was the protest raised against the prevailing wickedness by the pre-eminently godly life of Enoch, and the loud warning note of coming judgment which he uttered before he was translated. Nor was his translation itself a more marked seal of the divine approval of the piety which distinguished Enoch, than a condemnation of the evil courses against which he had habitually witnessed. But whatever means of a repressive or reformatory kind were used, they all failed of the proper effect. The ungodly section of the human family continually encroached upon the other; so that at last, it is said, "the sons of God saw the daughters of men that they were fair, and took to them wives of all which they chose," Ge. vi. 2; by forbidden alliances they broke down the barriers that should have continued to separate the good from the evil, and gave rise to a general deprivation of order and rectitude. That this is the meaning of the statement there can be little doubt. Some of the earlier fathers held, that by the sons of God here the angels were to be understood, and that in consequence of unnatural loves formed between them and those daughters of men a Titanic brood were produced, an offspring of gigantic strength, and of equally gigantic wickedness. This opinion, which at intervals has always had its advocates, has recently been revived, and with considerable ardour maintained by certain Lutheran theologians (in particular, Baumgarten, Kurtz, Delitzsch, and Stier). They argue that the term "sons of God" was never applied to believers among men till a comparatively late period; that it must, therefore, have been used with reference to the angels; and that these may in certain circumstances be capable of maintaining sexual intercourse with persons on earth, and producing seed by them. But this is at variance alike with reason and revelation. Neither nature nor Scripture in such a way confounds heaven and earth, one species with another. Even among the living creatures that on earth are capable of producing offspring, it is the settled law of nature, that each propagates only after its kind; and it were an un-

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heard of travestying of such a general law, if angelic beings, the tenants of an entirely different sphere, were to become the parents of a fleshly offspring by daughters of men. Besides, it is not simply the producing of offspring that the words speak of, but marrying wives, which can only be predicated of men in flesh and blood; while of the angelic state it is given as a distinguishing characteristic, that they who possess it "neither marry nor are given in marriage." The sons of God, therefore, must be a portion of the human family itself (*see* SONS OF GOD); they were simply the better portion of Adam's descendants, who, though not hitherto nor usually in that early age called expressly God's sons, yet here fitly have their position and calling designated by this its higher relationship, in order to indicate more emphatically the degeneracy and the guilt involved in wedding themselves to those who knew of nothing better or higher than what belonged to them as the daughters of men. From Seth downwards, that smaller section of the human family had stood apart from the rest, and were honourably distinguished by their relation to the worship and service of God; they had all along borne *his* name, and represented *his* interest in the world. But now, at length, the distinction between them and others gave way; they caught the general infection, preferred beauty to godliness, followed the will of the flesh instead of the will of God. What could then be looked for but rampant iniquity, and total dissolution of manners! This result the sacred narrative marks when it says, "And also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men, which were of old, men of renown:" that is, renowned for their great and heaven-daring wickedness, which reached its maturity only after the intermarrying of the more select with the looser portion of mankind. The salt had lost its savour, and all rushed headlong to ruin; a memorable and instructive warning to the people of God in every age! And a warning, doubtless, intended to tell with special effect upon the chosen people of Israel, to keep them from those promiscuous alliances with the heathen around them, which ultimately proved one of their deadliest snares, Ex. xxxiv. 15, 16; De. vii. 3, &c.

Thus ended the moral and religious constitution of things in the world before the flood. The corruption that wrought in man's nature proved too strong for the barriers raised against it, and the reformatory discipline under which it was placed. Another phase of things must needs be introduced, if God's purpose to provide a seed of the woman, destined to bruise the head of the serpent, should not fail of its accomplishment. And as preparatory to this, the remnant that was still left in the person and house of Noah must be preserved, and the destroying judgment, long threatened but still delayed, be at last executed upon the ungodly race, who had resolutely defied God and hid repentance from their eyes. In that judgment the old world perishes, that other forms of administration, better adapted to the existing condition of human nature, might have room to develop themselves.

ANTICHRIST, ANTICHRISTS. The word is used only by the apostle John, and by him four times in the singular, 1 Jn. ii 18, 22; iv. 3, 2 Jn. v. 7, and once in the plural, 1 Jn. ii. 18. The interchange between the singular and the plural is itself a clear proof, that when the singular is employed, it is not to be understood as denoting the same kind of exclusive personality which is indicated by the Christ. Before the close of the apostolic age, St. John found what he meant by the antichrist already realized in a number of individuals. "Ye have heard," says he, "that antichrist cometh, and already many have become antichrists" (so the words in 1 Jn. ii. 18 should be rendered); they had *become* such, having originally professed to belong to the Christian community, but afterwards, in accordance with their real principles, separated themselves from it. This seems to imply, that what the apostle meant by antichristianism was some sort of apostasy, or depravation of the faith, which rendered those who fell into it *really* opponents of the truth of the gospel of Christ, though without setting themselves in *formal* contrariety to it. They did not avowedly abjure the Christian name, but they evacuated it of its proper and essential elements. And so we are taught more expressly in the other passages, which describe the antichrist as "denying that Jesus is the Christ," "denying the Father and the Son," "not confessing that Jesus is of God," or "not confessing that Jesus is come in the flesh"—this, he emphatically adds in his 2d Epistle, ver. 7, "is the deceiver and the antichrist." The doctrinal error denounced in these expressions might almost seem to be identical with Judaism, since the unbelieving portion of the Jews denied Jesus to be the Christ, or to be of God. Yet it could not be the apostle's design to speak simply of Jews, since such would never have been represented as going forth from the Christian communities; nor would it have been at all a natural form of expression to say of them, that they did not confess Jesus to have come in the flesh, or to be of God. The "not confessing" rather points to the defective and essentially hollow nature of the faith maintained, than to its formal contrariety to the truth of the gospel: the parties in question made some pretensions to this, but they did not, in any proper sense, confess that Jesus is of God, and that he has come in the flesh; and so they virtually denied both the Father and the Son, or were ignorant of the true nature and mutual relations of both. It is, indeed, scarcely possible to understand the expressions used, coupled with the assertion that there were many to whom even then they applied, but by supposing that the apostle alludes in them to those who became infected with the Gnostic spirit, and who were thereby led, not formally to disavow the name of Jesus, but in some sense to deny the realities of his being or passion; explaining away either his proper humanity or his essential divinity, and, by means of docetic appearances or shadowy emanations, substantially making void the true doctrine of the incarnation. We know, from other sources, that a tendency of this description manifested itself at a very early period among the Asiatic churches, although the regular development of the Gnostic systems belongs to a later time. And St. John stamps even the first imperfect exhibitions of the tendency, which struck at the historical basis of the Christian faith, as the manifestation of the spirit of antichrist.

It is clear, from this comparison of the statements in John's writings, that it is equally against the apostle's use of the word antichrist to regard it as denoting, in its primary application at least, either one who avows himself the enemy of Christ or one who usurps the place of Christ. Both of these opinions found an early advocacy in the Christian church, and still have their

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Drawn by H. Warren from a sketch by Capt. Byam Martin R.N.

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ANTIOCH IN SYRIA.

FROM THE SOUTH WEST

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respective supporters. Tertullian, expressing the former view, asks, "Who are the antichrists but those who take the part of rebels toward Christ?" (*De Præsc. Hæret.* c. 4); and the other is exhibited by Hippolytus, when he describes the antichrist as "wishing in all things to make himself like the Son of God" (*De Antichristo*, § 6); also in the *Actis Martyr.*, which designate antichrist a *quasi-Christus*. The Greek preposition *anti*, in composition, no doubt, often denotes substitution, the taking the room of another, and often also direct and formal opposition. So far as the composition of the word is concerned, the antichrist might have been either the one or the other. But the connection in which the word is used indicates a somewhat different shade of meaning: it imports a species of opposition, indeed, rather than of substitution (for it is against all evidence to suppose that, in the apostolic age, many had appeared among the churches setting themselves forth to be Christs); yet a covert and virtual, rather than an avowed opposition—an opposition in respect to the realities of the faith combined with a professed friendliness in its behalf. Had the opposition been of a different kind, had it betokened an open resistance to the claims of Jesus, or a total renunciation of the Christian name, the persons could not have been characterized as emphatically *deceivers*, and warned against as peculiarly dangerous to the flock of Christ.

It thus appears to be beyond any reasonable doubt that, in St. John's use of the term *antichrist*, there is a reference to the early heretics, who sought, by philosophical subtleties, to explain away, after one fashion or another, the facts of the incarnation, and infringe upon the true doctrine of our Lord's person. In several of the fathers we find this view expressly stated. Thus Cyprian (*Ep.* lxxiii. 13), when writing of the heretics of his own day, refers to 1 Jn. iv. 3, and asks, "How can they do spiritual and divine things who are enemies of God, and whose breast the spirit of antichrist has possessed?" In like manner, Œcumenius thus endeavours to express the mind of the apostle, "He declares antichrist to be already in the world, not corporeally, but by means of those who prepare the way for his coming, of which sort are false apostles, false prophets, and heretics." This last quotation, however, by its peculiar form of expression, points to another opinion which also prevailed from the earliest times; viz. that the broachers of heresy and corruption in the apostolic and immediately subsequent times, were but preliminary exhibitions of the antichristian power—heralds and forerunners of the anticipated evil, rather than the evil itself. They are said to have been the antichrist, yet not corporeally—not in that personal and concentrated form which the antichristian power was expected to assume at a future time, and, as was thought, immediately before the second advent of the Lord. Some individual, it was conceived, should then arise, who, by way of eminence, should be fitly called the antichrist, and who, before being destroyed by the victorious energy of Christ, should both utter the most horrid blasphemies against the Most High, and practise the greatest enormities upon the saints (Justin Martyr, *Tryph.* § 110; Aug. *De Civ. Dei*, xx. 12, 13, &c.) But this view was founded, not solely, or even chiefly, on the passages in John's epistles which expressly mention the antichrist, or antichrists; it came rather from connecting these with the descriptions in Daniel and the Apocalypse of the great God-opposing power, that should persecute the saints of the Most High, and of St. Paul's "man of sin" in 2 Th. ii. 3–8. It would be too wide an inquiry to enter here into the investigation of this subject, which has proved the occasion of a voluminous controversy. We may state, however, that so far the fathers, and those who have followed them in later times, have right upon their side, in that they regard the descriptions of St. John as belonging to the same class, and substantially parallel in import, with those in 2 Thes. and the other passages referred to. They were probably wrong—it certainly is our conviction that they were wrong—in connecting the man of sin, the lawless one, the God-opposing head of the mystery of iniquity, with a single individual instead of an incorporated system, the growth of ages, and reaching its height only through a course of circumstances favourable to its development. This seems the natural and proper import of the description in the Second Epistle to the Thessalonians, where the evil is represented as the result of a great defection from the faith—*the* apostasy, by way of eminence, of which the elements were already in operation, and hence had formed the subject of the apostle's expostulations and warnings. The same holds, we believe, of the descriptions given in Daniel and the Apocalypse, when they are carefully examined; so that a system of error and corruption, culminating sometime in a particular form, and directed by a powerful head, appears to have been indicated in the descriptions in question, not the rise of a single individual of pre-eminent wickedness. But, with this exception, the view under consideration rests on a solid foundation. St. John's antichrists were corrupters of the faith; and St. Paul's man of sin and mystery of iniquity are, in like manner, the perfected result of an apostasy from the faith. Then, as the spirit of antichrist, in the one apostle, involved some kind of antithesis in doctrine and practice to Christ, a certain use of Christ's name with a design entirely subversive of Christ's cause; so, with the other apostle, the power described is portrayed as the opposer (ὁ ἀντικείμενος), aspiring against all authority to the highest place of honour and glory. Yet, with this unholy and presumptuous daring in *fact*, there was to be no open defiance of things sacred in *form;* for the power is represented as developing itself by a mystery of iniquity (that is, by subtle and hypocritical pretences, cloaking the most unhallowed and selfish aims), and by signs, and lying wonders, and all deceivableness of unrighteousness. Not only so, but it is spoken of as seating itself in the temple of God, by which can only be understood, in Christian times, the professing church of God, as in that also alone can be found the theatre of a widespread apostasy from the faith. The general idea, therefore, is the same in both sets of representations, though, in the descriptions of St. Paul and the Apocalypse, the features are more darkly drawn and strikingly portrayed. And if we may not say, as possibly it were wrong to say, that in the Romish apostasy and its papal head, there is the complete and final realization of the predicted evil, it still is there that the terms of the description are most fully met, and the features of the mournful picture most palpably exhibited.

ANTI-LIBANUS. *See* LEBANON.

ANTIOCH (Ἀντιόχεια), the name of two cities, both of considerable note.

1. ANTIOCH IN SYRIA, for long the capital of the Greek kings of Syria. It lay at the distance of about

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300 miles from Jerusalem, north-west; and was situated upon the Orontes, on the left bank of the river, and near the point where it turns from a northerly to a westerly direction. The winding course of the Orontes, from Antioch to the sea, is fully 40 miles in length; but the distance by the road is somewhat under 20. Its situation was altogether happily chosen. It stood upon a beautiful and fertile plain, about 10 miles in length, by half as many in breadth; and on each side of this plain rose ranges of hills—on the south those of Casius, which reached an elevation of 5000 feet; and on the north the heights of Amanus, which were connected with the lofty and extensive range of Taurus. The neighbourhood of these hills, and of the Mediterranean Sea, imparted a freshness and salubrity to the climate of Antioch which few Syrian towns enjoyed, and its copious supply of water, which is said to have furnished almost every house with a fountain, rendered it little inferior in that respect to Damascus. Its commercial advantages also were great; for, on the one side, its river, navigable below the city, brought it into easy communication with the traffic of the Mediterranean; while, on the other, it was conveniently situated for a large caravan trade with the countries in the interior, especially in the direction of Damascus and the East.

The site, therefore, was well chosen for a flourishing, healthful, and agreeable city; it was particularly so, when viewed as the capital of the Greek-Syrian monarchy; since it stood mid-way between the eastern possessions of the kingdom and those which lay along the Mediterranean Sea. As a convenient and pleasant residence it was accordingly fixed upon by Seleucus Nicator, who named it from his father, Antiochus, and laid its foundation as a city immediately after the battle of Ipsus in B.C. 301. It was only, however, what formed ultimately about a fourth part of the city that was built in the time of Seleucus. Other three parts were successively added, the last by Antiochus Epiphanes; on which account it had the name of Tetrapolis applied to it. Some of its chief embellishments were due to Antiochus; and in particular a magnificent street of about four miles in length, with double colonnades, and crossed at right angles by other streets. Subsequent monarchs added to its public buildings, among which was a fine museum built by Antiochus Philopater. In its more flourishing periods the population must have been very large; as many as 100,000 persons are said to have been slaughtered in it by the Jews in a single day, 1 Mac. xi. 47; even in the age of Chrysostom, centuries after its more peculiar glory had passed away, it is supposed to have contained about 200,000 inhabitants. From the first the Jews formed a considerable proportion of these, and enjoyed equal privileges with the Greeks. They had an ethnarch of their own (Josephus, *Wars*, vii. 3). About B.C. 64 it fell, with other parts of Syria, into the hands of the Romans, but was allowed to retain its self-government; and several of the Roman emperors are known to have expended large sums in embellishing it. It shared also in the architectural prodigality of Herod the Great. (*See* HEROD.)

About the commencement of the Christian era Antioch appears to have lost little of its greatness and refinement. Cicero speaks of it as being in his day a place of high culture, renowned for the cultivation of art and the possession of men of learning (*Pro Archia*, § 3). It was not less renowned, however, for its luxurious living, its effeminate manners, its gay and jocular humour, and, worst of all, its gross superstition and licentious idolatry. Not only did the city itself contain the usual incitements to false worship, with their accompanying pollutions, but in the immediate neighbourhood, and forming, indeed, a kind of suburb of the city, was the village of Daphne, with a famous temple and grove of Apollo. "The temple and the village," says Gibbon (c. 23), "were deeply bosomed in a thick grove of laurels and cypresses, which reached as far as a circumference of ten miles, and formed in the most sultry summers a cool and impenetrable shade. A thousand streams of the purest water, issuing from every hill, preserved the verdure of the earth and the temperature of the air; the senses were gratified with harmonious sounds and aromatic odours; and the peaceful grove was consecrated to health and joy, to luxury and love. The vigorous youth pursued, like Apollo, the object of his desires; and the blushing maid was warned, by the fate of Daphne, to shun the folly of unreasonable coyness. The soldier and philosopher (he adds) wisely avoided the temptation of this sensual paradise, where pleasure, assuming the character of religion, imperceptibly dissolved the firmness of manly virtue." They certainly would have been wise to avoid the contaminations of such a place; but how many of them actually did so, and what a pernicious, corrupting influence it must have exerted upon the manners of Antioch, which from its proximity to this infamous but attractive centre of heathenish pollution was called Epidaphnes, may readily be conjectured from the known influence of far inferior temptations in modern times, and also from the fact, mentioned by Gibbon, that this very place, which was so destructive to decency and virtue, not only enjoyed a stated revenue of thirty thousand pounds sterling for public pleasures, but was continually receiving fresh gifts from nobles and emperors to increase the splendour of its buildings, and the attraction of the adjacent grounds. It gives one a high idea of the assailant vigour and regenerating power of Christianity, that in the face of such powerful means and corrupting agencies, it could even, within the limits of the apostolic age, find in Antioch one of its firmest strongholds; from thence, also, near the commencement of the following age, derive, in the person of Ignatius, one of its most heroic martyrs; and in the course of two centuries more, so completely turn the tide against the long-continued and richly-endowed idolatry of the place, that when the emperor Julian went, on the occasion of the annual festival, after huge preparations, and with apparent enthusiasm, to pay his devotions to the Daphnian Apollo, no offering was presented along with his "but a single goose, provided at the expense of a priest, the pale and solitary inhabitant of the decayed temple" (Gibbon). That Julian also should have attempted to revive the glory of a shrine, which even heathen writers had characterized as a nursery of licentiousness and vice, is an instructive commentary on his pretensions to purity, and his boasted regard for the sanctities of the old worship.

At the time when Antioch came into contact with Christianity, it was probably as large in population, and as flourishing in appearance, as at any former period; for though it had ceased to be the capital of a separate kingdom, it was liberally supported and encouraged by the Romans; and some of its costliest works owed their existence to the munificence of the Roman emperors—such as the baths of Caligula, Trajan, and Hadrian,

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the granite pavement of the great street by Antoninus Pius, the palace built by Diocletian, &c. From its own importance, therefore, as the finest and largest city in that part of Asia, and also from its commanding position between Asia Minor on the one side, and the regions of Syria on the other, we can readily understand how the first heralds of the gospel should have sought, at an early period, to carry there the tidings of salvation, and lay the foundations of a Christian church. Indeed, the Lord appears to have directed the course of his providence so as to secure an early introduction of the gospel into Antioch; for the disciples, who had been scattered abroad on the persecution following on the death of Stephen, went, we are told, as far as Antioch preaching the Word, though still only to the Jews, Ac. xi. 19. Presently, however, some who were of Cyprus and Cyrene proceeded a step farther, and spake also to the Greeks. The labours of both parties were remarkably blessed, so that "a great number" are said to have believed and turned to the Lord. On hearing of such a result, the apostles sent forth Barnabas, himself also a man of Cyprus, to carry forward the work that had been so auspiciously begun, and to organize the church at Antioch. After labouring in this capacity for some time alone, he went to Tarsus, where Paul had been residing, and brought this person to aid him in the work of establishing a church at Antioch. Their joint ministry was continued for a whole year, and with such success that the church became distinguished for the variety of its gifts, its liberality of spirit, and its forwardness in the cause of Christ. Of its own motion it sent forth Paul and Barnabas on their first missionary tour, Ac. xiii. 1; and from the incidental notices found respecting it in the Acts of the Apostles, it is clear that the church at Antioch continued throughout the apostolic age, as we know it remained long afterwards, a centre of vigorous Christian operations. It is noted that the disciples were first called Christians there, Ac. xi. 26 — a result, it is very commonly supposed, of the satirical and scurrilous spirit for which the Antiochians were proverbial. But this may very well be doubted; for it is in immediate connection with the rapid growth of the church itself that the notice is given, and it looks rather as if the disciples in their youthful ardour and zeal assumed the name to themselves, than had it thrust on them from without. Nor does the name betray anything of a contemptuous or sneering spirit; on the contrary, it is the fitting designation of the people of Christ, as being all partakers, in a measure, of that Spirit which rests in its fulness upon him. And accordingly, it was no sooner formed than it began to be everywhere appropriated by believers as their common appellation, 1 Pe. iv. 16; Ac. xxvi. 28.

After the public recognition of Christianity, Antioch took rank with Jerusalem and Alexandria as the seat of a patriarchal see. In the time of Chrysostom it is said to have contained 100,000 Christians, with about as many more, who, whether avowed pagans or not, continued outside the pale of the church; and Chrysostom speaks of 3000 regular paupers receiving aliment from the church, while still there were numbers of unrelieved poor (*Hom.* 26, *in Math.*) The city suffered greatly by earthquakes, and partly through these, partly through the desolations of the Persians under Chosroes, it had sunk so low in the time of Justinian, that it required to be nearly rebuilt. It never regained its former importance, and had its share in all the vicissitudes that passed over the district in which it is situated—conquered by the Saracens, reconquered by the Greeks, again in the hands of the Mahometans, for a time held by the Crusaders, regained anew by the followers of the false Prophet. It is now, and has been for a long period, little more than a village, bearing the Syrian form of its ancient name, *Antakieh*, and containing a few thousand inhabitants. So recently, however, as 1822, when it was again visited by a destructive earthquake, in which thousands of lives were lost, it is said to have contained about 20,000 inhabitants. Many broken and scattered remains of its ancient greatness are still to be seen among its ruins. The few Christians in it have no church; and the only external mark that appears to have survived of its ancient Christianity, is the name that is borne by the eastern or Aleppo gate. It is called after St. Paul, *Bab Boulous*.

2. Antioch in Pisidia. This place is distinctly connected with Pisidia in Acts xiii. 14, as the region within which it was situated; but it actually stood upon the mountain boundary between Pisidia and Phrygia, on the south side of the ridge, and so was sometimes coupled with Phrygia, sometimes with Pisidia. Ptolemy even assigns it to Pamphylia; but this must have been a mistake, as Pisidia lay between Pamphylia and Phrygia, and Antioch stood on the borders of the latter. Strabo connects it with Phrygia, who also tells us that it was founded by a colony from Magnesia on the Mæander. On the defeat of Antiochus III. by the Romans, in B.C. 190, it was transferred, along with a considerable territory in Asia Minor, to the dominions of Eumenes II. of Pergamos. The whole district was in process of time added to the Roman empire, and Antioch was made the seat of a proconsular government. It had the Italian rights conferred on it, which put it constitutionally on a footing of

[46.] Antioch in Pisidia.—Arundell.

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equality with the Italian towns, and it was also called Cæsarea. Such was its rank and position when visited by the first heralds of the gospel, Paul and Barnabas. Though far from rivalling in size and importance the Syrian Antioch, which had sent them forth on their missionary tour, it still was undoubtedly a place of some note, and must have possessed a pretty numerous population. The sacred historian speaks not only of its having a Jewish synagogue, but also a considerable class of religious proselytes, or fearers of God, Ac. xiii. 16, 43, who joined in the services of the synagogue. To this class, it would appear, the greatest part belonged who joined themselves to Paul and Barnabas; and though these ambassadors of Christ themselves were soon obliged to depart on account of the bigotry and violence that were exhibited by the unbelieving portion of the Jews, yet they were enabled to leave behind them a band of steadfast disciples of the faith, who are said to have been "filled with joy and with the Holy Ghost."

No further notices occur in New Testament scripture of the church planted in this Antioch; nor does it figure in the ecclesiastical history of the first centuries. We know little more of it than that it formed one of twenty churches in Pisidia, which were each presided over by a bishop. Modern research, conducted first by the Rev. F. Arundell, British chaplain at Smyrna, and more recently by Mr. Hamilton, has identified the site of Antioch with a place called Yalobatch, on the north-west border of Karamania, near Lake Egerdir. There have been found at it the remains of several large buildings, of which one appears to have been a spacious church, another a temple, possibly that of Men Arcæus, who was peculiarly worshipped there; and as many as twenty arches of a vast aqueduct exist in a state of comparative perfection. Descriptions of these may be found in Arundell's *Discoveries in Asia Minor*, 1834; and Hamilton's *Researches in Asia Minor, Pontus and Armenia*, 1842.

ANTI'OCHUS does not occur as the name of any individual in the canonical writings of the Old or New Testament, but from the frequent mention made of it in the apocryphal books of the Maccabees, and the reference in the prophecies of Daniel to a particular king who was to bear the name, it is fit that a brief account should here be given of the Syrian kings who, under the name of Antiochus, came more or less into contact with the covenant people. There were altogether thirteen of this name, who belonged to the Greek-Asiatic kingdom.

1. ANTIOCHUS I., surnamed *Soter*, the son of Seleucus Nicator, one of the generals of Alexander, scarcely requires to be noticed, as, from having his possessions, in the first instance, assigned him in Upper Asia, and afterwards, from being almost constantly engaged in contests, partly for the kingdom of Macedonia and partly with the Gauls in Asia Minor, he played no part in connection with the territory of Palestine.

2. ANTIOCHUS II., surnamed *Theos*, son of the preceding, who succeeded his father B.C. 260 or 261, was, in like manner, involved in continual broils and warfare. Ptolemy Philadelphus of Egypt gained such advantages over him that his kingdom became greatly weakened. And having concluded a peace with Ptolemy on condition of putting away his wife, Laodice, and marrying Ptolemy's daughter Berenice, the former succeeded, a few years afterwards, in effecting her reunion with Antiochus, but only to murder both him and Berenice. This took place in B.C. 246, after Antiochus had reigned between fourteen and fifteen years. It appears to be to this king of Syria that prospective allusion is made in Da. xi. 5, where the king's daughter of the south (Egypt) is spoken of as coming to the king of the north (Syria) to make an agreement; and it is said that she should not retain her power, but should be given up.

3. ANTIOCHUS, surnamed *the Great*, the next in order, was not the son, but the grandson of the preceding, the son of Seleucus Callinicus, who attained to the throne after the death of an elder brother in the year B.C. 223. He was then only fifteen years old. His reign commenced prosperously, though for this prosperity he was greatly indebted to a cousin, Achæus, who generously took his part. Possessions in Asia Minor were regained that had been appropriated by Attalus, king of Pergamos; the provinces of Media and Persia were also, after some reverses, recovered; and a successful conflict was entered into with Ptolemy Philopater of Egypt, for the provinces of Cœle-Syria, Phœnicia, and Palestine, which had once belonged to the Syrian dominion, but latterly had fallen into the hands of the king of Egypt. But this was only a temporary success as regards his struggle with the king of Egypt; for Antiochus suffered a severe defeat the year afterwards, B.C. 217, and was obliged to give up his claim to the provinces in question. About thirteen years after, and when Egypt had a boy of five years old for king (Ptolemy Epiphanes), Antiochus again entered into a war with that country and regained Palestine and Cœle-Syria, though he afterwards made a peace with Ptolemy, gave him his daughter in marriage, and gave also those two provinces as her dowry. The Jews gave him valuable assistance in that war with Egypt, and obtained in return important privileges from him (Josephus, *Ant.* xii. 3, 3). At a later period still, he came into conflict with the Romans, and was defeated in a succession of battles, lost a considerable portion of his territory, and had such a heavy tribute to pay (15,000 Euboic talents), that he was tempted to lay his hands on the treasures of a temple in Elymais, which cost him his life; for the people rose up against him and put him to death, B.C. 187. This appears to be the king of the north that is referred to in several verses of Da. xi., beginning at ver. 11.

4. ANTIOCHUS, surnamed *Epiphanes*, and also on coins *Theos*, was the one who beyond all the rest figured in Jewish history; not, however, as the friend or ally of the covenant people, but as their bitter and relentless enemy. In his youth he had been given by his father as a hostage to the Romans, but was released through the kindness of his brother Seleucus Philopater, who sent his own son in his stead. In the same year, B.C. 175, Seleucus himself was murdered by one Heliodorus, who seized upon the throne, but was speedily dispossessed by Antiochus. His sister Cleopatra, who had been married to the king of Egypt, having died, Antiochus laid claim to the provinces of Cœle-Syria and Palestine. The raising of this claim led to a war against Egypt, which was prosecuted through four campaigns in those provinces (during the years B.C. 171-168), and was at last carried into Egypt; but the Romans there interposed, and obliged Antiochus to desist. It was in the course of those campaigns for the conquest of Cœle-Syria and Palestine, that he practised the cruelties upon

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the Jews which are recorded in the books of the Maccabees, and which gave rise to the heroic strivings for independence that issued in a state of comparative, though but temporary freedom. Antiochus twice got possession of Jerusalem; but his insane attempt to extirpate the Jewish religion, and establish in its stead that of the Greek divinities, roused the national spirit against him, and his troops, under the command of Lysias, sustained a severe defeat. When hastening from the eastern parts of the kingdom to revenge this disaster, Antiochus died at Tabæ in Persia, in a state of madness. There can be little doubt that he is the person specially referred to in several passages of the book of Daniel, ch. viii. 23-25; xi. 31, seq.; which describe, prospectively, the violent and sacrilegious proceedings of a Syrian king against the covenant people and the sanctuary of God. He not only killed multitudes of the people in Jerusalem, but also suppressed the Jewish worship, and defiled the sanctuary by introducing into it the statue of Jupiter Olympus; so that for a time the adversary triumphed, and in the temple of God he exalted himself against what was there worshipped and adored.

5. ANTIOCHUS V., surnamed *Eupator*, was the son of Epiphanes, a boy of nine years old when he succeeded his father, and he only reigned two years (B.C. 164–162). The government was more that of Lysias, who assumed the guardianship of the young king, than of the king himself, and for both the one and the other it soon came to an end; for, after various conflicts with the Jews and others, they fell into the hands of Demetrius Soter, of Egypt, who appeared as a claimant for the kingdom of Syria, and were put to death.

6. ANTIOCHUS VI., surnamed *Theos*, was the son of Alexander Balas, who claimed to be the son of Antiochus Epiphanes, and was killed in his efforts to make good his title to the throne. Nor did the son succeed in establishing his kingdom; for, though he had the support of Jonathan and Simon, the Jewish leaders, and also won the homage of the larger part of Syria, he was killed by Tryphon, who had professed to espouse the interest of the young king. This Tryphon was in turn killed by the next who bore the name and acquired the dominion.

7. ANTIOCHUS VII., surnamed *Sidetes*, was a younger son of Demetrius Soter, and obtained possession of the throne in B.C. 137. The Jews, who had been zealous supporters of the opposite interest, suffered severely at his hands; and, after a long siege, Jerusalem was taken by him in B.C. 133. He did not, however, press his victory, but granted them an honourable peace. He afterwards fell fighting against the Parthians. In the last chapters of 1 Mac. an account is given of the earlier transactions of this king's reign; but the history abruptly terminates. It is needless to prosecute the history of this race of monarchs farther, as it is little else than a history of civil broils and contentions, and the chief actors came greatly less into contact with the affairs of Palestine, than those who belonged to the earlier half of the series.

AN'TIPAS, a faithful martyr at Pergamos in Asia Minor, Re. ii. 13; but we know nothing more of him. And it may be questioned, perhaps, whether Antipas was the actual name of the person referred to, and not rather an epithet indicative of the steadfast resistance he made to the evil-doers and corruptions around him; for the word means *against all;* and possibly this, like the name Jezebel in the next address, was a designation of character, not a proper name.

AN'TIPAS HEROD. *See* HERODIAN FAMILY.

ANTIP'ATER, a son of Herod. *See* HERODIAN FAMILY.

ANTIP'ATRIS, a city built by Herod the Great, and called after his father (Josephus, *Ant.* xvi. 5, 2; *Wars*, i. 21, 9). It is reported to have been built in the plain Capharsaba—"the finest plain in the kingdom," well supplied with water, and having in its neighbourhood groves of large trees. Elsewhere the historian describes the site of this plain and city to have been not very far from the sea of Joppa (*Ant.* xiii. 15, 1), from which it was distant about 120 stadia. We learn also from Ac. xxiii. 31, that it lay on the road between Jerusalem and Cæsarea, from which an ancient itinerary makes it distant 26 Roman miles. It has been ascertained that the ancient name Capharsaba still exists in the plain where Antipatris stood, under the Arabic form of Kefr Sâba, in the province of Nabulus. The Crusaders erroneously identified the city with Arsûf, a place much nearer the shore, and the mistake has been kept up till comparatively recent times (Robinson's *Researches*, iii. p. 45).

ANTITYPE. *See* TYPE.

APES occur in Scripture only in connection with the merchant-ships of Solomon, which are said in their Tarshish trade to have imported them among other rare productions, 1 Ki. x. 22; 2 Ch. ix. 21. The word employed for these in the original is the plural of קוֹף (*koph*), which appears in Sanscrit and Malabar as *kapi*, and in Greek as κῆπος, κῆβος, κεῖβος. There can be no doubt that the word is rightly translated *apes*; but as nothing is said of the particular species of apes referred to, of the countries whence they were brought, or the purposes to which they were applied, we deem it quite unnecessary to enter into the natural history of the animal. Nothing of importance could be derived from such an inquiry for the illustration of Scripture. As apes abound in Africa, and various species of them are indigenous to the countries which lie along the African side of the Red Sea, it is probable that they were obtained from some port in that region. It is certain that several classes were known to the ancients, and were chiefly derived from Ethiopia (Plin. viii. 80); specimens of them, with long tails, were exhibited in the games celebrated at Rome, both by Pompey and Cæsar (Plin. viii. 19; Solinus, *De Ethiop.*) They appear to have been chiefly prized as natural curiosities or monsters; and as such, in all probability, they were found among the importations of the Tarshish navy of Solomon. But no particulars are known to us beyond the fact of such importations.

APHAR'SACHITES, the name of one of the sections of colonists brought by the king of Assyria to people Samaria, after the captivity of the ten tribes, Ezr. v. 6. Their original place and history are altogether unknown.—APHARSATHCHITES, in Ezr. iv. 9, is probably but another form of the same name.

APHAR'SITES appear to have been a distinct tribe from the preceding, Ezr. iv. 9; but closely allied to them.

APH'EK [*strength*; hence applied as an appropriate designation to a fortified town]. Three places, apparently, though not quite certainly, all distinct, are so designated in Scripture: one in the tribe of Asher, which at first the tribe was unable to get possession of,

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Ju. i. 33, and possibly the same as the village Afka, in Lebanon, mentioned by Burckhardt and others; another, near which Benhadad was defeated by the Israelites, 1 Kl. xx. 26, which seems to have lain much farther south, though its locality is left very undefined; and another in the tribe of Issachar, not far from Jezreel, in the neighbourhood of which the Philistines once and again encamped before joining battle with Israel, 1 Sa. iv. 1; xxix. 1.

APOCALYPSE. *See* REVELATION.

APOCRYPHA, properly *concealed* or *hidden*, but from early times used as a designation of writings, which stand in a certain relation to the canonical Scriptures, while still they want canonical authority. It is not quite certain on what grounds the term came to be so applied, and various reasons have been assigned. The most probable account seems to be that it was, in the first instance, used to denote writings secret as to their origin and contents. Then, as the canonical Scriptures were the writings publicly read and appealed to as standards of faith and duty, those others were also denominated apocryphal, as being fitted for use in private, but not entitled to occupy a recognized place among writings strictly authoritative and divine. The word, however, often received a more extended application, and characterized writings which were of spurious origin, and objectionable in character. It is now, and for long has been appropriated, by way of eminence, to certain books that came into existence between the close of the Old Testament canon and the commencement of the Gospel dispensation. They are the two books of Esdras, Tobit, Judith, the sequel of Esther, Wisdom, Ecclesiasticus, Baruch, the Song of the Three Children, the Story of Susanna, the Idol Bel and the Dragon, the Prayer of Manasses, and the two books of Maccabees. These productions have come down to us only in the Greek language, and have no place in the Jewish canon. But they have existed from the earliest times in the Greek scriptures of the Old Testament, the Septuagint, and appear there interspersed among the other books, as if there was no essential difference between them.

This intermixture of the two classes of productions in the Septuagint proved to be an unfortunate circumstance for the views of the ancient church. The Greek-speaking Jews still had a measure of acquaintance with the Hebrew Bibles, and could thus readily distinguish between the Scriptures which composed the canon of inspiration and the subsequent additions. But comparatively few of the Christian fathers knew anything of Hebrew: they could usually go no nearer to the original than the Greek scriptures, and thus naturally fell into the mistake of putting the apocryphal, much on a footing with the canonical, writings. Portions, at least, of the one class, as well as the other, were frequently read in the churches; and books so read, whether strictly authoritative or not, went by the name of *canonical*, the term meaning, however, nothing more than that they belonged to the list of works adapted for use in the public worship of God. When the question was, what, in the stricter sense, were the canonical books of the Old Testament, the Apocrypha was not reckoned in earlier times—for example, in the enumeration of the Jewish Scriptures by Melito of Sardis, as given by Eusebius (*Eccl. Hist.* iv. 26), and by Origen, as also given by Eusebius (iv. 25). But the apocryphal writings gradually crept into use. The councils of Carthage in 397 and 419 prohibited any books from being publicly read which were not canonical, and at the same time included most of the Apocrypha among the canonical—specifying Judith, Tobit, Wisdom, Ecclesiasticus, the two books of Maccabees. Augustine exercised a preponderating influence at these councils, and unfortunately on this subject he was disqualified, from want of Jewish learning, for being a safe guide. He seems, indeed, to have been perfectly aware that the apocryphal books were not included in the Hebrew canon, and in regard to some of them occasionally takes notice of the fact. But he does not on this account allow any exception against their sacred character; he quotes from Baruch as a genuine production of Jeremiah, in contrariety to some, who attributed it to his scribe (*De Civ.* xviii 33); and names Tobit, Judith, the two books of Maccabees, the two of Esdras, Wisdom, and Ecclesiasticus, as strictly authoritative productions, and the two latter as even worthy of being placed among the prophetical (*De Doc. Christiana*, ii. 13). Jerome in this contrasted favourably with Augustine, a distinction he doubtless owed chiefly to his more accurate learning. According to him, that alone is canonical which is given by inspiration of God; and though, as he says in his introduction to Judith, the church reads that and other books of the Apocrypha, it is "only for the edification of the people, not to establish the authority of ecclesiastical doctrines." In the famous *Prologus Galeatus* he enumerates the twenty-two books of the Jewish canon, and adds, "Whatever is beside these, is to be placed in the Apocrypha and is to be read only for edification." Ruffinus, his contemporary, was of the same mind, and expressly distinguishes between those books by which matters of faith are to be established, and others "not canonical, but ecclesiastical (mentioning various books of the Apocrypha), which the fathers wished, indeed, to be read in churches, but not to be produced for authoritative decisions in matters of doctrine (*Expos. in Symb. Apost.* 26). The Benedictine editors of Jerome say, in their Prologomena to his Translation (*Op.* vol. iii.), that "the apocryphal books were not for some time after the age of Jerome and Ruffinus received into the sacred canon," quoting an old MS. of the Vulgate Bible in proof: and they affirm that the writings to which was assigned the weight of canonical Scripture "consisted of such as composed the canon of Hebrew verity, in which the books called either apocryphal or ecclesiastical by the fathers were never reckoned. Now, however (they add, to save their Catholic orthodoxy), that they have been received into the ecclesiastical canon without difference as to authority, they deserve equal regard with the other books from all the truly pious, who glory in adhering to the decree of the council of Trent respecting the canonical Scriptures."

The two great authorities of the Roman church having thus assumed different positions respecting the writings of the Apocrypha, different views continued to be set forth from time to time on the subject. Gregory the Great, treading in the footsteps of Jerome, clearly distinguishes between the apocryphal and canonical, as between the human and divine; when he cites from "holy Scripture," it is always the inspired books that he refers to (*Moral. in Job*, viii. c. 28, v. c. 13); but when he appeals to the first book of Maccabees, it is coupled with an apology for making use of writings which have no proper authority, but are only for edification (Ibid. xix 13). Later writers are also to be

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found at intervals expressing opinions at variance with their proper canonicity. Bede for example, in the eighth century distinguishes properly between them and the sacred writings (*Comment. in Apoc.* iv.); and Nicolas de Lyra, in the fourteenth century, one of the great authorities of the Catholic church, refers to the distinction drawn by Jerome between canonical and non-canonical, but states that it had commonly been lost sight of, and represents the canonical as in all things surpassing the others in dignity (*Pref. in Tob.* &c.) How, then, it may naturally be asked, should the Romish church, in the face of so many conflicting testimonies, have elevated the Apocrypha at the council of Trent to a level with the inspired writings? It was certainly done in the face of one of her favourite maxims—the unanimous consent of the fathers; but this was counterbalanced by the desire of retaining the support which the Apocrypha yielded to some of the Romish tenets, and by determined opposition to the Protestants, who had unanimously excluded the Apocrypha from the canonical Scriptures, though in certain quarters it was allowed to be read for edification. Romish ecclesiastics have sometimes endeavoured to give a modified view of the Tridentine council, by distinguishing between canonical of the first and canonical of the second rank, and holding that the decree of the council does not oblige one to assign the Apocrypha to a higher than the secondary place. But the language is too explicit to admit of such an interpretation, and hence it has never been generally recognized.

In regard to the question itself, whether the Apocrypha should be admitted into the Old Testament canon or excluded from it, the following may be taken as a brief summary of the reasons for maintaining the negative side:—1. There is, first of all, the historical argument against it—it was not received as authoritative Scripture by those who had intrusted to them the formation of the Old Testament canon. Nor have the Jews at any period of their history put the apocryphal writings on a level with those of the sacred books. Josephus expressly distinguishes them from the latter; Philo never refers to them; and the Jewish authorities of later times, so far from showing any desire to exalt the Apocrypha unduly, not unfrequently point to it as among the differences subsisting between them and Christians (meaning, of course, Romish Christians), that they reject, while the others receive, as authoritative the apocryphal books. 2. Then, there is the entire silence of our Lord and the apostles respecting them. By these the scriptures of the Old Testament are quoted with endless frequency, but never the Apocrypha. The Jewish canon just as it stood was recognized and sanctioned as *the* Word of God by the founders of the Christian church, and all not belonging to it was by implication excluded. For, the character ascribed by them to the Jewish Scriptures was distinctive and peculiar; it neither was nor could be shared in by any other writings, otherwise a charge of unfaithful dealing in regard to the letter of Scripture must have lain against the spiritual guides of the Jewish people, which is never brought. 3. The writings of the New Testament stand in immediate juxtaposition with those of the Old; the commencement of the gospel history resumes the thread of the divine communications where the later prophets of the preceding dispensation dropped it; and, as if nothing of inspired matter came between, the first utterances of the New Testament, carry us directly back to what had been written in Malachi, and those who went before him, Lu. i. 17, &c. Equally striking is the apparent oblivion of the Apocrypha in the last book of Scripture—the Apocalypse—which gathers its imagery and language from all the earlier revelations of God, but takes no contribution from the writings composing the Apocrypha. 4. In these apocryphal writings themselves also there is to be noted a general and marked deficiency as compared with the canonical Scriptures—a deficiency in respect to originality, majesty, simplicity, and power. Nor have they, like the sacred books, any proper connection among themselves; they are without any regular plan or progressive order, but are simply an aggregate of human productions. And the difference in these respects betwixt them and the canonical Scriptures is plainly indicated in the writings themselves; for the son of Sirach claims nothing higher than the merit of learning and wisdom—praises the learned, indeed, as in his day the highest class, Prol. and ch. xxxix.; and in 1 Mac. iv. 46, ix. 27, xiv. 41, the period subsequent to the closing of the canon appears to be regarded as a poor and depressed one, as compared with those that had enjoyed prophetic gifts. 5. They contain things utterly at variance with the proper character of a divine revelation—fables, falsehoods, and errors of doctrine. Thus the angel in Tobit, who at last declares himself to be Raphael, had at the first given himself out to be Azarias, the son of Ananias the Great. Judith not only acts throughout a deceitful part, but even prays God to own and make use of her deceit, ch. ix. 10. The two books of Maccabees contain various historical errors and contradictions—as in regard to Judas, who is said in the first book to have died in the 152d year, while in the first chapter of the second book he is represented as joining in a letter to Aristobulus in the 188th year; so in regard to Antiochus, whom the first book represents to have died in Elymais, and the second to have perished in the mountains after having been repulsed at Persepolis. Then, there are the ridiculous fables of the fish in Tobit, ch. vi. 1-8; of Jeremiah's taking the ark and altar to Mount Pisgah, and hiding them in a cave, 2 Mac. ii.; of Bel and the Dragon, and, indeed, the whole story of Judith seems little else than a fable, as there is no period in the history of post-Babylonish times to which the transactions narrated in it can with any probability be referred. The value of alms, too, and the worth of human righteousness, are sometimes discoursed of in a style little accordant with the spirit of the Bible; and even the better parts of the apocryphal books have not a little heterogeneous matter mixed up with the good contained in them.

Upon the whole, therefore, there is ample reason, in a doctrinal as well as historical respect, to justify the Protestant churches in excluding the Apocrypha from the sacred canon, and to condemn Rome for receiving it. In the controversy also, which from time to time has been waged within the bounds of Protestantism, as to whether the Apocrypha should be bound up with the books of Scripture, it seems obvious that the grounds which decide the one question should also be held decisive of the other. For, whatever secondary or incidental benefits may be derived from the study of the apocryphal books as the word of man, they should, as a general rule, be placed in no such dangerous proximity to the Word of God. What is emphatically

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The Book of God's revelation should stand alone in its sacredness before the world; so that none may be tempted to confound with it what neither possesses the same divine character nor is free from the infusion of human error and corruption. "Ecclesiastical approval and usage," as stated in Herzog's *Encycl.* regarding the last controversy of this description, "is indeed a weighty consideration; but if the usage has been proved wrong, a thousand years' continuance would not make it right. And the charges preferred against the Apocrypha have not been satisfactorily answered."

APOCRYPHAL BOOKS, with reference to *New Testament* times, as understood by the ancients, comprise various classes of writings—sometimes genuine productions, though not of apostolical authority, such as the Epistle of Clement, or the Shepherd of Hermas; more commonly spurious productions, like the Protevangelium of James, the Apostolical Constitutions, the Preaching of Peter, &c., falsely assuming the name, or pretending to represent the views and sentiments of the founders of the Christian church; and sometimes also the dangerous books composed by Gnostic speculators and heretical teachers, with the view of propogating their tenets. Undue weight was occasionally attached to certain of these productions by some of the fathers of the Christian church, and the spurious have sometimes been considered as genuine; but no serious attempt has been made to exalt them to the rank of sacred Scripture, although the things contained in some of them have been held by Romanists for apostolical traditions. But we are not called to any investigation of this point here.

APOLLO'NIA, a city of Macedonia, in the district of Migdonia, and somewhere about 30 Roman miles from Amphipolis. Paul and Silas took it on their way to Thessalonica, from which it was distant about 37 Roman miles, Ac. xvii. 1. They appear to have made no stay in it.

APOL'LOS, a Jew of Alexandria, who took a prominent part in the vindication of the truth and cause of Jesus. He is first mentioned in Acts xviii. 24, where he is described as a gifted and persuasive orator, and mighty in the Scriptures. He had come to Ephesus, probably about A.D. 56, for what specific reason is not stated; but when there he gave evidence at once of his oratorical powers, and of his zeal in the work of the Lord, by holding disputations with his countrymen in the synagogue. He had been instructed, we are told, in the way of the Lord before coming to Ephesus, and "spake and taught diligently the things concerning Jesus" (for so the correct reading is in ver. 25). Yet his knowledge of these things was still imperfect, for he knew, it is said, only the baptism of John. It is not quite certain, however, how much of defect is indicated in this statement. It cannot well be understood as importing simply, that he knew only of John's testimony respecting the immediate approach of Messiah, and his baptism of repentance as a preparation for it. For such knowledge had been far too limited as a basis for controversial discussion, and diligent teaching of the things concerning Jesus in the synagogue. The probability rather is, that he was acquainted generally with the facts of Christ's history, and was penetrated with a conviction of his being the Messiah promised to the fathers; but was still ignorant of the proper results of Christ's mission, in respect to the gifts of grace provided for his people, and the new constitution of the divine kingdom in him. That it was something more than a merely reformatory work, which Christ came to accomplish; that not repentance alone, but remission of sins also was now to be preached in his name; that in him the whole of the typical economy had found its completion, and a new order of things, with its appropriate ordinances, and manifold endowments of the Spirit suited to them, had been instituted—all this Apollos had yet to learn when he came to Ephesus, although he knew enough to make him a formidable opponent to his unbelieving countrymen. But in Aquila and Priscilla, recent converts of St. Paul, he met with more enlightened believers, who were at once able and willing to instruct him in the way of the Lord more perfectly; and when he had received this fuller instruction he set out for the regions of Achaia, which for the present were deprived of the benefit of Paul's ministrations. There he laboured for some time with great success, especially among the Jews, whom, it is said, he mightily convinced, Ac. xviii. 28; and at Corinth the impression he made was so deep, that a party began to form themselves under his name. This, along with other schismatical courses of a like kind, the apostle rebuked in his first epistle to the Corinthians, but he gives to Apollos the honour, conceded in such terms to no other fellow-labourer, of watering the seed which he himself had sown. Not only so, but as a proof of the confidence he had in his teaching, and of the benefit he expected it to yield to the church, he urged Apollos at a later period to return again to Corinth, after the divisions in it had been rebuked, and, as he might reasonably hope, were likely to be healed, 1 Co. xvi. 12. Apollos, however, declined, probably from a feeling of dislike at the dissensions which his former presence had in some degree occasioned. The only other notice we have of him is in Titus iii. 13, from which it would appear that he had been labouring in Crete. An ancient tradition has represented him as ultimately going back to Corinth, and becoming settled pastor or bishop of the place, but this rests on no good authority. His appearance in the Christian territory, and the sphere he occupied there, must be regarded as somewhat peculiar. He took a kind of independent position, while still he got his more special instruction not from an apostle, but from two converts of an apostle, and after getting this, he does not seem to have felt himself called to plant churches, but gave himself (though not as an ordinary assistant) to the work of carrying forward what Paul had begun. Such he probably saw to be the sphere of Christian action most suited to his powers and advantages; and there can be little doubt, that in cleaving to it as he did, he nobly served his generation according to the will of God.

APOL'LYON [*destroyer*], applied as a proper name to Satan in Re. ix. 11. (*See* DEVIL.)

APOSTASY [*falling away*— namely, from the true faith and worship of God]. The term is applied in an emphatic manner to a great and general defection in the Christian church, by St. Paul, in 2 Thes. ii. 3. (*See* ANTICHRIST.)

APOSTLE [Gr. ἀπόστολος], one sent forth with any special message or commission. So it is used in the Septuagint, 1 Ki. xiv. 6; Is. xviii. 2; and in a few passages also in the new Testament, Jn. xiii. 16, where our Lord says generally "the apostle (person sent) is not greater than he who sent him;" and 2 Co. viii. 23; Phi. ii. 25, where persons

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deputed by churches on special errands are called *their* apostles, or messengers. These are too often loosely confounded together, but the name in its more distinctive and peculiar sense, as descriptive of one holding office in the Christian church, was applied only to those who were Christ's ambassadors—his ambassadors in the stricter sense—his chosen delegates to disclose his mind to men, and settle the affairs of his kingdom upon earth. Under him they occupied the highest official position in the church, and while they had some things in common with ordinary ministers of the gospel, their more distinctive characteristics belonged exclusively to themselves. 1. They stood alone in respect to the manner of their appointment; it came from *without*, direct from Christ himself, while in all other cases the appointment of rulers was to spring up from *within* the church. The original twelve were all called and designated to their office by Christ, while still no organized society or church in the ordinary sense existed. When one was to be ordained in the room of Judas, the company of disciples did nothing further than choose two from their number who had the external qualifications necessary for the work; but left the actual selection in the hands of the Lord, to be decided by lot, Ac. i. 24. And Paul once and again points to his immediate designation by Christ as the primary and most essential element in his title to the apostleship, Ga. i. 1-12; Ro. i. 1; 1 Co. xv. 1. He so puts the question as plainly to indicate, that if he had not received his calling from Christ he could have had no right to the place of an apostle. And this necessarily arose from the proper destination of the apostles, which was, in Christ's name to lay the foundations of the Christian church. It was their part to form and organize the society of the faithful; and consequently they must themselves have a prior existence in their official capacity—they must hold directly, not of the church, but of Christ. It is otherwise with the ordinary ministry; the Lord bestows the gifts necessary for its exercise, but it is the part of the church to recognize the bestowal of the gifts, and call those who have received them to the work; so that "the ministry does not sustain the church, but the church the ministry." 2. The number also of the apostles is a sign of their singular and special calling, as contradistinguished from the regular and permanent officers of the church. Their number is a fixed one—the *twelve*—so fixed, doubtless, with reference to the twelve tribes of Israel, that the several constituent parts of the covenant-people might see themselves represented in the apostleship. Not only was this historically the original number of the apostles chosen by the Lord, but ideally also it continued the same; and in the apocalyptic vision, when the church presents itself to view in its perfected condition as a glorious building, its walls appear resting "on twelve foundations, which had on them twelve names of the twelve apostles of the Lamb," Re. xxi. 14. In reality, after the calling of Paul to the office, there were thirteen in the office; precisely as in Old Testament times there were thirteen tribes after the elevation of two of Joseph's sons to the rank of separate tribal heads, though twelve remained still the ideal number. But this, again, distinguishes the apostles from all the abiding rulers of the church, who require to be progressivly multiplied, as the church itself grows in extent. 3. The distinction is equally marked in the power and authority that belonged to the office. The apostles were authorized to settle everything in the church as by divine right; the Lord himself spake and acted through them. Hence St. Paul charges the Corinthians to acknowledge that the things which he wrote to them were the commandments of the Lord, 1 Co. xiv. 37, which was but a particular mode of claiming the power granted to the apostles collectively by the Lord, when he gave them authority to bind and loose in the things of the kingdom, Mat. xviii 18; Jn. xx. 21-23. This plainly required the higher endowments of the Spirit—infallible guidance, and marked them as extraordinary, not as regular and permanent officers in the church. Their singular power in this respect had its signature in another—the peculiar command given them over the more remarkable operations of the Spirit. Miraculous gifts were not altogether confined to the apostles; but they had them in largest measure; and to them, it would appear, belonged exclusively the power of imparting such gifts by the laying on of their hands. No evidence whatever exists of any besides the apostles having been empowered to confer the Spirit in this manner. Even Philip, with all the grace bestowed on him, and the wonderful effects wrought by him in Samaria, could prevail nothing here; only when the apostles Peter and John went and laid their hands on the disciples did the Spirit come with his supernatural operations. And such things were doubtless among "the signs of an apostle," which St. Paul appeals to as having been wrought by him among the Corinthians, 2 Co. xii. 12; it was through his instrumentality that such a rich effusion of spiritual gifts came down upon the members of the church. 4. The apostolic office, with all the powers and privileges belonging to it, in this also was singular, that it bore respect to the whole Christian church. There was nothing local or particular in their destination; their field was to be the world, like the church which they were appointed to found. They were each to the entire Christian community what elders or episcopoi were to the particular communities over which they presided—in which sense alone Peter and John alike designate themselves elders, 1 Pe. v. 1; 2 Jn. 1. So that, as on other accounts, on this also, apostles could have no successors; for no particular section of the church could have the right to appoint officers to so indefinite a sphere of action; and bishops, successors of the apostles, would be virtually diocesans without a diocese.

It seems to have been but gradually that the full import of their calling opened itself out to the minds of the apostles, especially in respect to its world-wide aspect and bearing. For a number of years they continued in a compact body about Jerusalem; and it was through the evangelistic zeal of others rather than themselves that the sphere of their operations in the first instance was made to embrace a larger compass. They had, no doubt, a great work to do in Jerusalem, and ample opportunities of testifying of the things respecting the kingdom, on account of the constant resort of Jews from all quarters to that centre of religious worship. Even while residing there they could come into contact with men from nearly every part of the known world; and probably the time they actually spent together at Jerusalem, in availing themselves of these opportunities, and building up the church of Christ in its original home, was not more than the exigencies of the case actually required. But it was not the less necessary, that other portions of the field should be occupied; and in the providence of God circumstances were made to

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arise, and agencies were employed, which in a manner compelled the apostles to extend their operations, and go to some distance from Jerusalem. The fruits that sprang from the dispersion attendant on the death of Stephen, the labours of Philip in Samaria, then the message from Cornelius, followed immediately after by the conversion and missionary labours of Paul, contributed, step by step, to give the truth of the gospel a wider diffusion, and to call forth the apostles to superintend and direct its establishment in different regions. As these operations in the foreign field increased, the presence of the apostles elsewhere than at Jerusalem must have been more frequently required; and though we cannot attach much credit to the traditions which have been handed down respecting the several countries to which they are said respectively to have carried the gospel, there yet can be no reasonable doubt, that most of them, before they died, had travelled into other lands, and contributed to plant in them Christian churches. We know for certain of John's connection with Asia Minor, of Peter's with Babylon, of Paul's with the regions of the West; and though similar information has not reached us concerning the rest, we may justly conclude that their zeal led them severally to take a part in the great outward movements for the diffusion of Christianity.

The term APOSTLE is once, though only once, in Scripture applied to our Lord; in He. iii. 1 he is called the "apostle and high-priest of our profession." It merely turns into a personal designation the idea of his being the One emphatically sent by the Father to reveal his mind and accomplish the work of reconciliation, comp. Jn. iv. 34; v. 23, &c.

APPAREL. *See* DRESS.

AP'PII-FOR'UM, or FORUM-APPII, a market-town on the Appian Way, at the distance of 43 Roman miles from Rome. It is understood to have derived its name from the Appius Claudius Cæcus who constructed the Appian Way, somewhat more than three centuries before the Christian era. It grew up to be a considerable town, and enjoyed municipal privileges. From the account of Horace (*Sat.* i. 5), it seems to have been the usual resting-place of travellers, at the close of the first day's journey, on the way from Rome to Brundusium. And standing, as it did, on the border of the Pontine Marshes, where travellers commonly entered on a canal that extended to near Tarracina, it became very much a town of boatmen and innkeepers. The only notice of it that occurs in sacred history is in connection with St. Paul's journey to Rome after his shipwreck. He was met on his way at Appii-Forum by certain brethren from Rome, Ac. xxviii. 15, who had somehow got intelligence of his approach. He appears to have made no stay in it. The place has long since fallen into total decay, and its site is only marked by certain ruins, which are found on each side of the road, and by the forty-third milestone, which still keeps its place.

APPLE. No word is more loosely used than this and its equivalents in various languages. For instance, the Romans called almost every kind of globular fruit *pomum*, apples, pears, peaches, cherries, &c., not even walnuts excepted (see *Facciolati Lexicon*); and we ourselves speak of love-apples, earth-apples, oak-apples, pine-apples, when we mean the tomatum, the tuberous root of the bunium, the spongy excrescence which grows on the leaves and branches of the oak, or the most exquisite of all fruits, the Peruvian ananassa. Like the Arabs, who apply the name indiscriminately to the lemon, peach, and apricot, as well as the true apple, it is probable that the Hebrews employed their תַּפּוּחַ (*tappuach*) in a wide and comprehensive way to denote any round and *fragrant* fruit—the root being נָפַח, "to breathe;" but it may be questioned whether they had much acquaintance with the true apple, the *Pyrus malus* of Linnæus, which is a native of more northern latitudes.

In his account of Alexander Jannæus, Josephus tells us, "His own people were seditious against him; for at a festival which was then celebrated, when he stood upon the altar, and was going to sacrifice, the nation rose upon him, and pelted him with citrons; for the law of the Jews required that at the feast of tabernacles every one should have branches of the palm tree and citron tree" (*Antiq.* book xiii. ch. 13). This passage shows not only that the "thick" or umbrageous trees of Le. xxxiii. 40, suggested to Jewish minds the citron, but it also proves how plentiful in the Holy Land was the citron tree, when every worshipper could be furnished with a living and fruit-laden branch of it. Nor can there be any reasonable doubt that the *tappuach* or "apple" of Scripture is the citron, which, besides its former abundance in Palestine, admirably bears out the allusions of the sacred writers. The citron, or *Citrus medica*—so called because it was from Media

[47.] Citron—*Citrus medica.*

that the Romans first received it—belongs to the natural order of Auruntiaceæ, a delightful group, including the orange, the lime, the lemon, and the shaddock. With its dark, glossy, laurel-looking leaves, its evergreen branches, often bearing simultaneously ripe fruits and newly opened flowers, and thus vouchsafing to the pilgrim who rests in its deep shadow the twofold refreshment of a delicious banquet and a fragrant breeze, the citron may well claim pre-eminence "among the trees of the wood," Ca. ii. 3.

"As the citron tree among the trees of the wood,
So is my Beloved among the sons:
I sat down under his shadow with great delight,
And his fruit was delicious to my taste."

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In our own climate on a summer's day the fragrance of a flowering orange or citron tree, wafted through the open casement or through the door of a conservatory into a cool apartment, is one of those exquisite visitations which, lending an exotic richness to the air, add luxury to the shade, and fill with southern day-dreams the moments of repose. But in glaring climes "shade and greenery are everything;" and describing a fairy-like eastern garden, the traveller says, "It was passing pleasant to stroll along these paths, all shadowy with orange trees, whose fruit, 'like lamps in a night of green,' hung temptingly over our heads. The fragrance of large beds of roses mingled with that of the orange flower, and seemed to repose on the quiet airs of the calm evening. In the midst of the garden we came to a vast pavilion, glittering like porcelain, and supported on light pillars, which formed cloisters surrounding an immense marble basin, in the centre of which sparkling waters gushed from a picturesque fountain. Through the clear depths of the water gleamed shoals of gold and silver fish."—(Warburton's *Crescent and Cross.*) We need not say that the apple tree is by no means remarkable for the depth or deliciousness of its shade.

Abounding in malic and citric acid, the juice of the orange and its congeners is one of the most agreeable antidotes which the Creator's bounty has provided against the exhausting thirst and incipient fever of sultry climes. A settler in the torrid swamps of the Amazon will devour a dozen oranges before his morning meal (*Voyage up the Amazon*, in the "Home and Colonial Library"), and in tropical regions such acidulous fruits are invaluable on account of their anti-febrile virtues. These were doubtless well known to the Hebrews, and, in common with all antiquity, they greatly prized the pleasant pungent odour emitted by the rind. Macrobius speaks of "citrosa vestis," showing that it was usual to keep citrons in wardrobes for the sake of their perfume; and, like the modern oriental ladies, whose favourite vinaigrette is a citron, in our own country two or three centuries ago an orange was so commonly used as a scent-bottle, that it may often be seen in old pictures of our queens and peeresses. It was also believed to have a disinfecting potency; and during the plague of London, people walked the streets smelling at oranges. In keeping with these medicinal and restorative attributes of its order, we find such expressions in the Song as—

> "Cheer me with cordials,
> Support me with citrons,
> For I am faint with love."—ch. ii. 5.
> "The odour of thy breath is as citrons."—ch. vii. 8.

Understood as belonging to this beautiful family there is a peculiar felicity in the comparison, "A word fitly spoken is like citrons of gold in salvers (or baskets) of silver." Pr. xxv. 11. The famous golden apples which grew in the gardens of the Hesperides were unquestionably either citrons or oranges.

The late amiable and accomplished Lady Callcott, who beguiled years of invalidism compiling *A Scripture Herbal*, but who will by no means give up the apple as one of the trees of the Bible, mentions that, as the modern Jews still use citrons at the feast of tabernacles, "in London considerable sums of money are expended in importing them of the best kind, for the purpose. They must be without blemish, and the stalk must still adhere to them. After the feast is over, the citrons are openly sold, and the money produced by the sale is placed in the common treasury, as part of the provision for the poor of the congregation." Their anxiety to obtain them with the stalk still adhering, is no doubt a faint effort to secure the "thick" branches and "boughs of goodly trees" mentioned in Le. xxiii. 40.

In our own country there is a large consumption of the various species of the citrus family. The citron itself, with sugar and water, furnishes an agreeable refrigerent beverage; its rind and pulp are candied and converted into sweetmeats, and its essential oil is extensively employed in perfumery. Of the juice of lemons and limes, until of late, thousands of gallons were yearly required for our navy, where it greatly contributed to avert the ravages of such scorbutic disorders as last century often converted a ship of war into a floating hospital; and in the form of crystallized citric acid, it is still indispensable. For oranges, such is the demand that it was calculated that in 1851, as many as 233,442,300 were entered for home consumption—an estimate, however, in which lemons are included.—(Pereira's *Materia Medica;* M'Culloch's *Dictionary of Commerce.*)

The apple, properly so called (*Pyrus malus*), is now cultivated in Palestine. In the month of March, Schubert found the country around Bethlehem and Hebron embellished with blossoming fruit-trees, amongst which he observed the apricot, the pear, and the apple (*Reise in das Morgenland*). It is not unlikely that it was first introduced by monks from Western Europe. At all events, the apple does not occur native in Palestine, like its parent, the crab-tree, in our own hedgerows. The amelioration of this unpromising plant, and its gradual elevation into the Newtown pippin and the reinettes of Normandy, are amongst the most wonderful triumphs of horticultural skill, and are significant examples of the rewards with which a bountiful Creator is ready to crown industry and perseverance. The London Horticultural Society's Catalogue enumerates 1400 varieties of apple as now known in Europe and America; and in his elaborate *British Pomology* (1851), Mr. Robert Hogg describes 942 sorts as more or less cultivated in Britain.

Although it is so usual to speak of the forbidden fruit of paradise as an "apple," we need hardly say that there is nothing in Scripture to indicate what kind of tree was "the tree of the knowledge of good and evil." But in the fabled "apples of discord," and in the golden apple which Paris gave to the goddess of love, thereby kindling the Trojan war, is it not probable that the primeval tradition reappears of

> "the fruit
> Of that forbidden tree, whose mortal taste
> Brought death into the world, and all our woe?" [J. H.]

APPLE OF SODOM is a name given to a fruit growing on the shores of the Dead Sea. Josephus says that the ashes of the five cities "still grow in their fruits," "which have a colour as if they were fit to be eaten, but if you pluck them with your hands, they dissolve into smoke and ashes" (*Wars*, book iv. ch. 8, 4). Fantastic as is his theory, the latter portion of his statement is by no means fabulous. At 'Ain Jidy, Professor Robinson found several specimens of the tree, from ten to fifteen feet high. "The fruit greatly resembles externally a large smooth apple or orange, hanging in clusters of three or four together; and when ripe is of a yellow colour. It was now (May 10) fair and delicious to the eye, and soft to the touch; but on being pressed

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or struck, it explodes with a puff, like a bladder or puff-ball, leaving in the hand only the shreds of the thin rind and a few fibres. It is indeed filled chiefly with air, like a bladder, which gives it the round form; while

[48.] Apple of Sodom—*Asclepias gigantea.*

in the centre a small slender pod runs through it from the stem, and is connected by thin filaments with the rind. The pod contains a small quantity of fine silk with seeds. The Arabs collect the silk and twist it into matches for their guns; preferring it to the common match, because it requires no sulphur to render it combustible."—(*Biblical Researches*, 2d edit. vol. i. p. 523. See also Irby and Mangles' *Travels*, ch. viii.) This would appear to be the *Asclepias gigantea* (Linn.), which is described and figured by Prosper Alpinus, under the name of the "Beid el ossar."—(*Hist. Nat. Ægypti*, Lugd. Bat. 1735, pars 1, 43.) [J. H.]

A'QUILA AND PRISCIL'LA, husband and wife, not to be separated here, as they are always united together when mentioned in sacred Scripture. Priscilla is the diminutive of Prisca, which indeed was the proper name of the spouse of Aquila, and in all the better authorities is the name actually found in Ro. xvi. 3, as it is also in 2 Ti. iv. 19; but Priscilla seems to have been more commonly used by way of familiarity or endearment. And as she is commonly named first, it is natural to suppose that she was, if not actually the first convert of the two (for that can only be matter of conjecture), at least the most active and devoted believer. When the two are first mentioned in the sacred narrative, it is in the character of Jews, who had been driven from Rome by the decree of Claudius (noticed by Suetonius, *Claud.* c. 25), which compelled Jews, on account of certain disturbances said to have been raised by them, to leave the city. Aquila and Priscilla took up their abode at Corinth, and were found by the apostle Paul there, on the occasion of his first visit to the city, Ac. xviii. 2. It seems not to have been a common faith, but rather a common occupation, which first brought them together —that, namely, of tent-makers; for Aquila is simply designated a Jew of Pontus, and as a Jew an exile from Rome, not as a believer in Christ, when Paul joined himself to the household, and wrought with them at the tent-making. But Aquila and Priscilla soon became among his most devout converts; and in his first epistle to the Corinthians, he sent a salutation, not only from Aquila and Priscilla (who were then with him), but also "from the church in their house." Being at Ephesus, when Apollos first appeared there, they proved of eminent service to him by the fuller instructions they were enabled to impart to him in the Christian faith, Ac. xviii. 26. Further on still, when Paul wrote his epistle to the Romans, he sends one of his tenderest salutations to Aquila and Priscilla, whence they must by that time have removed thither; and speaks of them as having "for his life laid down their own necks," Ro. xvi. 4. By and by they appear to have again left Rome, for in the second epistle to Timothy, ch. iv 19, a salutation is conveyed to them as in the immediate neighbourhood of Timothy, who was at the time sojourning about Ephesus. Possibly their reception of the Christian faith rendered it somewhat difficult for them to earn a livelihood, or even to carry on their trade in peace; and this may have necessitated frequent changes in their place of abode. But whether such may have been the case or not, there can be no doubt that they were in private life among the steadiest adherents in early times of the cause of Jesus, and contributed not a little, by their exemplary conduct and self-sacrificing zeal, to aid its propagation in the world.

AR [*city*], the ancient capital of Moab, *the* city by way of eminence; sometimes also called Ar of Moab, Nu. xxi. 15, 28; Dc. ii. 9. It stood upon the southern shore of the river Arnon, at the distance of a few miles from the Dead Sea, and nearly on a line with the middle part of that sea. Its later name was Rabbath-Moab, and the ruins, which are about a mile and a half in circuit, still bear the name of Rabba. The remains of a temple are found among them, and some Corinthian pillars (Robinson, *Researches*, ii. 569); but as a whole they are of little importance. In Jerome's time the place, which was then the seat of a bishop, commonly bore the name of Areopolis, which, as Jerome remarks, was simply a compound made up of the Hebrew and Greek words signifying *city*.

ARABIA [Heb. עֵרֶב, from עֲרָבָה, an *arid, sterile tract*], the name of an extensive country of S.W. Asia, between 12° 35′ and 33° 45′ N. lat., and 33° 50′ and 59° 55′ E. lon. As at present known, it is bounded, N. by Palestine and Syria; E. by the Euphrates, the Persian Gulf, and the Arabian Sea; S. by the Arabian Sea and the Sea of Bab-el-Mandeb; and W. by the Red Sea and Egypt. Greatest length, from its Egyptian frontier to the Arabian Sea, nearly 1700 miles; greatest width, 1400 miles; area, about 1,100,000 sq. miles. A range of mountains runs nearly south-east from the Dead Sea to the Sea of Bab-el-Mandeb.

Owing to the difficulties in the way of a complete exploration of Arabia, we still remain imperfectly acquainted with it. Travellers have but partially penetrated a short distance from the coast, and the only European who has as yet crossed the country from sea to sea, is Captain Sadleir, who, in 1819, proceeded from El Katif, on the shores of the Persian Gulf, to Derrayeh, and thence to Yembo, on the Red Sea. Notwithstanding the deficiency of precise observations, we

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know that Arabia has no considerable, and scarcely any permanent rivers or lakes, and that taken collectively it is a dreary waste of arid wilderness, naked rock, rough stones, and drifting sand, with occasional green spots and cultivated valleys, which, however, bear but a small proportion to the sterile wastes. The desert of Ahkaf (waves of sand), N. of Hadramaut, is of a peculiar character, swallowing up everything which falls into it. The Baron von Wrede threw into the sand a weight with sixty fathoms of line attached to it, and saw the whole disappear in five minutes.

The southern desert does not possess a single fountain of water, and there are no rivers or perennial streams throughout the continent. The sandy plains called the Tehama, which have been left by the retiring of the sea, as well as the sands of the interior, produce the same plants as in North Africa, and which form food for the camel. The Tehamas are occasionally relieved by wadies or valleys, with little streamlets among the hills; and there are besides wells or watering-stations carefully preserved, the tanks being often built of stone. Water is the most valuable property to the Arab, and the possession of a well has often caused disputes and even civil wars, Ge. xxi 25-31; xxvi. 15-22. The Tehamas, where watered or cultivated, and the valleys in the mountains are abundantly fertile.

This country was long distinguished into two parts—Arabia Deserta and Arabia Felix. To these Ptolemy, the great Alexandrian geographer, added a third district, determining the northern limit, which he named Arabia Petræa. Maculloch (*Geog. Dict.*) considers that these divisions never had existence among the Arabs themselves, and that the ancient Arabic divisions of the country are as identical as the people and the language with those existing at the present day. The Arabia of the Hebrews included only the tract between Palestine and the Red Sea, known as the peninsula of Mount Sinai, though the term Kedem, "the East," probably referred to Arabia Deserta. Eusebius, and other ancient authors, considered as parts of Arabia the cities beyond Jordan, and of what they called the third Palestine. To these we may add yet another—namely, the desert between the Nile and the Red Sea (Strabo, xvii. c i. 21–30)—which, by the ancient writers, is always called the Arabian Desert, while that on the west of the Nile is called the Libyan Desert.

1. ARABIA DESERTA lay to the N., and was bounded, E. by the Euphrates, and W. by the mountains of Gilead. It included the northern parts of the elevated table-land known at the present day as Nedsjed and El-Ahsa, and of the surrounding belt of plain country called Gaur or Tehama, which varies in width from one to two days' journey, to less than a mile. The hills of Oman form the east shoulder of the table-land, and the plains of El-Ahsa terminate its inclination towards the Persian Gulf. The characteristic features of this table-land are extensive deserts of moving sand, with a few thorny shrubs and an occasional palm tree and spring of brackish water. Jeremiah most truly describes the desert, ch. ii. 6. Tadmor or Palmyra was on the north-east frontier, 1 Ki. ix. 18; 2 Ch. viii. 4. Paul resorted for a time to that part of this district which was near to Damascus, Ga. i. 17. The early inhabitants of Arabia Deserta were the Rephaim, the Emim, the Zuzim, and Zamzummim, Ge. xiv. 5; De. ii. 10, 11, succeeded by the Ammonites, the Moabites, the Edomites, the Hagarenes, the Nabatheans, the people of Kedar, and many wandering tribes, who had neither towns nor other fixed habitations, but dwelt wholly in tents, like their descendants, the modern Bedouins.

The part called the Haûran or Syrian Desert is strewn with the ruins of towns and villages. A recent traveller, Mr. Cyril Graham, has discovered numerous inscriptions in Greek, Palmyrene, and in an unknown character; and also the remains of some very ancient cities, built of large square stones of basalt, united without cement. He describes the houses as perfect, even to the stone doors, which turn on pivots let into the lintel and sill. These cities are in the country of Og, king of Bashan, one province of which contained "threescore great cities with walls," besides "unwalled towns a great many," De. iii. 4, 5, 1 Ki. iv. 13. (*See* HAURAN.) Farther south is Um-el-Gamal, which Mr. Graham is disposed to identify with the Beth-gamul of Jeremiah, ch. xlviii. 23 (Royal Society of Literature, May 19, 1858).

2. ARABIA FELIX, or *the Happy*, was the most southern district, and was bounded, E. by the Persian Gulf, S. by the Arabian Sea, and W. by the Red Sea. Yemen and Hadramaut (Hazarmaveth, Ge. x. 26) formed part of the Arabia Felix of Strabo and Ptolemy, which probably comprised the whole of Hedjaz and Oman, with part of El-Ahsa and Nedsjed. Within its boundary were Seba and Sheba, whose kings are mentioned in the Psalms, lxxii. 10; and whence it is surmised came the queen of Sheba who visited Solomon, 1 Ki. x. 1; 2 Ch x. 1. This district is now called El-Hedjaz (the land of pilgrimage), on account of the cities of Mecca, the birthplace, and Medina, the burial-place of the prophet Mahomet, the founder of the Moslim religion. It is peopled chiefly by Ishmaelites, but the inhabitants claim descent from Joktan, son of Eber, Ge. x. 25, who erected a kingdom in Yemen. They have always lived in cities and permanent houses, practised agriculture and commerce, and were anciently reputed very wealthy (Pliny, lib. vi.). Hadramaut, along the southern borders of Arabia, was, and indeed still is, marked by the large number of Jews that dwell there. Lieutenant Wellsted discovered at Hadramaut ruins called Nakab-el-Hajar (the excavation in the rock), consisting of a wall 30 or 40 feet high, and flanked with square towers. Within the entrance was an inscription in characters 8 inches long.

Arabia Felix was rich in gems and gold, 1 Ki. x. 10; Eze. xxvii. 22; and in spices, odoriferous shrubs, and fragrant gums, Ex. xxx. 23, 24, 34. The riches and luxuries enumerated by ancient writers were not, however, all native products of the country; but as they reached Palestine and Egypt through Arabia, they were supposed to have been found there.

3. ARABIA PETRÆA, or *the Rock*; so called from its city PETRA (which see), the Selah of Holy Writ, 2 Ki. xiv. 7; Is. xvi. 1, is now called Hagar or Hadjar, which signifies stone or rock—the peninsula between the gulfs of Suez and Akabah, and bounded N. by Palestine and Egypt. The modern Burr-et-tour-Sinai, Desert of Mount Sinai, the scene of the wanderings of the tribes of Israel, is nearly identical with the Arabia Petræa of Ptolemy. It comprehended the Syrian Desert, the countries of the Cushites, Moabites, Edomites, Nabatheans, and around the southern coast of the Dead Sea to the Red Sea and Egypt, the Hivites, Amalekites, Midianites, and the desert of Mount Sinai. In this district were situated Kadesh-barnea, Pharan, Rephidim, Ezion-gaber, Rithmah, Oboth, Arad, Heshbon, &c., and

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Mounts Sinai and Hor. The chief characteristics of Arabia Petræa are wildernesses of rocks and craggy precipices, interspersed with narrow defiles and innumerable sandy valleys, many of which are nearly as barren as the rocks. The valley of the mountain-range Et-Tigh affords fine springs and excellent pasturage. That of Wady Leja, supposed valley of Rephidim, near Jebel Mousa, is described as most delightful; and Wady e' Sheik, and its continuation Wady Feiran (*Paran*, Nu. xiii. 3), present a succession of gardens and date plantations, almost every one of which has a well. About thirty-three miles S.E. of Ayoun Mousa (the fountain of Moses), is the well of Hawarah, the Marah of Scripture; and about six or seven miles S. of this is Wady Güründel, supposed to be the Elim of Moses. Those parts of the country remote from the ocean are rocky and mountainous. The southern coast is a wall of naked rocks, with here and there a low sandy beach totally devoid of herbage. The mountains, brown and bare, rise one behind another to the height of 1000 or 1500 feet.

Climate.—The climate of Arabia resembles greatly that of North Africa, varying according to the elevation, soil, and proximity to the sea. It has its dry and rainy seasons; in the mountains of Yemen showery weather prevailing regularly from June to September, and in the east, at Oman, from November to February. The neighbouring plains are rarely visited by rain. About the period of the summer solstice the deserts suffer from the fearful blast known as the simoom or hot poison wind from the south, called by the Turks Samyeli.

Mineralogy.—Although at present there are neither gold nor silver mines in Arabia, there can be little doubt that Yemen once yielded gold. There are some iron mines to the north of Yemen. The onyx and an inferior description of emerald are also found in the same district. The other minerals are basalt, blue alabaster, and several kinds of spars and selenite (Niebuhr).

Botany.—Among the vegetable products are the manna of commerce, nutmegs, dates, 2 Ch. xxxi. 5, cocoa and fan-leaved palms, banana, sugar cane (Arrian), tamarind, coffee, the cotton tree, various hard woods, melons, Nu. xi. 5, and pumpkins, all of which are indigenous, or have grown in the valleys from the earliest ages: with these grow lavender, wormwood, jasmine, and other scented plants. Likewise the fig, vine, pomegranate, orange, lemon, quince, plantain, almond, Ge. xliii. 11, apricot, acacia vera, castor-oil plant, senna, white lily, aloe, Ps. xlv. 8, sesamum, all kinds of grain, tobacco, indigo, and different dye herbs, with numerous sorts of fruit and vegetables. To these products are to be added spicery, balm, myrrh, Ge. xxxvii. 25, besides frankincense, Ex. xxx. 34, and many other aromatic gums.

Zoology.—The most remarkable of the domestic animals are the camel, the horse, the ass, Ge. xii. 16; xxx. 43; xxxvii. 25, and broad-tailed sheep, 2 Ch. xvii. 11. There are also humped oxen, like those of Syria, and the goat. The horses are of two kinds, those used for the purposes of labour, and the true Arab horse of the desert, descended, they say, from the breed of Solomon, and of which they pretend to have preserved the genealogy unbroken. This breed is not by any means numerous; Burckhardt supposed that throughout the country the number did not exceed 50,000. Of the two varieties of ass, one is peculiarly strong and courageous, and most valuable in travelling. The beasts of burden are oxen, mules, 2 Ki. v. 17; 1 Ch. xii. 40, and camels. The camel is so important to the Arab that it may well be termed by him the ship of the desert. It is the most frugal of all domestic animals, costs less than a horse to keep, carries a greater weight, and can endure greater fatigue. From its frugality and laboriousness is derived its name, *gemel*, camel, which signifies "to requite," because more than any animal it requites its master. In Cairo the widow, at the funeral of the husband, cries, "O thou camel of the house," or, O thou who bearest the burden of the house. On the removal of a tribe, the camel carries the furniture and the tents, Is. xxx. 6; Jo. ii. 23; Es. viii. 10. The she-camel furnishes the people with milk. Among the wild animals are the leopard, hyena, panther, jackal, jerboa, wolf, fox, boar, apes, wild asses, wild oxen, goats, and antelopes. Serpents and lizards abound, Nu. xxi. 4, 6, as do likewise land and sea turtles. In the fertile districts domestic fowl, pheasants, partridges, guinea fowl, pigeons, and a species of quail, are plentiful. The most celebrated bird is the locust-destroyer, a species of thrush, called by the natives *samar-mog*. The ostrich, named by the Turks the camel-bird, inhabits the desert, and eagles build in the mountains.

Origin of the Arabs.—Arabia was originally peopled by Cush, the son of Ham, and his descendants, Ge. x. 7, 26-30, who were succeeded by the posterity of Nahor, Abraham, and Lot, the various tribes thus formed, of whatsoever denomination, being now comprehended in the general name of Arabians. These peoples are divided into those who dwell in houses and towns, and those who live in tents in the open country or desert; and so striking are the differences between the two divisions as to leave little doubt of their distinct origin, each class still retaining the distinguishing features which marked it in the earliest times. The native writers describe two classes of settlers, the old tribes, now extinct, descended from the sons of Iram (Aram), and the present inhabitants, divided into the pure, descended from Joktan, and the Most-Arabi, the mixed or naturalized Arabs, said to be descended from Ishmael, by a daughter of Modad, king of Hedjaz. The tribes of Mahrak and Dhofar speak a language called Ehkili, which circumstances combine to identify with the Hamyaritic, the general language of Southern Arabia before the time of Mahomet, but it does not follow, on this account, that they are a distinct race, and it has been surmised that they are only descendants of the portion of the population who rejected Islamism in the first instance. Jews have always been numerous in Arabia, but it is probable that the majority are not Israelites by descent. In Yemen, the native Jews still form a considerable community, and towards Asir are the warlike tribes of the Beni Hobab, Nu. x. 29; Ju. iv. 11, and the Beni Arhab (Rechab), Je. xxxv. 19.

Government and Character of the Arabs.—The head of each tribe is called a sheikh, or elder, and the government is hereditary in his family, but elective as regards the individual. In character the Arab is proud of his descent, generous, hospitable, intelligent, eloquent, and fond of poetry. His hospitality is such, that he kindles beacon-fires on every hill to conduct the wayfaring traveller. On the other hand, he is superstitious, dishonest, holding robbery to be a right, irascible, vindictive, and unforgiving, all quarrels being hereditary. The war of the two horses, Dahes and Ghebra, about a contested race, lasted forty years; that of Basus

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sprung from killing a camel which had drunk at a forbidden spring, and raged many years, during which nearly all the principal men of the tribes engaged were cut off. Niebuhr esteems the Bedouin as the only true Arab—the "wild man" fulfilling his destiny, Ge. xvi. 10-12, still preserving his liberty, each tribe living apart and in tents, and retaining the habits of his forefathers, Ezr. viii. 31; Job i. 15; Is. xxi. 13. Arab tents are from 20 to 30 feet long, and not more than 6 or 8 feet high. They are of goats' or camels' hair cloth, and black or brown in colour, Ca. i. 5 (Pliny, *Nat. Hist.* vi.) Each tent is divided into two parts, one of which is for the women. When encamped, the tents are arranged in a ring, the inclosure within serving as a pen for the cattle. The Arab of the desert has never been subdued by any conqueror, the most ancient and powerful tribes at once retiring into the desert when attacked by a foreign enemy, Je. xlix. 8. The Arab of the towns, in consequence of commerce and of intercourse with strangers, has lost many of his peculiar traits, and his character is much deteriorated, being not only dishonest, but deceitful and untruthful.

[49.] Bedouin Arabs.—Laborde.
1, 2, Of the Jordan. 3, Of the Haûran. 4, 5, Of the Desert—Arabia Petræa.

Religion. — The Arabians seem to have regarded Mecca and the Kaaba, or Square, with holy feelings from the earliest times. Mecca is asserted to be the spot where Ishmael was saved, and where Hagar died and was buried; and the sacred Zemzem is believed to be the well pointed out by the angel. The Mahometans also assert that the Kaaba was built by Seth, of stone and clay, and, being destroyed by the deluge, was rebuilt by Abraham and Ishmael, 10,000 angels being appointed to guard it. In religion, the ancient Arabians were pure Sabæans, worshipping one God, and regarding the sun, moon, and stars as subordinate intelligences. In course of ages this religion became less pure; innumerable angels were admitted into their worship, 360 being enshrined in the Kaaba as tutelary guardians of the Arab year; other deities were gradually added, and even the Virgin Mary with the infant Jesus was carved on one of the pillars of the Kaaba as an object of adoration. Other religions were also established, until, at the time of the birth of Mahomet, A.D. 570, the people were nearly equally divided into Sabæans, Jews, Magians, and Christians. Arabia became united in the Moslim faith, A.D. 628.

History.—The Arabs have a variety of traditions respecting Abraham, Moses, Jethro, Solomon, and other Scripture personages; but we have no knowledge of any perfect history of the country; although a few fixed periods have been ascertained which would be of use as data for comparison. In the fourth century A.D., a king of Yemen embraced Judaism and persecuted the Christians, putting several thousands of them to the sword.

A.D. 632–33, the successors of Mahomet removed the seat of the empire from Medina to Damascus, and thence, by Al Mansur, A.D. 763, to Bagdad, where it remained until the taking of the city by Houlakou, grandson of Jenghis Khan, A.D. 1259. Under Caliph Haroun al Raschid, A.D. 786–809, Al Amin, 809–13, and Al Mamoun, 813–33, the Arabs rose to great power, and attained such high literary and scientific eminence, that the court at Bagdad became the centre of learning and civilization at the darkest period of European history. The ambassadors and agents of Al Mamoun had orders to collect the most important books that could be discovered; and the literary relics of conquered provinces were laid at the foot of the throne as the most precious tribute. The caliphs disseminated learning throughout their whole dominions, first in Africa, where they built many universities, and thence through Spain. To the Arabs we owe the system of arithmetical characters now in general use; and in astronomy, chemistry, algebra, medicine, and architecture, they were unequalled. It is worthy of remark that, numerous as are the beautiful specimens of Saracenic architecture of the middle ages in the countries conquered by the Arabs, no remains of the period are found in Arabia herself.

Notwithstanding the rapid and extended conquests of the Arabs, Arabia their mother country has always escaped being conquered in turn. She has only suffered two revolutions since the time of Mahomet, both of a religious character. The first—the objects of which were to alter the ceremonial, rescind the prohibition of wine, and prevent the holy pilgrimages—was headed by Ermath, A.D. 890, and desolated the country for more than sixty years. The second, at the beginning of the last century, to reform the abuses that had encroached upon the pure doctrines of Mahomet, was headed by Abd-el-Wahab. The Wahabee doctrine made great progress, and at the beginning of the present century both Mecca and Medina were in the hands of the Wahabees. In 1813, Mahomet Ali conquered and expelled them from the western coast; but the sect is still extensive at Nedsjed, though its power and numbers are on the decline.

The present population of the whole of Arabia has been estimated at between 11,000,000 and 12,000,000, but the data are quite uncertain.

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Manufactures and Trade.—Gunpowder was known to the Arabs at least a century before it appears in European history; and we owe to them the introduction and cultivation of the sugar-cane. The mechanical arts, however, are at the lowest point with them, all handicraft occupations being esteemed as degrading. The Bedouins know little else than the tanning of leather and the weaving of course fabrics; they have a few blacksmiths and saddlers. In Yemen there are workers in glass, gold, and silver; but the artificers in the precious metals are all Jews and Banians.

Although the pearl banks in the Persian Gulf yield a considerable revenue, and the fishermen on the south coasts of Arabia collect an abundance of both ambergris and tortoise-shell, it is now known that the valuable commodities anciently supposed to be the produce of Arabia, were imported from India, Caramania, and elsewhere. Aden was the ancient centre of traffic between India and the Red Sea, and Gherra, on the Persian Gulf. The transit trade enriched Arabia until the passage round the Cape was discovered; but steam navigation has restored the ancient route for travellers, and the railway and the telegraph may yet revive the commerce of the country.

Of all nations, the Arabs have spread farthest over the world, colonies being found in every region from the Senegal to the Indus—from the Euphrates to Madagascar (Ritter, *Erdkunde*, th. ii.) Throughout their wanderings they have preserved their language, and peculiar manners and customs, many being precisely the same at this day as are described in Scripture, demonstrating the stationary nature of the usages and habits which form the general character of the East (Laborde), and rendering an intimate knowledge of this people essential to the biblical student; while their language, being closely allied to the Hebrew, affords a most important aid in illustrating Holy Writ.

[Herodotus, *Thalia*, 107-113; Strabo, lib. xvi.; Diodorus, ii.; Pliny, *Nat. Hist.* v. xii. xix.; Abul Pharagius; Abul Feda; *Ann. Mus.* ii.; D'Herbelot; Bochart, *Hierozoicon*, lib. iv. cap. 6; Sale's *Koran;* Ali Bey's *Koran;* Burckhardt's *Koran;* Niebuhr's *Voyage en Arabie*, and *Description de l'Arabie;* Laborde, *Journey through Arabia Petræa;* Wellsted's *Travels in Arabia;* Robinson's *Biblical Researches;* Crichton's *Hist. of Arabia;* Wolf's *Missionary Journey.* [J. B.]

ARABIC LANGUAGE. This language, as is well known, is the great living representative of the class of languages usually called Semitic, to which the Hebrew also belongs. And it is the fact of its close relationship to the Hebrew, and its consequent value to the expositor of the Old Testament scriptures, that entitles it to a place in a work such as this.

Of the general characteristics of the Semitic languages some account will be given in another place. (*See* HEBREW LANGUAGE.) Our object at present is to point out the special relation in which two of these languages, the Arabic and Hebrew, stand to one another, and thus to indicate the nature and extent of the assistance which we may expect to derive from the study of the one in enlarging our knowledge of the other.

Independently, indeed, of its connection with the Hebrew, the Arabic language has many claims on the attention of the student; and these, though the exposition of them is not our principal object, must not be left altogether unnoticed.

1. The *language itself* is very remarkable: its dictionary is of wonderful extent, whilst its grammar is most simple and regular, and at the same time makes ample provision for the expression even of most delicate shades of thought.

2. *No language has been spoken over a larger portion of the earth's surface.*—From its home in the deserts it has extended its conquests beyond the Indus on the east, and to the shores of the Atlantic on the west; and southward it is even at the present day making considerable advances, spreading over the central regions of Africa, and even beyond the equator.—(Barth's *Travels in Africa*, iii. 465.)

3. *The extent and variety of the Arabic literature.*—Few languages have embraced such a large and varied field of literature as the Arabic, though the days of its power have passed away. During the middle ages, it may be confidently affirmed that as many books were written in Arabic as in all the other languages of the earth taken together, and these books embraced every department of knowledge.—(Compare Hammer-Purgstall's great work, in German, *On the History of the Literature of the Arabians.*) And the influence of this wonderful mental activity is felt even to the present day. Our obligations to the Arabian writers, not only for much positive knowledge, but, what is of still more consequence, for helping to communicate to the European mind that impulse, which has resulted in the advanced knowledge and civilization of modern times, are well known. These obligations are not mere matter of history; our very language bears in its composition, and will continue to bear as long as it endures, evidence of the mental power and superiority which distinguished the Arabians of the middle-ages.—(Trench's *English, Past and Present*, p. 7.)

4. The *historical associations* of the Arabic language constitute for it another claim on our interest. It was the language of those sons of the East whose wisdom had become proverbial three thousand years ago. It was the language in which Mohammed promulgated that system of mingled truth and falsehood which occupies so large a space in the history of the world, and which even now has not ceased to influence the destinies of mankind.

But not to dwell on these topics, we return to what constitutes the principal claim of this language on the attention of the student of Scripture, viz. the close affinity in which it stands to the Hebrew, and the valuable aid which it furnishes in the interpretation of the Hebrew Scriptures.

What is the relation in which the Hebrew and Arabic languages stand to one another? Are they sister tongues, or is the one the parent of the other? If the latter, to which is the position of priority to be assigned? These are questions which have been very variously answered. Formerly there was no hesitation in assigning the priority to the Hebrew; at present the prevailing sentiment of Semitic scholars seems rather to favour the priority of the Arabic. The latter is very decidedly the view of Rödiger, the distinguished professor of oriental languages at Berlin, formerly at Halle.

There are two acknowledged facts, the one of which seems to favour the former of these views (the priority of the Hebrew), as the other seems to favour the latter (the priority of the Arabic). The one fact is that, while the commencement of the existing Hebrew literature dates from the fifteenth century before Christ, the commencement of the existing Arabic literature dates only from the fifth century after Christ. It seems scarce credible

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that the Hebrew literature should be two thousand years older than the Arabic, and, notwithstanding, that the Arabic language should be older than the Hebrew. The other fact, which seems to lead to a conclusion just the reverse, is that the modern Arabic bears a much closer resemblance to the Hebrew than the ancient Arabic does.

A little consideration, however, is sufficient to show that neither of the facts just mentioned, however striking and decisive they seem at first glance, is of itself sufficient to determine the question of the relative antiquity of the two languages. The Arabic language had its home among a people who lived secluded from the other nations of the world, and preserved during many centuries the simple manners of their ancestors, untainted by the corrupting influence of foreign associations. And, therefore, we cannot at once pronounce untenable the hypothesis, that among that simple secluded people was preserved during many ages a form of the Semitic tongue, more closely approaching to the original than those forms which we find prevailing among the Hebrews, Chaldees, and Syrians—nations which acted a much more prominent part on the world's stage, and were much more powerfully acted upon by foreign influences. On the other hand, the fact that the Hebrew language accords with the modern in some forms in which it differs from the ancient Arabic, does not at all necessitate the conclusion that it must have gone through a series of changes similar to that through which the Arabic has passed. We have no reason to believe that the Hebrew ever was so highly cultivated and so largely developed as the Arabic. And therefore we do not hesitate to accept as sufficient the solution of the difficulty which is suggested by Ewald: "In multis lingua recentior ad ea rediit quæ politior et cultior mutaverat."—(*Arabic Grammar*, i. 6; and compare Bunsen's *Phil. of History*, i. 182.)

We believe the Hebrew to be the elder sister of the Arabic. In the latter we find the original Semitic language much more fully developed than in the former, and larger provision made for the exact and discriminating expression of the various shades of thought. Much that the Hebrew leaves to be caught up from the tone, manner, gesture, is formally expressed in the Arabic. There is also very little of composition about the Hebrew literature, as is evident even from our own version. Its great thoughts are expressed in the simplest way. The Arabic, though also simple in its structure, is far more artificial than the Hebrew. The thoughts which it expresses are more formally connected and regularly subordinated. When we first meet it in history, it has evidently lost much of the antique simplicity and artlessness which we mark at once in the Hebrew writings. It is less the pure unrestrained outflowing of thought. It has been more wrought upon, and shaped and moulded.

At the same time, while we believe the Hebrew language, *as a whole*, to be a more ancient form of the Semitic language than the Arabic, we are quite prepared to admit that there have been preserved to us in the Arabic, probably from the operation of the causes already mentioned, not a few forms which approximate more closely to those of the original language than the corresponding forms in Hebrew.

But, though scholars may differ as to the relative position and antiquity of the Hebrew and Arabic, there is no doubt that the two languages are very closely allied, so closely that it is impossible to have a thorough mastery of the one language without being at the same time acquainted with the other, at least in its general principles and leading forms. To the Hebrew student especially, a knowledge of Arabic is of great importance, as the limited extent of the ancient Hebrew literature is the occasion to the expositor of many difficulties, for the removal of which he must carefully gather in, and make diligent use of, all the aids within his reach.

I. *Points of resemblance between the Hebrew and Arabic.*—Comparative philologists have discussed the question whether the dictionary or the grammar furnishes the better test of the relationship of languages. In the investigation of the Semitic languages this question has no place; as the resemblances between all these languages in dictionary and in grammar are alike numerous and decisive.

1. *Dictionary or root resemblances.*—The greater number of the Hebrew roots are found also in Arabic, and each bearing a signification either identical or evidently related. In both languages the roots consist usually of three letters: and there is the same distinction in sense between the three classes of roots technically called middle A, middle E, and middle U. The pronouns and numerals are substantially the same.

From the copious dictionary of the living Arabic language we may, therefore, draw large materials for the use of the Hebrew lexicographer. It is a necessary consequence of the ancient Hebrew writings being so few and at the same time so varied in their character, that many Hebrew roots are met with only once or twice, and the lexicographer has therefore, in many cases, great difficulty in determining their exact signification. In such cases it is the suggestion of common sense that he should turn to the Arabic dictionary, in which he will probably find the root of which he is in doubt, with its various significations annexed; and, from a comparison of these, he will usually be able, if not absolutely to determine the signification of the root in Hebrew, at least to arrive at a conclusion in which he may for the present acquiesce, until some new source of illustration is opened up to him. Though this course of procedure, which seems to be the dictate of common sense, was once condemned by many Hebrew scholars, among whom Gussetius, whose lexicon is still valuable, was probably the most eminent, it is now universally adopted, and has been the means of eliciting many important results.

But the Arabic dictionary has been of good service not only in determining the signification of rare Hebrew roots, but also in throwing new light upon roots which are neither rare nor of doubtful signification. It is now the recognized duty of the lexicographer, not merely to collect the various significations of each root, but to arrange these significations in the natural and probable order of their development; or, if a root has only one signification, to explain as far as possible how it came to bear it. It is obvious, however, that in order to do this with any approach to accuracy, a range of observation much more extensive than is furnished by the scanty remains of the ancient Hebrew literature is indispensable. Hence the extreme importance of the Arabic dictionary to the Hebrew lexicographer, who is able, as is evident even on a cursory inspection of such a lexicon as that of Gesenius, to draw from thence a new and large store of materials. Take for example the Hebrew

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verb, הוֹשִׁיעַ, *he saved*. This verb, like many others, is not met with in Hebrew in the simple kal form. Why so? For what reason is the hiphil form preferred? We find the explanation in the Arabic, which has preserved the simple form lost in Hebrew (وسع, *amplus et patulus fuit*), and thus enables us to decide that the original signification of הוֹשִׁיעַ is *to make wide, to enlarge;* hence, *to extricate, to deliver, to save.*

Again, there are other roots in Hebrew which are found to bear two or more significations so widely different, that it is scarcely possible, by any exercise of ingenuity to trace them to a common origin. Turning to the Arabic dictionary we find that what appears in Hebrew as a single root is in reality two. Thus חפר = حفر and خفر; חרשׁ = حرث and خرس (*See* Gesenius, *Lehrgeb.* pp. 14, 19.)

Indeed, so fully recognized at the present time is the value of the Arabic language in determining and illustrating the signification of the Hebrew roots, that it is perhaps more necessary to caution against the abuse of this valuable aid than to recommend its use. By the German scholars especially, the Arabic has often been repaired to for aid when no aid was needed. If the signification of a root is already sufficiently determined by the usage of the Hebrew Bible, we must not, as has sometimes been done, ransack the cognate languages for some new rendering, unsupported by Hebrew usage, but more consonant with the dogmatic prepossessions of the interpreter. We cannot but think that something of this sort has been done by the majority of modern expositors in affixing to the root נוּד in Is. lii. 15, the signification of *exult*.[1]

2. *Resemblances in grammatical formations.*—These are not less marked than the resemblances in root-forms. In both languages we have the same distribution of the letters into radicals and serviles (the only difference being that in Arabic *Phe* is a servile, *He* not, while in Hebrew it is just the reverse); the same close connection between verb and noun; the same use of fragmentary pronouns, prefixed and affixed, in the inflection of the roots; in the verb a similar system of conjugations, modes, tenses, &c.; in the noun corresponding forms and inflections; in the numerals from 3 to 10 the same peculiarity of the masculine gender being represented by the feminine form, the feminine by the masculine; and in the particles of most common occurrence a very close correspondence. The principles by which the syntax of both languages is regulated are also the same. In both the subject of the sentence frequently stands absolutely at the beginning of the sentence; when it does not, the predicate usually precedes it: in both the adjective stands after the substantive which it defines or characterizes: in both the tense usages, though by no means identical, can be shown to rest upon the same principles: in both a verb is often followed by its cognate noun either with or without an adjective: in both comparison is expressed by means of the preposition "from:" in both two nouns in construction often stand for a noun and adjective, or simply for an adjective: in both the numerals higher than units are for the most part followed by a singular noun. Such resemblances as these might be multiplied; but the above are sufficient to show how closely the two languages are allied in structure, as well as in root-forms.

II. *Points of difference between the Hebrew and Arabic.* — The study of these will be found of not less consequence in ascertaining the principles of the Semitic language, than the study of the points of resemblance. For a principle is always the better understood, when it is seen working not always in the same direction, but in different directions, and under different influences.

1. *Root differences.*—When we find an Arabic root consisting of the same letters as a Hebrew one, we must not at once conclude that both have the same signification. We must not overlook the changes caused by the influences of place, and time, and circumstance. The two roots were once, indeed, identical in signification—they had the same starting point; but from that point onward they have been acted upon by different influences, these influences modifying the original signification, sometimes indeed very slightly, but sometimes so decidedly as to render it doubtful whether roots which now stand so far apart could ever have been one. For example, no roots are more common in Hebrew than the verbs הָלַךְ, *he went*, and דָּבַר, *he spoke*. But turn to the Arabic lexicon. We discover indeed corresponding roots; but how different the significations attached to them! The former, we find, means in Arabic *he perished;* the latter, *he arranged, he ruled.* How do we explain this? It is the part of the lexicographer to trace back these different significations to a common root; and in the attempt to do so he is often led to important results which would otherwise have escaped his notice. The truth is, if we found in Arabic the same roots bearing exactly the same significations as in Hebrew, the comparative study of these languages would lose much of its importance. It is from the study of their differences that the most valuable results have been obtained.

2. *Grammatical differences.*—Not a few of the forms and inflections of the Arabic grammar appear to be older and more original than the corresponding forms in Hebrew. For example, the pronouns of the second person in Arabic, *anta, anti,...antum, antunna*, are older than the Hebrew forms *atta, att, attem, atten*. So the suffixes *ka, ki,....kum, kunna*, are older than *ka, k, kem, ken*. It is evident that the Hebrew *katalt* was originally *katalti*, as in Arabic, because we find that form still preserved before the suffixes: for the same reason *ketaltem* must be a corruption of *ketaltum* (the Arabic form). The vocalization also of the Arabic seems purer than that of the Hebrew, *e.g.* Ar. *yaktul*, Heb. *yiktol;* Ar. *kâtel*, Heb. *kotel;* Ar. *kattala*, Heb. *kittel*, &c. So the diphthongs *ai, au*, retained in Arabic, are corrupted into *ae, ô*, in Hebrew.

Again, in Arabic we find a much larger development of many Hebrew formations. Much that seems somewhat fragmentary and isolated in Hebrew appears in Arabic systematically wrought out and completed.

[1] In comparing Hebrew and Arabic roots, the student must remember that the law of the correspondence of sounds, which is exemplified in other cognate languages, is found operating also in these, inasmuch as the Hebrew *s* corresponds to the Arabic *sh*, and the Arabic *sh* to the Hebrew *s*; and likewise that we observe in the Arabic, though not so strongly as in the Syriac, a tendency to transform the sibilants into linguals; *sh* being frequently changed into *th* (ث), *s* into *t*, *z* into *dh* (ذ), &c.

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This is seen in the various forms of the Arabic future tense, of which we have the germs in the long and short future of the Hebrew: in the regularity with which the passive formation by means of the vowel *u* is carried through all the conjugations of the verb which are capable of receiving a passive signification: in the case terminations of the noun, of which in Hebrew we have only the first beginnings: perhaps also in the larger use of the dual number.

Many parts also of the Arabic grammar, which seem most distinctive and peculiar, may be traced to principles, the operation of which we observe also in Hebrew. The most remarkable of these is the mode in which plurality is usually expressed, viz. by means of a feminine singular abstract noun, technically called the *pluralis fractus*. This formation, indeed, is not peculiar to the Arabic, nor even to the Semitic languages (Bunsen's *Philosophy of Universal History*, i. 292), but in Arabic it seems more regularly and widely developed than in any other language. In Hebrew, examples of the converse, *i. e.* of the plural form employed to denote a singular idea, are more common. In both the ideal predominates over the real.

With regard to the structure and connection of sentences, in Arabic the vau consecutive disappears; but instead of it we find other forms of construction, which show that the two tenses have substantially the same import as in Hebrew. There is also a larger use of the substantive verb as an auxiliary. Thus, as in Syriac, a pluperfect tense is formed by means of it; and it is also found standing before the future to describe past continued, or habitual action.

But, not to delay longer on details, it only remains to remark in general, that the Arabic is distinguished from the Hebrew by being less stiff and formal and more flexible, abounding in vowel sounds. In both each syllable begins with a consonant; but in Arabic no syllable either begins or ends with two consonants. In both the syllable which ends with a consonant most frequently takes a short vowel; but the Arabic differs from the Hebrew in admitting the short vowel also into the unaccented open syllable, *i.e.* the syllable ending with a vowel. Such differences in the language have their root in the character of the people. The Arabic is the language of a people light, gay, impulsive; the Hebrew, of a people grave, earnest, resolved.

In connection with the Arabic language ought to be studied the Ethiopic, which in some of its forms approaches still nearer to the Hebrew. The fragmentary Himyaritic inscriptions, when discovered in larger numbers and fully investigated, will probably be found to present the Arabic language in its oldest form. Connected with these are the inscriptions found on Mount Sinai, which are still in process of decipherment.

[The Arabic dictionary which is perhaps most accessible is Freitag's, larger and smaller. The best grammars are De Sacy's and Ewald's, each in two volumes. Of the smaller sort the best is that of Caspari, by Wright of Dublin. Humbert's *Chrestomathy* is excellent; but Arnold's has the advantage of having a lexicon attached. The student may also avail himself of Professor Wright's *Jonah, in four Semitic versions;* and of the *Arabic Reading Lessons*, published by Bagster. Compare also Schultens' *Origines Hebraæ* and *Dissertatio Theol. Phil. de utilitate Linguæ Arabicæ;* Professor Robertson's (Edinburgh) *Dissertatio de Origine et Antiquitate Linguæ Arabicæ;* and the notices of the Arabic language in Hävernick's *Introduction* (Clarke's Library); and similar works.] [D. H. W.]

ARABIC VERSIONS. Of these, printed and unprinted, there is a considerable number; none, however, embracing the whole of the Scriptures, and few so ancient as to render the study of them a profitable labour to the biblical student.

Christianity does not appear at any time to have taken deep root in the peninsula of Arabia. We read, it is true, in Scripture, Ga. i. 17, of a journey of Paul into Arabia soon after his conversion, but to what part of Arabia he repaired, or whether his residence there resulted in the conversion of any to the Christian faith, is unknown. "His object does not seem to have been the preaching of the gospel, but preparation for the apostolic work" (Alford). It is certain that in the sixth century, the greater number of the Arabians were still pagans. And though scattered here and there over the peninsula we do find tribes and families of Christians and Jews, and read also of churches erected in various parts, even in the extreme south, and of bishops appointed to minister in them, yet no such decided success was achieved as in the adjacent regions of Syria, Mesopotamia, and Egypt. (Pococke, *Spec. Hist. Arab.* pp. 136, 137, ed. 1650; Neander, iii. 156, Trans.; Sale's *Koran*, Prel. Dis. § 1.) It is scarcely matter of surprise, therefore, that we have no undoubted evidence of any translation of the Scriptures into Arabic having been executed before the time of Mohammed. (See Dr. Davidson's *Biblical Crit.* i. 255.) Theodoret and Chrysostom make mention of translations into the Latin, Coptic, Persian, Syrian, Indian, Armenian, and Ethiopic languages, but they make no mention of translations into Arabic. (See the passages quoted in Walton, *Prolegomenon*, v. § 1.) Yet, when we consider that some of the Arabian tribes had at an early period been converted to Christianity; that Christian assemblies were held, in which assemblies the public reading of the Scriptures in the native language always formed part of the service; and more especially when we take into account the influence which Christianity, as well as Judaism, exercised on the teaching of Mohammed and the doctrines of the Koran, we cannot but conclude that part at least of the Christian and Jewish Scriptures had been translated into Arabic before his time. Whether, however, this conclusion be well founded or not, is of no great moment, as no such translation, if it ever existed, is now extant.

It is to the rise and wonderful extension of the Mohammedan religion, and the consequent elevation of the Arabic language to a rank among the languages of the earth, at least equal to that of the Greek and Latin, that we are indebted for the versions of Scripture in that language of which we are now in possession. In a short time it almost superseded the Syriac language in the north, and the Greek and Coptic in Egypt: so that it became necessary, for the maintenance of Christian worship in those regions, to have the Scriptures translated from languages which were falling into disuse into the southern tongue which was so rapidly supplanting them. Even in distant Spain this necessity was felt; and one of the earliest Arabic versions we read of was from the pen of a bishop of Seville, who lived in the beginning of the eighth century.—(Walton's *Prol.* v. 1, 9.)

It is unnecessary to give any detailed account of the versions which thus came into use. For, as might be anticipated from the circumstances in which these versions originated, most of them were derived not directly

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from the original but from some other translation, Syriac, Greek, or Latin, and are of little importance, except for the criticism of the versions from which they were taken. Those again which have come directly from the Hebrew of the Old Testament, and the Greek of the New, are none of them older than the tenth century, and cannot therefore possess the same authority or excite the same interest, as the other versions which have descended to us from a much higher antiquity.

The Arabic translation of the Old Testament, contained in the London Polyglott, consists of various parts written by different authors, of whom, with one exception, not even the name is known. The one author, whose name is known, is R. Saadias, distinguished by the title Gaon or Haggaon, *the Excellent*, who rose to high eminence among the teachers of the Jewish schools or colleges in Babylonia in the beginning of the tenth century. It is supposed that he translated the whole of the Old Testament into Arabic; but if this supposition be correct, the greater part of his translation has been lost, all that is now extant being the Arabic Pentateuch, printed in the Polyglott Isaiah, printed at Jena, 1790-91, and Job, still in manuscript. His translation of the Pentateuch, though free and displaying a strong tendency to modernize ancient ideas and modes of expression, and also occasionally to modify doctrinal statements, ought not to be called a paraphrase, as it is for the most part sufficiently exact, and does not occupy larger space than the other more literal versions. Its modernizing character may be judged of by the following examples:—And God *willed* that there should be light, Ge. i. 3; this is an *account of the production*, &c. (Eng. ver. "these are the generations of," &c.) Ge. ii. 4; Enoch walked in *obedience* to God, Ge. v. 22; sons of *the nobles* with the daughters of *the common people* ("sons of God with daughters of men"), Ge. vi. 2; cursed be *the father of* Canaan ("cursed be Canaan"), Ge. ix. 25; *The Eternal* ("I am that I am"), Ex. iii 14; punishing the faults of the fathers *with* the children ("visiting on the children"), Ex. xx. 5; do not swear falsely by the name of God thy Lord, &c. Ex. xx. 7. It has been remarked (see Pococke's Introd. in Walton's *Polyglott*, vol. vi.) that he avoids what are called the anthropomorphisms of Scripture, substituting "the angel of God," or "the voice of God," or some such expression, where the Hebrew has God or Jehovah, as in Ge. iii. 8; xi. 5, &c. Frequently in giving names of places or nations, he substitutes the modern for the ancient name, as in Ge. x., into which he introduces Greeks, Turks, Franks, Slavonians, Chinese, &c.

The only other part of the Polyglott Arabic version translated from the Hebrew, is the book of Joshua, which closes with a statement to that effect; and this statement is quite borne out by an examination of the translation itself, though there are passages in which it seems to have been interpolated from the LXX., as in ch. vi. end, and xxiv. 30. It is evidently not from the pen of Saadias, though it agrees with his translation in some particulars, as in substituting modern for ancient names (*e.g.* Shâm for Canaan, ch. v. 6, &c.; Irak for Shinar, ch. vii. 21; Nablous for Shechem, ch. xxi. 21.) The translator, whoever he was, does not appear to have been a person of much capacity, as he makes the absurd blunder of taking the geographical name Shittim for a common noun, and translating "*the unbelievers*"—a translation, however, which proves that he must have had an unpointed Hebrew MS. before him, ch. ii. 1; iii. 1.

The other books of the Old Testament, with the exception of 1 Ki. xii.–2 Ki. xii. 16, which Rödiger refers to a Hebrew original, are translated either from the Peschito version or from the LXX.; Job, and most of the historical books from the Syriac; the Prophets, Psalms, and books of Solomon from the Greek. In the New Testament, the Gospels are translated from the Vulgate, and the other books, though not at second hand, are too modern to be of much value. For details with regard to these and the other Arabic versions, printed and unprinted, not forming part of the London Polyglott, the student is referred to such works as Walton's *Prolegomena*, Davidson's *Biblical Criticism*, and the Introductions. [D. H. W.]

AR'AD, the name of a Canaanite city somewhere on the southern border of the Promised Land. In the English version it is sometimes unhappily taken for the name of a man—"king Arad," instead of "the king of Arad," Nu. xxi. 1; xxxiii. 40; while, again, in other passages Arad is represented as a city, Jos. xii. 14; Ju. i. 16. There can be little doubt that it was the name of a city, though the exact site of it is not certainly known. In the passage of Judges referred to it is spoken of in connection with the wilderness of Judah; and there is much probability in the conjecture of Robinson, that a hill on the way from Petra to Hebron, called Tel Arad, may indicate the region where it stood. This accords pretty well also with the notice of Eusebius and Jerome, who make the place twenty miles from Hebron.

AR'ADUS. *See* ARVAD.

ARAME'AN. *See* CHALDEE.

AR'ARAT [the root uncertain, but supposed by Gesenius to be Sanscrit, and to mean *holy ground*], a province in Armenia, upon whose mountains the ark of Noah rested, Ge. viii. 4. The mountain known as Ararat, lat. 39° 30′ N.; lon. 44° 35′ E., is about 35 miles south-west of Erivan, and 150 from Erzeroom, and forms the termination of a range of mountains connected with the Caucasian chain, the eastern and north-eastern base being washed by the river Aras (Araxes). The mountain consists of two conical peaks, the highest of which, according to Dr. Parrot, is 17,323 English feet above the level of the sea, and 14,320 feet above the plain of the Aras. The lesser peak, which joins the higher by a gentle descent, is 13,100 feet above the sea, and 10,140 feet above the plain of the Aras. The two peaks, in a direct line, are about 36,000 feet apart. The summit of the highest peak is a slightly convex, and nearly cruciform platform of about 213 English feet in diameter, composed of eternal ice unbroken by rock or stone. The entire upper region, from the height of 12,750 English feet, is covered with perpetual snow and ice, immense avalanches being frequently precipitated down its sides. On one side of the greater Ararat is a chasm having the appearance of the crater of a volcano, which Tournefort describes as blackened by smoke, and from which Dr. Reineggs states that he saw fire and smoke issue during three successive days in 1785. In 1840 the whole region of Ararat was visited by an eruption and earthquake, which continued at intervals from the end of June to the middle of September. Dr. Wagner, who visited the spot in 1843, furnishes an account of that event as related by Sahatel Chotschaieff, brother to Stephen Aga, village elder of Arguri, and confirmed by other

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eye-witnesses. The substance of the account is, that on July 2d, half an hour before sunset, the atmosphere clear, the inhabitants of Armenia were frightened by a loud thundering noise in the vicinity of the Great Ararat. During an undulating motion of the earth, lasting about two seconds, which wrought great destruction, a rent was found in the end of the great chasm about 3 miles above Arguri, out of which rose gas and vapour, hurling with immense force stones and earth over the slope of the mountain down into the plain. The vapour rose higher than the summit of Ararat, and appears to have been wholly of aqueous composition. It was at first of various colours, principally blue and red, but whether flames burst forth could not be ascertained. The air

[50.] Ararat, from the plain of Erivan.—From a painting by J. Baillie Frazer.

was filled with the smell of sulphur; the mountain heaved, and the earth shook with unremitting thunder; and large masses of rock, some upwards of 50 tons weight, were hurled through the air. The eruption continued a full hour. When the vapour had cleared away, and the shower of mud and stones had ceased, the village of Arguri, and the monastery and chapel of St. James, were not to be seen, all, along with their inmates, being buried under the mass that had been ejected. The accompanying earthquake destroyed 6000 houses in the neighbouring districts. Four days later, a second catastrophe spread still farther the work of destruction at the foot of the mountain. After the rent in the chasm had closed, there remained in the same place a deep basin filled with water; the mass of stone and clay which formed a dam, and surrounded the lake, was burst by the weight of water, and poured down the mountain a stream of thick mud, which spread into the plain, and partly stopped up the bed, and altered the course of the small river Karasu. This stream of mud was three times repeated, and was accompanied by subterranean noises (Wagner's *Reise nach dem Ararat*).

Tournefort mentions that the middle region of Ararat, even to the borders of the snow limit, is inhabited by tigers, and that he saw them within 700 yards of him. Ker Porter, Morier, Smith and Dwight, and Layard, have supplied most graphic descriptions of Ararat and the adjacent country, and all travellers in that district, whether before or since the earthquake of 1840, have been equally surprised and filled with admiration at the sublime form of the mountain, and the awe-inspiring radiance of its peaks. Near the base of Ararat at Korvirah is the celebrated Armenian church, as well as the prison of St. Gregory, the apostle of Armenia. The prison is a narrow cave about 30 feet deep. The plain of Erivan, and the valley of the Aras, are extremely beautiful and fertile, but the climate is not healthy.

The Armenians assert, that in order to preserve the ark of Noah, no one is permitted to reach the top of the mountain. They therefore deny the practicability of the ascent; nevertheless the attempt has been made at various periods, though for a long time unsuccessfully. In 1700 the enterprising French traveller Tournefort, after unremitting exertions, and repeated attempts, failed in reaching the top. About forty years ago the Turkish Pasha of Bayazeed fitted out an expedition well supplied with huts and provisions, but, after suffering severely, the explorers failed. Some ten years afterward a party, headed by a German, Professor Parrot, of the university of Dorpat (Jourief), in Russia, made a fresh and well-sustained effort, and after two previous failures, actually reached the summit on 9th October, 1829.

The observations effected by Parrot have been fully confirmed by another Russian traveller, H. Abich, who, with six companions, reached the top of the Great Ararat without difficulty, July 29, 1845. He reports that, from the valley between the two peaks nearly 8000 feet above the level of the sea, the ascent can with facility be accomplished. It would appear even that the ascent is easier than that of Mont Blanc; and the best period for the enterprise is the end of July or beginning of August, when there is annually a period of atmospheric quiet, and a clear unclouded sky.

Another Russian, M. Antonomoff, has also ascended to the top; and an Englishman, named Seymour, accompanied by a guide to tourists, named Orvione, and escorted by four Cossacks and three Armenians, claims likewise to have ascended the mountain, and to have reached the level summit of the highest peak on 17th September, 1846.—(See extract from a letter in the

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Caucase, a St. Petersburg journal, *Athenæum*, No. 1035, p. 914.)

All eastern countries point to some mountain within their bounds or vicinity connected by tradition with the deluge. On the road to Peshawur and Cabul there is the Sufued-Koh, or White Mountain, on one side, and the hill of Noorghill, or Koorner, on the other, believed by the Afghans to be the mountains of the ark. There is also Adam's Peak in the island of Ceylon; but the most prevalent tradition fixes on the mountains which separate the southern part of Armenia from Mesopotamia, and inclose the land of the Kurds, whence Kardu, or Carduchæan range—otherwise Gordian, Corcyræan, or Cordyæan. Berosus and Abydenus give very full descriptions of the deluge, perfectly consonant with the Mosaic account. They name Armenia as the resting-place of the ark, mention the report—a report accredited by Chrysostom and other writers—that the remains were still existing when they wrote, and that the natives made bracelets and amulets of its wood. Nicolaus Damascenus calls the mountain on which the ark was carried Baris (ship); Epiphanius styles it Lubar, and the Zendavesta Albordi (Cory's *Ancient Fragments*, p. 29, 33, 34, 49). The Chaldean or Targum version of the Bible called that of Onkelos, reads Mount Kardu for Ararat, and another Targum version, called that of Jonathan, reads, by mis-spelling, Kadrum Mountains (Ainsworth's *Travels in Asia Minor*, &c.) Kardyou, in the Chaldee, is said by Buxtorf to be synonymous with Armenian. Erpenius' Arabic version of the Pentateuch, and the Book of Adam of the Sabeans, read Jebel el Karud—the mountain of the Kurds. The Koran says, "the ark rested on El Judi," a mountain east of Jezirah ibn Omar (Bezabde), in the country of Mosul, on the Tigris; at the base of the mountain is a village called Karya Themaneen, the village of the eighty—the number saved from the deluge according to the Mahometan belief. In the neighbourhood of El Judi was the Nestorian "Monastery of the Ark," destroyed by lightning A.D. 776. Ararat is called by the Turks Aghur Dagh, the great mountain; by the modern Armenians, Macis; by the Persians, Asis, the happy or fortunate mountain, and Koh-i-Nuh, Noah's mountain. The city of Nakhchevan to the east of it, and about 100 miles from Erivan, is, according to tradition, and as its name also imports, the first place of descent, or permanent resting-place after the flood.

The only passages in the original text in which Ararat occurs, are Ge. viii. 4; 2 Ki. xix. 37; Is. xxxvii. 38; Je. li. 27, and in the apocryphal book of Tobit. In the Vulgate the word in 2 Ki. and in Isaiah is rendered Armenia. In no place in the Bible is it given as the name of a mountain:—"The ark rested . . . . upon the mountains of Ararat," Ge. viii. 4; the sons of Sennacherib "escaped into the land of Ararat" (rendered Armenia), 2 Ki. xix. 37; Is. xxxvii. 38; "the kingdoms of Ararat Minni (the Minegas of Nicolaus Damascenus) and Ashchenaz," Je. li. 27; Is. xiii. 2-4; and "mountains of Ararath," Tobit i. 21. Armenian writers mention that Ararad was an ancient province of their country, supposed to be the same as Kars Bayazeed, and part of Kurdistan; and Moses Chorenensis contains a tradition that the name of Ararat is derived from Araii, a contemporary of Semiramis, who was killed in battle with the Babylonians, whence the province was called Araii-Arat—the ruin of Arai. Thus, both from holy writ and local tradition, the land of Ararat may be satisfactorily identified with Armenia, although the precise resting place of the ark cannot be defined with an equal approach to certainty.

[Tournefort's *Voyage dans le Levant*; Sir R. K. Porter's *Travels*; Morier's *Travels*; Humboldt's *Fragments Asiatiques*; Rich's *Kurdistan*; Von Hoff; M. St. Hilaire's *Memoir on Armenia*; Monteith's *Tour through Azerdbijan, Journal Geog. Soc.* vol. iii.; Kinneir's *Asia Minor*; Wagner's *Reise nach dem Ararat*; Dubois' *Voyage autour du Caucase*; *Die Besteigung des Ararat durch* H. Abich, St. Petersburg, 1849.] [J. R.]

ARAU'NAH [written also AARNAH, 2 Sa. xxiv. 16, 18, 20, and in 1 Chronicles, ch. xxi. 15, ORNAN], the proper name of a Jebusite, at whose thrashing-floor the plague, in David's time, was stayed. The ground was afterwards bought as a site for the temple, 2 Ch. iii. 1; and from the frank and liberal manner in which Araunah acted on the occasion, the natural inference is, that, though a Jebusite by birth, he had already become an Israelite by embracing the faith of his conquerors.

AR'BA, an ancient name for Hebron, which see.

ARCHANGEL. *See* ANGELS.

ARCHELA'US, son of Herod the Great. *See* HERODIAN FAMILY.

ARCHIP'PUS, a person mentioned in Col. iv. 17, as one to whom a solemn charge was to be addressed respecting the fulfilment of his ministerial duties: "And say to Archippus, Take heed to the ministry which thou has received from the Lord, that thou fulfil it." What precisely was the office he held, and whether the sphere of its operations lay in Colosse or in Laodicea (which is mentioned in the verse immediately preceding) is not quite clear; and the records of New Testament scripture supply no collateral information on the subject. From the earnestness of the charge, and the admonitory form given to it, there is some apparent ground for inferring that a lack of fidelity had begun to discover itself in Archippus.

ARCTU'RUS, the constellation called by the Latins *Ursa Major*, the Great Bear, usually designated in this country the *Wain*, and in Job ix. 9; xxxviii. 32, adopted by our translators as the proper equivalent of the Heb. עָשׁ or עַיִשׁ, *âsh* or *aish*. The best lexicographers of the present day concur in this view. (See Gesen. *Thes.* at the words.)

AREOP'AGUS [*Mars-hill*], or the court which was held on that part of Athens. *See* ATHENS.

AR'ETAS, the only person mentioned under this name in Scripture is one who is also styled *king*, and is represented as being in possession of the city of Damascus, 2 Co. xi. 32. The allusion to him comes in quite incidentally, while St. Paul is relating the struggles and dangers through which he had passed in the course of his apostleship; and we are not told either on what account the title of king was applied to Aretas, or how he should have held at the time referred to the government of Damascus. It appears, however, that Aretas was quite a common name among Arabian princes; one is mentioned in 2 Mac. v. 8, a contemporary of Antiochus Epiphanes; another is discoursed of at some length by Josephus, *Ant.* xiii. 13, &c., who flourished from seventy to eighty years before the Christian era. The Aretas referred to by the apostle was beyond doubt the king of the Nabathean Arabs, whose daughter had been married to Herod Antipas. Certain misunderstandings arose between him and his son-in-law about their respective territories, and these were greatly aggravated by the wicked conduct of Herod, in divorcing the

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daughter of Aretas, and assuming his brother Philip's wife, Herodias. A war in consequence broke out between the two parties, in the course of which the army of Herod sustained a total defeat. He then sought the intervention and aid of Tiberius Cæsar, who ordered Vitellius, at that time president of Syria, to take Aretas dead or alive. Vitellius was on his way to execute this order when he heard of the death of Tiberius (which took place in March, A.D. 37), and he abandoned the expedition. These warlike operations occurred much about the time when it is probable St. Paul made his visit to Damascus; and it is quite possible—though we have no historical notices to furnish us with certain information on the subject—that in the course of them Aretas had pushed his advantage against Herod so far as to gain possession for a time of Damascus, and appoint over it his ethnarch or local governor. Wieseler, in his *Chronology of the Apostolic Age*, adopts rather the supposition, that Caligula, who, in so many things, reversed the policy of his predecessor Tiberius, may have conferred on Aretas the sovereignty of Damascus. Various circumstances tend to render this idea quite probable, especially as it is known he so far went counter to the plans of the preceding emperor, as to banish Herod Antipas, and raise to honour his rival and nephew, Herod Agrippa. Mr. Howson also seems inclined to fall in with this latter view (vol. i. p. 88). Either of the two suppositions might be sufficient adequately to account for the connection of Aretas with Damascus at the time of the apostle's sojourn in it; but his allusion to the historical circumstance is at once so entirely incidental, and so closely entwined with his own personal knowledge and experience, that it may justly be held independent of support from any extraneous sources. It may be added, that by comparing the two accounts of what befell the apostle on the occasion, Ac. ix. 23-25; 2 Co. xi. 32, 33, the veritableness of both is confirmed. The historian gives it in the most general manner: the Jews sought to kill Paul, watched the city day and night in order to accomplish their purpose, and to avoid their vigilance he was let down from the city wall by night in a basket. The apostle himself, who naturally was somewhat more specific, mentions the additional circumstances that the ethnarch of the city had been got interested against him, so as even to station guards to apprehend him; and that not by night only, but through a window (namely, in a house on the wall of the city) he was let down in a basket, and escaped.

AR'GOB [*heap of stones, stony*], a region on the east of Jordan, belonging to the territory of Og, king of Bashan, and said to contain sixty cities, De. iii. 4, 13. It fell to the tribe of Manasseh, and was taken possession of by Jair, and the towns in it came to be known as HAVOTH-JAIR, which see; also BASHAN.

AR'IEL, [*lion of God*, that is, very mighty hero]. In 2 Sa. xxiii. 20 it is said of Benaiah that he slew "two lion-like men (two ariels) of Moab." But in Is. xxix. 1, 2 it is applied to a city—the city where David dwelt, by which we must doubtless understand Jerusalem. Why it should have been so called is a matter of some doubt, and different reasons have been assigned by commentators. But the probability is that it is used as an epithet, to denote the strong and victorious might, which, under God, belonged to that city as the chosen residence of David—a might, however, which was now departing from it on account of the sins of Davids' successors, and hence the prophet goes on to represent it as beleagured and distressed. The same term is also, in Eze. xliii. 15, 16, applied to something about the altar, most probably the hearth or fireplace; but on what account is not known.

AR'IMATHE'A, the city of that Joseph who had the courage to ask, and the honour to receive for burial, the body of our Lord. But, like himself, the place where he dwelt is wrapped in obscurity. It never occurs again in the evangelical history; and it is no further described, when it does occur, than as a city of the Jews, Lu. xxiii. 51. The Sept. form of Ramathaim, 1 Sa. i. 1, is Armathaim, which has been supposed to be the original of Arimathea; and both alike have been identified with Ramleh, a village about 8 miles south-east of Joppa; with Ramah, and various other places. The matter is still under dispute, and apparently nothing certain can be fixed.—(See Stanley's *Sinai and Palestine*, p. 224.)

ARISTAR'CHUS, a Macedonian, one of Paul's companions in travel and spiritual labour, Ac. xix. 29; xx. 4, &c., and at last, it would seem, his companion in tribulation; for in Col. iv. 10 he designates him his *fellow-prisoner*. We have, however, no account of his apprehension, or of any charge laid against him; and it is possible, as Meyer suggests, that he may have voluntarily shared with the apostle in his imprisonment. The same term is applied in Philemon, ver. 23, to Epaphras; whence, it has been supposed, that the two faithful and attached friends may have alternately participated in the apostle's bonds. If so, we have in such fellowship one of the finest exemplifications of the depth and tenderness of Christian sympathy. But the supposition cannot be regarded as by any means certain.

ARISTOBU'LUS, not personally, but his household forms the subject of a salutation in Ro. xvi. 10. It is possible that he may have been dead, or may have remained an unbeliever, while his family embraced the Christian faith. Nothing is known of him individually.

ARK, the rendering of תֵּבָה, *tebah*, is the scriptural designation of two vessels, very different in size, and also in structure—the mighty bark of Noah, and the little coffer of bulrushes, in which the infant Moses floated upon the waters of the Nile. The etymology of the original is unknown; and it can, therefore, be only matter of conjecture why the same term should have had such different applications. But for the only one of the two that is of any moment here—the ARK OF NOAH—*see* DELUGE.

ARK OF THE COVENANT. The Hebrew term for ark in this sense is אָרוֹן, *áron*, which signifies a wooden chest of any sort, corresponding to the Latin *arca*, and our *ark*, or chest. As connected with the sanctuary of God it receives its nearer determination from the epithets attached to it, and the place it was appointed to occupy. It is called "the ark of the testimony," Ex. xxv. 22; also the "ark of the covenant," Nu. x. 33; De. xxxi. 26, &c., and more generally "the ark of God," 1 Sa. iii. 3; iv. 11, &c. The specific purpose for which it was made, was to preserve, as a sacred deposit, the two tables of the covenant—the law of the ten commandments. And as these commandments were emphatically the terms of God's covenant with Israel at Sinai, and the tables on which they were written the tables of the covenant, Ex. xxxiv. 28; De. iv. 13; ix. 9, 11, so the ark into which they were put, was fitly

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designated "the ark of the covenant." These same commandments were also, in a peculiar sense, God's testimony—his testimony in respect to his own holiness and the people's sin—and as containing such an awful testimony, the sacred chest was with equal propriety designated "the ark of the testimony." The materials of which it was made were shittim, or rather acacia wood—the timber used in the fabrication of all the furniture of the tabernacle; but the boards formed of this wood for the ark were overlaid with gold, both within and without, Ex. xxv. 11. It was of an oblong form, 2½ cubits long by 1½ broad, that is about 4½ feet by about 2¼, surmounted by a crown, or raised and ornamented border, around the top. The dimensions, therefore, were comparatively small; and it is necessary to suppose that the two tables of the covenant should have been placed edge-wise within this chest; otherwise it could not have been large enough to admit them. Over these tables was placed the lid of the ark, called the *caporeth*, or mercy-seat. And at either end, looking toward each other, were two composite figures, called cherubim (for which see under CHERUBIM). It is a question, whether the tables of the law alone occupied the interior of the ark, or whether it contained besides the rod of Aaron and the golden pot of manna. In He. ix. 4 the two latter are coupled with the tables of the covenant, as alike related to the ark, "wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant." But at 1 Ki. viii. 9, it is stated, that when the ark was brought into the temple of Solomon there was "nothing in it save the two tables of stone, which Moses put there at Horeb." And the language used respecting the other two articles in the original passages does not seem to indicate an actual deposition in the ark. The pot of manna was "laid up before the testimony to be kept," Ex. xvi. 34. In like manner, Aaron's rod that had budded was "brought before the testimony to be kept for a token against the rebels," Nu. xvii. 10. The expression, "before the testimony," in both cases points to a position in the most holy place, and in the immediate presence or neighbourhood of the ark, rather than within its boards—precisely as the vail, also, which separated the holy from the most holy place, is described as being "before the testimony," Ex. xxvii. 21. The Jewish tradition, however, has been, that the little pot of manna and Aaron's rod were also put within the ark; which, as a matter of fact, one can readily enough suppose they might be, were it only for the sake of better preservation. In that case, the passage in 1 Ki. should merely be regarded as indicating what were the contents of the ark, according to the ultimate arrangements adopted for the temple—yet without implying that in this, as in some other points, they may actually have slightly differed in the tabernacle. So Delitzsch at He. ix. 4. Either this view must be taken, or it must be supposed that, in the epistle to the Hebrews, the pot of manna and Aaron's rod are associated with "the ark in the looser sense—not as being actually in it, like the tables of the covenant, but forming, along with them and it, a kind of sacred whole."

There can be no doubt, however, that the proper contents of the ark were the two tables of the covenant, and that to be the repository of these was the special purpose for which it was made. Simply as containing these, it formed the most hallowed portion of the furniture in the tabernacle—was the peculiar shrine of God-head—so that with it the presence of Jehovah was more especially associated, and an irreverence done to it was regarded as done to the Majesty of heaven. Hence the awful solemnity with which it was to be approached, and the severity that sometimes avenged any improper familiarity with which it might be treated, Nu. iv. 20; 1 Sa. vi. 19; 2 Sa. vi. 6. Rightly considered, this was fitted to give a sublime view of the character of the Old Testament religion, and placed it at an immeasurable distance from the idolatrous religions of heathendom. These, too, had their sacred shrines, and shrines that occasionally took a form not very dissimilar to the ark of the covenant; but in reality how different! "The innermost sanctuary of their temples," says Clement of Alexandria, respecting the Egyptians, "is overhung with gilded tapestry; but let the priest remove the covering, and there appears a cat, or a crocodile, or a domesticated serpent wrapped in purple." In other places, they only so far differed, that, instead of these inferior creatures reverenced as symbols of Deity, there was usually a statue of some sort representing the person of the object worshipped, and supposed to be peculiarly identified with his presence and power. In Egypt itself some of the sacred shrines, or arks, we are told by Wilkinson, contained the emblems of life and stability, and others presented the sacred beetle of the sun, overshadowed by the wings of two figures of the goddess Thmei, or Truth (*Ancient Egyptians*, v. 275). Here however, in the centre of the Old Testament religion, the mind was carried far above all such inadequate symbols and imperfect representations of Deity, which were greatly more fitted to mislead and degrade its views regarding the true object of worship, than to give them a proper character and direction. The aspect in which God was here presented to men's spiritual contemplation and religious homage was that of the moral lawgiver—revealing himself as the Holy One and the Just, himself perfectly good, and demanding a corresponding goodness from his covenant-people; so that continually as they drew near to the place of his sanctuary, the worshippers were called to think of Him as the consummation of all excellence, and to aim at a resemblance of the same as the design of all the privileges they enjoyed, and the services they engaged in. Nothing could show more clearly than such a deposit in the ark of God, the essential difference between the Mosaic institution and the rites of heathenism, and how, with all that it possessed of the symbolical and the ritual, there still lay at its foundation, and breathed throughout its services, an intensely moral and spiritual element. For it was this that gave the tone to everything prescribed in the ceremonial of worship, and that should have characterized with its spirit of holiness every act of homage and obedience performed in compliance with its enactments.

If this, however, had been all that belonged to the ark, and characterized the religion which was connected with it, a most important and necessary element had been wanting, which is required to adapt the worship of God to the circumstances of sinful men. It must have tended to overawe their hearts and keep them at a distance from God, rather than to draw them near to him; for the tables of testimony continually witnessed against their guilt, and proclaimed their liability to condemnation. Hence, the ark was furnished with a plate of gold upon the top, which, from the name given to it, and the purposes to which it was applied, served to present an entirely different aspect of

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the character of God from that mainly exhibited in the tables of the covenant. This plate was called the *caporeth* or *covering*, not simply, however, in the sense of a mere top or lid to the ark and its contents, but rather on account of its concealing and putting out of view what these disclosed of evil. It was the ἱλαστήριον or propitiatory (as the Septuagint renders it)—the *mercy-seat*, in connection with which the pardon of guilt was to be obtained. It was therefore an atonement-covering, and was the appointed place on which the blood of reconciliation was annually sprinkled on the great day of atonement, to blot out all the transgressions which the law of the testimony underneath was ever charging against the people. On account of this important relation of the *caporeth* to the sins of the people, on the one hand, and the forgiveness of God upon the other, it is never represented merely as the lid of the ark, but has a separate place assigned it in the descriptions given of the sacred furniture, Ex. xxv. 17; xxvi. 34, &c., and sometimes even appears as the most peculiar and prominent thing in the most holy place, Le. xvi. 2. In 1 Ch. xxviii. 11, this place is even denominated from it "the house of the propitiatory," or atonement-house. Thus, while the ark, as the depositary of the two tables of the law, kept up before Israel a perpetual testimony to the holiness of God's character—nay, exhibited this as the very ground of all the revelations he made to Israel, and of the service he required at their hands—by means of the propitiatory, which formed its covering above, it not less prominently displayed the pardoning mercy of God, which, in accordance with the prior covenant, the covenant of promise, he was ever ready to impart to those who were conscious of sin, and sought to him with true penitence of heart. (*See* FEASTS, DAY OF ATONEMENT.)

The history of this ark is in perfect accordance with its intensely moral character. Its usual and stated residence was in the holy of holies of the tabernacle; but, to a certain extent, it had a separate place and history. As the more peculiar symbol of the Lord's presence, it was borne by the priests, in advance of the whole host, Nu. x. 33; Do. i. 33; on which account also the word is used in Ps. cxxxii. 8, "Arise, O Lord, into thy rest, thou, and the ark of thy strength." In the passage through the Jordan, it was at the presence of the ark that the waters began to be cut off from above, and only when it was withdrawn from the channel of the river that the waters returned to their wonted course, Jos. iii. 11-17. But at a future time, when Israel had corrupted their ways before God, and treated with contempt the holiness embodied in the ark as a revelation of his character, it was found to carry no charm with it when brought upon the field of battle; the great end of its appointment was frustrated by the wickedness of men, and the Lord, to revenge the quarrel of his injured holiness, "delivered his strength into captivity, and his glory into the enemy's hands," Ps. lxxviii. 61; 1 Sa. iv. 11. The ark thus taken by the Philistines, though it did not continue long in their possession, still remained for years in a state of separation from the tabernacle; it was only restored to its proper place in the tabernacle, after, through the strenuous efforts of David, the interests of godliness had been again revived, 2 Sa. vi. It was afterwards transferred, along with the other sacred furniture, to the temple erected by Solomon, where it appears to have remained (for the passage in 2 Ch. xxxv. 3, in which Josiah commands the priests to put it in its place, and not to bear it on the shoulders, can only be understood of some custom that had crept in contrary to the law, or, it may be, some temporary removal for repairs) till the period of the Babylonish exile. But then again the aggravated and inveterate sins of the people drew down the divine vengeance, and the ark, instead of proving a bulwark of strength and safety, itself perished in the general conflagration. The tradition of its having been removed by Jeremiah before the conquest of Jerusalem, and deposited in a cave on Mount Pisgah, 2 Mac. ii. 4, is undoubtedly fabulous. As the temple itself was burned with fire, so we may certainly conclude was the furniture contained in it. And though we have the best grounds for believing, that in the construction of the second temple most of the articles belonging to it were made as near as possible after the pattern of those in the first, yet there is some ground for thinking that the peculiar sacredness of the ark and its contents stood in the way of its re-construction. For Josephus expressly testifies, that the most holy place of the second temple was empty (*Wars*, v. 5, 5), and Jewish writers generally represent the absence of the ark from the second temple as one of the great signs of its inferiority to the first. They state, that in place of the ark there was an altar-stone slightly elevated above the floor, on which the high-priest sprinkled the blood on the day of atonement. This cannot, however, be regarded as certain; and there are writers, among others Prideaux (*Connection*, sub anno 564), who maintain that there was an imitation also of the ark in the second temple, since it was required for the stated service of the law. The testimony of Josephus seems too explicit to admit of that supposition; but if not the ark, certainly some sort of substitute for it must be supposed to have been in the most holy place, otherwise it could not have been possible for the later Jews to keep the great day of atonement, which yet, we know, they were wont to do.

The relation of the ark of God to articles, sometimes designated by a like name among the heathen, can in no respect be regarded as close; it has more and greater points of diversity with them than of similitude. The shrines of Egypt, says Sir G. Wilkinson, "were of two kinds; the one a sort of canopy, the other an ark or sacred boat, which may be termed the great shrine. This was carried with great pomp by the priests, a certain number being selected for that duty, who, supporting it on their shoulders by means of long staves, passing through metal rings at the side of the sledge on which it stood, brought it into the temple, where it was placed on a stand or table, in order that the prescribed ceremonies might be performed before it" (vol. v. ch. xv.) Even in external form there is but a slender resemblance between such shrines and the ark of the covenant. The following cut from Wilkinson is perhaps the one that comes nearest to it. The two figures without (*a* and *b*) are taken to be representations, one of the king, the other of the sphinx, and the two winged figures within are forms of the goddess Thmei or Truth—resembling cherubim, says Wilkinson, but the resemblance is certainly a very faint one, even externally, and in its design and object entirely different. The boat-like form of the structure also, which is common to it with other Egyptain shrines, has no parallel in the ark; and the practice of carrying forth the shrines as preparatory to their being placed

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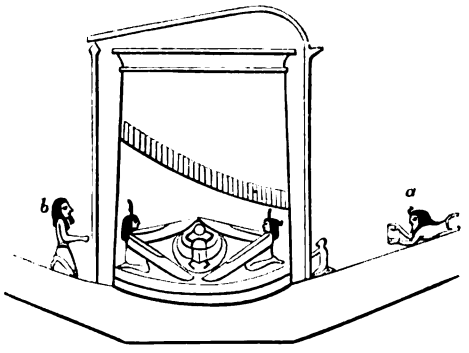
in a conspicuous position, where they might receive the marks of homage and veneration paid to them, is entirely the reverse of what was prescribed respecting the ark of the covenant. It was set in the secret place



[51.] Sacred Boat or Ark of Egypt.—Wilkinson.

of the Most High; and was not allowed to be carried thence except for purposes of travel, and even then only when it had been wrapped up in coverings that concealed it from the eyes of the people. As regards its sacred deposit—the tables of the law—and the relation in which these and it together stood to the whole Mosaic worship, there is not only, as stated before, nothing similar in the religions of ancient heathendom, but much that is strictly antagonistic. We are therefore of opinion, that a great deal more has often been made of supposed resemblances between the ark, and certain things in the temples of Egypt and elsewhere, than the actual circumstances of the case can fairly warrant.

ARK'ITES, a tribe of Canaanites, mentioned in Ge. x. 17; 1 Ch. i. 15, among the other races that peopled Phœnicia and Palestine. Their chief city, with which at once their name and their territory were associated, is generally agreed to have been the Akra or Acra which lay near the base of Lebanon, on the north-west side, between Tripolis and Antaradus (Pliny, v. 16; Josephus, *Ant.* i. 6, 2). It was distant thirty-two Roman miles from the latter place, and latterly received the name of Cæsarea Libani. Its ruins were seen by Shaw and Burckhardt.

ARM, the more common instrument of human strength and agency, is very often employed in Scripture as a symbol of power. The arm of God is thus used as but another expression for the might of God, Ps. lxxxix. 13; Is. liii. 1, &c.; and to break the arm of any one is all one with destroying his power, Ezc. xxx. 21. Such expressions as "making bare the arm," or "redeeming with a stretched-out arm," refer to the action of warriors, or other persons employed in vigorous and energetic working, who must have full and free scope for their arm, in order to accomplish the purpose on which they are intent; when spoken of God, it is, in plain terms, to give a striking, triumphant display of the divine power and glory.

ARMAGED'DON [*mountain of Megiddo*], occurs only once as a compound proper name in Scripture, and that in the figurative language of prophecy, Re. xvi. 16. Historically, however, Megiddo (whether as a hill, or a town built in its neighbourhood) is connected with a memorable and mournful event—the overthrow and death of Josiah by the host of Pharaoh, 2 Ki. xxiii. 29, 30. Not only did this event cause great distress and lamentation at the time, as is particularly mentioned in 2 Ch. xxxv. 25, and awakened in men's minds sad forebodings respecting the future, but in Zec. xii. 11, it is incidentally referred to as one of the greatest instances of general and heartfelt grief on record: "There shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon." In the Apocalypse the reference is not to the mourning connected with the event that took place at Megiddo, but to the event itself—namely, the discomfiture of the professing church or people of God, as represented by Josiah and his army, by the profane worldly power. On this account it served to the eye of the apocalyptist as a fit type of a similar, but much grander event in the far-distant future, in which the ungodly world should rise up with such concentrated force as to gain the ascendency over a degenerate and corrupt, though still professing church. This spiritual crisis is appropriately called the battle of Armageddon, since in it the old catastrophe at Megiddo should, in a manner, be enacted over again; and the mention of it is, therefore, fitly introduced by the significant warning, "Behold, I come as a thief: blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." (See Fairbairn on *Prophecy in its Distinctive Nature*, &c., p. 424.)

ARMLET. *See* BRACELET.

ARMS, ARMOUR. The weapons, defensive and offensive, in use amongst the nations of antiquity mentioned in Scripture, are, on the whole, essentially the same in all; the general species undergoing modifications according to age and country. It is only in a few instances that national usages, entirely peculiar, are found to prevail. In the following remarks, we shall

[52.] Greek heavy-armed Warrior.—Hope.

endeavour to give a description of ancient armour, under its principal heads; noticing, as we advance, the subordinate peculiarities which distinguished one nation from another, or the same nation in different periods of its history.

By way of introduction, we present our readers with a figure of a Greek heavy-armed warrior, attired for

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battle, whose equipment may be taken as a standard with which to compare ancient armour in general (No. 52). It will be perceived that it consists of six distinct portions:—first, the spear (ἔγχος, δόρυ, *hasta*, Heb. רֹמַח or חֲנִית), or, sometimes, two spears, in the right hand; secondly, the helmet (κόρυς, κυνέη, *galea*, כּוֹבַע); thirdly, the shield (ἀσπίς, *clipeus*—θυρεός, *scutum*, *i.e.* the Roman shield (Ep. vi. 16), מָגֵן, צִנָּה), supported on the left arm; fourthly, the sword (ξίφος, *gladius*, חֶרֶב), suspended on the left side by a belt, which passed over the right shoulder; fifthly, the cuirass (θώραξ, *lorica*, שִׁרְיוֹן), covering the body, with its zone or girdle, (ζώνη, *cingulum*, אֵזוֹר); and sixthly, the greaves (κνημῖδες, *ocreæ*, מִצְחָה), which protected the legs. Sandals in this figure are wanting. The portions of armour were put on in an order the reverse of that here mentioned. By the shield and cuirass these warriors were distinguished from the light-armed troops, who were protected merely by a garment of cloth or leather, and who fought with darts, stones, bows, and slings; and from the *peltastai* (πελτασταί), a description of soldiers found in the later Greek armies, and who, instead of the large round shield, carried a small one (called πέλτη), and in other respects were more lightly equipped than the heavy-armed soldiers (ὁπλῖται).

In No. 53, copied from the arch of Septimus Severus at Rome, a Roman soldier of that age is represented.

[53.] Roman Soldier.—Bartoli's Arch of Severus.

The several parts of the armour will be seen to correspond with those of the Greek hoplite, except that, in place of a sword, the Roman bears a dagger (μάχαιρα, *pugio*) on his right side; and instead of greaves wears breeches, and sandals (*caligæ*). By St Paul, in a well-known passage, Ep. vi. 14-17, all the parts of the Roman armour, except the spear, are mentioned.

With respect to the eastern nations;—the Egyptians were armed, offensively, with the bow, spear, two species of javelin, sling, a short and straight sword, dagger, knife, falchion, pole-axe, battle-axe, mace or club, and lissan, a curved stick, still in use among the modern Ethiopians: and defensively, with a helmet of metal, or a quilted head-piece; a cuirass, made of metal

[54.] Assyrian Spearman.

[55.] Egyptian heavy-armed Soldier.

plates, or quilted with metal bands; and an ample shield. But they had no greaves, nor any covering for the arms, save a short sleeve, which was a part of the cuirass, and extended about half-way to the elbow (Wilkinson, *Ancient Egyptians*, i. p. 298). The arms of the early Assyrians were the spear, the bow, the sword, the dagger, and the battle-axe. The sling is not found in the most ancient monuments as an Assyrian weapon; it was perhaps introduced at a later period. The Assyrian warrior was protected by a helmet and shield; and, according to the nature of the service he had to perform, sometimes with a coat of scale armour, reaching down to the knees or ankles, and sometimes with an embroidered tunic, probably of felt or leather. They wore sandals; and the spearmen and slingers had greaves, which appear to have been laced in front.—(Layard, *Nineveh and its Remains*, ii. c. 4). In the army of Xerxes, the Assyrians wore helmets of brass, and carried shields, spears, daggers, and wooden clubs knotted with iron (Herod. 7, 63); the Persians, with the exception of the club, were similarly equipped (Ibid. c. 61). Of the Babylonians, too, these were no doubt the ordinary weapons. Nos. 54 and 55 represent an Assyrian spearman and Egyptian heavy-armed soldier attired for battle.

We now proceed to a more minute description of the several portions of armour, as they are given above; adopting the ordinary division into *defensive* and *offensive*.

Defensive Armour. 1. *The Shield.*—The ancient warrior's chief defence was his shield, the form and material of which were various. The Egyptian shield was about half the soldier's height, and generally double its own breadth. It was probably formed of wicker-work, or a wooden frame, and was covered with bull's hide, having the hair outwards, with one or more rims of metal, and metal studs. In form it resembled an ordinary funereal tablet, being circular at the summit, and square at the base; and near the upper part of the outer surface was a circular cavity in lieu of a

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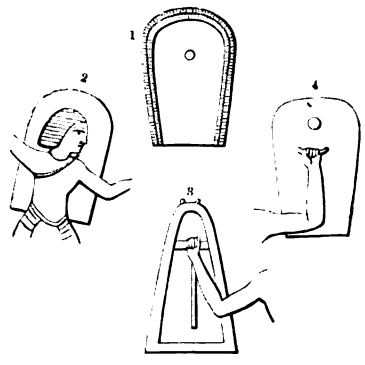
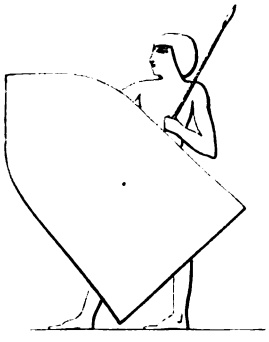
boss, the sides of which were deeper than its centre, where it rose nearly to the level of the shield (No. 56, fig. 1). For what purpose this was intended is uncer-



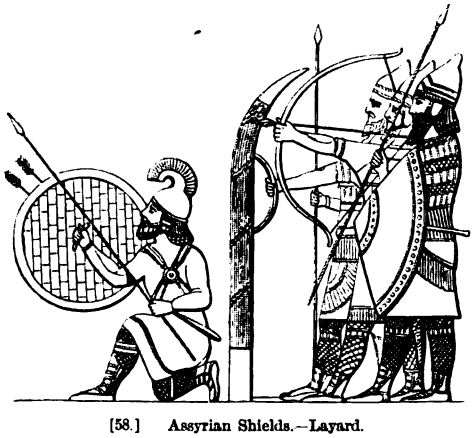
[56.] Egyptian Shields.—Wilkinson.

tain. To the inside of the shield was attached a thong, by which they suspended it upon their shoulders; and a handle, with which it was grasped (No. 56, figs. 2, 3). Some of the lighter bucklers were furnished with a wooden bar (No. 56, fig. 4) placed across the upper part, which was held with the hand. Sometimes the Egyptian shield was of extraordinary size, and pointed at the summit; but instances of this kind are rare (Wilkinson, i. c. 3).



[57.] Egyptian large Shield. Wilkinson.

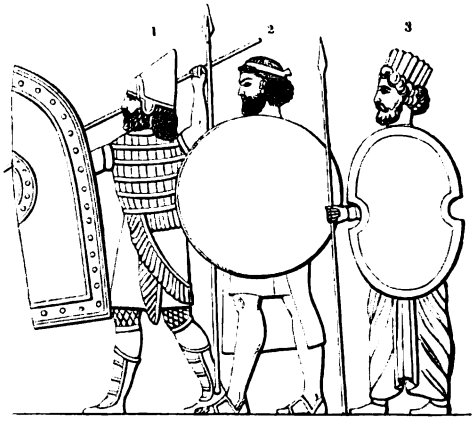
The shields of the Assyrians, in the more ancient bas-reliefs, are either circular or oblong; sometimes of gold and silver, but more frequently of wicker-work, covered with hides; they were held by a handle fixed to the centre. The round



[58.] Assyrian Shields.—Layard.

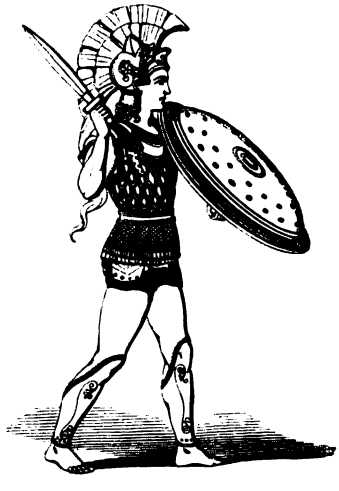
shield is often highly ornamented. The shield used in a siege covered the whole person of the warrior, and was furnished at the top with a curved point, or a square projection, like a roof, at right angles to the body of the shield; which may have served to defend the heads of the combatants against missiles from the walls of a castle.—(Layard, *Nineveh*, ii. c. 4).

The Hebrews had four designations for the shield;—צִנָּה, *tzinnah*, מָגֵן, *magén*, שֶׁלֶט, *shelet*, סוֹחֵרָה, *sohérah*. The *tzinnah* was a large shield, covering the whole body, the *magén* a smaller one; the former probably used by the heavy-armed, the latter by the light-armed troops (1 Ki. x. 16, 17; Ezek. xxxix. 9). The *shelet* seems to have differed but little from the *magén*. (It occurs only



[59.] Shields—1, Assyrian. 2, 3, Persian.—Layard, Kerr Porter.

in the plural number, 2 Sa. viii. 7; 2 Ki. xi. 10). The word *sohérah* is found only in Ps. xci. 4. The larger shields were usually of wood, covered with hides; it was common to smear them with oil, that they might glitter in the distance, and resist moisture, Is. xxi. 5. Brazen shields appear to have been the exception; the whole of the giant's armour, 1 Sa. xvii. 5, 6, was of this metal. Shields overlaid with gold were the ornament of princes,



[60.] Greek Shield (Clipeus).—Hope.

1 Ki. x. 16, or their immediate attendants, 2 Sa. viii. 7; and were sometimes employed to decorate the walls of palaces, 1 Ki. xiv. 26. The shields of David were sus-

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pended, as a memorial, in the temple. During a march the soldier carried the shield on his shoulder, covered with a piece of leather, as a protection against the dust, Jer. xxii. 6; and, in the conflict, on his left arm. (See Winer, *Real-Wörterbuch*, *s.* 5.)

The large shield (*ἀσπίς*, *clipeus*) of the Greeks and Romans, was originally of a circular form; and in the Homeric times, was large enough to cover the whole body. It was made, sometimes of osiers twisted together, sometimes of wood; covered with ox-hides, several folds thick. On the centre was a projection, called *ὀμφάλος*, *umbo*, or boss, which sometimes terminated in a spike.

After the Roman soldier received pay, the clipeus

[61.] Roman Shields (Scutum).—Trajan's Column.

was discontinued for the *scutum*, *θυρεός*; of oval or oblong form, and adapted to the shape of the body.

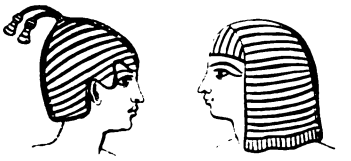
Significant devices on shields are of great antiquity. Each Roman soldier had his name inscribed on his shield. St. Paul, Ep. vi. 16, uses the word *θυρεός* rather than *ἀσπίς*, because he is describing the armour of a Roman soldier.

2. *The Helmet.*—The Assyrian helmet assumed different shapes in different ages; but the earliest, and properly Assyrian form, was a cap of iron, terminating above in a point, and sometimes furnished with flaps, covered with metal scales, protecting the ears, the back of the head, and falling over the shoulders (No. 62,

[62.] Assyrian Helmets.—Layard.

fig. 1). Sometimes plain circular caps, fitting closely to the head, were worn (No. 62, fig. 2). At a later period, this primitive form was varied with a curved crest or plume, which exhibits considerable variety and even elegance (No. 62, fig. 3).

The helmet of the Egyptians was usually of linen cloth quilted, which served as an effectual protection to the head, without the inconvenience of metal in a hot

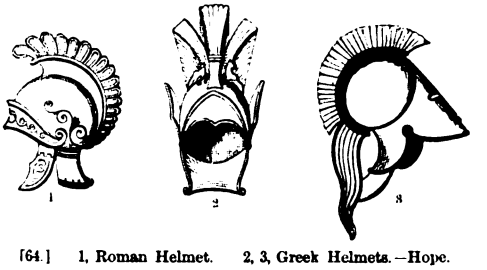


[63.] Egyptian Helmets.—Wilkinson.

climate. Some helmets descended to the shoulder, others only a short distance below the ear; and the summit, terminating in an obtuse point, was ornamented with two tassels, of a green, red, or black colour. No Egyptian helmet occurs with a crest.

Whether the Hebrews wore helmets of this kind is uncertain. They seem to have been commonly of brass, 1 Sa. xvii. 38; but of what particular form we have no account.

The form of the Greek and Roman helmets (*περικεφαλαία*, Ep. vi. 17) is so well known as not to require further notice.



[64.] 1, Roman Helmet. 2, 3, Greek Helmets.—Hope.

3. *The Cuirass or Breast-plate.*—The skins of beasts were probably the earliest material used to protect the body. These were soon abandoned for the coat of mail, of which there were various kinds. The Egyptian cuirass consisted of about eleven horizontal rows of metal plates, well secured by brass pins; and at the hollow of the throat a narrower range of plates was introduced, above which were two more, completing the collar, or covering the neck. The breadth of each plate or scale was little more than an inch, twelve of them sufficing to cover the front of the body; and the sleeves, which were sometimes so short as to extend less than half-way to the elbow, consisted of two rows of similar plates. Most of these cuirasses were without collars. In length the cuirass may have been little less than two feet and a half; it sometimes covered the thigh nearly to the knee; and in order to prevent its pressing too heavily on the shoulder, it was bound with a girdle round the waist. The thigh, and that part of the body below the girdle, were usually protected with a kind of kilt, detached from the cuirass. Such was the covering of the heavy-armed troops. But with the light-armed infantry, and, indeed, among the Asiatic nations in general, the quilted linen cuirass was in much request (Herod. 2. 182); and the epithet *λινοθώρηξ*, which occurs more than once in Homer, indicates the use of it among the early Greeks. In the tombs of the kings near Thebes, a coat of mail, of the description first mentioned, is represented; it is com-

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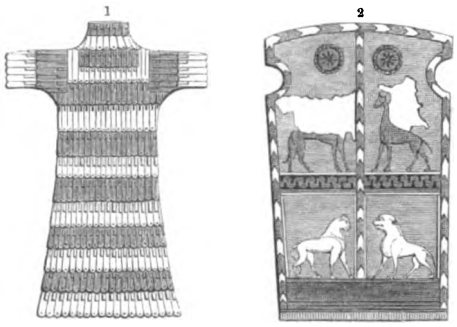
posed of small pieces of metal disposed in rows, alternately red, yellow, and green; each piece being in shape a parallelogram, with the lower edge circular, and work-



[65.] Egyptian Cuirasses.—Wilkinson.

ing, by means of a slit and button, into the place beneath it (No. 65, fig. 1); and in the tomb of Rameses III., there is painted a piece of defensive armour, which seems to have been a sort of coat, and, were it not so highly ornamented, might be considered a vest, to be worn beneath the cuirass. It is made of a rich stuff, worked or painted, with the figures of lions and other animals, such as are common upon the Greek shield, and is edged with a neat border (No. 65, fig. 2). It may have been intended as a substitute for the heavy coat of mail.—(Wilkinson, *Ancient Egypt.* i. c. 3). Occasionally, corslets were worn, reaching only from the waist to the upper part of the breast, and supported by straps over the shoulder, which, from the sculptured representations of them, appear to have been faced with metal plates.

On the bas-reliefs of Nineveh, the warriors who fought in chariots, and held the shield for the defence of the king, are generally seen in coats of scale armour, which descend to the knees or the ankles. In excavating the earliest palace of Nimroud, Mr. Layard discovered a quantity of the scales used for this armour. Each scale was separate, and was of iron, from two to three inches in length, rounded at one end, and squared at the other, with a raised or embossed line in the centre; and some were inlaid with copper. They were pro-

[66.] Assyrian Cuirass.—Layard.

[67.] Assyrian Cuirass.—Layard.

bably fastened on a tunic of felt or linen. This is the armour always represented on the more ancient sculptures. At a later period other kinds were used; the scales were larger, and appear to have been fastened to bands of iron or copper. The armour was frequently embossed with groups of figures and fanciful ornaments. Not unfrequently the warriors are dressed in an embroidered tunic, probably of felt or leather, and sufficiently thick to resist the weapons then in use. Their arms were bare from above the elbow, and their legs from the knees downwards, except when they wore the long coats of mail reaching to the ankles (Layard, *Nineveh*, ii. c. 4).

The Hebrew שִׁרְיוֹן, *shiryón*, or coat of mail, was frequently of brass, fashioned with scales, קַשְׂקַשִּׂים, *kaskassim*, 1 Sa. xvii. 5; or of leather covered with brazen scales. The vulnerable part was where the scales were connected, or where the coat of mail joined on to the other parts of the armour, 1 Ki. xxii. 34. Of linen, or quilted cuirasses, no mention occurs in Scripture.

The Greeks and Romans occasionally used the linen cuirass, but it was soon superseded, first, by cuirasses of horn, composed of small pieces, fastened, like feathers, upon linen shirts, the hoofs of animals being sometimes employed for this purpose; and then by the metallic scale armour. Of this there were two kinds: the θώραξ λεπιδωτός, the scales of which resembled those of a fish; and the θώραξ φολιδωτός, in which the long and narrow scales of a serpent are imitated.

Virgil (*Æn.* 3, 467) speaks of a coat of mail com-

[68.] Roman Cuirasses.—Columns of Antoninus and Trajan.

posed of rings, hooked into each other (*loricam consertam hamis*), which may have been a species of chain-mail; such as was worn by the Roman *hastati*.

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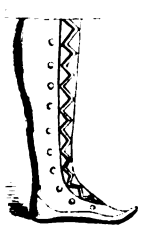
Besides the flexible cuirass, the Greeks and Romans, especially in early times, wore one composed of two solid plates; one for the breast, and the other for the back, fitted to the shape of the body, and joined by bands over the shoulders. On the right side of the body the plates were united by hinges; and on the left, they were fastened by means of buckles. Bands of metal, terminated by a lion's head, or some other device, often supplied the place of the leathern straps over the shoulders; and here, too, in front, the Roman soldier was accustomed to wear his decorations of honour. A beautiful pair of bronze shoulder-bands, found, A.D. 1820, near the river Siris in Southern Italy, is preserved in the British Museum. Around the lower edge of the cuirass were attached straps, four or five inches long, of leather, or perhaps of felt (*ritta*), and covered with small plates of metal. These straps were partly for ornament, and partly for a protection to the lower part of the body.

[69.] Greek and Roman Cuirasses.—Hope.

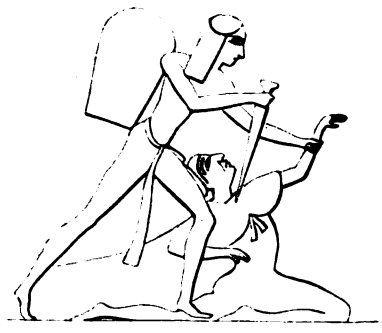
4. *Greaves.*—The Egyptians, as has been observed, used no greaves; the Assyrians only occasionally so. On the sculptures of Kouyunjik, spearmen and slingers appear with greaves, probably of leather or brass, which were laced in front (Layard, *Nineveh*, ii. c. 4). Goliath's greaves were of brass, 1 Sa. xvii. 6; and such probably were in use among the Israelites. Among the Greeks and Romans greaves were made of bronze, of brass, of tin, and sometimes of silver or gold, with a lining of leather, felt, or cloth. They were usually secured with straps round the calf and the ankles. They were gradually abandoned by the Roman soldier; and under the emperors were chiefly worn by the gladiators.



[70.] Assyrian Greave. Layard.

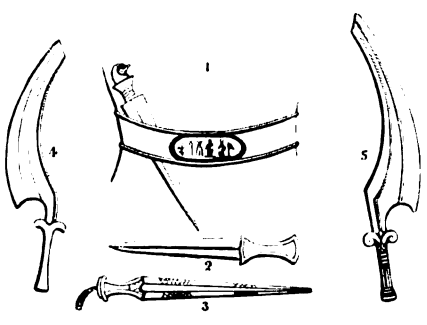
5. From the greaves must be distinguished the *war-shoe* (צִנָּה, Is. ix. 5—see Gesen. *Lexicon, sub voce*), *caliga*. The Roman caliga was a heavy shoe, worn by the common soldiers and the centurions, but not by the superior officers. It was composed of leather, and the sole was thickly studded with large nails (Juv. 16, 24).

Offensive Weapons. 1. *The Sword.*—The Egyptian sword was short and straight, from two and a half to three feet in length, having apparently a double edge, and tapering to a sharp point. It was used to cut and thrust; but sometimes it was held downwards, and used as a dagger. The handle was plain, hollowed in the centre, and gradually increasing in thickness at either extremity; sometimes inlaid with costly stones, precious woods, or metals. That worn by the king in his girdle was frequently surmounted by one or two heads of a hawk, the symbol of the sun, a title given to the Egyptian monarchs (No. 72, fig. 1).



[71.] Egyptian Sword.—Wilkinson.

The sword thus worn was in reality a dagger, which was also a common Egyptian weapon. It was much smaller than the sword: about ten or seven inches in length, tapering gradually to a point. The handle, like that of the sword, was generally inlaid: the blade was of bronze, thicker in the middle than in the edges, and slightly grooved in that part. It was inclosed in a leathern sheath (No. 72. figs. 2, 3).



[72.] Egyptian Daggers and Falchions.—Wilkinson.

The *falchion*, with a single edge, intended only for cutting, was borne by light as well as heavy armed troops: the blade was of iron or bronze, the handle of wood or horn (No. 72. figs. 4, 5).

The Assyrians wore swords and daggers very similar to those of the Egyptians, with handles elaborately ornamented. Generally two, and sometimes three, daggers appear inserted in one sheath, which was then passed through the girdle (Layard, *Nineveh*, ii. c. 4). The sword of the Hebrews probably resembled that of other eastern nations. It hung on the left side, in a girdle,

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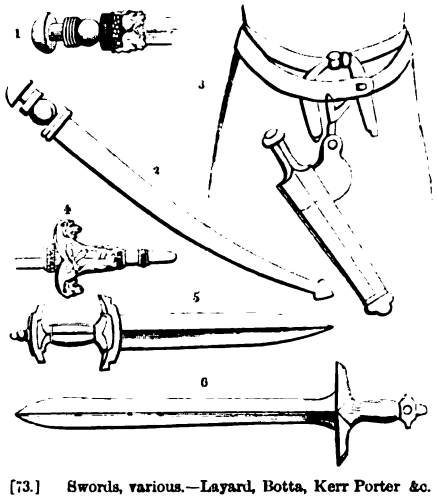
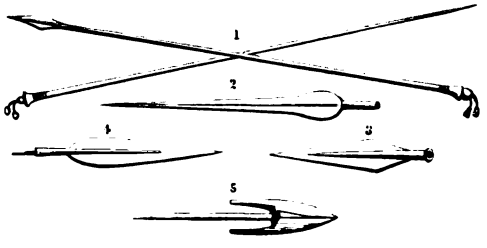
1 Sa. xvii. 39, and was sometimes two-edged (*δίστομος*, Ho. iv. 12), Ju. iii. 16. The Greek and Roman sword had a straight, two-edged blade, of nearly equal width from hilt to point. It was worn in a scabbard on the left side, and was thus distinguished from the dagger



[73.] Swords, various.—Layard, Botta, Kerr Porter &c.
1, Assyrian Sword-hilt. 2, Assyrian curved Sword. 3, Persian Acinaces. 4, End of Assyrian Sword-sheath. 5, Roman Sword. 6, Greek Sword.

(*μάχαιρα*, *pugio—Persice*, *acinaces*, Hor. *Od.* i. 27, 5), which was worn on the right. The LXX. generally render חֶרֶב, *chereb*, by the word *μάχαιρα*; and this latter is the expression usually employed in the New Testament, Ep. vi. 17. Μάχαιρα, or *pugio*, however, properly signifies a dagger or two-edged knife, such as is worn at this day among the Arnauts, the descendants of the ancient Greeks. Among the later Jews, the Roman *sica*, or curved dagger—the chosen weapon of assassins—came into use.

2. *The Spear, Javelin, &c.*—This weapon was common to all the nations of antiquity. The Egyptians used a spear of wood, with a metal head, between five and six feet long. The head was of bronze or iron,

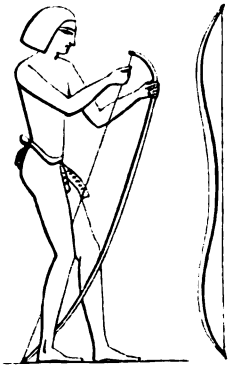


[74.] Egyptian Javelins, Spear and Dart heads.—Wilkinson.
1, Javelins. 2, Javelin-head. 3, 4, Spear-heads. 5, Dart-head.

usually with a double edge, like that of the Greeks; but the weapon had no spike at the other extremity (*σαυρωτῆς*) by which to fix it into the ground. (See 1 Sa. xxvi. 7.) The javelin, lighter and shorter than the spear, was also of wood, and similarly armed with a two-edged metal head, generally of an elongated diamond shape; and the upper extremity of the shaft terminated in a bronze knob, surmounted by a ball, to which were attached two thongs or tassels. It was sometimes used as a spear for thrusting; and sometimes it was darted, the knob at the extremity preventing it from escaping from the warrior's grasp. Lighter javelins, of wood, tapering to a sharp point, or with a small bronze point, were also in use (Wilkinson, *Ancient Egypt.* i. c. 3).

The spear of the Assyrian footman was short, scarcely exceeding the height of a man; that of the horseman appears to have been considerably longer. The iron head of a spear from Nimroud has been deposited in the British Museum. The shaft was probably of some strong wood, and not a reed, like that of the modern Arabs (Layard, *Nineveh*, ii. c. 4). How the several terms (רֹמַח, חֲנִית, קַיִן, and כִּידוֹן) which, in the Old Testament, are used to denote a spear or javelin, are to be distinguished, is uncertain. These weapons were used more commonly for thrusting than for throwing. They had a wooden shaft, 1 Sa. xvii. 7, and a brazen or iron head, 2 Sa. xxi. 16; and were furnished at the other extremity with an iron spike, capable of being used against an enemy, 2 Sa. ii. 23. The only peculiarity which the Greek and Roman spears, which were of various kinds;—*lancea*, *pilum* (peculiar to the Romans), *jaculum*, &c.—present, is the *amentum*, a leathern thong attached to the middle of the shaft, and used to assist the warrior in throwing: of this no trace appears in the Egyptian or Assyrian sculptures.

3. *The Bow.*—This was a principal weapon of the Egyptians, Assyrians, and Hebrews; as it was, in after times, of the Saxons. The Egyptian bow was a round piece of wood, from five to five feet and a half in length, either almost straight, and tapering to a point at both ends, or curving inward in the middle when unstrung. The string was fixed upon a projecting piece of horn, or inserted into a groove or notch of the wood at either extremity. In stringing it, the lower point was fixed on the ground, and the knee being pressed against the inner side, the string was passed into the notch. Their mode of drawing it was either with the forefinger and thumb, or the two forefingers; and, like the old English archers, they carried the arrow to the ear, the shaft passing nearly in a line with the eye;—a much more effective mode of using this weapon than that adopted by the Greeks, who drew the string to the body (Hom. *Il.* 4, 123). Indeed, the bow was more characteristic of Asia than of Europe: the Greeks and Romans never attached much importance to it, though both had in their armies a corps of archers, who were usually Cretans. In the army of Xerxes, on the contrary, nearly all the troops were armed with the bow (Herod. 7, 61–80). The Egyptian bow-string was of hide, catgut, or string; among the early Greeks it was usually of twisted leather (*νεῦρα βόεια*). The arrows varied from twenty-two to thirty-four inches in length;



[75.] Egyptian Bow.—Wilkinson.

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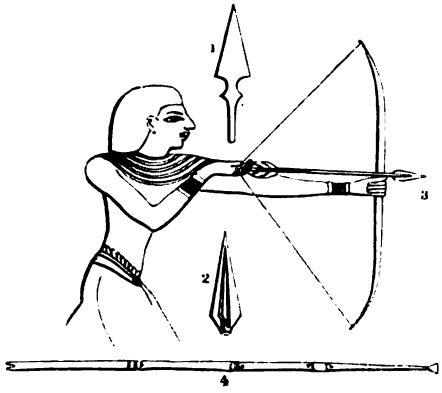
some were of wood, others of reed; frequently tipped with a metal head, and winged with three feathers, as on our own arrows. Sometimes, instead of the metal head, a piece of hard wood, tapering to a point, was in-



[76.] Egyptian Arrows and Arrow-heads.—Wilkinson.
1, 2, Arrow-heads. 3, Arrow, with feather. 4, Reed Arrow, tipped with stone.

serted into the reed; and sometimes a piece of flint supplied its place.

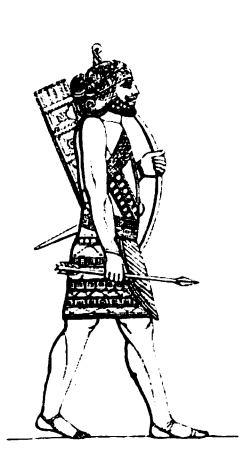
Each bowman was furnished with a capacious quiver, about four inches in diameter, containing a plentiful supply of arrows. Unlike the Greeks, who carried the quiver on their shoulder, the Egyptian archer, when engaged in combat, had it slung, nearly horizontally, beneath his arm: the sculptures, indeed, both Egyptian and Assyrian (Layard, *Nineveh*, ii. p. 338), also represent the quiver as resting on the back; but this was probably only during a march, or when the arrows were

[77.] Egyptian Archer and Quiver.—Wilkinson.

not required. It was closed by a lid or cover, which, like the quiver itself, was highly decorated.

The bow, when not used, was kept in a case, intended to protect it against the sun or damp, and to preserve its elasticity. It was always attached to the war-chariots; and across it lay another large case containing an abundant stock of arrows (Wilkinson, *Ancient Egypt*. i. c. 3).

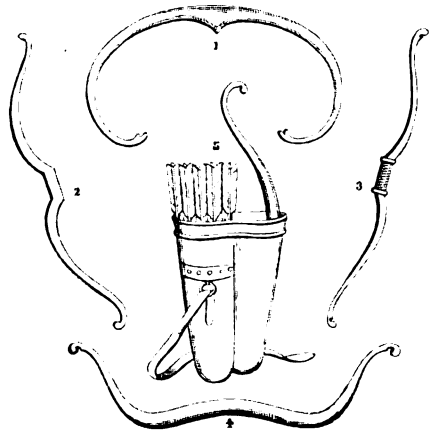
On the bas-reliefs of Nineveh, the Assyrian archer is seen equipped in all respects like the Egyptian. The bows are of two kinds: one long and slightly curved, the other short, and almost angular: the two appear



[78.] Assyrian Archer.

[79.] Persian, with Bow and Quiver.

to have been carried at the same time by those who fought in chariots. The quivers appear slung over the back; and, like the Egyptian, the archer draws the arrow to the cheek or the ear. When in battle, it was customary for the warrior to hold two arrows in reserve in his right hand: they were placed within the fingers, and did not interfere with the motion of the arm when drawing the bow. A leather or linen guard was fastened by straps to the inside of the left arm, to protect it when the arrow was discharged (Layard, *Nin.* ii. c. 4).



[80.] Bows, various.—Hope.
1, Scythian. 2, Parthian. 3, Greek. 4, Phrygian
5, Theban, with case and quiver.

The Hebrew bow was sometimes of metal, 2 Sa. xxii. 35; and, when large, was strung by treading it; and what is occasionally rendered to *bend* the bow, literally means to *tread* it (דָּרַךְ קֶשֶׁת, Ps. vii. 12; 1 Ch. v. 18). When not in use, it was kept in a case, Hab. iii. 9. The arrows were probably of reed, and were sometimes poisoned, Job vi. 4. Whether they were ever tipped with combus-

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tible materials ("fiery darts," Ep. vi. 16) is uncertain; though some have discovered in Ps. vii. 12 an allusion to this practice. Among the Israelites, the Benjamites, 1 Ch. viii. 40, and of the other nations of Canaan the Philistines, 1 Sa. xxxi. 3, and the Elamites, Is. xxii. 6, were celebrated as archers.

The Scythian and Parthian bows, and generally those of the ancient cavalry, were in the form of a Roman C: those of the Greeks had a double curvature, and were composed of two circular pieces, often made of horn (*κέρας, cornu*), united in the middle.

4. *The Sling* (קֶלַע, *σφενδόνη*).—This weapon was in common use among the Egyptians, Assyrians, and Hebrews; and afterwards the light-armed troops of the Greek and Roman armies consisted, in great part, of slingers. The sling was made sometimes of leather, and sometimes of a doubled rope, with a broad thong in the middle to receive the stone. It had a loop at one end, by which it was firmly fixed to the hand, the other extremity escaping from the grasp as the stone was thrown. As a supply of missiles, the Egyptians carried a bag of round stones hanging over the shoulder; while, on the sculptures of Nineveh, a heap of pebbles, ready for use, lies at the feet of the slinger.

[81.] Assyrian Slinger. [82.] Egyptian Slinger.

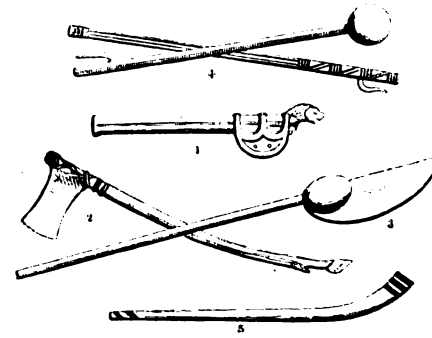
The illustration, No. 83, represents a Roman soldier in the act of slinging; he has a provision of stones in the fold of his *pallium* or cloak.

Besides stones, plummets of lead, in shape like an acorn, were thrown from slings, and could be sent to a distance of 600 feet. The Hebrew light-armed troops commonly used slings, 2 Ki. iii. 25; it was the favourite weapon of the Benjamites, who could sling equally well with either hand, Jn. xx. 16. Shepherds used it to drive off beasts, 1 Sa. xvii. 40; and with what precision the stone could be cast, appears from the encounter of David with the giant.

The sling does not appear to have been in use among the early Greeks: at least no mention of it occurs in the *Iliad*. Afterwards the Acarnanians, and then the Achæans, attained the greatest expertness in managing it; but of all the peoples of antiquity, the natives of the Balearic Isles (Majorca and Minorca) enjoyed the greatest celebrity as slingers. Their skill is said to have arisen from their not having been permitted, when children, to taste their food, until they had dislodged it from a beam with the sling.

[83.] Roman Slinger.—Column of Antoninus.

5. *The Battle-axe and Mace.*—Allusions to these weapons have been supposed to occur in Ps. xxxv. 3 (סַנְוֵר, *σάγαρις*, Herod. 4, 70), Prov. xxv. 18 (מַפָּץ, LXX. *ῥόπαλον*), and Ps. ii. 9. But to what extent they were in use among the Hebrews is uncertain. The Egyptian battle-axe occurs frequently on the sculptures. It was about two or two and a half feet in length, and with a single blade; no instance being found of a double axe, resembling the *bipennis* of the Romans. The blade was secured by bronze pins, and the handle bound in that part with thongs, to prevent the wood from splitting. The soldier, on a march, either held it in his hand, or suspended it on his back, with the blade downwards. In shape the blade resembled the segment of a circle, divided at the back into two smaller segments, whose three points were fastened to the handle with metal pins. It was of bronze, and sometimes of steel; and the length of the handle was double that of the blade, and sometimes even more.



[84.] Egyptian Battle-axes, Maces, and Club.—Wilkinson.
1, 2, Battle-axes. 3, Pole-axe. 4, Maces. 5, Curved Club.

The Egyptian pole-axe was about three feet in length, with a large metal ball, to which the blade was fixed. It is usually seen in the hand of chiefs.

The mace was similar to the pole-axe, but without a

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blade. It was of wood, bound with bronze, about two and a half feet in length, and furnished with an angular piece of metal projecting from the handle, which may have been intended as a guard. Another kind of mace, of frequent occurrence on the sculptures, had no ball; and though not so formidable, must have been a more manageable weapon than the former. These maces were borne by the heavy-armed infantry; and each charioteer was furnished with one or more, which he carried in a case attached, with the quiver, to the side of his car.

On the monuments is sometimes seen a curved stick (now called by the Arabs *lissan, i.e.* tongue), which was probably used both as a missile, and as a club in close combat. It was about two feet and a half in length, and made of a hard wood resembling thorn (Wilkinson, *Ancient Egypt.* i. c. 3).

The Chaldaic battle-axes (קַרְדֻּמּוֹת) are mentioned by Jeremiah, ch. xlvi. 22.

At an early period royal armouries (בֵּתֵּי כְלִים) appear established. See 2 Ki. xx. 13.

[E. A. L.]

ARNON [*rushing, roaring*], a torrent-stream, which anciently formed the northern boundary of the Moabite, and the southern of the Amorite territory, Nu. xxi. 13; xxii. 36; De. ii. 24, 36, &c. It rises in the mountains of Gilead, near Katrane, and flows by a circuitous route into the Dead Sea. The bed of the river is rocky, and its course lies sometimes through narrow and precipitous ravines. In summer it becomes nearly dried up, but in winter forms often, what its name imports, and what many large blocks along its course tossed considerably above the proper channel clearly evince it to be, a rushing torrent. The modern name of the wady is Modjeb or Mojib. Descriptions are given of it in the *Travels* of Burckhardt, and of Irby and Mangles.

AR'OER [*naked* or *needy*], the name of several towns mentioned in Scripture. 1. The first is one on the north of the river Arnon, and is mentioned among the cities taken from Sihon, king of the Amorites, and afterwards assigned to the tribe of Reuben, De. ii. 36; Jos. xiii. 16. It stood, however, close on the border of Moab, and in Jeremiah, ch. xlviii. 19, is brought into notice in connection with the desolations of that country. But it is not expressly said to have belonged to the territory of Moab. 2. A town of this name is connected with the tribe of Gad, as one of several towns built by that tribe after the conquest of Canaan, Nu. xxxii. 34. In Jos. xiii. 25, it is described as being "before Rabbah," meaning, probably, that it lay on the road from Palestine to Rabbah, or somewhat to the west of it. Nothing besides is known of it. 3. There was also an Arnon in the south of the tribe of Judah, one of the places to which David sent portions after his victory over the Amalekites at Ziklag, 1 Sa. xxx. 28. It is supposed by Dr. Robinson to have been situated in a broad wady, bearing the name of 'Arâirah, about 20 geographical miles to the south of Hebron. He found there remains of old foundations, and various pits, apparently dug for the reception of water.

AR'PAD, or **ARPHAD**, a Syrian city, somewhere in the neighbourhood of Hamath, with which it is always associated in Scripture as having alike fallen under the stroke of Sennacherib, 2 Ki. xviii. 34; Is. x. 9; xxxvi. 19. Various places, more or less known, have been fixed upon by different writers as probably the same with it, but certainty has not yet been gained.

ARPHAX'AD [meaning uncertain], son of Shem, born two years after the flood; he was the father of Salah, and lived till he was 438 years old. Josephus represents him as the stem-father of the Chaldeans (*Ant.* i. 6, 4), which is thought by some to be favoured by the etymology of the compound word *arpa-keshad*, probably Chaldee-boundary. (See Gesenius, *Lex.*, and Bochart, *Phaleg.* ii. 4.)

ARROW. *See* ARMS.

ARTAXER'XES, in Hebrew ARTACHSHAST, and ARTACHSHASHTA, Ezr. iv. 7, 8; vii. 7; other variations are those of the Armenian, *Artashir*, and of the Persian, *Artachshetz*. It is supposed to be compounded of two words signifying *strong* and *king*, which nearly accords with the explanation of Herodotus (l. vi. 98), who makes it "great warrior." The name, which thus appears to have been a sort of title, seems beyond doubt to have been applied in Scripture to more persons than one, though commentators are not altogether agreed as to the kings meant on the different occasions on which it is employed. The first Artaxerxes, mentioned in Ezra iv. cannot, as Josephus imagined (*Ant.* xi. 2, 1), be Cambyses, but must rather be the pseudo-Smerdis, who for a short time obtained possession of the throne, and who was succeeded by Darius Hystaspes, B.C. 522. In Ezra also, ch. iv. 24, Darius appears as the successor of the Artaxerxes previously mentioned. It was during the time of that monarch, that the operations connected with the building of the temple at Jerusalem were most completely suspended; which perfectly accords with the supposition of its being the time of the usurpation of the pseudo-Smerdis, as the disorder and feebleness at the centre could scarcely fail to make themselves felt in the provinces. The supposition is further confirmed by the mention of an Ahasuerus (Ahashverosh) in verse 6, who appears to have come between Cyrus and the Artaxerxes mentioned in the latter part of the chapter. But the Artaxerxes mentioned in Ezra vii. 1, in the seventh year of whose reign Ezra went up to Jerusalem with a second company of Israelites, must have been a different person. In all probability this was the Artaxerxes Longimanus of the Greeks, the same who is also called Artaxerxes in the book of Nehemiah. He ascended the throne in B.C. 464. Some have endeavoured to identify the Artaxerxes of Ezra with Xerxes; but as there is every reason for believing this monarch to be the Ahasuerus of Ezra iv. 6, it is not probable that he should be spoken of in the same book under two such different names. But as this part of sacred history is very fragmentary, and has nothing in common with what remains of the profane history of the period, as it is also without any distinct specification of dates, it is impossible to attain to more than a probable opinion as to the precise persons indicated by the several names; and there will always, perhaps, be some room for difference of opinion on the subject. The later authorities, Winer, Bertheau, Gesenius, Bertholdt, &c., make out the correspondence in the manner briefly given above.

ARTEMAS, the name of a Christian, whom St. Paul had some thoughts of sending to Crete, when Titus was labouring as an evangelist in the island, Tit. iii. 12; but of whom nothing further is known.

ARU'MAH, a town near Shechem, at which Abimelech encamped, Ju. ix. 41. Nothing further is known of it.

AR'VAD [probably *wandering-place*, or *place for fugitives*], the Aradus of the Greeks—an island, with a

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town on it of the same name, on the coast of Phœnicia, and according to Strabo originally occupied, and the town built, by Sidonian fugitives (xvi. 2, § 13, 14). The island was little more than a rock, of about a mile in circumference, with steep sides, and with lofty houses erected on it. Antaradus, on the opposite coast, also belonged to it. It is referred to in Eze. xxvii. 8, 11; from which it appears that its inhabitants had a considerable share in the navigation and commerce of the Phœnicians. They would seem for a time to have had a king of their own (Arrian, *Alex.* ii. 90); and even in the time of the Maccabees they formed so considerable a state, that the Roman consul is represented as having made known to them the alliance entered into with Simon Maccabeus, 1 Mac. xv. 23. Its modern name is *Ruad*, and from the good anchorage it affords on the side toward the mainland, it is still frequented. The inhabitants, who number near 1000, are chiefly employed as pilots, shipbuilders, and sailors. A good many of the coasting vessels are built there.

A'SA [*healing*, or *physician*], the name of the son and successor of Abijah, and the third king of Judah, after the separation from Israel, 1 Ki. xv.; 2 Ch. xvi. He reigned forty-one years, the commencement of which is variously assigned to 955, 958, 965 B.C. In 1 Ki. xv. 10, he is said to have had the same mother as his father (ver. 2), namely, Maachah, the daughter of Abishalom. There can be little doubt that his grandmother is there meant, and that she is designated his mother, because, being himself a comparative youth when he ascended the throne, she was assumed as the *Gebirah*, or reigning queen, the queen-mother in this case, who was to have a recognized place of honour and influence around the throne. But this arrangement did not continue long; for Asa proved to be of a better spirit in religion than those who immediately preceded him on the throne of Judah; and setting his heart on the removal of the badges and instruments of idolatry out of the land, he also removed Maachah from the place he had at first assigned her in the kingdom, because she had made an idol in a grove (or, as it should rather be, to Ashera, the Sidonian Venus, 1 Ki. xv. 13). This idol Asa caused to be cut down, and burned beside the brook Kidron. Other reformations were carried forward by Asa, and all the more flagrant abuses rectified, only, it is said in 1 Ki. xv. 14, the high places were not removed; while, on the other hand, in 2 Ch. xiv. 2, the high places are among the things mentioned as having been taken away. The same apparent contradiction occurs in the case of Jehoshaphat, compare 2 Ch. xvii. 6 and xx. 33. And the most natural explanation seems to be, that the high places were of two sorts—one kind appropriated to the worship of false deities (hence sometimes connected with the Ashera images, as at 2 Ch. xvii. 6), which would be abolished along with the grosser forms of idolatry; and another in which the worship was avowedly paid to Jehovah. The latter, as only an irregularity in form (though one that was very apt to degenerate into more serious error), might be tolerated, at least for a time, even in a reforming age; and such seems to have been the case in the time of Asa. The high places were removed in so far as they had been employed in the service of false gods; but they were allowed to continue as convenient meeting-places, where the people had been wont to assemble for the purpose of doing homage to Jehovah—their zeal not being yet strong enough to carry them as often as they should have gone to Jerusalem. Asa appears to have been chiefly engaged during the first ten years of his reign, which were years of external peace, in the prosecution of those religious reforms; but in the eleventh year a formidable adversary appeared in the person of Zerah, the Ethiopian, who came against him, it is said, "with an army of a thousand thousand, and three hundred chariots," 2 Ch. xiv. 9. It seems to have been simply a marauding expedition; for no reason is mooted in connection with the political relations of the two countries to warrant such a hostile invasion. But it was defeated of its object; for Asa and his people, without neglecting military preparations, cast themselves on the divine protection, and obtained a decisive victory over the enemy. This gratifying result was blessed to the further spread of godliness at home; for, seeing that God was with them, Asa and the more faithful portion of the people devoted themselves anew to the work of reformation, to which they were also stimulated and encouraged by the address of Azariah the prophet, on their return from the conflict, 2 Ch. xv. 1-8. They were now joined by many out of the other tribes, who along with the people of Judah and Benjamin kept a grand festival of joy and thanksgiving in the fifteenth year of the reign of Asa.

The festival now mentioned was probably, in a religious point of view, the crowning period of Asa's reign; at least, after this, partial defections begin to appear, which grow at length into manifestly improper courses. Baasha, king of Israel, jealous of the prosperity of the kingdom of Judah, and anxious to impose a check on the influx of people to it from the northern parts of Israel, set about fortifying Ramah, which lay on the north of Jerusalem, and commanded the main road in that direction. This is said to have been done in the thirty-sixth year of the reign of Asa, 2 Ch. xvi. 1; but as Baasha began to reign in the third, and died in the twenty-sixth year of Asa's government, 1 Ki. xv. 28, 33, there must be some mistake in the period assigned for the fortifying of Ramah; or, perhaps, the thirty-six years mentioned must be understood, not of the reign of Asa, but of the separate existence of the kingdom of Judah, over which he reigned. Such is the view taken by some commentators, which, at all events, brings the circumstance to much about the time when it must have taken place, namely, to the sixteenth or seventeenth year of Asa's reign. What we have chiefly to notice, however, in connection with it, is the questionable policy of Asa to counterwork the hostile attempt of Baasha. He entered into a league with Ben-hadad of Syria, and prompted him with gifts of money to make war upon Israel. This had the desired effect of compelling Baasha to desist from the fortification of Ramah; but it indicated a misgiving of heart in Asa himself, in respect to the great source of strength and hope, and drew down upon him the solemn rebuke of heaven. The rebuke was administered by the mouth of Hanani the prophet, who charged him with having exhibited a spirit of distrust toward God, and unduly relied on the king of Israel; in consequence of which he declared, there might certainly be looked for the occurrence of future wars, though none such have been expressly recorded. Asa was irritated, not humbled, by the rebuke thus administered to him; he even so far departed from the better spirit that had animated his earlier years, as to lay violent hands on the prophet,

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and cast him into prison, 2 Ch. xvi. 10. This, it may be hoped, was only a temporary outburst of unsanctified passion. But we have no reason to think that Asa ever properly recovered his lost ground; and his case must be added to the number of those who, though they may not wholly depart from the faith, yet have their strength weakened in the way, and end their spiritual course very differently from the manner in which it was begun. For Asa, we are informed, acted oppressively to others, as well as to Hanani; and in his latter days, when afflicted with a disease in his feet, he gave way again to the same distrustful spirit, for which he had been rebuked by the prophet; he sought to the physicians, but not to the Lord. He appears to have been a man more distinguished for the soundness of his understanding in spiritual things, than for the liveliness or vigour of his faith. He clearly perceived the sin and folly of idolatry, and so far as concerned the removal of its abominations, his measures were promptly taken and resolutely pursued. But in the steadfast and onward prosecution of the good his heart faltered, and when the work of external reform was accomplished, it seemed as if he had nothing more to do for God; consequently he retrograded rather than advanced: and only on the negative side fulfilled the covenant into which he entered along with his people, "to seek the Lord God of their fathers with all their heart, and all their soul," 2 Ch. xv. 12. It was a marked and mournful failing, but one that unfortunately has too many exemplifications in every age of the church.

ASAHEL [*made of God*], nephew of David, and brother of Joab and Abishai. His chief peculiarity was his swiftness of foot, which probably saved him in many an encounter, but at last cost him his life; for in his hot pursuit after Abner, he suffered himself to be thrust through by the spear of the flying but still valiant chief, 2 Sa. ii. (*See* ABNER.)

ASAPH [*assembler* or *collector*]. 1. A Levite, and son of Barachias, 1 Ch. vi. 39; xv. 17. In 2 Ch. xxix. 30 he is designated a seer, whose effusions, along with those of David, were adapted to the celebration of God's praise in song. This no doubt refers to certain of the psalms as the composition of Asaph. Twelve of these bear his name—Psalm l., and all from lxxiii. to lxxxiii. inclusive. It is therefore to rate the place and calling of Asaph too low to characterize him as simply an eminent musician, and on this account appointed to preside over the choral services instituted by David in connection with the tabernacle-worship. He had qualifications of a higher kind for such a service, being one to whom the Spirit of God gave grace to indite sacred songs, as well as to direct and regulate the chanting of such songs in the service of the sanctuary. Even of his sons, who inherited a portion of his spirit, along with those of Heman and Jeduthun, it is said that they "were separated by David to *prophesy* with harps, with psalteries, and with cymbals," 1 Ch. xxv. 1, indicating the important nature of the work given them to do, and the high position of the persons appointed to perform it. The separation of the Asaph family for this work seems to have been perpetuated for many generations (for we read of them still in Ezr. ii. 41; Ne. vii. 44), though, doubtless, it was tho official charge only in connection with the choral services of the temple, not the higher endowments bestowed at first on the family, that is to be understood as thus descending to a late posterity.—2. Beside the Asaph of David's time, there was one a recorder to King Hezekiah, 2 Ki. xviii. 18, and another a keeper of the royal forests under Artaxerxes, Ne. ii. 8.

ASCALON. *See* ASKELON.

ASENATH, an Egyptian term, and the name of the daughter of Potipherah, priest of On, who became the spouse of Joseph. (*See* JOSEPH.) It is generally supposed that the latter part of the name is that of the goddess *Neith*, the Minerva of the Egyptians; and the compound term is by Gesenius conceived to mean, *she who is of Neith*. Jablonski interpreted it to mean *worshipper of Neith*. In such a matter, certainty is unattainable.

ASH. In the derisive description of the idol-maker, Is. xliv. 14, we are told—

> "He heweth him down cedars,
> He taketh the cypress and the oak,
> Which he strengtheneth for himself among the trees of the forest;
> He planteth an *ash*, and the rain doth nourish it."

The Hebrew is אֹרֶן (*oren*), which probably suggested to translators the Latin *ornus;* but we have no evidence that either the manna-ash (*Ornus europœa*), or our own noble ash tree (*Fraxinus excelsior*), is a native of Palestine. Martin Luther translates it *cedar*, the Dutch version *elm* (olmboom), and the oldest of all, the Septuagint, *pine* (πίτυς), which, as usual, is followed by the Vulgate (*pinus*). [J. H.]

ASHDOD [*fortified place, castle*], the Azotus of the Greeks and Romans, modern name Esdud, 1 Mac. iv. 15; Ac. viii. 40; a city of the Philistines, on the sea-coast, about mid-way between Gaza and Joppa, and the capital of one of their five states, Jos. xiii. 3; 1 Sa. vi. 17. In the original division of Palestine among the twelve tribes, Ashdod was assigned to the tribe of Judah, Jos. xv. 47; but it remained for many generations in the hands of its ancient inhabitants. It was there that the ark of God was dishonoured by being carried as a trophy into the temple of a heathen deity; but there also that the superior might and glory of the God of Israel became manifest in the prostration of Dagon's image in the temple, 1 Sa. v. 4. When the Philistines generally were subdued by the Israelites, this town must also have been subject to their sway; but we read of no special acts of violence or marks of subjugation being inflicted upon it till the time of Uzziah, who "broke down the wall of Ashdod and built cities about it," 2 Ch. xxvi. 6. Even this did not prove more than a temporary humiliation; for upwards of a century later, it withstood for twenty-nine years the force of Egypt, the longest siege on record, though at last it was taken by Psammeticus about B.C. 630; and when, more than a century later still, the Jews returned from Babylon, the population of Ashdod was in so flourishing a condition, that the women of the place became a snare to them, and for taking wives from Ashdod they incurred the severe reproof of Nehemiah, Ne. xiii. 23, 24. To have been able to survive such changes and assaults, proves it to have been a place of great strength, and well situated as to the general sources of prosperity and greatness. But its decay was only a question of time. The prophets gave clear intimations of its ultimate ruin, Je. xxv. 20; Am. i. 8, &c.; and in the wars of the Maccabees it suffered so severely that even then the predictions appear to have been in good measure fulfilled, 1 Mac. v. 68; x. 77, seq.; xi. 4. In the gospel age, however, it was still a place of some note, and was bestowed by Augustus as a gift on Salome (Joseph. xvii. 13, 5).

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It was among the places visited by Philip the evangelist, Ac. viii. 40; and became at an early period the seat of a Christian church. A bishop from Azotus was present at the councils of Nice and Chalcedon, also at those of Seleucia and Jerusalem. But this is no proof of any great importance having at the time belonged to the place in a political respect. From the dawn of European civilization, it has been known only as an Arab village, situated on a grassy hill, and possessing in its environs the remains of former greatness. So it is described by Irby and Mangles, who detected among the ruins broken arches and fragments of marble pillars.

ASH'ER [*happy, fortunate*], the son of Jacob by Zilpah, the handmaid of Leah, Ge. xxx. 13, and the patriarchal head of one of the twelve tribes. The blessings pronounced, first by Jacob, and afterwards by Moses, upon this tribe, consist chiefly of a play on the import of the name Asher, and an indication that the reality should correspond with the happy omen implied in it: there should belong to the tribe a rich portion and a numerous offspring, Ge. xlix. 20; De. xxxiii. 24. The tribe soon began to realize this description; for, though Asher himself had only four sons and one daughter, who became the heads of so many families, Nu. xxvi. 44-46, yet by the time of the departure from Egypt, they were 41,500 strong, and at the numbering toward the close of the wilderness sojourn, they ranked the fifth of the tribes in multitude—having 53,400 full-grown men, ver. 47. On the division of the Promised Land, their portion was assigned them in one of the most fertile regions, stretching along the sea-coast between Carmel and Lebanon, and bounded on the east by the territories of Zebulon and Naphtali. The inheritance, however, was but partially conquered at the first, Ju. i. 31, 32; and there is reason to believe was never by any means fully possessed, especially on the northern side, which stretched within the boundaries of the Zidonians. There seems no proper ground for excluding, with Kitto, the district proper of Zidon from the inheritance of Asher; the passage, in particular, of Jos. xix. 25, seq., seems plainly to favour the common view. In a moral aspect the proximity of Asher to the idolatrous and dissolute superstition of the Zidonians must have been anything but favourable to their spiritual health; and as some of the worst abominations that flowed in upon the covenant-people had their origin in that quarter, we may well conceive that the Asherites, who were the nearest to the region of pollution, were also among the first to fall under its corrupting influence; the more so, as the corn, the wine, and the oil, which their territory yielded in such abundance, must naturally have led them to cultivate a close commercial intercourse with the populous but non-agricultural districts of Tyre and Sidon. Accordingly, the Asherites never appear taking any prominent part in the religious struggles of their country; the great deliverances all came from other quarters.

ASHES have a considerable place in the symbolical and descriptive imagery of Scripture, and usually in a somewhat different way from what the usages of modern European society would naturally suggest. The custom of burning a taken city has been common in all ages; and so to reduce a place or country to ashes, is a general and well-understood expression everywhere for effecting a complete destruction, or producing a total desolation. Thus, also in 2 Pe. ii. 6, "turning the cities of Sodom and Gomorrah into ashes," Eze. xxviii. 18. But by far the most frequent figurative employment of the term in Scripture is derived from the practice, which from the earliest times prevailed in the East, of sitting down among ashes, or covering one's self with ashes, as a symbol of grief and mourning. Thus Job in the time of his calamity sat down among the ashes; and when expressing at the close the pungency of his contrition for past sins and shortcomings, he said "he repented in dust and ashes," ch. ii. 8; xlii. 6. A great variety of allusions have reference to this custom, Es. iv. 1; Is. lviii. 5; lxi. 3; Je. vi. 26; Mat. xi. 21, &c. Sometimes the image is carried a little further, and persons are spoken of as *eating* ashes, turning them not only into a sort of attire, but even into an article of food, Ps. cii. 9; Is. xliv. 20; It is the deepest misery and degradation that is meant thereby to be expressed. These are the more peculiar allusions of this sort in Scripture; but occasionally also reference is made to the light and comparatively worthless nature of ashes—especially of such ashes as form the refuse of wood—which may be driven about by the wind, or heedlessly trodden upon by the foot of man. In this respect Abraham spoke of himself as "dust and ashes," and the wicked are represented as "ashes under the soles of the feet" to the righteous, Ge. xviii 27. Mal. iv. 3.

ASH'IMA, the name of a divinity worshipped by the people of Hamath, and of doubtful origin. It is mentioned only once in Scripture, 2 Ki. xvii. 30. Some of the rabbinical Jews report that the deity was worshipped under the form of a goat, and a goat without wool. If so—for the tradition cannot be relied on with any certainty—it was probably one of the widespread forms of the Pan worship of heathen antiquity. Various other conjectures have been thrown out, on which it is needless to enter, as none of them have been established.

ASH'KENAZ, the proper name of a son of Gomer, and grandson of Japhet, Ge. x. 3. In Je. li. 27, it is coupled with Ararat and Minni, apparently as the name of a province and people somewhere about Armenia. The modern Jews have identified it with Germany, but this is universally regarded as an entirely erroneous application of the term.

ASH'PENAZ, chief of the Babylonian eunuchs, to whom was committed the charge of Daniel and his companions, Da. i. 3, 7.

ASH'TAROTH, or **AS'TAROTH**, one of the ancient towns in the district of Bashan, and one of the seats of Og, the king of that region at the time of the conquest of Canaan. He is said to have dwelt at Ashtaroth, and at Edrei, De. i. 4; Jos. ix. 10; xii. 4. In the subsequent division of the land it fell to the half-tribe of Manasseh, and was made a Levitical city by being given to the Gershonites, Jos xiii. 31; 1 Ch. vi. 71. The name was in all probability derived from the female deity that from remote times usurped so much of the worship which prevailed in the Syrian portions of Asia. (*See* ASHTORETH.) The place is reported by Jerome to have stood about six miles from Edrei; but the site has not been identified in modern times.

ASH'TAROTH-KARNA'IM, or Ashtaroth of the Two Horns, the Horned, mentioned in Ge. xiv. 5, as one of the cities occupied by the Rephaim, and smitten by Chederlaomer and his host, is generally supposed to be the same place as that simply called Ashtaroth. The name *Karnaim* was probably applied to it from the

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identification of the goddess Ashtoreth with the moon, or from the ox-head symbol used in her worship. It is also supposed to be the same that in later history was called simply Karnaim, 1 Mac. v. 26, 43 (Josephus, *Ant.* xii. 8, § 4, &c.) But this cannot be reckoned certain.

ASHTORETH, the great goddess of the Canaanitish nations (Ασταρτη ἡ μεγιστη, Sanchon.), the partner of Baal, with whose worship that of Ashtoreth was frequently associated. In the only two passages in which the singular form of the name appears in the Hebrew Scriptures, 1 Ki. xi. 5, 33, and 2 Ki. xxiii. 13, it is followed by the title "God of the Zidonians," from which it is evident that Zidon was one of the principal seats—probably *the* principal seat—of her worship in Canaan: a conclusion which quite accords with the statements of the Greek and Roman writers, and with the monumental evidence furnished by the inscriptions which still survive in the Phœnician tongue (Gesenius, *Mon. Phœn.* and *Thes.*)

[The longest and most important of these inscriptions which has yet been brought to light, is that on the sarcophagus of a Zidonian king called Esmunazar, accidentally discovered at Zidon in the commencement of 1855. The inscription records the building of a temple for the worship of Astarte by the king and his mother, Am-Astarte by name, who was herself a priestess of the goddess. It has been translated by several scholars. The translation of Rödiger will be found in the *Zeitschrift der D. M. G.* ix. 647–659.]

But the worship of Ashtoreth was by no means confined within the narrow limits of Phœnicia. We have scriptural evidence that it extended over the whole of Canaan. For we find it prevailing not only among the Philistines on the south-west, 1 Sa. xxxi. 10, but likewise in the region east of Jordan, where it must have taken firm root at a very early period, one of the chief cities of that region being called by the name of Ashtoreth, Ge. xiv. 5; De. i. 4; Jos. ix. 10; xii. 4; xiii 12, 31; 1 Ch. vi. 56; xi. 44.[1]

It is remarkable, however, that in the name of this city, Ashtaroth or Ashteroth-Karnaim, the goddess-name Ashtoreth appears not in its singular but in its plural form. This is true likewise of the goddess-name itself, which is met with more frequently in the plural form Ashtaroth than in the singular form Ashtoreth, comp Ju. ii. 13; x. 6; 1 Sa. vii. 3, 4; xii. 10.

It is evident that the use of this form must be explained in the same way as the use of the corresponding plural form Baalim, with which it is so frequently associated. Now, that the plural form Baalim does not denote, as Gesenius and others have supposed, images or other material symbols, representative of the presence and attributes of Baal, appears from the distinction which is uniformly observed between the Baalim and the מַצְּבוֹת הַבַּעַל, *matzeboth habaal*, the images or pillars of Baal, the latter of which only is found in connection with verbs which necessarily point to some material object. With Baalim we find connected the verbs "to serve, worship, seek to, go after, go a whoring after, put away," &c.; but never to "set up" or "cast down," to "adorn" or to "break in pieces." And we find the same distinction observed in the use of the corresponding plural Ashtaroth, which is associated only with the verbs "serve" and "put away."

The true explanation of the plural forms Baalim and Ashtaroth is very much the same as that of the plural form Elohim. They describe these false gods, or the powers which these gods represent and embody, in the wide extent of their influence, and the varied forms of their manifestation (comp. Movers, *Die Phönizier*, vol. i. p. 172–175). If this be so, we have in the prevailing use of the form Ashtaroth another evidence of the predominance of the Ashtoreth worship among the nations of Canaan.[2]

The important question now presents itself, What was the character of this worship, of the wide prevalence of which even in the most ancient times we have so decisive evidence? This is a question to which we are unable to give a perfectly satisfactory reply, partly because the Hebrew Scriptures which constitute our principal source of information, being originally intended for the use of those who were themselves for the most part well acquainted with the character of the Ashtoreth rites, present us rather with general statements than with any detailed account of these rites, and partly because of the confusion introduced into the notices of this subject which may be gathered from the Greek and Roman writers, by the desire of these writers to connect the rites of the Ashtoreth worship with rites of their own, which seemed to them to have a similar origin and import, though the resemblance of the one to the other was by no means perfect. Still, there are certain general conclusions, on the correctness of which we may rely with confidence.

The first passage in which the name Ashtaroth, as the name of a heathen goddess, appears is Ju. ii. 13, where we are told how the Israelites served Jehovah all the days of Joshua, and all the days of the elders that outlived Joshua; but on their death "there arose another generation after them which knew not Jehovah, nor yet the works which he had done for Israel, ... and they forsook Jehovah and served Baal and Ashtaroth." Compare with this Ju. x. 6, "And the children of Israel did evil again in the sight of Jehovah, and served Baalim and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab," &c. From these passages it appears that among the multitude of gods worshipped by the grossly superstitious and degraded nations of Canaan when Israel invaded and conquered their land, Baalim and Ashtaroth held the first place, the one as the great male divinity, the other as the great female divinity. This worship of the gods in pairs, as male and female, we find very widely spread over the ancient heathen world. And it probably had a poetic origin. The world and its multiform changes were regarded as a birth, or a succession of births, in which, as in the birth of a living

[1] If the Athtar (عثتر) of the Himyaritic inscriptions be, as has been with much probability conjectured, another form of the name Ashtoreth, the worship of that goddess must have extended itself even to the most southern region of Arabia (*Zeitschrift der D. M. G.* x. 62). It is certain that it was likewise carried westward, along the shores of the Mediterranean, by the Phœnician colonists. And in Assyria we find in great repute "our lady" Ischtar, who was probably the same person, the two names being in their essential elements identical (Rawlinson's *Herodotus*, i. 634-636).

[2] It is worthy of remark, that the author of the books of Kings seems carefully to avoid the use of these plural forms. He is the only one of the sacred writers who employs the singular form of the name Ashtoreth, and he never employs the plural Ashtaroth, which alone appears in the other books of Scripture. So in his references to the worship of Baal, we find the singular form of the name introduced more than thirty times, the plural form only once (1 Ki. xviii. 18).

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being, they traced the operation of a twofold generating power—an active and passive, a male and female (Movers, *Die Phönizier*, i. 149).

The former of these the Canaanitish nations named Baal, *i.e.* the lord or husband, or when conceived of rather as a power than as a person, Baalim; the latter received the name Ashtoreth or Ashtaroth—a name, of the origin and signification of which no probable account has yet been given. To the united operation of these two gods or powers they traced all the evolutions of nature and of providence. The one was the great father, and the other the great mother of all To these, therefore, they bowed themselves down in worship, they offered sacrifices, they made prayers, and adopted whatever means might seem to their blinded minds most effectual to gain their favour.

We know little of the various forms under which Ashtoreth was worshipped. Eusebius preserves a statement by the Phœnician historian Sanchoniathon that her images had the head of an ox; whence perhaps the name Ashtaroth-Karnaim, *i.e.* Ashtaroth of the Horns. This was probably one of many forms, by which the imagination sought to give visible expression to the qualities and powers supposed to reside in the divinity. Perhaps it was a natural consequence of the conception which lay at the root of their superstition, that the rites by which these divinities were worshipped should frequently have been of a most gross and lascivious description. This we know was the case, even at the earliest period. No sooner had Israel entered the land of Canaan, than we find them seduced and entangled by the lascivious orgies attendant upon the worship of Baal-peor, Nu. xxv. 1-3. And doubtless these orgies are specially referred to in those scriptures which speak of the horrible abominations which had drawn down the righteous vengeance of Jehovah, and doomed the Canaanitish nations to utter destruction. It is not necessary that we should go into detail in describing these abominable practices. The notices of them which we find in heathen writers, and which amply confirm the statements of Scripture, are well known, and need not here be repeated.[1]

The statements just made with regard to the place which Ashtoreth held among the Canaanitish objects of worship, and the rites by which she was thought to be appropriately honoured, will sufficiently explain the use of her name as a common noun in various passages of Deuteronomy, vii. 13; xxviii. 4, 18, 51, to denote the ewes of the flock—*veneres pecoris*, as Gesenius explains it, *femellæ gregem propagantes*.

Such being the place of Astarte among the Syrian divinities, we cannot wonder that she should sometimes be represented by western writers as the Juno, sometimes as the Venus of Syria.[2] There is no doubt that there were combined in her character and worship some of the attributes of both these goddesses. She was the great goddess—the consort of the lord and king of gods and men: and she was the great mother—the source of generation, power, and fruitfulness.

Ashtoreth has also been connected with the moon: and this connection rests in part upon a scriptural basis. Yet the statements of Scripture, usually appealed to on this point, are by no means very clear and decisive, De. iv. 19; xvii. 3; Je. viii. 6; 2 Ki. xvii. 16; 2 Ch. xxxiii. 3-5. It is certain that Baal and the sun were not identical: the former name Baal being a name of much larger import. The sun, doubtless, was regarded as *a* Baal, but not as Baal (הַבַּעַל). The Phœnicians had a god or gods called Baal-shemen and Baal-hamon (Ges. *Mon. Phœn.*), and it is probable by these names the sun is to be understood. But the name Baal, without any such addition, is not to be so restricted. On the contrary, there is at least one passage of Scripture in which Baal seems to be expressly distinguished from the sun, 2 Ki. xxiii. 5: "They burnt incense to Baal, to the sun, and to the moon," &c. And certainly in the numerous passages in which not the singular but the plural form Baalim is used, we are constrained to attach to the name a much wider significance.

Still it must be allowed that, especially in the later periods of Israelitish history, Baal seems to have become more and more the sun-god. And this is not difficult to account for. It arose from the natural tendency of the human mind to materialize and localize, and to give visible form and shape to its vague and shadowy conceptions. There is no doubt that the worship of the heavenly bodies can be traced back to a very ancient period, but it does not seem to have been the earliest form of idolatry among the Canaanites. It seems rather to have been a later growth—partly natural, partly stimulated by contact with other nations. However this may be, it could have been no difficult matter to engraft the worship of the sun, moon, and stars on the simpler system in which Baalim and Ashtaroth were the great objects of worship. What more fitting representative and embodiment (so to speak) of the great Father than the glorious and beneficent orb of day, the source of light, and life, and beauty? And then, this step being taken, the lesser of the two great orbs became the natural representative and embodiment of his female companion Ashtoreth. And the early and wide-spread belief of a close and mysterious connection between heaven and earth, between the stars above and the course of nature and providence in the earth below, would necessarily tend to confirm and perpetuate the connection thus established.

In the mythologies of all nations, we find the same close connection between the heavenly and the earthly. Thus the great goddess of the Egyptians, Isis, whose character and worship seem to have resembled in many parts those of Ashtoreth, was in ancient times regarded sometimes as representing the earth, sometimes the moon, sometimes as the common mother of all (Jablonski, *Panth. Ægypt.* ii. 8, 17, 21). The same is true of the Greek goddess Aphrodite, who seems to have been originally the same as the Syrian Ashtoreth, as indeed the very name Aphrodite may possibly indicate. But on this we need not enlarge.[3]

[1] Compare Lucian, Περι της Συριης Θεου: the *Mylitta* of Herodotus (i. 199), מוֹלִדְתָּא was probably another name for Ashtoreth.

[2] Οι μεν Αφροδιτην, οι δε Ἡραν, οι δε την αρχας και στιρματα πασιν εξ ὑγρων παρασχουσαν αιτιαν και φυσιν νομιζουσι. Plutarch, quoted by Selden, *De Diis Syris*. See also the other passages from the ancients, quoted in that treatise and likewise by Gesenius, *Thes.*, and Winer, *Real Wörterbuch*.

[3] "Quis nescius est cœlum et terram ab idolorum cultoribus misceri solita?" Selden, *De Diis Syris*, synt. ii. cap. 2. With regard to the origin of the name Aphrodite, it may possibly be a corruption of Ashtoreth: עַשְׁתֹּרֶת = עַפְרוֹדִת, by the transposition of ר and ת, and the change of שׁ (= ת in Syr. and Arab.) into פ, with which ת is closely allied. (Compare Schultens, *Opera Min.* p. 282.) The tradition with regard to the origin of Aphrodite, it is more probable, had its source in the name, than the name in the tradition.

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This being so, it is probable that by the queen of heaven, mentioned by Jeremiah, vii. 18, and xliv. 17, 18, as a chief object of worship to the Jews, and especially to the Jewish women of his day, we are to understand Ashtaroth, which name, it is somewhat remarkable, is nowhere found in the prophetic Scriptures. Still we cannot draw from this fact the conclusion that the title queen of heaven would have been equally descriptive of the Ashtoreth of earlier times. It is not till very late in the history of Israel, that we find mention made of the introduction of the worship of the host of heaven, 2 Ki. xvii. 16; xxi. 3, 5; xxiii. 4, 5, &c. And it is not improbable that the influence of this worship, which some have connected with the presence of the Assyrians in Palestine, may have modified the conceptions formed of the ancient divinities and the leading attributes with which they were invested.[1]

With regard to the forms and observances which accompanied the worship of Ashtaroth, we have no detailed information in Scripture, for the reason already given. We read in one passage of a house or temple of Ashtaroth, 1 Sa xxxi. 10; in another of a high place or artificial eminence erected for her worship, 2 Ki. xxiii. 13; but the two localities which are most frequently mentioned as the scene of the ancient idol-rites, are the high hill and the shade of the green tree, De. xii. 2; 2 Ki. xvi. 4, &c. It is probable that the worship of Baalim was more frequently connected with the former of these localities, the worship of Ashtaroth with the latter: but the two divinities were so closely allied in character, in the powers attributed and the worship presented to them, that the symbols of their presence were often erected on the same spot, and both received at one and the same time the homage and the gifts of their worshippers.

One question of importance remains. What were the symbols employed to mark out the spot where these divinities were supposed to be specially present? This leads us to investigate the meaning of a word of frequent occurrence in Scripture, with regard to which there has been very great difference of opinion among Hebrew scholars—the word אֲשֵׁרָה, *Ashera*.

Three principal opinions have been propounded:

1. That Ashera means *grove*. This is the most ancient view, being that of the LXX., and it was followed by the translators of our version.

2. That Ashera was a goddess-name, nearly identical with Ashtoreth. This view is in substance that of Gesenius.

3. That it was a symbolic figure, at first nothing more than the stock or stem of a tree fixed in the ground, afterwards some wooden pillar or image, more artificially prepared and adorned, 2 Ki. xxi. 7. Of those who hold this view, some, with whom we have no hesitation in agreeing, regard the Ashera as the symbol of the goddess Ashtoreth: others, as Movers, deny the existence of any such connection, distinguishing between Ashera and Ashtoreth as two separate divinities.

[1] In De. iv. 19, and xvii. 3, mention is made of the worship of the host of heaven, but only as a possible contingency, not a realized fact. There is no good evidence that Ashtaroth-Karnaim, or the two horned Ashtaroth, has any reference to the moon. (Sanchoniathon, in Euseb. *Præp. Evang.* p. 58, edit. 1688.) Besides, the name is evidently descriptive, not of the form under which the goddess was usually worshipped, but of a special and distinctive form—peculiar to that city or region—probably a form similar to that under which Isis was worshipped by the Egyptians.

1. With regard to the first and most ancient of these views, it is now abandoned by nearly all who have made accurate inquiry into the subject. There is not a single passage in which the adoption of the rendering "grove" is unavoidable; and there are many passages in which that rendering is altogether inadmissible. For example, we find the Ashera frequently connected with the verbs עָשָׂה, to make, 1 Ki. xvi. 33; 2 Ki. xvii. 16; xxi. 3; 2 Ch. xxxiii. 3; הֶעֱמִיד, to set up, 2 Ch. xxxiii. 19; הוֹצִיא, to bring out, 2 Ki. xxiii. 6. We find an Ashera forming the wood on which a single ox was sacrificed, Ju. vi. 26; another set up in the city of Samaria, 2 Ki. xiii. 6; and another in the temple of Jehovah at Jerusalem, 2 Ki. xxi. 7. We find Asherim under green trees, and covered over by curtains or tents (בָּתִּים) wrought for them by their female attendants and worshippers. In all these cases the rendering "grove" is quite unsuitable. And even the passage which is most frequently appealed to in defence of that rendering, De. xvi. 21, "Thou shalt not plant (נטע) thee an Ashera, any tree (כָּל־עֵץ), near the altar of Jehovah; neither shalt thou set thee up a stone pillar" (מַצֵּבָה), is really, when closely examined, rather adverse to it than otherwise. The most obvious meaning is, Thou shalt not plant, Da. xi 45, near the altar of Jehovah an Ashera formed out of any tree, nor set up any stone pillar; and the natural conclusion even from this passage, which alone gives even the semblance of support to the rendering "grove," is, that the Ashera was a wooden pillar, or trunk of a tree, perhaps of some peculiar and well-known form, to which a symbolic character of some kind was attached—a conclusion borne out by other passages of Deuteronomy, ch. iv. 28; xxviii. 36, 64; xxix. 16, in which the idol pillars or images are described as chiefly of two sorts, "wood and stone;" by the former of which we may suppose the Ashera to be meant, by the latter, the מַצֵּבָה, with which, not only in the passage now under consideration, but in a multitude of others, the Ashera stands in close and immediate connection.

2. Neither have we any authority for regarding the Ashera as a goddess worshipped by the Canaanites, either the goddess Astarte or any other. The passage which seems most strongly to support this view is 1 Ki. xviii. 19, where we read of Elijah's encounter with the prophets of Baal, four hundred and fifty in number, and the prophets of the Ashera, in number four hundred. At first glance this passage would seem to present Ashera as a goddess, the companion of Baal, and nearly equal in rank. But on looking back two chapters to the account which the historian gives of the introduction by Ahab of the worship of Baal and of the Ashera, we find there is a clear distinction drawn between them; for it is said, "Ahab set up an altar to Baal in the house of Baal . . . and Ahab made (עָשָׂה) the Ashera," 1 Ki. xvi. 32, 33, plainly distinguishing between Baal, the divinity in whose honour altars were erected and temples built, and the Ashera, a thing *made* and fashioned by human hands.

3. This leads to the true view of Ashera, as an idol symbol, and more particularly a symbol of the goddess Ashtoreth. That the Ashera had some intimate connection with the worship of Ashtoreth, is evident from the passage just remarked on, 1 Ki. xviii. 19, and many others, Ju. vi. 25; 1 Ki. xvi. 33; 2 Ki. xvii. 10, 16; xviii. 4; xix. 3, &c.,

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in which it is mentioned along with Baal or the מַצֵּבַת הַבַּעַל, just as Ashtoreth is in other passages. See also 2 Ki. xxiii. 7, for a notice of the Ashera-rites. But at the same time we must be careful not to confound the Ashera with the goddess Ashtoreth; for the Scripture never does. The latter (Ashtoreth or Ashtaroth) the Scripture always speaks of as a divinity, *followed after, and served and worshipped* by the blinded heathen (see the passages already quoted): the former (the Ashera) as a material symbol, a tree, a trunk, which is planted (נָטַע), made (עָשָׂה), set up (הֵקִים הֶעֱמִיד); in only one passage, 2 Ch. xxiv. 18, is it connected with עָבַד, to serve, the symbol being put for the divinity. Again, the Ashtaroth Israel is commanded to put away (הָסִיר); the Asherim to cut down (גָּדַע כָּרַת) and burn with fire (בָּעַר שָׂרַף), just as they were enjoined to *put away* Baal from among them, but to *break in pieces* (שָׁבַר) the pillars of Baal, which were of stone. Moreover, the Asherim are constantly connected with altars, images, and other materials of idolatry: the Ashtaroth never, Ex. xxxiv. 13; De. vii. 12; xii. 3, &c.[1]

We are thus led to the conclusion that, just as the מַצֵּבָה of stone was usually the symbol of Baal, so the Ashera of wood was the symbol of Ashtaroth. And this conclusion is quite in harmony with what we learn from other sources as to the nature of the idol symbols which were in use in most ancient times.—(Potter's *Greek Antiq.* i. 225, 226; Sale's *Koran*, Prel. Disc. § 1; Movers, i. 569; Euseb. *Præp. Evang.* p. 35, 99.) They were nothing more dignified than stocks and stones. The reason why the symbol of Baal was of stone, that of Ashtoreth of wood, is perhaps to be found in the difference of sex; the stone representing the idea of strength, the tree that of fruitfulness.

[D. H. W.]

ASIA; the origin of the name is involved in obscurity, but as a designation, along with Europe and Africa, of one of the greater divisions of the known world, it began to come into use in the fifth century B.C. In the New Testament, however, it is used in a narrower sense, as it also very generally was among the ancients, sometimes for Asia Minor and sometimes for pro-consular Asia, which latterly included the provinces of Phrygia, Mysia, Caria, and Lydia (Cicero, *Pro Flacco*, c. 27). But the province was originally not so extensive; and even afterwards Phrygia is occasionally mentioned in another connection —with Cilicia, for example, as when Cicero charges Dolabella and his quæstor Verres with ravaging Phrygia, during the time that the former held the province of Cilicia *Verres*, Act. ii. 1, c. 38). So in Acts xvi. 6, Phrygia is distinguished from Asia, as if it did not properly belong to the province so designated; and so also in ch. ii. 9, 10. In these passages it is probably used, as it appears also to be in the Apocalypse with respect to the seven churches of Asia, for the comparatively small sea-board district, which comprised Mysia, Ionia, and Lydia, and which had Ephesus for its centre and capital.

[1] Mark also the masculine termination of the plural Asherim (Asheroth is very rare) as compared with Ashtaroth; and also the constant attachment of suffixes to the former, while they are never appended to the latter.

ASIA, SEVEN CHURCHES OF. *See their names.*

ASIARCHÆ, ASIARCHS, or rulers of Asia, rendered in the English version *the chief of Asia*, Ac. xix. 31, were the annually appointed governors of the cities in pro-consular Asia. They had the superintendence of the public games and religious rites in honour of the gods and the emperor, which they had to conduct at their own expense. Hence, only wealthy persons could hold the office, and in respect to social position they must always have been among the chief men of the place. Each city, it would appear, chose one of their own number with a view to the office, and out of the whole number thus chosen, ten were selected by the assembly of deputies, who formed a sort of council of Asiarchs, and one was nominated to be the president or head of the body. It is disputed whether the title Asiarch belonged only to this president, or to the whole ten. The language in the passage above referred to from the Acts of the Apostles seems to favour the idea that they existed in considerable numbers; so that either the whole body must have had the title of Asiarchs, or the title must have been kept up by way of courtesy, toward those who had formerly enjoyed the dignity. One Asiarch alone is noticed in Eusebius as having had the charge of matters at the trial of Polycarp (*Eccl. Hist.* iv. 15); but this, as Winer remarks, may simply have arisen from one being appointed to look after that particular business, while for the public solemnities generally others may have been associated with him. Indeed, the notices that have come down to us regarding the office are so incidental and fragmentary, that it is not possible to decide with confidence on the details; and it is not improbable that the customs and mode of procedure regarding it differed at one time as compared with another.

ASKELON [Heb. ASHKELON, probably *migration*], one of the chief cities of the Philistines, on the sea-coast between Gaza and Ashdod. It lay within the compass of the territory of Judah, and was about 37 geographical miles south-west of Jerusalem. Derketo, which seems to have been the same with Atergatis, was the deity chiefly worshipped there, under the form of a female head and shoulders, tapering away into a fish's tail (Lucian, *De Dea Syria*, xiv.) There was probably some affinity between this worship and that of Dagon, the tutelary deity of Ashdod. The city had not only the advantages of a seaport, but also stood in a fruitful region, prolific even in some of the finer productions, such as vines and aromatic plants (Pliny, xix. 32; Strabo, xvi. 759). It was strongly fortified, and from its position must have been the theatre of many a conflict, especially during the wars that were carried on between Egypt and Syria. It was sometimes subject to the one and sometimes to the other, 1 Mac. x. 86; xi. 60; xii. 33 (Josephus, *Ant.* xii. 4, 5). Herod the Great was born there, and he afterwards adorned it with baths, colonnades, and other ornamental works (Joseph. *Wars*, i. 12, 11). After his death his sister Salome made it her residence, having obtained from Augustus the use of a palace. It continued to be a place of considerable importance in later times, and is often mentioned in the history of the crusades. Richard held his court within its walls. In the time of Sandys (A.D. 1610) it still was the seat of a garrison, although it had otherwise, he tells us, become a place of no importance. But it has long since fallen into decay and ruin. Richardson found "not an inhabitant within its walls" (*Travels*, ii.

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204); and Robinson's companion, Mr. Smith, who passed by it in 1827, described it "as one of the most mournful scenes of desolation he had ever beheld" (*Researches*, ii. 260). Compare Zec. ix. 5; Zep. ii. 4; Am. i. 8.

ASNAPPER, designated the Great and the Noble, is mentioned in connection with the introduction into Palestine of the different tribes from the East, who were sent to take the place of the exiled Israelites, Ezr. iv. 10. He is not called king of Assyria, and it is more than probable that he was only a prince or satrap of the empire, who had the charge of this particular business.

ASP (פֶּתֶן, *pethen*), a venomous serpent. (*See* ADDER.)

ASS (חֲמוֹר, *hamor*, he-ass), (אָתוֹן, *athôn*, she-ass), (עַיִר, *ayir*, ass-colt). The most familiar species of the genus Asinus, belonging to the horse family (Equidæ), of which the generic distinctions are, a short, erect mane, a tail furnished with a terminal tuft of hairs, and a tendency to a banded or striped, rather than a spotted arrangement in the colours.

The prohibition of the use of horses (*see* HORSE) to Israel, caused the ass to be held in higher estimation than it holds in our times. It was, at least down to the days of Solomon, the principal beast of burden. But we must not attribute this election wholly to the absence or scarcity of the horse, for in Western Asia the ass is still largely used for the saddle. Though inferior in dignity to the horse, he is still in his native regions a very superior animal to the poor, weather-beaten, stunted, half-starved beast of our commons. Chardin and others describe the Arabian ass as a really elegant creature. The coat is smooth and clean, the carriage is erect and proud; the limbs are clean, well-formed, and muscular, and are well thrown out in walking or galloping.

Asses of this Arab breed are used exclusively for the saddle, and are imported into Syria and Persia, where they are highly valued, especially by the mollahs or lawyers, the sheiks or religious teachers, and elderly persons of the opulent classes. They are fed and dressed with the same care as horses, the head-gear is highly ornamented, and the saddle is covered with a fine carpet. They are active, spirited, and yet sufficiently docile.

Other breeds are equally useful in the more humble labours of ploughing and carrying burdens.

White asses, distinguished not only by their colour, but by their stature and symmetry, are frequently seen in Western Asia, and are always more highly esteemed than those of more ordinary hue. The editor of the *Pictorial Bible* says, that these "are usually in every respect the finest of their species, and their owners certainly take more pride in them than in any other of their asses. They sell at a much higher price; and those hackney ass-men who make a livelihood by hiring out their asses to persons who want a ride, always expect better pay for the white ass than for any of the others." After describing their more highly ornamented trappings, he observes, "but above all, their white hides are fantastically streaked and spotted with the red stains of the henna plant, a barbarous kind of ornament which the Western Asiatics are fond of applying to their own beards and to the manes and tails of their white horses." Col. Hamilton Smith thinks that this red-spotted character is what is intended by the word צָחוֹר (*tzahor*), in Ju. v. 10, "Ye that ride on painted asses."

The constitution of the ass is formed for a dry rugged region, a rocky wilderness. Its hoofs are long, hollow

[85.] Riding on Asses, Modern Egypt.

beneath, with very sharp edges, a peculiarity which makes it sure-footed in ascending and descending steep mountain passes, where the flat hoof of the horse would be insecure. It prefers aromatic, dry, prickly herbs to the most succulent and tender grass; is fond of rolling in the dry dust; suffers but little from thirst or heat; drinks seldom and little; and seems to have no sensible perspiration, its skin being hard, tough and insensitive. All these characters suit the arid rocky wildernesses of Persia and Western Asia, the native country of this valuable animal.

Like all other quadrupeds, except the cloven-hoofed ruminants, the ass was unclean by the Mosaical law; and it is recorded as a proof of the extremity of famine to which the inhabitants of Samaria were reduced, during Benhadad's siege of that city, not only that ass's flesh was eaten, but that the head, a part which would yield but little flesh, was sold for fourscore pieces of silver, 2 Ki. vi. 25.

Notwithstanding what has been said above of the universality of the use of the ass for the saddle, the horse was employed in the Gentile nations for the carrying of warriors and persons of royal dignity. And from Solomon, who first broke the divine prohibition, downward, horses formed part of the royal state in Judah and Israel. Therefore it is adduced as an example of the lowliness and meekness of Him who was to come the Anointed King of Israel, that He should "ride upon an ass, and upon a colt, the foal of an ass," Zec. ix. 9.

An ass was chosen, in the sovereignty of God, to rebuke the covetous eagerness of Balaam for reward, human reason and speech being miraculously conferred on her for the occasion:—"The dumb ass, speaking with man's voice, forbad the madness of the prophet," 2 Pe. ii. 16. A solemn lesson, teaching us of how little value in God's sight are gifts, compared with obedient love.

It is supposed by some that the *athôn* was distin-

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guished from the *hamor* not merely by sex (though the word is feminine), but by breed; that it was a superior race, obtained by crossing the domestic with the wild ass, *pereh*. Thus the possession of *athonah* would always imply riches or dignity. The circumstance, however, that Job had before his calamity 500 of these *athonoth*, and 1000 afterwards, seems to us to militate strongly against the supposition that these were the offspring of the *pereh*, unless that shy and swift animal was far more abundant then than it is now.

In Is. xxi. 7, "a chariot of asses" is seen by the watchman; and as it is in connection with the fall of Babylon, perhaps it was a mode of draught peculiar to the Medes. No pictorial representation exists, so far as we are aware, of asses yoked to a chariot, either in the monuments of ancient Egypt or of Assyria. But it is curious that among the tributary nations that swelled the army of Xerxes, Herodotus enumerates "Indians" (meaning by that term a people from the banks of the Indus, whom he mentions between the Medes and the Bactrians), as yoking wild asses (probably the *ghoor-khur*) to their war-chariots. (See the following article.) [P. H. G.]

ASS, WILD [פֶּרֶא, *pereh*; עָרוֹד, *ârod*]. There seems good reason to believe that at least four wild species of Asinus exist in Western Asia, viz. the greater wild ass, *ghoor-khur*, or *dziggetai* (*A. hemionus*); the *khur* of Persia (*A. hamar*); the *onager*, *koulan*, or cross-barred wild ass (*A. onager*) of Tartary and Northern Persia; and a species recently described by M. Geoff. St. Hilaire, under the name of *A. hemippus*, from a specimen sent to the empress of the French from Egypt. It is intermediate between the *ghoor-khur* and the horse, agreeing with the former in colour and in the possession of a dorsal line, but of much smaller size. It is supposed to be a native of the Syrian desert.

Each of these is characterized by great fleetness, so that it is very difficult to overtake them even with the swiftest horses. Colonel Sykes says that a friend of his,

[86.] Greater Wild Ass or Dziggetai—*Asinus hemionus*.

in his morning rides, was used to start a particular wild ass (probably of the first-named species), so frequently that it became familiarly known to him; he always gave chase to it; but though he piqued himself on being mounted on an extremely fleet Arabian horse, he never could come up with the animal. Sir Robert Ker Porter has graphically described his fruitless chase of the *khur*, when mounted on a "very swift Arab." The *koulan* has the same habits.

Colonel H. Smith, a high authority, considers the *pereh* to be the *ghoor-khur*, and the *ârod* to be the *khur*. If this be correct, we must suppose either that the *koulan* was unknown to the Hebrews, though it was well known to the Greeks, or—which is more likely—that it was confounded with the *khur*. The *ghoor-khur* is mouse-brown, with a broad dorsal stripe, but no cross stripe on the shoulders; the *khur* is of a light reddish colour, becoming gray beneath and behind, with neither stripe nor cross; the *koulan* is silvery white, with a coffee-coloured dorsal stripe, and a cross stripe over the shoulders.

The notices of these animals in the sacred Scriptures are—allusions to their indomitable love of freedom and hatred of restraint, Ge. xvi. 12, where Ishmael is described literally as "a wild-ass man," Job xxiv. 5; xxxix. 5; to their self-will, Job xi. 12; Je. ii. 24; to their silence when their wants are satisfied, Job vi. 5; to their fondness for wild and lone places, Ps. civ. 11; Is. xxxii. 14; to their solitary habits, Ho. viii. 9; and to their custom of standing on elevated places, Je. xiv. 6.

It has been common to consider the domestic ass as the progeny of some one or other of the wild species, originally caught and subdued by the power of man, and trained in the course of generations to subjection and servitude; and this because it has been assumed, as if it were a self-evident truth, that man could have come into possession of the numerous animals which constitute so many valuable domestic servants, in no other way than by reducing them from a primeval condition of freedom to bondage. It is acknowledged that the wild types of many of our domestic creatures are either not to be found, or not to be satisfactorily identified; but a sort of necessary existence is demanded for them; and efforts are made to unite the domestic animals now with one, now with another, species which is known in an unsubdued state. Our neat cattle, sheep, goat, dog, and cat, are familiar examples of animals whose wild parentage is altogether unknown. In the case of the horse and of the ass, we have indeed wild as well as tame individuals existing at the same period; but it is quite as legitimate to assume that the former are the progeny of individuals which have emancipated themselves and have maintained their freedom, as that the latter are descended from captive parents—supposing, what is by no means proved, the specific identity of the wild and tame races.

To us, however, it seems highly probable that many animals were originally created in the condition which we call domestication, and in no other; and were from the very first given by God to man, as his humble companions and servants. Even in Eden the duty of man "to dress and keep" the garden, implies the use of implements; and still more does the command to "till the ground," which was imposed on him when he fell. But, as has been well shown, these implements could not have been of his own invention and manufacture, since the first would require the existence of ready-made implements to construct *them;* and therefore we are compelled to suppose, what, indeed, is entirely consonant with all we are taught of the condition of the newly created man—that such mechanical aids as were needed for the due performance of the duties imposed upon him, together with skill to use them, were bestowed on him from the gracious hands of his Creator. If this be a

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reasonable conclusion, it seems only a legitimate following up of the same process of reasoning, to presume that docile and subject animals were given him at the same time. If, for example, a plough was put into his hand, that a yoke of cattle accompanied it; if agricultural products were to be gathered, that an ass or two would be provided to carry the fruits of the earth; if the wool and the milk of the flock were to form an important portion of his dependence, and particularly if a lamb was appointed to be a frequent sacrifice, that a flock of sheep would be furnished for his care, and probably a dog to guard them from the wild beasts, now alienated from, and inimical to, man.

Accordingly, the very first picture of human life subsequent to the expulsion from Eden, which the Holy Spirit has drawn, presents us with this condition of things:—"Abel was a keeper of sheep," and the sacrifice of "the firstlings of his flock" was a regular act of worship.

To come to the subject of this article: the manner in which it is spoken of in the sacred Scripture, appears more favourable to the notion that the wild ass is an emancipated domestic ass, than that the latter is a reclaimed wild one. Jehovah himself, in the magnificent reproof of Job out of the whirlwind, asks, "Who hath sent out the wild ass (the *pereh*) free? or who hath loosed the bands of the wild ass (the *ârod*)?" It may be said that this is only a figurative way of presenting the condition of the creature; but certainly the words imply a state of servitude anterior to its freedom. The question, in whatever way it be decided, does not touch the other question, of the specific identity of certain wild and tame races. Whether, for example, the tame ass is specifically identical with the *khur*, does not depend on the relative priority of the conditions of servitude and freedom. [P. H. G.]

ASSH'UR, a son of Shem, from whom the name Assyria is derived, Ge. x. 11-22. (*See* ASSYRIA.)

AS'SOS, or **AS'SUS**, a city of Mysia, in Asia Minor, on the Adramyttian Gulf, with the island Lesbos lying over against it. It stood on the height above the harbour, occupying a strong natural position, which was also well fortified by art; and the town appears to have been for long a flourishing and well-frequented sea-port. It occurs in the history of St. Paul's travels, when on his way from Greece to Jerusalem for the last time. His companions took ship at Troas, while he went on foot and joined them again at Assos, Ac. xx. 13,14. The vessel, it would appear, had to touch at Assos, and as to reach it she had to sail round the promontory of Lectum, Paul took the straight route on foot from Troas to Assos, which was only about half the distance (20 Roman miles), which he could easily accomplish in the requisite time. There are still numerous remains of the ancient town, one of the most remarkable of which is what is called the Street of Tombs, extending to a great distance on the north-west of the city, and each tomb formed of one block of granite. These, and the other remains, consisting of strong walls, theatres, temples, &c., have been described by Fellows in his *Asia Minor*, p. 52. A stone found in its neighbourhood, called the Assian stone,

[87.] The Acropolis of Assos.—Texier, Asie Mineur.

was much used in ancient times for coffins, being remarkable for its flesh-consuming property. They were hence named *sarcophagi*, flesh-consumers, which came by and by to be applied to stone coffins generally. The property in the Assian stone is understood to have been derived from its limestone ingredients; but there was probably some exaggeration in the supposed power and rapidity with which it acted on the bodies committed to its keeping.

ASSYR'IA, THE COUNTRY OR MONARCHY OF ASSYRIA, and the ASSYRIAN EMPIRE. Both, as well as the people, are designated in Hebrew Asshur, from Asshur, Shem's son; in the Vulgate it is rendered by Assur and Assyrii; by the Greeks Assyria (Ptolemy, vi. 1) and Aturia (Strabo, xvi. 507), Athuria (Dion. Cass. xviii. 26), being merely the dialectic exchange of *s* into *t*. Rich mentions Nimroud on the Tigris, between five and six hours north-east of Mosul, which the Turks "said was Al Athur, or Ashur, from which the whole country was denominated" (*Residence in Kurdistan*, ii. 129; Abu el Fedah). Among classical writers the words Assyria and Syria are frequently found interchanged (Strabo, xvi. c. i.), and some modern commentators have conjectured that this is likewise the case in Scripture (Hitzig, *Begriff d. Kritik Alt. Test.* p. 98, Heidelberg, 1831; Henderson *on Isaiah*, p. 173, London, 1840).

The lion was the emblematic symbol of the Assyrian empire, Da. vii. 4. The symbolic form of the bull guarding the entrances at the Ninevite palaces, according to some, was adopted by the king of Assyria in allusion to the name of the people: "For the bull is called *schour* and *tour*, following the dialects of the Semitic idiom, as Assyria, Aschour, and Aturia. The addition of the article before these words would produce Haschour or Hatour. Thus the goddess Hathor, borrowed by Egypt from Assyria, is represented under the form of a cow. This Hathor is the same as Venus; and the dove consecrated to this goddess in Syria and Cyprus, is called *thur*, like the bull or cow" (A. de Longperier, *Notice des Antiq. Ass. Bab. Pers. et Heb. du Musée du Louvre*, 3d edit. 1854).

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The country or monarchy of Assyria, or Assyria Proper, was originally of but small extent, and had not, like Babylonia, any great natural frontiers to determine its limits, while the sites of the cities founded by Asshur are as yet uncertain. It is stated to have been "bounded on the north by Mount Niphates and part of Armenia; on the east by that part of Media which lies towards Mounts Chaboras and Zagros; on the south by Susiana, as well as part of Babylonia; and finally, on the west by the Tigris" (Chesney's *Survey of Euphrates*, i.; Ptolemy, vi. 1.; Pliny, *Nat. Hist.* v. 13.; Strabo, xvi. c. i.) It very nearly corresponds to the modern Kurdistan with a part of the pashalic of Mosul. Of Asshur's cities the site of Rehoboth has been shifted everywhere, but we learn from Chesney, that "on the right bank of the Euphrates, at the north-western extremity of the plain of Shinar, and 3½ miles south-west of the town of Mayadin, are extensive ruins, around a castle, still bearing the name of Reholoth." The ruins of Kalah Shergat, on the right bank of the Tigris, have with great probability been identified with the ancient Calah (Ainsworth, *Trans. Lond. Geog. Society*, vol. ix.) Nimroud has been identified with Resen (*Survey of Euphrat.*; *Jour. Roy. Geog. Society*, ix. 35; and sequel of Rawlinson's *Notes*; Xenophon, *Anab.* b. iii.); and the site of Nineveh may now be spoken of with certainty. The conclusive identification of the sites of Erech, Accad, and Calneh, the frontier towns of Nimrod's kingdom, would mark the southern boundary of Assyria. Erech is believed to be the modern Warkah, the Orchoe of the Greeks (Fraser's *Mesopotamia and Assyria*, p. 115; Chesney; Rawlinson's *Outline of Assyrian History*, *Trans. Roy. Soc. Lit.* 2d series, vi. 1); Accad or Accur, supposed modern Akkerkûf (Ainsworth's *Researches in Assyria*); and Calneh is fixed by the concurrence of a great mass of authority, ancient and modern, at what was the ancient Ctesiphon, on the banks of the Tigris about 18 miles below Bagdad, the surrounding district being called by the Greeks Chalonitis. The site was afterwards occupied by El Madair. This site does not agree with that mentioned by Chesney, who identifies it with the modern Charchemish, supporting his conjecture by the note in Calmet that its name implied "last built town," or "border town."

Ptolemy divides Assyria proper into six provinces: Arrapachitis (from Arphaxad? Ge. x. 22-24, Vater *on Genesis*, i. 151) on the north; Calakine, or Calachene (Strabo), perhaps Chalack, 2 Ki. xvii. 6, on the south; Adiabene Chadyab, or Hadyab); Arbelitis, in which was Arbela, now Arbil, where Alexander defeated Darius; and south of this, Apolloniatis and Sittakene; the capital of the whole country being Nineveh, on the east bank of the Tigris. Mr. Ainsworth states (*Researches in Assyria*, Lond. 1838), that "Assyria, including Taurus, is distinguished into *three* districts; by its *structure* into a district of plutonic and metamorphic rocks, a district of sedentary formations, and a district of alluvial deposits; by *configuration* into a district of mountains, a district of stony or sandy places, and a district of low watery plains; by *natural productions* into a country of forests and fruit-trees, of olives, wine, corn, and pasturage, or of barren rocks; a country of mulberry, cotton, maize, tobacco, or of barren clay, sand, pebbly or rocky plains; and into a country of date trees, rice, and pasturage, or a land of saline plants. The vegetation of Taurus is remarkable for the abundance of trees, shrubs, and plants in the northern, and their comparative absence in the southern district." When Alexander the Great designed to build a fleet he was forced to use cypress brought from Assyria, and from the groves and parks, as there was a scarcity of timber in Babylonia (Arrian *in Alex.* lib. vii.; Strabo, xvi. 1, 12). "Besides the productions above enumerated, Kurdistan yields gall-nuts, gum-arabic, mastic, manna, madder, castor-oil, and various kinds of grain, pulse, and fruit. There are naphtha springs on the eastern shores of the Tigris. The animals of the mountain district include bears, panthers, wolves, lynxes, foxes, marmots, dormice, fallow and red deer, roebucks, antelopes, and goats. In the plains are found lions, tigers, hyænas, jerboas, wild boars, beavers, camels," &c. (Ainsworth); the sculptures also show us sheep, oxen, horses, dogs, hares, partridges, and pheasants. To the north is a mass of mountains with snowy peaks; on the west is the impetuous Tigris (Hiddekel, Ge. ii. 14; Da. x. 4), across which, 28 miles by the river below Nineveh, is the celebrated dyke of solid masonry called Zikru-l-awáz. The stream when full rushes with great force over this obstruction; 7 miles lower down there is another dyke, Zikr Ismail, but in a dilapidated state. In its progress the Tigris receives from Assyria two mountain streams, the Great and Little Zab, the Sykos and Capros of the Greeks.

ASSYRIAN EMPIRE.—As the sovereigns of Assyria increased their possessions by conquest, the name of the parent country was given to each new acquisition, so that the limits of the empire varied at different periods; and even long after it was overthrown, the name was retained in Mesopotamia and Babylonia. Thus, Isaiah describes the Assyrians as beyond "the river" (Euphrates), ch. viii. 20. Nebuchadnezzar, though ruling at Babylonia, is termed king of Assyria, 2 Ki. xxiii 29; and Darius, king of Persia, is called king of Assyria, Ezr. vi. 22. The empire under Tiglath Pileser comprehended not only Assyria proper, the mountains of Kurdistan, and the country between Kurdistan and the Caucasus, but likewise Media, Syria, and the northern part of Palestine. Shalmaneser added Israel, Sidon, Acre, and Cyprus to the empire. The Assyrian empire attained its greatest limits under the Chaldæo-Babylonian rule, in the time of Nebuchadnezzar, when it comprised all Western Asia as far as the Mediterranean and confines of Egypt. Evidences of the sway of the Assyrians still exist in the pillars, boundary tablets, and inscriptions at Mount Elwand (ancient Orontes); Behistun; the pass of Keli Shin; on the shores of Lake Van; at Nahr-al-kelb, tablets with portrait of king (*a cast of one in the British Museum*); at Larnaka in Cyprus, tablet with portrait of the same king (*the original in the museum at Berlin*); in the desert between the Nile and the Red Sea; at Dash Tappeh in the plain of Mirgaudab; one on the banks of the Euphrates; some at Mel Amir; and the broken obelisk at Susa. Though many of the inscriptions are the chronicles of Median and Persian sovereigns, they still mark with certainty the extent of the preceding Assyrian empire.

History.—"Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, and Resen, between Nineveh and Calah: the same is a great city," Ge. x. 11-20 (Aspin, *Anal. Un Hist.* i. 297). Of the sons of Shem Scripture has recorded nothing except of Asshur, but of him the

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record is of the highest importance, as it fixes the epoch of the kingdom of Assyria. It may be inferred from Genesis that Asshur had originally dwelt in the plains of Shinar, and that he led a company or tribe from Babel, travelling up the Tigris and settling in the land to which he gave his name, Assyria being the Greek derivative from the Hebrew Asshur. Some adopt the marginal reading, "he (Nimrod) went out into Assyria;" but the verse in Micah, ch. v. 6, strongly corroborates the received text, "And they shall waste the land of Assyria with the sword, *and the land of Nimrod in the entrances thereof*," a passage which implies distinct founders for the separate kingdoms of Nineveh and Babylon, which were both united in the Assyrian monarchy about the time of this prophecy. How long Asshur lived, or how far he established his power, are not to be learned from the sacred narrative.

After the foundation of the kingdoms of Nimrod and Asshur, we meet with no direct mention in Scripture of either Nineveh or its king for a period of 1500 years. Dr. Faber and other learned men are inclined to adopt the Samaritan text, which augments the time from the deluge to Abraham; this does not however affect the question of the nearly coeval foundation of the two kingdoms, but merely throws the date of their origin forward. In Genesis xiv. 1-4, Chedorlaomer, king of Elam (in the south of Persia), held five petty kings of Palestine in subjection during twelve years. He is mentioned as being in league with Amraphel, king of Shinar, who (Josephus, *Antiq.* lib. i. c. 9) was a commander in the Assyrian army, and likewise with Arioch, king of Ellasar, El-Asar—may not this be "the Assyrians"? It is probable that these kings were Assyrian satraps or viceroys, according to the subsequent Assyrian boast, "Are not my princes altogether kings?" Is x. 8. Towards the close of the Mosaic age, we again meet with traces of Assyria as an independent and formidable state. Balaam the seer, addressing the Kenites, a tribe of highlanders east of the Jordan, took up this parable, "Strong is thy dwelling-place, and thou puttest thy nest in a rock. Nevertheless the Kenites shall be wasted, until Asshur shall carry thee away captive." And his subsequent parable of vengeance upon Assyria: "And ships shall come from the coast of Chittim, and shall afflict Asshur," Nu. xxiv. 21-24. We also find that shortly after the death of Joshua, the Israelites submitted to the arms of Chushan-rishathaim, king of Mesopotamia, which was then a separate government from Assyria, Ju. iii. 7-10, though Josephus calls him king of Assyria (*Ant.* v. 3, 2). Psalm lxxxiii. 8 says, "Assur also is joined with them" against Israel, but we have no other express mention of the Assyrian kings, until the reign of Jeroboam II. (825 B.C.), although we are not without allusions to the state of the kingdom during the latter part of this period, Ge. xv. 18; Ex. xxiii. 31; 1 Ki. iv. 21-24; 1 Ch. xviii. 3; Ps. lxxii. 8. This terminates what may be styled the first historical period of the Assyrian empire according to Scripture. Before entering upon the second period, which is derived from Holy Writ, with some aid from profane historians, it is desirable to supply a brief history from the Greek and Armenian writers.

According to Scripture, Nineveh was founded by Asshur about 2230 B.C., but according to Diodorus Siculus, quoting Ctesias, it was founded 2183 B.C. (lib. ii. c. 1). Herodotus is silent upon this point, but Africanus, quoted by Syncellus, states that the foundation of the Assyrian monarchy took place 2284 B.C. The Armenian historian Eusebius places it 1340 years before the first Olympiad, or 2116 B.C. Æmilius Sura, quoted by Paterculus, says it was 2145 B.C. An extract from Polyhistor, found in the Armenian Chronicle, and believed to be an extract from Berosus, the ancient native historian, contains a table from the dynasties of the old Assyrian empire, assigning the date of each, and the computation of the whole gives the epoch 2317 B.C. as that of the foundation of the first monarchy. This date differs so immaterially from that of the Biblical chronology, that it would not be unreasonable to assume that Ninus may have been the great-grandson, or, at all events, no very remote descendant of Asshur. Abydenus, in the Armenian edition of Eusebius' *Chronicle*, places Ninus sixth in descent from Belus, the first king of the Assyrians; and the editor, in a note produces some passages from Moses Choronensis and others, to show that such was the general opinion among the Armenians (Cory's *Fragments*, p. 69). This account, which makes Ninus contemporary with Abraham (Cory, p. 36), the tenth generation from Shem (Petavius says Abraham was born in the twenty-fourth year of Semiramis' reign, lib. i. c 2) perfectly accords with the duration of the Assyrian empire, which, it is generally agreed, did not exceed 1300 years from its rise to the fall of Sardanapalus, about 804 B.C., but which Eusebius says lasted 1460 years (Cory, p. 74). If we reckon backwards 1300 years, we shall find that the reign of Ninus commenced 140 years after Nimrod began to be mighty on earth. Some have inferred from the statement of Berosus that Ninus was the son of Nimrod; but independently of this the whole evidence of the Armenian chroniclers is highly corroborative of the hypothesis that Babylonia and Assyria were orginally two distinct kingdoms, and it is likewise perfectly consistent with the authorities who ascribe the foundation of the Assyrian empire to Ninus. Asshur was the founder of the *monarchy* only of Assyria, but the beginning of the *empire*, Ezc. xxiii. 23, may be computed from his descendant Ninus, who was king of both Assyria and Babylonia, which were for the first time united in his reign.

Ninus confirmed the magnitude of his domination by continual possession until he had subdued the whole of the East. His last war was with Oxyartes or Zoroaster, king of the Bactrians (Justin, lib. i. c. 1), whom he at last conquered through the expedients of Semiramis, wife of Menon (Diod. Sic. lib. ii. c. 1). Ninus subsequently married Semiramis, who succeeded to his throne. In the course of a reign of forty-two years (Africanus and Eusebius) this queen, the first on record, helped to consolidate the oldest empire named in history. Her son Ninyas was the next king of the empire, and has been identified with Chedorlaomer, king of Elam, Ge. xiv., 14, 5, 9; Is. x. 8; (Shuckford's *Sac. and Prof. Hist. Con.* b. vi.) He died after a reign of thirty-eight years, transmitting to his successors an empire so well constituted as to remain in the hands of a series of kings for thirty generations. Although we have no direct history of the acts of any of these sovereigns, beyond those sure indications of their rule afforded by the sculptures and inscriptions which have been found in Persia, Media, Armenia, Cœle-Syria, and Cyprus, the records of other nations furnish occasional gleams of information connected with Assyria.

Scripture tells us of Jacob's visit to his uncle Laban

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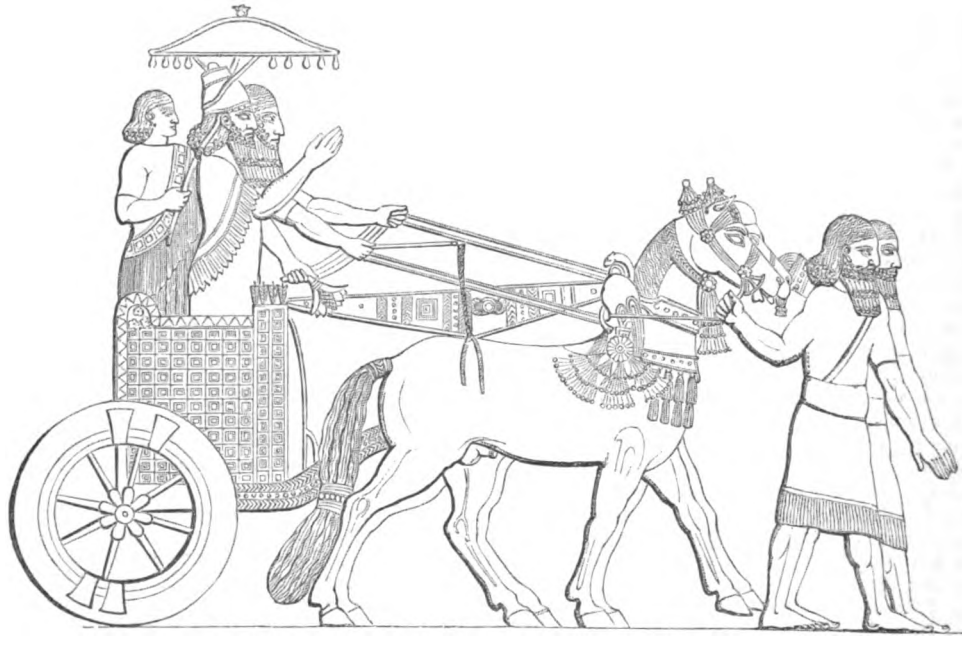
in Mesopotamia, Ge. xxix. 1-14, and of the servitude of the Israelites under Chushan-rishathaim, about 1409 B.C., Ju. iii. 1-9. Heykab, king of Armenia, after a protracted contest, subdued Amyntas, seventeenth king of Assyria; but his successor, Belochus, recovered his territory, and killed Heykab (Cory's *Frag.* p. 72, 73, 77). The most interesting revelations are likely to result from the readings of Egyptian monuments, some of which leave it beyond doubt that Mesopotamia was conquered, and siege laid to Nineveh and Babylon, by the Egyptians, between 1400 and 1300 B.C. (Birch's *Observations on Obelisk of the At Meidan, and on the Tablet of Karnak, Trans. Roy. Soc. Lit.* 2d series, vol. ii. p. 218, 317, 345; Lepsius *Auswahl*, t. xiv; Vyses' *Journal*, vol. iii.) The Egyptian monuments do not as yet furnish us with later data connected with Assyria, but it was under the reign of its early kings that Rameses the Great (Sesostris of the Greeks) pursued his conquests in the East far beyond Assyria. Plato makes the kingdom of Troy at the time of Priam, 1184 B.C., a dependant of the Assyrian empire (*De Leg.* lib. iii. 685; Rollin, vol. ii.); and Diodorus says (lib. ii. c. 2) that Teutamus, the twentieth from Ninyas, sent 20,000 troops and 200 chariots to the assistance of the Trojans, whose king, Priam, was a prince under the Assyrian empire. Herodotus says nothing of Assyria until he begins to relate how Media became a nation. Thus, he says, when speaking of an event which happened 711 B.C., that the Assyrians had ruled Upper Asia 520 years before that: (Clio, xcv.)—a discrepancy from the statements of other writers, to be easily reconciled by the supposition that Ctesias dated from the earliest establishment of the monarchy, while Herodotus confines himself to the establishment of the great empire over Central Asia.

The historical period, properly so called, of Assyrian history begins with the fall of the first empire under Sardanapalus, whose true name was perhaps Asser-Hadan-Pul, syllables which we shall find used in many of the names of the later kings. His throne was overturned by the Medes, commanded by Arbaces, who made himself king of Assyria about B.C. 804. After the



[88.] An Assyrian King in his Chariot of State (Nimroud).—Layard's Monuments of Nineveh.[1]

death of Arbaces the Mede, the Assyrians made themselves again independent. The first of the new line of kings was Pul, 1 Ch. v. 26, in whose reign Menahem, king of Israel, provoked a war with Assyria, B.C. 773. He conquered Tipsah or Thapsacus on the Euphrates, and put the inhabitants to death with great cruelty, 2 Ki. xv. 16. The following year Pul marched into Samaria, and the Israelites purchased a peace at the price of 1000 talents of silver. B.C. 753, Tiglath-Pileser, or Pul-Asser, the next king of Assyria, also found an excuse for invading Samaria. In the civil war between Israel and Judah, when the Israelites called to their help the king of Syria, whose capital was Damascus, Ahaz, king of Judah, sent a large sum of money to purchase the help of the Assyrians. Tiglath accordingly led an army against Syria, conquered Damascus, and slew Rezin the king. He entirely vanquished the Israelites, and took from them the larger part of the kingdom. He then added to the Assyrian empire not only Syria, but Gilead and Naphtali, on the east of the Jordan, and Galilee to the north, leaving to the Israelites only the province of Samaria. He carried his captives to the farthest end of his own kingdom, the banks of the river Kir, which flows into the Caspian Sea. Ahaz, king of Judah, went in person to Damascus to pay homage to the Assyrian conqueror, 2 Ki. xv. 29; xvi. 5-10; 1 Ch. v. 26; 2 Ch. xxviii. 16. Shalmaneser, the next king of Assyria, B.C. 734, is also called Shalman by the prophet Hosea, and Enemessar

[1] The name of this king, inscribed on pavement slab, and on slabs built into the walls of the palace at Nimroud, is conjectured to be Pul or Tiglath-Pileser.—Translation of names in Layard's *Monuments of Nineveh*.

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by Tobit, ch. i. 2. In the Canons of Syncellus and Ptolemy he is called Nabonassar (Cory, *Anc. Frag.* p. 78, 79). In the ninth year of his reign he led an army against Hoshea, king of Israel, which was now reduced within the limits of Samaria. At the end of three years he had wholly conquered this people, carrying away into captivity the chief men of the ten tribes. He placed them at Halah near Nineveh, at Habor on the river Gozan, and in some of the cities of the Medes, and settled Cutheans from Babylonia in their place, 2 Ki. xviii 9-11; xvii. 3-6. He also conquered Sidon and Acre, and the island of Cyprus, Tyre alone holding out against a siege (Menander in Josephus, *Antiq.* x. 14, 2). Shalmaneser died before the removal of the Israelites was completed, and the prisoners were sent home as a present to his successor, Ho. x. 6. Sennacherib, called Jareb by Hosea, succeeded Shalmaneser (B.C. 720). Gesenius is disposed to identify him with the Sardanapalus who is said to have built the cities of Anchiale and Tarsus in Cilicia (Arrian, *Exped. of Alex.* ii. 5; Strabo, xiv. 4, 8). He completed the deportation of the Israelites, and then invaded Judea, in the fourteenth year of the reign of Hezekiah (B.C. 714). He marched without interruption through Galilee and Samaria, which were now provinces of Assyria, and entered the country of Benjamin at Aiath and Migron. He laid up his carriages at Michmash as he came upon the hill country around Jerusalem. The people fled at his approach, and all resistance seemed hopeless. While Sennacherib was besieging Lachish in person, Hezekiah sent messengers to make terms of submission, and he had to drain his own treasury, and to borrow from that of the temple, to raise the tribute exacted, 300 talents of silver and 30 talents of gold, *i.e.* about £266,850,[1] 2 Ki. viii. 14; 2 Ch xxxii. In the meantime Sennacherib sent part of his army, under the command of Tartan, 2 Ki. xviii. 17, southward, against the cities of the south. Tartan endeavoured to persuade the people of Jerusalem to open the gates, but made no attempt to storm the city. He then moved forward, laid siege to Azotus,

[89.] Sennacherib on his Throne before Lachish. (Kouyunjik.)
Layard's Monuments of Nineveh.

[90.] Captive Israelites before Sennacherib. (Kouyunjik.)

and soon captured the place, Is. xxxvi. xxxvii. When Sennacherib had made terms with Hezekiah, he led his army against Tirhakah the Ethiopian, king of Egypt, who was marching to the relief of the Jews. At Pelusium, the frontier town on the most easterly branch of the Nile, he was met by an Egyptian army under the command of Sethos, a priest of Memphis. But before any battle took place, the Assyrian host was cut off by that signal catastrophe which is described with such beautiful simplicity by Isaiah, ch. xxxvii. 36; 2 Ki. xix. 35; Herod

[1] Among the inscriptions discovered at Kouyunjik, and now in the British Museum, is one recording the exact amount here mentioned, according to the Rev. Dr. Hincks to whom is due the discovery of the cuneiform numerals. It is desirable to explain that, although the subject-matter of the accompanying illustrations is self-evident, the proper names are, to a certain extent, conjectural renderings of the cuneiform inscriptions on the sculpture; the authority being Layard's *Discoveries in Nineveh and Babylon*.

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ii. 141. Sennacherib himself escaped alive, and returned home "and dwelt at" Nineveh (Gesenius' *Comment on Isaiah*, p. 999). Merodach Baladan, who was then reigning at Babylon, may have felt himself too strong to be treated as the vassal of Nineveh; he made a treaty with Hezekiah. This probably provoked Sennacherib, and caused the latter years of his reign to be employed in wars with the Babylonians (A. Polyhistor in Euseb. *Ar. Chron.*; Cory's *Fragments*, p. 61); till at length, as he was worshipping in the temple of the Assyrian god Nisroch, he was murdered by his sons Adrammelech and Sharezer. They escaped from punishment over the northern frontier into Armenia, which had been able to hold itself independent of Assyria, and Esarhaddon his son reigned in his stead, Is. xxxvii. 37, 38; 2 Ki. xix. 37. Sennacherib had reigned for perhaps thirty-seven years over Assyria, Media, Galilee, and Samaria, and probably held Babylon as a dependent province, governed by a tributary monarch. Isaiah, ch. xx. 1, mentions a king of Assyria named Sargon, who is identified by some with Sennacherib, and by others, either with Shalmaneser (Von Gumpach), or with Esarhaddon (Calmet, Sharpe). Gesenius (*Comment on Isa.*) is of opinion that Sargon was a king of Assyria, who succeeded Shalmaneser. M. Longperier (*Notice des Antiquités Assyriennes, &c., du Musée de Louvre*, 3d edition, 1854) states that the principal inscription on one of the bulls at Khorsabad commences with the royal formula, "Sargon, king of the country of Assur." There are cylinders bearing the name of Sargon, and Oppert calls him the father of Sennacherib (*Chron. of Assyrians*). The date of Esarhaddon's gaining the throne of Nineveh is uncertain; but the time that he became king of Babylon is better known, for in the year B.C. 680 he put an end to a line of kings who had reigned there for sixty-seven years (Ptolemy's *Canon*, and that of Syncellus in Cory's *Frag.* p. 80, 81, 83). Towards the end of his reign he sent an army against Manasseh, king of Judah, and carried him prisoner to Babylon, but after a short time he released him, and again seated him on the throne of Jerusalem, 2 Ch. xxxiii. 11. Esarhaddon is the Sarchedon of Tobit, ch. i. 21, the Asaradinus of Ptolemy's *Canon*, and is supposed to be the Asnapper of Ezra, ch. iv. 2, 10. There are cylinders and fragments of Esarhaddon, and likewise of Sennacherib in the British Museum (Rawlinson, *London Monthly Review*, No. 1). Sardochœus, the next king (B.C. 667), reigned over Nineveh, Babylon, and Israel for twenty years; and over Media, also, till that country revolted, remaining independent for one hundred and twenty-eight years. Chyniladan (B.C. 647) reigned twenty-two years; but during this reign Assyria was still further weakened by the loss of Babylon, which then fell into the hands of the Chaldeans. In 625 B.C. their leader, Nabopolassar (Nebuchodonosor of Judith), was king of that city, and of the lower half of the valley of the Tigris and Euphrates. Two years later he marched northward against Nineveh, which he stormed and sacked, Tobit xiv. 4, 10, 15; Na. i. 8-14; ii. 6, 8, 9; iii. 13-15. On the conquest of Nineveh by Nabopolassar the city was by no means destroyed; but the empire of Assyria fell, and merged in that of Babylonia. It is likely that the book of Jonah was written about this time. The Jews had expected that Nineveh, the great enemy of their nation, would have been for ever and wholly destroyed; but Assyria is no longer unfriendly to them, and the purport of the book of Jonah is to explain the justice of God's government in sparing that city, which had repented of its enmity, and should now find favour in their sight. Josiah, king of Judah, finds a friend and protector in Nabopolassar, king of Assyria. During the civil wars between Nineveh and Babylon, Assyria was yet further weakened by an inroad of the Scythians, who first came upon the Medes, and wholly routed the army which Cyaxares the king sent against them. They then crossed Mesopotamia, laying waste the country as they passed (Herodotus, i. 103). At this period Necho, king of Egypt, pushed his arms eastward, claiming authority over Samaria and Judea; but Josiah, king of Judah, was true to the Babylonians. The Egyptians were victorious—Josiah was slain, and the whole of Palestine fell into the power of the Egyptians, who set up a new king over Judah. A few years later, however, Nabopolassar again reduced the Jews to their former state of vassalage under Babylon, 2 Ki. xxiii. 29. Nabopolassar was now old, and his son Nebuchadnezzar (*Cylinders*) commanded for him as general, carrying on the war against the Egyptians on the debateable ground of Palestine. After three years Necho again entered the country, and marched as far as Carchemish, on the Euphrates, where he was totally defeated by Nebuchadnezzar, 2 Ki. xxv. 1; 2 Ch. xxxv. 20; xxxvi. 1; Berosus in Josephus. By this battle the Babylonians regained their power over Jerusalem, and drove the Egyptians out of the country. Nebuchadnezzar carried the Jewish nobles captive to Babylon, and Judea remained a province of that monarchy. Nebuchadnezzar succeeded his father B.C. 605, and fixed his seat of government at Babylon. Jerusalem twice rebelled, but he reduced it to obedience, although, on the second rebellion, Hophra, king of Egypt, came to aid the Jews. Nebuchadnezzar defeated the Egyptians, and deprived them of every possession that they had held in Palestine, Arabia, or the island of Cyprus.

After the death of Nebuchadnezzar, B.C. 562, Evil-Merodach, Nergal-sarezer, of whom there is one cylinder at Trinity College, Cambridge, Labousardochus (Oppert, *Chron. Ass. et Bab.*), and Nabonidas, the latest king of whom we have cylinders (Rawlinson, *London Monthly Review*, No. 1, 1857), reigned over Babylon, and held Nineveh; but the Median power was now rising, and Cyrus, at the head of the united armies of Media and Persia, conquered Babylon and put an end to the monarchy. After a few years Cyrus united the kingdoms of Media and Persia, by right of inheritance—thus, B.C. 536, adding to the land of his birth the whole of the possessions which had been held by Sennacherib, and more than those of Nebuchadnezzar.

When the cuneiform shall have been more certainly read, further particulars of Assyrian history may be obtained, especially with regard to the kings who built the palaces of Nineveh. The sculptures that have been discovered, which appeal so directly to the understanding through the universal language of art, also throw an important light on the history, and manners and customs of the people; while the inscribed tablets or pillars (*see* article TABLETS) set up at various places, furnish indisputable data as to the boundaries of the empire.

The government of Assyria was strictly despotic, and the monarch was especially styled "the great king," 2 Ki. xviii. 9; Is. xxxvi. 4. He was entirely surrounded by the numerous officers of his household, who were chiefly eunuchs, and whose portraits and relative duties

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have been handed down to us in the Ninevite sculptures. The governors of provinces and towns, Da. i. 5; iii. 2 (*see* GOVERNORS), were apparently powerful princes. On the sculptures the great king is frequently seen in conference with a richly dressed bearded officer, who would seem to be of nearly equal rank with the king himself. The early religion of the Assyrians was a symbolic worship of the heavenly bodies. This gradually degenerated until numerous gods were included in the worship. Scripture mentions Nisroch, Bel, Nebo, Anammelech, Adrammelech, Tartak, Nibhaz, &c., &c. (Gesenius *on Isaiah*); and the sculptures likewise show us—Dagon, Ilus, Baal (which see), and many others.

Herodotus supplies many particulars relating to the government and manners and customs of the Assyrians (i. 192-201). In addition to those he details, Strabo describes the mode of disposing of young women in marriage; and likewise mentions three tribunals, one consisting of persons past military service, another of nobles, and a third of old men, besides another appointed by the king. "It was the business of the latter to dispose of the virgins in marriage, and to determine causes respecting adultery; of another, to decide those relative to theft; and of the third, those of assault and violence" (b. xvi. c. i. 20). It is a curious subject for remark and speculation, that the Assyrian remains do not disclose any representations of funeral ceremonies, or indications of respect for the dead—in this, so strongly contrasted with Egyptian monuments, on which funeral subjects are so conspicuous, and evidences of veneration for the dead are so universal. Connected with this subject, it is singular that there should be no instances of sepulture in Assyrian mounds; but Babylonia is full of cemeteries, being apparently the burial ground of Assyria (T. K. Loftus, *Travels in Chaldæa*, p. 198).

The tract of country which formed Assyria proper is now under the nominal rule of the Porte; some of the people are stationary in villages, while others are nomadic. They profess the faith of Islam, and are of the Sunee sect. The Christian population is scattered over the whole country, but is most numerous in the north: it includes Chaldæans, Nestorians, Syrians, Armenians, &c.

[For accounts of these, and of the country and people of the present day, see Grant's *Nestorians*, Lond. 1841; Ainsworth's *Travels and Researches in Asia Minor, Mesopotamia, &c.*, Lond. 1842; Layard's *Nineveh and its Remains*; Badger's *Nestorians and their Rituals*; *Journal of Sacred Literature*, vol. iv. p. 373; Perkin's *Residence in Persia*, 1843; Sharpe's *Historic Notes*, Lond. 1851; Oppert's *Chronologie des Assyriens et des Babyloniens*, Paris, 1857.] [J. B.]

The following is an abridged extract from Dr. Oppert's *Chronology*, which is chiefly derived from the monuments and cylinders:—

ABRIDGED EXTRACT FROM THE "CHRONOLOGY OF THE ASSYRIANS AND BABYLONIANS," BY DR. JULES OPPERT.

		B.C.
Epoch at which the Chaldæans place the building of the Tower of Babel (42 amar, or 2940 years before Nabuchodonosor),		3540
I.—DYNASTIES NON-SEMITIC,		
Comprehended under the name of Scythic Supremacy during 1500 years.		
i. HAMITE KINGDOM,		3540-2449
ii. ARIAN INVASION,		2449-2225
iii. TOURANIAN DOMINATION (Scythic),		2225-2017
II.—SEMITIC DOMINATION.		
i. FIRST CHALDÆAN EMPIRE. Forty-nine kings during 450 years,		2017-1559
	First king unknown.	
	Ismidagan, Lord of Assyria (about 1950).	
	Samsi Hou, son of Ismidagan (644 years before Assourdayan).	
	Naramsin, king of the four regions.	
	(The names of the other kings are not yet deciphered.)	
ii. ARAB INVASION. Eight kings during 245 years,		1559-1314
The Khet of the Egyptian hieroglyphics, according to M. de Rougé, probably the Dummukh of the Assyrians.		
iii. GREAT ASSYRIAN EMPIRE. Forty-five kings during 526 years,		1314-788
a. First Dynasty.	Ninippalloukin, first king,	1314
	Assourdayan, son of the preceding,	about 1300
	Moutakkil-Nabou, son of the preceding,	,, 1270
	Assour-ris-ili, son of the preceding (commencement of the Assyrian power, following the Egyptian preponderance, which had lasted 500 years),	about 1250
	*Tiglath-Pileser I., son of the preceding (historical cylinder of 800 lines),	,, 1220
	Sardanapalus I., son of the preceding,	,, 1200
	Tiglath-Pileser II.,	,,
	Sack of Nineveh by the Chaldeans, 418 years before the first year of Sennacherib,	,, 1122
	Belochus I., son of the preceding,	,, 1100
b. Second Dynasty.	Belitaras (*Bel-kat-irassou*), usurper,	,, 1100
	Salmanassar I., founder of the palace of Calah (Nimroud),	,, 1050
	Sardanapalus II., great-grandson of Belitaras,	,, 1020
	Salmanassar II., son of the preceding,	,, 1000
	Assour-dan-il I., son of the preceding,	,, 980
	Belochus II., grandson of Assour-dan-il I.,	,, 970
	Tiglath-Pileser III., son of the preceding,	,, 950
	Sardanapalus III., son of the preceding. Great conqueror,	,, 930-900
	Salmanassar III., son of the preceding. Adversary of Jehu, King of Israel (*Nimroud Obelisk*),	,, 900-860
	Samsi-ou II., son of the preceding,	,, 860-840
	Belochus III., son of the preceding, husband of Semiramis (*Summouramit*),	,, 840-820
	Semiramis, 17 years alone,	,, 820-803
	Sardanapalus IV., probably son of the preceding, last king of the great empire,	,, 807-788

* The asterisk indicates that cylinders have been found bearing the name in cuneiform characters.

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III.—DIVISION OF DOMINION BETWEEN SHEMITES AND ARIANS.

Babylon.	Nineveh.	Media and Persia.	Susiana.
		Arian republic.	
Phul Belesis founds the empire of Chaldæa. King of Babylon till . . 747	First king of Babylon subjugates Assyria, ... 788-769	Arbaces first chief, 788-710	Kingdom of Susiana.
	Tiglath-Pileser IV. re-establishes the Assyrian monarchy, . . . 769-725		Soutrouk Nakhounta.
Nabonassar, ... 747-733	Commencement of the captivity of Israel, 740		
Nabios, ... 733-720			
Kinzirus and Porus, ... 731-720	Salmanassar IV. takes Samaria (720), and is dethroned by Sargon, . . 725-720	Aspabara, about 720	Koutir-Nakhounta, son of the preceding.
	Last Ninevite Dynasty (Sargonides, 720-625).	*Dynasty of the Deiocides.*	
Iluläus, ... 726-721			
Merodach Baladan, ... 721-709	Sargon (founded Khorsabad about 706), 720-704	Deioces, king, 710-657	Tarhak, brother of the preceding.
*Sargon, king of Babylon, from . 709-704	Arkeanos of Ptolemy.		Houmbanigas vanquished by Sargon.
Anarchy, ... 704-702	*Sennacherib, son of Sargon, . . 704-675		
Belibus, ... 702-699	(Cylinders, and seal of contemporary Egyptian king Sabaco, probably the So of 2 Kings xvii. 4, have been found at Nineveh.)		
Assourinaddinson, son of Sennacherib, 699-693			
Irigibel, ... 693-692			
Mesisimardocus, ... 692-688			
Anarchy, ... 688-680	Campaign against Egypt and Judea, 702		
*Assarhaddon, son of Sennacherib. . 680-668			
king of Assyria, of Egypt, and of Meroe, ... 676-668		Phraortes, 657-635	Tioumman conquered by Sardanapalus V.
Saosdouchin, ... 668-647	Tiglath-Pileser V., son of Assarhaddon, 668-660	Achæmenes submits, 650	
	*Sardanapalus V., son of Assarhaddon, 660-647		
		Cyaxares, . . . 635-595	
Assour-dan-il II., son of Sardanapalus V. (Chyniladan of the Greeks), last king of Assyria, 647-625			
Total destruction of Nineveh, ... 625			
Babylonian Dynasty, ... 625-538			
Nabopallasar (*Nabou-pall-assour*), and Nitocris the Egyptian, . 625-604			
*Nabuchodonosor (*Nabou-koudourr-ousour*), ... 604-561		Astyages, . . . 595-560	
Evil Merodach (*Avil-mardouk*), ... 561-559		Archæmenian Dynasty.	
*Nergalsarassar (*Nirgal-sarr-ousour*), ... 559-555		Cyrus, king of Persia, . 560-529	
Labousardochus (*Bel-akh-isrouk*), son of the preceding, 9 months, 555			
*Nabonid (*Nabou-nahid*), son of Nabou-balatirib, ... 555-538			
Cyrus takes Babylon, ... 538			
Cyrus, king of Babylon and of nations, ... 538-529		Cambyses, . . . 529-522	
Cambyses, ... 529-522		Gomates the Magian, pseudo-Smerdis, . . 522	
Nidintabel, pseudo-Nabuchodonosor, son of Nabonid, ... 522-518			
Darius, son of Hystaspes, takes Babylon the first time, ... 518		Darius, son of Hystaspes (Darius the Mede), . 521-486	
Arakhou, pseudo-Nabuchodonosor, ... 517-516			
Darius takes Babylon the second time, ... 516			
Nabouimtouk renders himself independent, and reigns with his son Belsaroussour, about 508-488			
Complete submission of the Chaldæans, ... ,, 488		Xerxes I., Ahasuerus of the Jews (Esther, 473), 486-465	

* The asterisk indicates that cylinders have been found bearing the name in cuneiform characters.

ASTAROTH, ASTARTE. *See* Ashtaroth.

ASTROLOGY. *See* Divination.

ATAROTH [*crowns*], occurs, singly or in composition with some other word, as the name of various places in Scripture. There was an Ataroth on the borders of Ephraim, Jos. xvi. 2, 7. Another in the tribe of Gad beyond the Jordan, Nu xxxii. 3, 34; also an Ataroth-Shophan in the same tribe, ch. xxxii. 35, if not the same with that of the preceding verse; and an Ataroth-beth-Joab in the tribe of Judah, 1 Ch. ii. 54. Nothing remarkable is recorded of any of them.

ATHALIAH [*afflicted of Jehovah*], a daughter of Ahab the infamous king of Israel, and most likely also, though it is not expressly stated, of his still more infamous wife Jezebel. The name was not improbably imposed as a memorial of those severe and, as they would doubtless reckon them, harsh judgments which were inflicted on them, at the instance of Elijah, by the God of Israel. In 2 Ch. xxii. 6, Athaliah is called the daughter of Omri, evidently meaning a daughter of that house of which Omri was the founder and head; for in ch. xxi. 6, of the same book, she is expressly named the daughter of Ahab, the son of Omri. She became the wife of Jehoram, the son of Jehoshaphat, king of Judah—an alliance that proved the source of incalculable evils to the house of David, and was the bitter fruit of that improper intimacy which Jehoshaphat had contracted with the idolatrous king of Israel. Jehoshaphat himself had maintained the intimacy as a mere matter of policy, but had personally kept aloof from the abominations patronized by the house of Ahab. It was otherwise, however, with his son; he came into contact with the evil, while his mind was still in the susceptibility of youth, and had been but imperfectly fortified with right principle. Jehoram therefore, as might have been expected, "walked in the way of the kings of Israel, as did the house of Ahab, for he had the daughter of Ahab to wife," 2 Ch. xxi 6. Athaliah, it is evident, inherited much of the imperious will, as well as the depraved moral sense of her mother Jezebel, and exercised a disastrous sway, first over her own husband, then, after his untimely death, over her son Ahaziah, who speedily perished, along with his uncle Jehoram, king of Israel, by the hand of Jehu.

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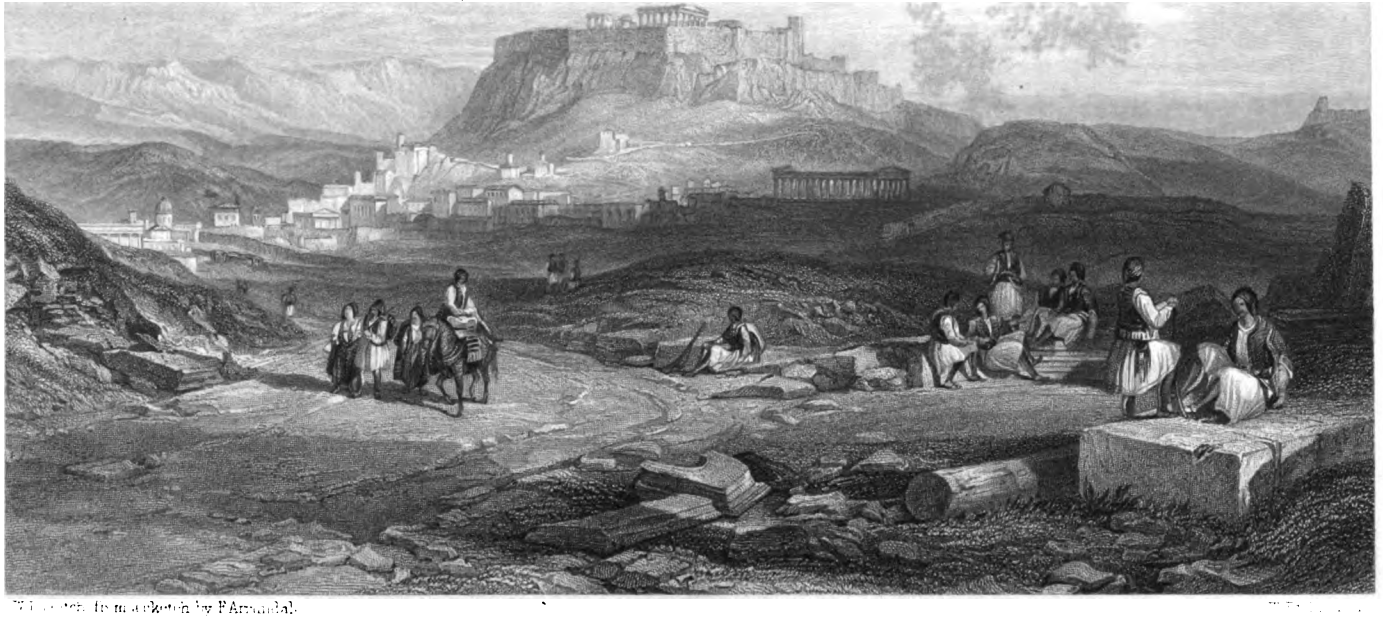

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And now, finding the way open to her godless ambition, she planned the diabolical scheme of destroying the whole male children of the seed-royal, that she might have the undisputed management of the kingdom. The design was defeated by the concealment of the infant son of the deceased monarch Ahaziah; and the tidings of his preservation having been communicated to Jehoiada the high-priest, measures were concerted for the seizure of Athaliah, which were successfully executed in the seventh year after Ahaziah's death. Athaliah rushed from the courts of the temple shouting "Treason!" when she saw a multitude assembled there to do the work of vengeance; but she found none to help her in her time of need; and, after having been hurried forth beyond the sacred precincts of the temple, she was summarily despatched by the armed men provided for the occasion, 2 Ch. xxiii. Her own measure was thus meted back to her; she had been guilty of foul treason against the God of heaven, and had shed much blood to carry out her wayward, self-exalting projects; and, in turn, her own blood was shed by those who conceived treason against her, only because it was necessary to vindicate their fealty to Jehovah.

ATHENS, the capital of Attica, and the most celebrated city of ancient Greece. It was originally called Cecropia, from Cecrops, an Egyptian, its reputed founder; but in the time of Erectheus or Erecthonius, one of his successors, who introduced the worship of Athena or Minerva, it lost its original name, and acquired that of Ἀθῆναι, Athens, after the goddess to whose worship it was principally dedicated.

History.—The history of Athens carries us back to the dim ages of fabulous tradition. The original city appears to have been confined to the Acropolis or citadel, on which Erectheus is said to have dedicated a temple to Athena, in which was preserved the olive-wood statue of the goddess, the most ancient and the most sacred object of the kind in all Athens. As we emerge from the mists of mythology, the name of Theseus, the national hero, meets us, by whom the twelve independent districts into which Cecrops had divided Attica were united into one political body, and the whole legislative and judicial power concentrated at Athens. This measure must have been followed by an increase of population; and accordingly Homer speaks of Athens as a place of some importance. A tradition represents a portion of the wandering Pelasgic race as having fortified the Acropolis, and obtained a settlement on the northern side of the rock. They were expelled for conspiracy, but the northern wall retained their name, and the gloomy spot under the precipice, once their abode, was regarded by the Athenians with feelings of superstitious dread. Between the Trojan war and the age of Peisistratus (B.C. 560–514) a chasm in the history intervenes: the city must have extended itself gradually from the Acropolis to the surrounding plain, but the first authentic attempt to embellish it is ascribed to the enlightened and munificent usurper just named, and his sons. At this time the foundations of the temples of Apollo Pythius and of Olympian Jupiter, the latter the largest structure of the kind in the world, together with those of the Dionysiac theatre, on the south-eastern slope of the Acropolis, were laid. At the invasion of Xerxes the city was reduced to ashes (B.C. 480); but after the tempest had passed, it rose from its ruins with increased magnificence. A succession of eminent men, as distinguished for their political sagacity as for their splendid taste in the arts, presided over the councils of the republic, under whose auspices it not only attained the greatest national prosperity, but became the chosen home of poetry, painting, sculpture, and architecture. The sagacity of Themistocles planned a system of fortifications, of which, however, he lived only to complete that portion which surrounded the city, consisting of a wall the circumference of which was 60 stadia, or about 7½ miles. His plans were carried out by Pericles, who, by the celebrated Long Walls, extending to the sea, connected Athens with its principal port of Piræus. Soon afterwards the promontory containing the harbours of the Piræus and Munychia was similarly fortified, and the wall surrounding it was connected with those just mentioned, which led from Athens. Thus, on the completion of these great works, Athens may be said to have consisted of two circular cities, the town itself, and the Piræus, connected by a street, the space between the Long Walls, about 4½ miles in length, and 550 feet in width; the circumference of the whole being about 174 stadia, or 19 miles. We are not, however, to suppose that the whole of this large area was built upon; much of it was taken up by the public buildings which everywhere abounded, and by the fortifications along the walls and in the Piræus. At its most flourishing period Athens contained, according to Xenophon, more than 10,000 houses, and probably a population, including the inhabitants of Piræus, Munychia, and Phalerum, of about 190,000, or a third of the whole population of Attica; of these, however, by far the greater proportion consisted of slaves. The splendid administration of Pericles was also marked by the erection of those masterpieces of architecture and sculpture which have been the envy and the admiration of the world. Cimon had built the temple of Theseus, the most perfect of the remaining monuments of Athens, and the celebrated Stoa Pœcile, a portico adorned with paintings by the first artists of the age, and at his own expense had planted the Academy and adorned the Agora; and now on the Acropolis, under the direction of Phidias, and the architects Callicrates and Ictinus, rose the Parthenon, or temple of Minerva, the most splendid effort of Greek genius; the new Erectheium; the gigantic bronze statue of Minerva Promachus, the work of Phidias, which with its pedestal measured 70 feet in height, and the crest of whose helmet could be seen towering above the Parthenon by the mariner as soon as, approaching Athens, he doubled Cape Sunium; the Propylæa, at once an entrance and a defence to the classic ground within; and countless other treasures of art, which made this spot the most renowned in all Greece. The Peloponnesian war put a stop to the work of architectural decoration: it was resumed under Lycurgus, after the expulsion of the thirty tyrants, but the altered fortunes of the republic seem to have affected the national genius, which, in the fine arts at least, no longer developed itself with the marvellous luxuriance which characterized a former age. A temporary recovery of political influence, after Conon's victory at Cnidas, was followed by a complete prostration under the Macedonian power at the fatal battle of Chæronea (B.C. 338), which crushed the liberties of Athens and of Greece. Thenceforward Athens was indebted to foreigners for whatever embellishments were added to the city. It is but just to her conquerors to acknowledge that they for the most part respected her ancient

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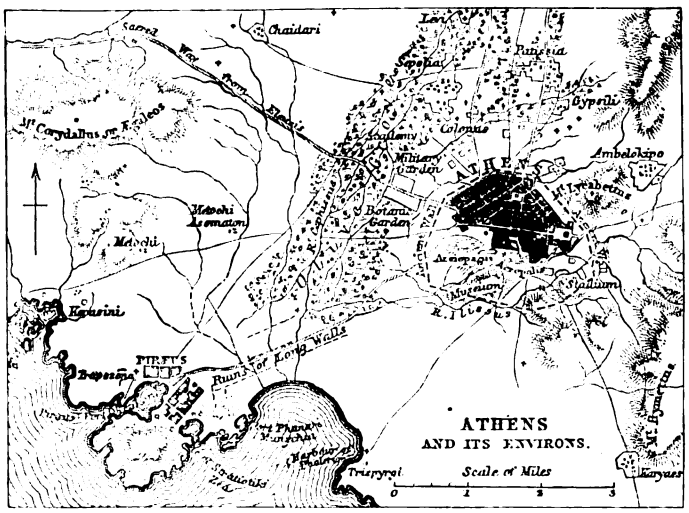
renown, and, to use Cæsar's noble expression after the battle of Pharsalia, "spared the living for the sake of the dead." On two occasions only did she suffer materially from the wars in which Greece was engaged. Exasperated by its various efforts to throw off the Macedonian yoke, Philip, the last king of the name, invaded Attica, and though he could make no impression on the walls of the city, he revenged himself by destroying the sepulchres and temples in the suburbs, and laying waste the surrounding country. A still heavier calamity followed when the ruthless Sulla appeared before Athens with his victorious eagles (B.C. 86), and gaining an entrance into the town by an unguarded path, speedily became master of it, and signalized his conquest by defacing the temples and statues, and destroying the Long Walls, and the fortifications of the city and of the Piræus. From this blow the maritime power of Athens never recovered; but under the emperors the city regained some measure of its ancient external splendour. It became the fashion with her Roman conquerors to connect their names with Athens by some lasting memorial. Julius Cæsar and Augustus contributed to the erection of the portico of Athena Archegetes, which still exists; Hadrian completed the temple of Olympian Zeus, 700 years after its foundation; and under the Antonines, when Pausanias visited the city, it presented a magnificent spectacle. Her buildings retained their splendour till after the third century of the Christian era, when they began gradually to decay, owing partly to the want of funds to keep them in repair, and partly to the conversion of the temples into Christian churches. Paganism, however, long lingered at Athens; as long, indeed, as the schools of philosophy continued to exist, that is, until the middle of the sixth century. But a terrible visitation was impending, which inflicted greater injury than either time or Greek and Roman conquerors had been able to effect. The Goths made their appearance in the reign of Valerian, in Northern Greece; and though for a time the danger was averted, it was but for a time, and in A.D. 398 the fierce Alaric, after ravaging the rest of Greece, fell with barbarian ferocity upon Athens, and gave the city up to destruction. Its treasures of art were pillaged, its magnificent structures were reduced to heaps of ruins, and little remained of the former Athens but the imperishable renown. After this blow Athens sunk into insignificance, and became the prey of successive spoilers, until it came into possession of the Turks, A.D. 1445. Some of the most splendid buildings remained in a state of tolerable preservation till the fatal siege in 1687 by the Venetians, when irreparable injury was inflicted on the edifices of the Acropolis by the cannon and mortars of the besieging army. "A few years before the siege, when Wheler, Spon, and De Nointet visited Athens, the Propylæa still preserved its pediment; the temple of Victory Apterus was complete; the Parthenon was perfect, with the exception of the roof, and of the central figures in the eastern, and of two or three in the western pediment; the Erectheium was so little injured that it was used as the harem of a Turkish house; and there were still some remains of buildings and statues on the southern side of the Parthenon."—(Leake, *Topography*, i. 86.) The Temple of Victory was entirely destroyed, and the Parthenon, besides being injured by the shells, was reduced to ruin by the explosion of a powder magazine, which, according to their usual practice, the Turks had deposited in the temple. All that was left standing was the western extremity, with part of the opisthodomus, and a few of the lateral columns. On regaining possession of the city, the Turks, to the utmost of their power, completed the work of destruction, mutilating or burning for lime the fragments of the overthrown edifices. In 1812 the population of Athens was about 12,000; but during the revolutionary war it became diminished, and no improvement took place, until in 1834 it was declared the capital of the new kingdom of Greece. Since that time some progress has been made in restoring the city, and the excavations necessary for this purpose have brought to light many precious remains of antiquity. These works are still proceeding, and we may hope that the restoration of tranquillity will be favourable not only to the internal prosperity of the country, but to the illustration of its topography and antiquities.



ATHENS AND ITS ENVIRONS.

Situation and Topography.—Athens lies in a plain of no great extent, which is surrounded by mountains on all sides except the south, where it lies open to the sea. Its limits are determined by the mountain ranges of Parnes and Ægaleos on the north-west and west, and of Pentelicus and Hymettus on the north-east and south-east. The plain is diversified towards the centre by a cluster of rocky protuberances, the most prominent of which either formed part of the ancient city, or were grouped around it. On the north-east rises the conical peak of Mount Lycabettus, now called the hill of St. George, which stood beyond the walls, in a position somewhat resembling that of Arthur's Seat at Edinburgh. About a mile from it, to the south-west, there are four prominences, all of which were within the city.

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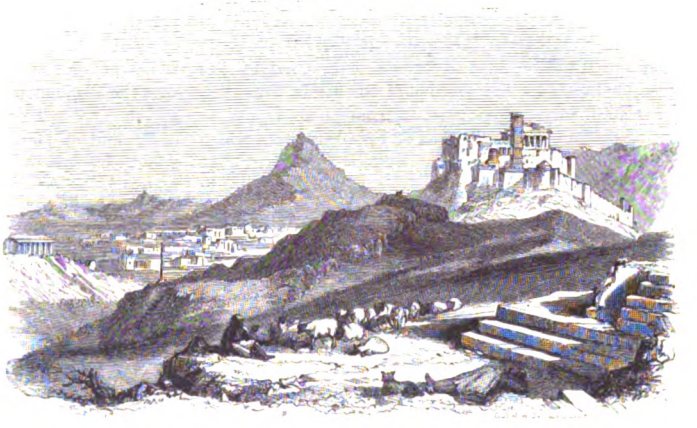
Of these the first was the Acropolis, at once the citadel, the museum, and the treasury of Athens; an oblong craggy rock, of about 1000 feet in length, by 500 in breadth, terminating abruptly in precipices on every side except the west, where alone it was accessible. Separated from the western end of the Acropolis by a hollow which formed the communication between the northern and southern parts of the city, rises a rocky height, the Areiopagus or Mars' Hill, from the summit of which St. Paul addressed his Athenian audience. To the south-west lie the hills of the Pnyx, on which the assemblies of the people were held, and of the Museium. Two streams on opposite sides of the city flow south-wards, but are lost in the plain before they reach the sea; that on the east, the Ilissus, makes a bend and passes the city in a south-west direction; that on the west, the Cephissus, traverses a long line of dark olive-groves, which winds like a river through the vale, and forms a striking object, from the almost total absence of other vegetation. From the Acropolis, at about five miles' distance, could be seen the Saronic Gulf, now the Gulf of Ægina, with the harbours of Athens, the Phalerum, and Piræus. The climate was celebrated for its salubrity and beauty. Such was the transparent clearness of the atmosphere, that time seemed to have no effect upon the edifices with which the city was adorned, which, in the time of Pausanias, about A.D. 173, still retained the original beauty of the Pentelic marble of which they were constructed. From the same cause the citizens passed much of their time, and the great public assemblies, whether for business or pleasure, took place, in the open air.



[92] The Areiopagus, or Mars' Hill, and Acropolis.—From a view by Bartlett.

The general appearance of Athens in her palmy days was to a stranger not very inviting. The streets were narrow and crooked, the houses mean, and the town but ill supplied with water. It was not until a later age, when public spirit was on the wane, that private houses began to vie in magnificence with the public edifices. In these latter consisted the real glory of Athens. We shall now request the reader to accompany us in a short expedition through the city, as it may be supposed to have presented itself to a traveller about the middle of the first century of the Christian era.

Ascending from the Piræus along the carriage road which lay between the ruins of the Long Walls, he would enter the city by the Peiraic gate, which stood between the hills of the Pnyx and the Museium. On the sloping ground of the former he would behold the place where the most celebrated orators harangued the most refined audience of antiquity; a semicircle, the radius of which varied from 60 to 80 yards, and the chord of which was formed by a line of rock vertically hewn, so as to present to the spectator the appearance of a wall. At the middle point of this wall a rectangular stone jutted out, the celebrated Bema, from which the speakers addressed the people in the area below them. On this rostrum stood Solon, Aristides, Themistocles, Pericles, and Demosthenes. The stone, together with the steps by which the speakers mounted it, and some remains of seats hewn in the solid rock, are still visible. On the opposite side of the road is the eminence of the Museium, so called from the poet Musæus, who is supposed to have been buried there. At a later period its summit was crowned with a building called the monument of Philopappus, who, after being consul at Rome in the reign of Trajan, retired to Athens to spend the remainder of his days in that city. Continuing our course along a street of colonnades, before which stood brazen images of illustrious men, we should come to the Agora, or market-place, in a quarter of the city called Ceramicus, probably from some ancient potteries that once were worked there. Here our attention would be arrested by the Stoa Basileius, or Royal Colonnade, where the archon held his court; the Stoa Eleutherius, containing paintings of the gods, of Theseus, of the People, and of the battle of Mantinea; the altar of the twelve gods; the Metroum, a temple dedicated to the mother of the gods; the Tholus, a circular building, containing silver images of the gods, where the Prytanes took their meals and offered sacrifice; the statues of the Eponymi, or deified heroes, who gave names to the Athenian tribes; the temple of Mars, surrounded with the statues of Hercules, Theseus, Apollo, and Pindar; at a short distance, on the ascent to the Acropolis, the statues of Harmodius and Aristogeiton; and the temple of Venus, containing a statue of the goddess in Parian marble, executed by Phidias. Here too stood the celebrated Stoa Pœcile, so called from the paintings with which it was decorated, representing scenes from the mythical period, and from later Athenian history. In this portico Zeno opened the school of philosophy, called from this circumstance the Stoic, which exercised so important an influence both in Greece and Rome. Passing on northwards towards the gate called Dipylum, we arrive at the temple of Theseus, built about B.C. 465, to receive the bones of this hero, which had been brought for that purpose from Scyros to Athens by Cimon. Its architecture was of the Doric order. The length of this building was about 104 feet, its breadth about 45; and 34 columns, 13 on each side, and 4 at each front, surrounded it. In sanctity

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it was not inferior to the Parthenon; and its sacred inclosure was so large as occasionally to serve as a place of military assembly. The frieze was covered with sculptures in the highest style of Grecian art, while the interior was decorated with paintings commemorating the achievements of Theseus. This temple is the best preserved of all the ancient edifices of Athens. For many centuries it was used as a Christian church, dedicated to St. George, and is now the national museum of Athens. Retracing our steps southwards, we reach the Areiopagus, already described as lying to the north-west of the Acropolis; it derived its name from the tradition that Ares was here tried by the assembled gods for the murder of the son of Poseidon. On this hill sat the famous council called the Upper, to distinguish it from the Council of Five Hundred, which assembled in another place. Sixteen steps cut in the rock, and still visible, lead up the hill, and terminate in a bench, forming three sides of a square; on this the judges sat when engaged in their official functions. Close underneath a deep fissure in the rock leads to a gloomy cavern, the fabled sanctuary of the Eumenides or Furies—a name never pronounced by the Athenians without a feeling of superstitious fear. At the foot of the hill, on the north-eastern side, the ruins of a small church, dedicated to Dionysius the Areiopagite, have been discovered. Leaving the Areiopagus, we should ascend, by a road which led from the Agora, paved with Pentelic marble, the western side of the Acropolis, and find ourselves confronted by one of the greatest productions of the age of Pericles, the Propylæa, or gateway through which the citadel was entered. At this place the rock is but about 168 feet in width, and the architects conceived the bold design of filling up the whole space with a building which should at once fortify and adorn the citadel. The central portion consisted of two porticos, one looking towards the city, the other towards the interior, divided by a wall pierced by five doors, by which the Acropolis was entered. These porticos consisted of six fluted Doric columns, 29 feet in height, behind which rose two rows of slender Ionic pillars, supporting a roof of solid marble beams. The sides were occupied by two wings, which projected 32 feet in front of the central colonnade. Once a year, through the central door, the magnificent procession of the Panathenæa passed, bearing the *peplus*, or sacred robe, to the statue of Athena Polias in the Erectheium. Passing within the Propylæa we are introduced to a scene of unrivalled splendour, the whole surface of the rock being covered with the most precious monuments of art.

The number of statues in particular was prodigious. Our space will only permit us to notice some of the principal structures. A little to the left stood the colossal bronze statue of Athena Promachus, while to the right, on the highest part of the platform, might be seen the Parthenon, the most perfect specimen of Greek architecture. This renowned edifice was of the Doric order, and built entirely of Pentelic marble. It measured about 228 feet in length, by 102 feet in breadth, and 66 feet in height. Its peristyle consisted of eight Doric columns on each front, and seventeen on each side, these columns being 6 feet 2 inches at the base, and 34 feet in height. Within these, at either end, a second range of columns of 5½ feet diameter extended, forming a vestibule to the door. The whole building was adorned within and without with exquisite sculptures from the hand of Phidias, or artists under his direction; and in the eastern portion of the cella was placed the famous chryselephantine, or ivory and gold statue of Athena, also the work of Phidias, which had but one rival in Greece, a statue of Jupiter Olympius, of similar materials, and by the same master. It was ingeniously contrived that the gold, which is said to have been 40 talents in weight, could be removed and replaced at pleasure. The Parthenon was converted into a Christian church, dedicated to the holy Virgin. Under the Turks it became a mosque, and, with the exception of the roof, continued tolerably perfect until 1687, when, as has been related, it was nearly destroyed by the Venetians. Many of its finest sculptures were at the beginning of this century removed to England by Lord Elgin, and are now deposited in the British Museum. Opposite to the Parthenon, on the northern side of the Acropolis, stood the Erectheium, or temple of Erectheus, who seems to have been the same with the god Poseidon, one of the most ancient and venerated structures of Athens. It contained the statue of Athena Polias, said to have fallen from heaven; the sacred olive-tree which Athena caused to spring from the earth in her contest with Poseidon for the possession of Athens; and the salt well which Poseidon produced by the stroke of his trident. The Erectheium, unlike the other Grecian temples, which were usually simple oblongs with two porticos, one at either end, was almost cruciform in appearance, possessing at the western end two porticos which projected north and south from the main building, that on the northern side consisting of six Ionic columns, four in the front,

[93.] The Parthenon and Interior of the Propylæa.—Williams' Greece.

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and one on either flank—that on the southern, of a roof supported by six caryatides, or female figures clothed in long draperies. The Ionic columns and four of the caryatides are still standing; the fifth, lately discovered, has been restored to its place, and the sixth is in the British Museum. A part of the building, from the tradition that Cecrops was buried there, was called the Cecropium. Many other smaller temples and sanctuaries, which it would be tedious to enumerate, covered the rock of Cecrops.

Descending once more the Propylæa, and turning to the right or northern side of the Acropolis, we come to the portico of Athena Archegetes; the Horologium of Andronicus Cyrrhestes, a building of octagonal shape, with its eight sides facing the eight winds, surmounted by a bronze Triton turning on a pivot, at once the weather-cock and the public clock of Athens; the Prytaneium, where the laws of Solon were preserved; and the street of the Tripods, lined with small temples on which the tripods gained by the victors in the theatrical contests were placed, and where the choragic monument of Lysicrates, commonly called the Lantern of Demosthenes, still exists. Further on, to the south-east, we find the gigantic temple of Olympian Zeus, remaining at St. Paul's visit in pretty much the same state in which it had existed for more than 400 years. Half finished as it was, however, it excited the admiration of strangers, on account of its vast proportions and fine design. It was at length completed by Hadrian. The length of the building was 354 feet, its breadth 171; it was adorned with 120 columns, 16 of which yet remain standing, above 60 feet high, and 6½ feet in diameter. Close to it was the fountain of Callirhoe, or Enneacrunnus (nine-piped), upon which the Athenians chiefly depended for their supplies of water. Continuing our course on the south side of the Acropolis, we should have to notice the Odeium or Music Theatre of Pericles, with its roof formed out of the masts of the Persian ships captured at Salamis; the great Dionysiac Theatre, excavated out of the rock, said to have been capable of accommodating 30,000 spectators; and the Odeium of Regilla. And here we find ourselves once more close to the Agora, our brief survey of the city within the walls being completed. In the suburbs were several remarkable localities. On the north-west side lay the Academy, a grove of plane trees and olive plantations, watered by the Cephissus, and laid out in walks and fountains. The road which led to it from the city was lined with the monuments of illustrious men, especially those who had fallen in battle. In the Academy Plato and his successors taught, whence they received the name of academic philosophers. All that remains of this place, the favourite haunt of philosophy and the muses, is the modern name Ahathymia, and an open space of ground of about 5 acres in extent, occupied by a few gardens and vineyards. A little to the north of the Academy might be seen the hill of Colonus, the scene of one of the finest tragedies of Sophocles. Cynosarges, at the foot of Mount Lycabettus, was a spot consecrated to Hercules, and possessed a gymnasium; it is supposed to have given its name to the sect of Cynic philosophers, Antisthenes, the founder of that school, having there taught. South of Cynosarges was the Lyceium, a sacred inclosure dedicated to Apollo Lyceius, and decorated with fountains and plantations. It was the principal gymnasium of Athens, and was frequented by such of the youth as addicted themselves to martial exercises. It was a favorite resort too of the philosophers; and amidst its groves it was that Aristotle delivered those walking prelections which gained for his school the name of Peripatetics. On the other side of the Ilissus, in Agræ, a south-eastern suburb, stood the Eleusinium, or temple of Ceres, and the great Stadium, where the gymnastic contests of the Panathenaic games took place. It rose, in the shape of an amphitheatre, from the bank of the river, and was capable on extraordinary occasions of accommodating 80,000 spectators. Part of it was furnished with marble seats by Herodes Atticus; these have entirely disappeared, but the hollow, covered with grass, and with ruins here and there visible, still remains.

The foregoing is a sketch, necessarily brief, of the principal buildings and localities of Athens. After perusing it the reader will probably better understand how St. Paul's spirit must have been "stirred within him when he saw the whole city given to idolatry," Ac. xvii. 16. In truth the statues, sanctuaries, monuments, and temples were countless; and susceptible as the great apostle evidently was of the impressions of art and poetry, all sentiments of this kind were swallowed up in the mingled feelings of pity and indignation with which he beheld the prevalent superstition. It was, indeed, an idolatry as gross and as really debasing, though veiled under a fairer form, as that of the modern Hindoo, when he worships the hideous creations of his own hands. The altar which he mentions as having met with in the city, with the inscription, "To the unknown God," has occasioned some difficulty to the interpreters of Scripture. No such altar is mentioned by ancient writers; this, however, is no reason why it should not have existed. There were probably several such altars at Athens, dedicated by persons upon whom some calamity had fallen, or to whom some deliverance had been vouchsafed; and who, in ignorance of the particular deity to whom these events were to be thought owing, inscribed them to an unknown god. The apostle lays hold of the circumstance to direct the minds of the Athenians to Him whose existence they thus unconsciously acknowledged, and whom they "ignorantly worshipped." And when we call to mind the scene that must have presented itself to him as he stood on the Areiopagus—the majestic structures, invested with the twofold associations of exquisite beauty and time-honoured sanctity; the groups of statuary which everywhere recalled the traditions of the mythological age; the sanctuaries and altars, each of which had its legend and its presiding genius—we can in some measure estimate the faith and courage with which he announced to his frivolous audience the first truths of natural religion, declaring that the supreme Deity "dwelleth not in temples made with hands, neither is served by the hands of men, as though he needed anything;" that since "we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by the art and device of man."

Institutions.—The political history of Athens does not fall within our province. Suffice it to observe that the government was at first monarchical, to the death of Codrus, B.C. 1068; then aristocratical, the title of king being exchanged for that of Archon, whose office was at first hereditary, and for life, but afterwards was limited to ten years, and at length became annual, the number of Archons at the same time being increased

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to nine. Disorders arising from the contentions among the ruling body, and from the depressed state of the people, Draco first, and then Solon, was called in to apply a remedy by drawing up a definite code of laws. The laws of Solon formed the groundwork of the civil polity of Athens; and though democratic in tendency, provided a check against popular excesses, by the establishment of the Council of Four Hundred, and by the powers vested in the court of Areiopagus. The usurpation of Peisistratus restored for a brief period monarchical rule, but after his expulsion the power of the nobles declined, and Cleisthenes, by a new arrangement of the Athenian tribes, and by the institution of ostracism, gave the last blow to the oligarchy, and the government thenceforward became a pure democracy. With the maintenance of the democratical spirit the glory of Athens rose and culminated; with its extinction she fell for ever.

The supreme power, legislative and executive, resided in the Ecclesia, or general assembly, of which all legitimate citizens, not labouring under any loss of civil rights, were by right members. The assemblies were originally held in the Agora, afterwards they were transferred to the Pnyx, and finally to the great Dionysiac theatre. All matters, foreign and domestic, of national import were in the last resort determined by this body. Its deliberations were, however, in some measure controlled by the Senate, or Council of Five Hundred, chosen by lot, which discussed and voted upon all matters before they were submitted to the assembly. The Senate was divided into ten sections of fifty each, the members of which were called Prytanes; they acted as presidents of both the assembly and the council during thirty-five or thirty-six days, so as to complete the lunar year. Each section was again divided into five bodies of ten each, who were called Proëdri, and who presided over the rest for a week in turn; of the Proëdri one was chosen for every day of the week as chairman of the Senate, with the title of Epistates. The Archons, from administering the government, had gradually sunk to the position of municipal magistrates, though they retained the names derived from a more aristocratic period. The first of the nine was called Eponymus, from the year being distinguished by his name; the second was styled king, his functions, as used to be the case with the old kings in their capacity of high-priest, being connected with religion; the third bore the name of Polemarch, and originally, as the name imports, was commander-in-chief of the army; the remaining six were called Thesmothetæ, or legislators, their duty being to review every year the body of laws, with the view of detecting inconsistencies, or supplying what was wanting. At the conclusion of their year of office, if they had discharged their duties satisfactorily, they were admitted members of the Areiopagus. This celebrated court possesses some interest for the biblical student, as being that possibly before which St. Paul was taken when attempting to speak to the motley crowd assembled in the Agora, of "Jesus and the resurrection." It is indeed doubtful whether he was led to the Hill of Mars in order to undergo a formal trial; the language of Scripture rather militates against such a supposition: nor indeed is it clear that the court was then formally sitting, though the mention of Dionysius the Areiopagite as one of the apostle's converts may lead us to think that it was. Be this as it may, a few words on the constitution and functions of this Senate may not be inappropriate. The Areiopagus was a body of very remote antiquity, and its special jurisdiction was in cases of intentional homicide. Ancient legends reported that before it Ares was tried for the murder of Poseidon's son, and Orestes for the murder of his mother. It gradually assumed to itself very extensive powers. It exercised a censorial superintendence over the lives and habits of the citizens, regulated the proceedings of the public assembly, and took cognizance of certain offences against religion, particularly the introduction of new and unauthorized forms of public worship. These powers were not derived from any grant of the people, but from the custom of immemorial antiquity, and were sustained by general reverence and awe. The consecrated locality, crowned with a temple dedicated to Mars, and with the sanctuary of the Furies in a dark cleft of the rock, immediately below the seats of the judges, was regarded by the Athenian populace to a late period with a superstitious veneration. Nor was this feeling undeserved. For a long series of ages no one had ventured to impugn the fairness and impartiality of the decisions of this court. The proceedings were as follows:—The judges sat in the open air, under the presidency of the king-archon. The accuser took a solemn oath over the slaughtered victims that the charge was true; the accused, with the same solemnities, denied it; each party then, in succession, stated his case in the plainest language, all ornaments of oratory or appeals to the passions being forbidden. At the conclusion of the first speech a criminal accused of murder might, if he pleased, expatriate himself, and thus avoid capital punishment; but his exile was in that case perpetual, and his property confiscated and exposed to public sale. The cause being heard, the judges proceeded to give their vote by ballot, two urns being provided for that purpose; if the votes proved equal, an acquittal took place. An assembly of this character, the members of which enjoyed a life-long tenure of office, was naturally aristocratic in tendency; it became therefore a main object with Pericles, the head of the popular party, to diminish the powers of the Areiopagus. This he effected by the institution of dicasteries, or jury-courts, composed of the main body of the citizens, 6000 of whom were annually chosen by lot, and then divided into ten panels, the remainder forming a supplement to fill up vacancies. Before one or other of these panels every cause, civil and criminal, was brought; and the Areiopagus, stripped of its censorial and other judicial competence, became a mere court of homicide. Still it never quite lost its religious character; among other reasons, because the procedure in cases of homicide was among the Greeks not less religious than judicial. Some sentiment of this kind may have influenced the Athenians in conducting the great apostle to the Areiopagus; it probably seemed to them, even if they contemplated no formal judicial process yet, the fittest place for a religious discussion or exposition such as on this occasion they expected to hear.

Schools of Philosophy.—Athens was the chosen home of philosophy, as well as of the fine arts. Nor can the obstacles which Christianity had to overcome, and which apparently prevented the formation of any considerable church in that city, be appreciated without some knowledge of the philosophical tendencies of that age, particularly of those of the two sects which St. Paul seems principally to have encountered, the Stoics and the Epicureans.

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Greek philosophy was first cultivated in the Ionic colonies of Asia Minor: from thence it migrated with Pythagoras to Magna Græcia, until the conquests of the Persians and the troubles of Southern Italy compelled it to take refuge at Athens, which thenceforward became to the ancient world the centre of intellectual civilization. Its earlier speculations were physical, in the more limited sense of the word; they were directed to elucidate the constitution of the material universe, and the laws by which it was governed. Socrates was the first who taught that the "proper study of mankind is man," and from his time philosophical inquiry assumed a new direction, and began to labour in the field of ethical science. Plato in the Academy, and Aristotle in the Lyceium, the two greatest of Socrates' successors, enunciated those moral and political theories which have exercised such an important influence on human thought, both within and without the pale of Christianity. But it was not these schools of philosophy which in the first instance arrayed themselves directly against the principles of the gospel. St. Paul's chief opponents were found amongst the followers of Epicurus and Zeno, philosophers whose doctrines at that time divided the attention of thoughtful minds.

Epicurus was born, B.C. 337, in the vicinity of Athens, of poor parents. At an early age he addicted himself to philosophical study; visited in succession Athens, where he only remained one year; Colophon, Mitylene, and Lampsacus; and finally, in his thirty-sixth year, returned to Athens, where, in a garden in the midst of the city, he opened the school of philosophy which bears his name. Epicurus was a materialist, and a virtual atheist. He taught that all things, the universe itself, were formed by a fortuitous concourse of atoms; the idea of an intelligent cause being incompatible with the misery prevalent in the world, and with the tranquil serenity of the gods. The soul was a corporeal substance, and perished with the body. The existence of Deity was not absolutely denied; but the deity of Epicurus was a being removed from all interest or interference in the affairs of men. There was no moral governor of the world. Consistently with these views, Epicurus taught that pleasure is the great end of life, and the sovereign good: virtue itself is to be sought for the pleasure that attends it. He himself is said to have been a man of abstemious tastes and habits; but with persons of stronger passions his philosophy naturally led to the indulgence of the grossest sensuality. At best, it was a system of refined selfishness; and at Athens, and afterwards at Rome, its favourable reception marked the decline of public virtue and patriotism.

The rise of the Stoic philosophy was nearly contemporaneous with that of Epicurus, but it took a diametrically opposite direction. Zeno, its founder, was a native of Citium, whence he passed to Athens, and attended various schools of philosophy. After twenty years' study he opened a school himself in the Stoa Poecile, or Painted Porch, and taught many years with great reputation. His design was a noble one—to invigorate the soul of Greece, which at that time lay prostrate under enervating influences. Liberty was extinct, and indifference, scepticism, and epicurean softness were the prevailing tendencies. Society seemed on the point of dissolution. Zeno hoped, by the austerity of his doctrines, to arrest the progress of the disease; but he strained the bow till it broke. Against Epicurus he taught that virtue, not pleasure, is the chief good; but the virtuous man of the Stoics was a being exempt from human passions, self-sufficing, and wrapped in an austere apathy. Pleasure was no good, pain was no evil. The quality of neither men nor actions admitted of degrees; all good actions were equally so, and so were all bad ones. Reason was the supreme law of life; virtue consisted in living conformably to reason, vice in disregarding its dictates. The wise man alone was free, and a king. Such was the Stoic morality; their views on other points were equally erroneous. They were pantheists; God was not without, but in the world; God was the reason of the world. They held that the soul is corporeal and perishable. They permitted, and, on certain occasions, recommended suicide. With such a spirit and with such tenets Christianity could have nothing in common; and, even more perhaps than the Epicureans, the Stoics needed to be converted, and become as little children, before they could enter the kingdom of heaven. But both systems were antagonistic to the gospel, which teaches us at once that duty, not self-indulgence, is to be our governing motive, and that humility, not pride, is the temper that befits guilty and sinful man. It is no matter of wonder, therefore, that when they heard the truths of the gospel, some of St. Paul's hearers "mocked, and others said, we will hear thee again of this matter," Ac. xvii. 32, and that the apostle left behind him in this renowned city comparatively few seals to his ministry.

[For further information, see Leake's *Topography of Athens*, 2d edit. Lond. 1841; Wordsworth's *Athens and Attica*, Lond. 1836; Mure's *Journal of a Tour in Greece*, Edin. 1842; Cramer's *Geographical and Critical Description of Ancient Greece*, Oxford, 1828; Tenneman's *History of Philosophy*; and Smith's *Dictionary of Greek and Roman Geography, sub voce.*] [E. A. L.]

ATONEMENT. This is a strictly English word, and originally meant nothing more than *being at one*; though usually with an implied reference to a previous alienation or disagreement. Thus Sir Thomas More speaks of "the late made attonemente, in which the king's pleesure hadde more place than the parties willes;" and Tyndall, remarking on the expression in 1 Tim. ii. 5, "One God, and one Mediator," explains, "that is to say, advocate, intercessor, or an atonemaker between God and man." Even in Shakspeare (*Othello*, act iv.), we have the verb so used: "I would do much to atone them for the love I bear to Cassio." But the transition was very natural and easy from the sense of being or making at one, to that of the means or agency whereby the existing difference was healed, and a good understanding was established. And this by and by came to be the received meaning of the word *atonement*, as in the following passage from Milton:—

> "Atonement for himself, or offering meet,
> Indebted and undone, hath none to bring."

and in Cowper's *Iliad*, b. ix.—

> "Behold me now,
> Prepared to soothe him with atonements large,
> Of gifts inestimable."

In this sense the word is used with great frequency in the Old Testament scriptures, and especially in the very common phrase of "making atonement" for a person or an object—*i.e.* giving or doing that whereby a source of estrangement is removed, a reconciliation is effected. Occasionally the alternative phrase of "making reconciliation," as at Le. viii. 15; Eze. xlv. 15;

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Da. ix. 24, is adopted; and as the expression in the original is the same there as in the other cases, the "making reconciliation" must be understood as simply equivalent to "making atonement," and consequently, as used in the English Bible, *reconcile* and *reconciliation* are synonymous with *atone* and *atonement*. In the New Testament our translators have only used the word *atonement* once, viz. at Ro. v. 11, "by whom (Christ) we have received the atonement." In other passages, where the same word (καταλλαγή) occurs, whether as a noun or a verb, they have rendered it by *reconcile* and *reconciliation*, Ro. xi. 15; 2 Co. v. 18, 19. And there is another word (ἱλάσκομαι, ἱλασμός) for which they have adopted this term also, and occasionally *propitiation*, as the proper equivalent when it occurs in the New Testament. Thus at He. ii. 17, Christ's priesthood is described as having been what it is in order "to make reconciliation (εἰς τὸ ἱλάσκεσθαι) for the sins of the people," which might with equal propriety have been rendered "to make atonement" for them. And so again at 1 Jn. ii. 2, what is in our version, "He is the propitiation," might have been, and, in accordance with Old Testament usage, should rather have been, "He is the atonement (ὁ ἱλασμός) of our sins." In the Greek translation of the Old Testament it is this word, or rather its compound (ἐξιλάσκομαι, ἐξιλασμός), which is most commonly used, where our translators have employed the expressions *atonement*, or *making atonement*. So far, therefore, as regards the subject itself treated of in the passages referred to, it is of no moment whether these terms be used, or those formed from *propitiate, reconcile*, and we may add also *ransom*, which is sometimes employed in lieu of the others, as at Ps. xlix. 8; Job xxxiii. 24.

The form of expression in the Hebrew Scriptures, which has been thus differently rendered, and from which those of the New Testament are derived, is somewhat peculiar. The verb commonly employed is the piel form (*kipper*, כִּפֶּר) of *kaphar*, to cover; and being, as it usually is, coupled with the preposition *upon* (עַל) in respect to the person or thing that is the object of the verb, it means to *cover upon*, so as to conceal or put away, *to make expiation for*, or *atone* in respect to what has caused disagreement. The noun employed in the same connection is a derivative of this verb—*kopher* (כֹּפֶר)—and means that which covers in the sense now mentioned, obliterates, as it were, the ground of quarrel, constitutes the matter of expiation, or the atonement-price. And as here undoubtedly the language of the New Testament is entirely based upon that of the Old, and the relations also of the one, in connection with which the terms are applied, closely correspond with those of the other, the ideas associated with their use amid the sensible transactions of the old economy, must go far to establish the same for them when transferred to the higher concerns of the new.

Various points of importance, which possess a collateral relation to the subject, would require to be considered if it were to receive a full and comprehensive treatment; such as, the origin of sacrifice, the different kinds of sacrificial offering, with their appropriate rites, &c. These will be handled under the heads SACRIFICE and OFFERINGS. But, meanwhile, viewing the word *atonement* in its common use, as indicative of thoughts and ideas which are of frequent occurrence in Scripture, and which enter into the very heart of the religion of the Bible, we have to inquire, What precisely do they include? Does the change, which the term implies, from a hostile to a friendly relationship, affect both parties interested, or one of them alone? And as importing a provision for accomplishing a transition from the one state to the other, does it indicate what was required on the part of God to justify his entering into terms of peace with men, or simply what was just and becoming in men, when seeking to find acceptance with God? Important differences are obviously involved in these alternatives, and it must be well to know, on solid grounds, which it is proper to adopt.

I. In endeavouring to arrive at a correct judgment on the points at issue, we naturally turn to the Old Testament scriptures, where the subject is presented both in its earlier and its more elementary form. There are passages in which atonements are there spoken of in a somewhat loose and popular sense, so that it is scarcely possible to gather anything very definite from them as to the religious bearing of the matter. For example, it is said of the wicked in Pr. xxi. 18, that "he is an atonement," or ransom (*kopher*) for the righteous, meaning simply that in times of judgment the life of the one is taken for that of the other, the one falls a victim to the stroke of vengeance while the other escapes. The term was also used in civil transactions; as when the owner of a vicious ox, that had gored a person, was obliged to pay an atonement or redemption-price for his own life, Ex. xxi. 30. Even in such cases one can see, that certain fundamental ideas are involved in the representation employed, including a liability to evil somehow incurred, a possibility of escaping from it without personal suffering, and this by the substitution of one thing or one being in the place of another.

But it is only when we turn to the strictly religious province, that we find—as there alone, indeed, could we justly expect to find—the doctrine of atonement brought clearly and distinctly out. We select a few out of many plain, unambiguous passages that exist of this description:—Le. i. 4, which says in respect to the burnt-offering, "He shall put his hand upon the head of the burnt-offering, and it shall be accepted for him to make atonement for him;" Le. iv. 26, in respect to the sin-offering, "and the priest shall make atonement for him from his sin, and it shall be forgiven him;" so again at Le. v. 16, for the trespass-offering; the contrast to which in both cases, when the sacrifice was not offered, was—the soul bears its iniquity, that is, is subject to the penalty of death for the transgression, ch. v. 1, 17. Still more fully and explicitly in regard to the great day of atonement, Le. xvi., on which the high-priest was with various offerings of blood to "make an atonement for the holy sanctuary, and for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests, and for all the people of the congregation," ver. 33. Indeed, as it was these alone who were capable of transgression, the atonement could only be understood to be made for the sanctuary and its appendages, as having been defiled by the sins of the people, and thereby, in a manner, rendered unfit for the indwelling of the Holy One of Israel. So that it still was the people's guilt that was atoned for, even when the several parts and articles of the tabernacle were directly contemplated; as is intimated in the closing verse, "And this shall be an everlasting statute unto you to make an atonement for the children of Israel

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for all their sins once a year." The same had already been stated at ver. 16, "He shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgression in all their sins." To the like effect in Eze. xlv., which discourses of the sacrifices connected with his ideal temple, it is given as the object of these, that they should be for the reconciliation or atonement of the house, viz. the temple, and for the house of Israel, ver. 15, 17, 18. And, to mention no more, there is the passage in Le. xvii. 11, which in one respect is the most important of the whole, as it enunciates the general principle, on which all the particular statements regarding atonements in the stricter sense are founded. Correctly rendered it runs thus, "For the soul (*nephesh*) of the flesh is in the blood, and I have given it to you upon the altar, to atone for your souls, for the blood atones through the soul (*banephesh*)." It occurs in connection with the prohibition against eating blood, and assigns a reason for that, which is to this effect, "You must not eat the blood, because God has appointed it as the means of atonement for your sins. But it is such from being the bearer of the natural life, the soul. Not simply, therefore, as blood, but as having the soul or life in it, does it atone; the soul of the offered victim is given to atone for the soul of the sinner who offers it." Such is the meaning of the statement, and the application to be made of it to the subject under consideration is thus clearly exhibited by Kurtz: "The Lord says, I gave you the blood upon the altar to make atonement for your souls—therefore blood for blood, soul for soul. That the sinner may escape death, death must alight on the sacrifice; the guiltless blood is shed in order to cover, to atone for the guilty. Death is the wages of sin; the sacrificed animal suffers death, not in payment of its own sin (for it is without sin, guiltless), but as payment of another's sin; it therefore suffers death as a substitution for the offerer, and Jehovah, who *gave* the blood as the means of atonement, recognizes this substitution. The blood shed, then, in the death of the victim, is the atonement for the sinner; as the sin has been imputed to the victim, the satisfaction that has been made through its death is imputed to the sinner."—(*Mosaische Opfer*, p. 31.)

Now, in the whole of these representations, beside what is implied regarding the previous state of the person who was the subject of the atonement, as one conscious of sin, and in consequence liable to punishment, two great principles were distinctly exhibited. The *first* of these is, that there was *something in the character and government of God, which objectively presented a hinderance to the obtaining of pardon*, or getting anew into a state of favour and fellowship with Heaven. Mere desire on the sinner's part, however sincere and earnest, could not accomplish this; an obstacle existed, till it was removed out of the way by a valid operation done for him, and upon him. What really constituted the obstacle, we elsewhere learn, was the relation in which the sinner's guilt placed him to the righteousness of God; before this he stood condemned for his transgression, and had the penalty of death hung over him. But apart from its precise nature, which comes out in other revelations, the suspension of the sinner's pardon on something done in his behalf clearly bespoke the existence of an outstanding difficulty in the way of his return to the divine favour—a hinderance that had to be removed *for* him, rather than *by* him. Then, *secondly*, corresponding to this recognized and felt obstacle, there was for its removal *the sacrificial substitution of an animal's life for the forfeited life of the sinner—a substitution appointed by God, and presented by the sinner who sought to be atoned.* Manifestly, therefore, throughout the process there was a mutual respondency, in which both parties were alike interested. If the cause of offence and alienation originated with the sinner in his violation of the law of God, when once originated it no longer rested there—a mighty obstacle thenceforth interposed on the part of God, which the sinner could not, if he would, remove out of the way; and it became as necessary for God to be reconciled toward him, as for him to be reconciled toward God. So, again, in respect to the reconciliation itself, while the sinner must fall in with the mode instituted for obtaining it, and must accept of the substitution provided in his behalf, the appointment of the substitution, and endowing it with the requisite efficacy, must be of God; for the sinner could escape from his fears, he could attain to satisfaction respecting his state, only by realizing the fact of a prior or a concurrent satisfaction on the part of God. In short, the sinner's guilt first, then God's justice decreeing death against the guilt, constituted together the ground of disagreement which called for an atonement. And, on the other side, God's pardoning mercy laying open the way of return—this first, then the sinner's faith and repentance embracing the provision made, together met in and constituted the atonement.

Such is the plain import of the Old Testament teaching upon the subject of atonement; which also, in regard to the beliefs involved in it, derived collateral support from the ascertained feelings and practices of ancient heathendom. "By the general practice," to use the words of Bishop Butler (*Anal.* p. ii. c. 5), "of propitiatory sacrifices over the heathen world, the notion of repentance being alone sufficient to expiate guilt [or rather to deliver from its condemnation], appears to be contrary to the general sense of mankind." It bore unmistakeable evidence to the deep conviction in men's bosoms, that something more than repentance was *needed* to set them right with the Deity—a sacrificial offering to compensate for their guilt, or turn away the wrath it had justly incurred. And it betokened a belief, though at best a wavering, faltering belief, that the kind of sacrifices actually presented *might* avail for the end in view. It was here, that for those who wanted the clear light of revelation the grand defect lay: having only nature to consult as to the validity of their sacrificial offerings, they could never assure themselves of a clear warrant or of a satisfactory response. "Even the blithest Greek," says Creuzer (*Symbolik*, i. p. 171), "could not but be sensible of a secret dread before each of his gods; in their working lay a sort of demoniacal agency. Every manifestation of a heathen deity carried with it something of an alarming nature, and the felt nearness of the gods, even at the most joyous feasts, was accompanied with a sense of terror. People always felt themselves in the presence of a dread nature-power, on which they knew not how to reckon. For, who could tell what the deity might suspend over him, an abject and weak mortal? As the spring and the river freshen the atmosphere, invigorate plants, animals, and human beings, but also, in the form of rushing torrents, overflow their banks, desolate corn-fields, sweep along with them men and beasts,

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so could the unlimited power of the gods at any moment manifest itself in terrific outbursts." Hence the perpetual tendency in heathen sacrifice to the shedding of *human* blood as its proper culmination—nothing less being deemed, in seasons of greater emergency and deeper conviction, an offering of sufficient value to avert the judgment due to human guilt and disobedience. The members of the old covenant were saved from such alarming fears and such revolting expedients by means of the supernatural economy under which they were placed, and which, through a regulated system of animal sacrifice, gave them assurance of the divine forgiveness. So far they stood on a much higher level than the heathen—namely, when they understood and used aright their privileges; but the Jewish, as well as the heathen faith, which embodied itself in acts of sacrificial worship, held pardon of sin to be attainable through offerings of blood presented in the room of the guilty—and no otherwise.

It is true, that on certain occasions we find an atoning value to have been attributed to means which could scarcely be said to possess the character of a proper substitution, by the giving of life for life. Thus persons in very humble circumstances were allowed to make expiation of sin with a little flour, Le v. 11; and at the outbreaking of the plague in the camp of Israel, Aaron made atonement by rushing in among the people and offering incense, Nu. xvi. 47. But these were manifestly exceptional cases, and in the pressing urgency of the moment were accepted, as by a God who delighteth in mercy, even while he is exercising judgment, though still with no intention whatever of supplanting the proper methods of relief. The incense in the one case, which was a symbolical prayer, what was it but an immediate pleading for mercy, till something further might be done? And the flour, in the other, was expressly given as a substitute for the living victim, which in all ordinary circumstances was required for the expiation of sin. Such palpably provisional appointments were but some of the more evident signs of imperfection in an economy, which was throughout imperfect, and by its very imperfections gave promise of better things to come. The element of vicarious satisfaction was still present, even in its most imperfect services. And as regards the general aspect and tendency of its institutions, it must, we conceive, have been next to impossible for any one to live under them, and fail to imbibe from them the two great principles formerly stated—viz. that by reason of sin a ground of disagreement, an objective hinderance, was raised between the sinner and God; and that this could be removed only by the sacrifice of an animal's life in the room of the sinner's life.

There has been no want of theories, however, to get rid of these conclusions; yet with so little of solid proof, that none of them has been able for any length of time to maintain its ground. Specimens of some earlier theories may be seen in Magee *on the Atonement, notes* 38, 48, 49; with certain modifications and a few more plausible adjustments they have again appeared. There is the theory of Bähr, for example, in his *Symbolik des Mos. Cultus*, who rejects the vicarious nature of the ancient sacrifices, and regards them simply as symbolical of the feelings and exercises of the worshipper —the giving away on his part of the animal life of his victim to God, imaging the giving away or giving back of his own life to God, in a spirit of true repentance and faith. By this surrender of the natural selfish principle of life, which dies, as it were, in the act of repentance and faith, sin is covered by being extirpated—the atonement is made. According to this explanation, then, the action with the victim could have had no independent value, it must have been but the reflection and shadow of what pertained to the worshipper; it was all subjective merely, and might have been dispensed with, if the right dispositions were themselves in proper exercise. But this is very different from the impression naturally conveyed to the mind by the language of Scripture on the subject: *there* the sacrificial offering appears as a *sine qua non*, a thing *without* which forgiveness could not be attained, and through which forgiveness was obtained, not so properly *by* as *for* the sinner. Then, why such stress laid upon the *death* of the victim, and the presentation of that which bespoke the death? To image the possession of a higher life by the death of a lower, however common in the New Testament, is foreign to the Old: the time for such a mode of representation had not yet come, and in the circumstances could never have been thought of by the worshippers. To them, as the guilt of their sin formed a great objective hinderance, so the offering of the slain victim must have appeared as a great objective remedy.

Another mode of explanation, revived lately by Keil, would lay stress merely upon the presentation of the blood, apart from the death of the victim: the atonement consists, not in the slaying of the victim laden with the offerer's guilt, but in the bringing of the blood to the altar, which symbolized the reception of the worshipper to the favour and fellowship of God. True, in a certain sense; but this very blood derived its main significance from the judgment of death that had passed on it—from its having been the life-blood of an appointed victim. The presentation of the blood at the altar was the formal acceptance of the life that had been substituted in the room of the sinner's. The theory proceeds on an utter misapprehension of the nature of the relation between the offerer and the victim, as if the one were the symbol of the other. The victim was the offerer's *substitute*, not his *symbol;* and the life-blood was given by God as an intermediate thing between himself and the sinner, possessing in it by divine ordination an atoning property, whereby the two might become one again. "The sacrifical offering was a different thing from the offerer: it was simply what it was, and did not import what it was not" (Delitzsch).

Still another theory, which is by no means new, but has received somewhat of a fresh colouring, and has been elaborated with great pains by Hofmann in his *Schriftbeweis*, regards the offering of sacrificial victims in former times as a sort of payment to God—in peace-offerings a payment by way of thankful acknowledgment for the mercies received or expected from his hand; and in sin or burnt offerings a payment in compensation of the sin, such as God himself sanctioned, and by which he pledged himself to be again gracious to the sinner. There is nothing properly vicarious in the nature of the offering; it is simply a gift put into the hands of the worshipper, which, on being presented at the altar, God agrees to accept as payment. The worshipper was thereby taught to feel, that there was not to be a simple forgiveness of his sin: he had to give a certain compensation, though still it was his own repentance and faith which properly admitted him to blessing. Like the others, this is a mere theory of the

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closet, which has nothing to countenance it in the more obvious and palpable features of the ancient sacrificial institute, and which could never have occurred to any one living under it. For, if compensation by way of payment were the radical idea of the transaction, why should it have turned so peculiarly upon one kind—the offering of animal life? On that supposition one would have expected offerings from the wine-press or from the barn-floor in some sort of proportion to those from the flock, which was so far, however, from being the case, that offerings of that description are never named in connection with forgiveness of sin, and when presented, as they occasionally were, in the meat and drink offering, it was only in trifling quantities, and as an appendage to sacrifices of blood. Why, again, even in these was such prominence given to the blood, and in connection with that, to the death of the victim? If the offering availed simply as a debt-payment, then, surely, the more it could retain of value the better; and to render that indispensable, which in a manner destroyed its value as a living creature, was a strange thing to associate with the idea of payment. This inevitably forced on men's consideration, not what it was as a valuable commodity, but what it was as a life. Besides, as Delitzsch has justly remarked (on *Hebrews*, p. 740), the theory entirely mistakes the proper nature of atonement. To atone is strictly to cover (whence the name of the mercy-seat, *caporeth* or covering), but not in the sense of Hofmann, as covering a debt by paying it. This is a metaphor entirely alien to Hebrew usage. What was covered was sin and impurity, or that wherein these resided. And from what were they covered? From God's righteous judgment, which condemned them as hateful in his sight, or from his wrath, which was ready to flame out against everything opposed to his moral purity. What was put between man and this consuming zeal on the part of God to bear the doom, which would otherwise alight upon the sinner—*that*, in the sense of Old Testament scripture, is an atonement, it is the covering of guilt. Any other view, however ingeniously supported, must be held to be inconsistent with the plain sense and import of Scripture.

II. But as existing in Old Testament times, all was provisional. The means of atonement in the blood of slain victims was *given* by God for the time then present; but of so inadequate a kind, when compared with the great object to be accomplished, that it was impossible—especially when coupled with the intimations of prophecy—for the more thoughtful and reflecting minds among the covenant-people not to anticipate a period when the divine administration in this respect would assume a more perfect form. The clearer light of the gospel leaves us now, at least, in no room to doubt, that the whole of the sacrificial institute of the old covenant rested on the assumption, eternally present to the divine mind, of the Son's willing sacrifice of himself on the cross for the sins of men. It is here alone, as the later Scriptures declare, that the real, the only valid and effectual atonement is to be found. But, while there is an infinite difference between this and the temporary expedients that preceded it, in respect to inherent worth, the correspondence between the preparatory and the ultimate in the divine economy indispensably required that the principle of both should be the same—that what the ancient worshipper's relation was to *his* means of atonement, the same should now be the relation of believers to the perfect offering of Christ. The one could not otherwise have formed the shadow and preparation of the other. If, therefore, the principle of vicarious satisfaction stands fast in the Old Testament sacrifices—not invalidated, but rather confirmed by the attempts that have been made to get rid of it—and if in the carrying out of this principle the blood of slain victims as the bearer of their life was what formed the matter of the atonement, it must equally stand fast in regard to the work of Christ, that it is by the sacrifice of himself, or the presentation of his life-blood to God, and by this as a vicarious satisfaction for the sins of men, that he prevails for their redemption. The proof of the one position is virtually the proof of the other.

But the language of the New Testament also fully bears out this view; and it is found just as impracticable to explain satisfactorily what is stated directly respecting Christ's work, without reference to the atonement in its common acceptation, as to do so with its typical adumbrations. We can here only point to some of the more explicit passages; but they are quite sufficient to establish both of the two fundamental points now indicated. (1.) *Vicarious satisfaction* is plainly exhibited in the following statements: "The Son of man came not to be ministered unto, but to minister, and give his life a ransom for many" (ἀντὶ πολλῶν, in the room of many), Mat. xx. 28; "Who gave himself a ransom for all," 1 Ti. ii. 6; "God made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him," 2 Co. v. 21; "Christ loved the church and gave himself for it;" "By one offering he has for ever perfected them that are sanctified;" "He bare our sins in his own body on the tree;" "He suffered for our sins, the just for the unjust, that he might bring us unto God;" "He is the propitiation for our sins," &c., Ep. v. 25; He. x. 14; 1 Pe. ii. 24; iii. 18; 1 Jn. ii. 2. (2.) *The sacrificial death of Christ*, or *giving away of his life to the Father*, as in fulfilment of a sentence of condemnation, is not less clearly marked as the act in which the vicarious character of Christ's work concentrated itself, and through which it accomplished the needed redemption. "The Lamb of God, that taketh away the sins of the world," "our passover also was sacrificed for us, Christ," "redeemed with the precious blood of Christ, as of a lamb without blemish and without spot," Jn. i. 29; 1 Co. v. 7; 1 Pe. i. 19. "I lay down my life for the sheep," Jn. x. 15; "Him hath God set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past." "He was delivered for our offences, and raised again for our justification," Ro. iii. 25; iv. 25; "Christ hath redeemed us from the curse of the law, being made a curse for us," Ga. iii. 13; "The blood of Jesus Christ, his Son, cleanseth from all sin," "He hath washed us from our sins in his blood," 1 Jn. i. 7; Re. i. 5; "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God," He. ix. 13, 14.

These are after all but a few out of a mass of testimonies, that more or less explicitly speak the same language and breathe the same spirit. Yet with them alone before us, the evidence in favour of the two great points which make up the Christian doctrine of atone-

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ment must be held to be incontrovertible by all simple and unsophisticated minds. The affirmation of Soame Jenyns on the subject, frequently quoted, is scarcely too strong: "That Christ suffered and died as an atonement for the sins of mankind, is a doctrine so constantly and so strongly enforced through every part of the New Testament, that whoever will seriously peruse those writings, and deny that it is there, may, with as much reason and truth, after reading the works of Thucydides and Livy, assert, that in them no mention is made of any facts relative to the histories of Greece and Rome" (*Internal Evidence*).

It is less, however, with direct denials of the doctrine of atonement, than with modes of explanation respecting it which take the very substance out of it, that its advocates in the present age have to do. Theories conceived on a philosophic basis, and drawing support from some incidental and subordinate aspects of the subject, but leaving out the more palpable, which in such a case are necessarily the more vital and important features of it, are constantly rising into notice. Thus, in the hands of a philosophic rationalist the passages which speak of Christ being a curse and ransom for his people, are evacuated of nearly all that bears even the semblance of the real doctrine: "We must distinguish," it is said, "between the spirit and the letter, the inward meaning and the figure of the Jewish law. The inward meaning is, that Christ's teaching, and life, and death drew men to him, until they were taken out of themselves, and in all their thoughts and actions became one with him" (Jowett *on St. Paul's Epistles*, i. 261). In like manner, the shedding of his blood as an offering for men's sins, is resolved into a Jewish figure, and the thing meant is, "that he was put to death by sinful men, and raised out of the state of sin, in this sense taking their sins upon himself." If this were all, then one could easily understand what the same writer has elsewhere said, that "heathen and Jewish sacrifices rather show us what the sacrifice of Christ was not, than what it is" (ii. 479). Only, an insuperable difficulty on this view of the matter remains, viz. how Christ and his apostles should have so habitually brought his work, not into contrast, but into comparison with the ancient sacrifices, and represented it as the proper realization of the principles on which they proceeded. That they did so can scarcely admit of a question; they constantly point to sacrifice as the most perfect type of Christ's redemption; and if in this we are not disposed to impugn their wisdom or integrity, there seems no alternative left but to hold that their views radically differed from those of the author just quoted. They perceived resemblances where he would find only contrasts. Not only so, but on such a view the same inward meaning substantially may be found in Paul's labours and sufferings as in Christ's: these too tended to take men out of themselves and draw them into a spiritual oneness with himself. Yet Paul abhorred the very thought of being put on a level with Christ, and preached salvation only in the name of Christ.

A similar contrariety to the plain import of the scriptural statements discovers itself in some who preserve a little more of the form of truth, and recognize a sort of atonement. Thus, "Christ's death is a sacrifice, the only complete sacrifice ever offered, the entire surrender of the whole spirit and body to God. . . . In it all the wisdom, and truth, and glory of God were manifested to the creature; in it man is presented as a holy and acceptable sacrifice to God" (Maurice's *Essays*, p. 148). In short, Christ is a kind of embodied humanity, and in his perfect surrender of self, in doing and suffering, to the will of the Father, every member of humanity is entitled to regard himself as represented—Christ's sacrifice of self is *his* sacrifice. So also substantially Bähr and Hofmann, the latter of whom says, "Christ is not to be regarded as another, who has performed that which humanity should have performed but could not do it; he is not to be viewed so externally in relation to it, but is the one in whom humanity was originally made, and who again comes into it. He is that Son of man, in whom it has its second Adam. Nor is it merely a vicarious work through which he has reconciled us to God; we are not simply *through* him reconciled, but *in* him." The Lord himself, however, says expressly the reverse; he came, as he informs us, to give his life a ransom in the room of many—as one in such a sense different from them, that he could take their place, and act between them and God; and *through* him, says the apostle, not *in* him, we received the atonement, Ro. v. 11. What becomes, indeed, of the whole office of Christ as mediator, if he is incapable of occupying, or does not in fact occupy, a middle place between man and God? It is true, they who believe in him become spiritually one with him, and are made partakers of his life; but this is the *result* of the work of atonement in their behalf, and comes from their interest in its provisions. Humanity as Christ found it was laden with sin, and as such under the curse and condemnation of death. On this account he must enter vicariously into its room, and bear its burden: and only when he has done so, and has become the heir of an endless life, does he also become for men the head of a new and better creation. His satisfaction unto death for their guilt is the very ground of the new life and destiny he has secured for those that believe on his name.

If it is impossible on scriptural grounds to hold the identity of Christ with humanity, which the theorists referred to maintain, it is equally impossible to find the objective ground of comfort and satisfaction in his work, which the inspired writers do, on the supposition of its being simply a sublime and perfect surrender of self, in doing and suffering, to the will of the Father—a self-sacrifice which his people are to be blessed in only by being drawn to imbibe its spirit and imitate its example. Strip this notion of its artful accommodation of the language of Scripture concerning sacrifice, and what does it amount to but this?—See in Christ a perfect exemplar of the highest kind of obedience—accepted, blessed, honoured of the Father through that obedience, and proclaiming that if you follow him in the one, you shall share with him in the other! Alas! it is the very thing I want, will be said by the conscience-stricken sinner—the view of Christ's perfection but makes me feel the more intensely the depth of my own sinfulness, and the distance at which I stand from the rectitude of a holy being; and if I can only look to him as a faultless pattern of righteousness, I must cry out with Peter, "Depart from me, for I am a sinful man, O Lord." Totally different is the view presented in Scripture, when it sets forth the perfection of Christ's work as, in the first instance, the foundation of peace for the sinner, a propitiation for his guilt, through which as a pardoned and accepted believer he may

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enter into fellowship with God. Primarily it is set before him as an objective ground of confidence, and only by and by is it wrought as a living example into his experience.

This doctrine of the atonement, which has so strong and broad a foundation in Scripture, is also responded to by the profoundest feelings and convictions of the human heart. "However strange it may appear, human nature in every age has craved for expiation of sin as a preliminary to its pardon, and has sought not merely forgiveness, but forgiveness through atonement. It was because the key-note of sacrifice was punishment —because a penal and vicarious death preceded the attempt to approach the Deity acceptably, or offer the surrender of self to his service, that it struck an answering chord in every human heart, and maintained its place in the religion of almost every tribe on the face of the globe, and through every phase of civilization, from the barbarous rites of the wandering Scythian to the refined heathenism of Greece and Rome."—(Macdonell's *Donellan Lectures*, p. 98.) The explanation is to be sought in the ineradicable impression upon the human heart of the claims of justice or righteousness, which instinctively demands that these be satisfied before the blessings of divine forgiveness and love can be enjoyed. It is because justice is recognized as the fundamental element of all goodness. Every attribute of excellence, love itself, is conditioned by the demands of justice, and if justice is living and sensitive anywhere, as justly remarked by Dr. Shedd of America, "it must be so in its eternal seat and home. If law is jealous for its own authority and maintenance anywhere, it must be in that Being, to whom all eyes in the universe are turned with the inquiry, 'Shall not the Judge of all the earth do right?' What, therefore, conscience affirms in the transgressor's case, God affirms, and is the first to affirm. What conscience feels in respect to transgression, God feels, and is the first to feel. All that is requisite in order to the satisfaction and pacification of conscience towards the sinful soul in which it dwells, is also requisite in order to the satisfaction and pacification of God the Just; and it is requisite in the former case, only because it is first requisite in the latter. The subjective in man is shaped by the objective in God, and not the objective in God by the subjective in man. The consciousness of the conscience is but the reflex of the consciousness of God."—(*Bib. Sacra* for 1859, p. 747.)

In full accordance with such views, we find in the epistle to the Romans, which contains the most systematic and formal exposition of the scheme of salvation in all Scripture, that righteousness, not grace, occupies the foremost place. The apostle declares himself to have been not ashamed of the gospel of Christ, "because therein is revealed the righteousness of God from faith to faith," ch. i. 17; and the grand scope and end of its wonderful provisions of grace is affirmed to be, that "God might be just, and the justifier of him that believeth in Jesus," ch. iii. 26—grace with its inexhaustible riches thus raising itself on a background of righteousness, and so far from being impaired, immensely enhanced by the connection. To say, as is often done, that it exhibits God as less willing to forgive than his creatures are bound to be, as taking delight in executing vengeance on sin, or yielding to the extremity of suffering what he withheld on considerations of mercy, is altogether to misrepresent and caricature the truth of God. It is not as if the demands of righteousness were pressed apart from the yearnings of love; but rather that love itself willingly, and with the spontaneous surrender of what was required, moved in the channel of that righteousness which it delights above all to honour. In one and the same act, love rose to its highest exercise, and righteousness accomplished its noblest work—the two together glorifying the Godhead with a perfect glory. The atonement, therefore, does not render God merciful, but admits of his showing mercy in consistence with the moral rectitude of his government, and bestowing a free salvation on the guilty without violence or dishonour to the justice of his administration. Hence, also, of all the means of moral suasion, which have proved of value to awaken or sustain love in the human bosom, none has been known to work with one-half the energy and effect that have flowed from the believing apprehension of the great fact of the atonement—that the Lord Jesus Christ died, the just for the unjust, or that God so loved the world, as to give his only begotten Son, that whosoever believeth in him might not perish, but have eternal life.

III. But there may be shades of difference in regard to the *essential nature and proper objects* of the atonement. Even those who agree in holding the strictly vicarious character of Christ's sufferings and death, are not entirely at one in their mode of explaining wherein precisely the efficacy and bearing of the atonement consists. The differences here chiefly respect the two points, What is the kind of satisfaction rendered by the atonement of Christ to the divine justice? and for whom has it been rendered? for mankind at large, or an elect portion of them in particular? It was only gradually that the views of theologians on these points were brought out, and thrown into a systematic form. But we are not, on this account, to conclude that the substance of the truth was not held from the very first by the sounder portion of the church. Anselm of Canterbury undoubtedly had the merit of being the first to write a lengthened treatise on the subject, and to reason out in a formal manner what is called the satisfaction theory. The elements of that theory were held from the first, and are plainly exhibited in New Testament scripture, as well as in some of the best of the fathers. There were no doubt in former times, as well as now, partial and defective views occasionally broached respecting the atonement; and, in particular, too great account was sometimes made of the relation in which it stood to the power and dominion of Satan. But Anselm so clearly explained and vindicated the doctrine of the atonement as a satisfaction to the honour or justice of God for the offence caused by human sinfulness, that it came to be generally acquiesced in, and at the time of the Reformation was substantially espoused by all the leading theologians—Roman, Lutheran and Reformed. Undoubtedly the idea was often pressed too far, first by some of the schoolmen and afterwards by certain Protestant divines, as if the guilt of men, on the one hand, and the satisfaction required to meet it, on the other, were capable of being weighed and adjusted like a mercantile transaction. Statements have even been made to the effect, that precisely the amount of penalty due for the sins of those who were to be redeemed was laid upon Jesus, and borne by him in his work of suffering obedience. This, as justly stated by Dr. Macdonell, was to treat redemp-

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tion as if it "dealt with things, not with persons; and applied to the spiritual necessities of an immortal being, and its relations to the fountain of all holiness and love, the same formula that would solve pecuniary liabilities, and regulate the mere legal relation of creditor and debtor. . . . . Dealing as the divine law does with sin and holiness, with purity and impurity of heart, it must have been shaped, so as to dispense punishment and forgiveness according to the wickedness or holiness, not of the acts only, but of the being who acts. Hence, Christ's work of redemption, however mysterious, seems to spring from a deep and intimate relationship to those whom he redeems. It is not only because he suffers what they ought to have suffered, that mercy has become possible; but because He who suffered and did such things bore some deep and mysterious relation to the spirits of those for whom He suffered and acted; so that every pang He felt, and every act He did, vibrated to the extremities of that body of which He is the head, and placed not their acts, but the actors themselves in a new relation to the divine government, and to the fountain of holiness and life."—(*Donellan Lectures*, p. 140, 241.)

These considerations in no way invalidate, they rather confirm the view, that the sufferings and death of Christ are to be regarded in the light of a penal satisfaction for the sins of men—which is also distinctly indicated in the declarations which exhibit him as having borne our sins, given himself a ransom for many, redeemed or purchased the church with his blood, &c. Short of such a satisfaction, there could be no adequate basis for the dispensation of grace and blessing to the sinful; and every scheme, however shaped and modified, which proceeds on the supposition of less being required, must still lie open to the objection long ago urged by Taylor against that of Dr. Clarke: "If there was any relaxation of punishment in the scheme, anything short of an adequate satisfaction, so far there was a remission of sin *freely;* and if any part of the sin might be forgiven without a satisfaction, so might the whole. And our justification and salvation may arise entirely from the benevolence, and grace, and love of God to man, and be the free gift of God in the proper sense of the words"—free, he means, as contradistinguished from such benefits grounded on a work of atonement—free, as being the offspring of simple mercy (Ben Mordecai's *Letters*, ii. 691). A scheme, which carries imperfection in its very nature has no solid footing, not even in the reckoning of men; even they will soon be found (like Taylor) taking from it what it seems to have; for, if God can dispense with the claims of justice in part, they will certainly conclude He can as easily do it in whole; and, indeed, they will be sure to regard a gratuitous absolution more becoming his divine majesty than one providing only a partial satisfaction.

In accordance, therefore, with the tenor of the preceding statements, and with the plain import of many passages of Scripture, we must hold to the necessity of a proper satisfaction. But then we must beware of confounding this satisfaction with transactions of a merely commercial kind. The relation it holds to moral agents, and the high as well as complicated moral elements involved in it, place it in an essentially different category. On this account, even after the satisfaction has been provided and offered, the question respecting the personal state of individuals still remains to be determined; no one is entitled to say, as he might do after the discharge of a pecuniary obligation, The debt is cancelled, and I am no longer liable to be called to account for its liabilities. Here there have also to be brought into view the mutual relations of the respective parties, and the treatment they are disposed to give to the work of Christ, or the account they make of it. The matter, indeed, is of such a kind, that it reaches up to the throne of God, and stretches far and wide in its moral bearings on the interests of his everlasting kingdom. He, therefore, alone can determine what *is* a proper satisfaction, and in what manner it may be made available to the souls of men, without interfering with the interests of righteousness. To *our* view mysteries on every side hang around the subject, such as, perhaps, no finite mind can entirely fathom. We should be the more thankful, that He who can do so has done it; and that in the perfect holiness and peerless dignity of the great High-priest, he perceives such an infinite worthiness and sufficiency as renders it not only compatible with his justice, but conducive to his highest glory, to bestow salvation on as many as believe in the name of his Son.

Further, it is impossible to give due weight to the considerations already mentioned, and especially to the relation subsisting between the Mediator and the persons, as well as the actions, of those whom he represents in his great undertaking, without perceiving that his work must be regarded as having a more special bearing and respect to some than to others. This may have been, and doubtless has been incautiously stated by some of the advocates of what is called *particular redemption*, so as to beget the impression, that Christ's atonement had no distinct bearing on the condition of any, excepting such as may be destined ultimately to share in its blessings. Unquestionably a false impression, whenever produced. For nothing can be plainer from the announcements of Scripture on the subject, than that the atonement of Christ is presented as the grand objective exhibition of the mind and will of God toward the entire world of sinful men—the revelation of what is in his heart for their deliverance from wrath—and the historical ground on which, not only the gospel call is addressed to sinners without distinction, but every individual rejecting the call shall be held deserving of the heaviest condemnation. The ambassadors of the gospel are warranted to go to every creature within the circle of fallen humanity, and, on the basis of Christ's perfected sacrifice, say to each in succession, Here is the provision which Heaven's love has made and freely offers to thee; see here the proper ransom for thy guilt, and the way of access for thee to a full inheritance of life and blessing; believe and live. But in doing this, there is no need for frittering away the work of atonement itself, or representing it in the light merely of some kind of general display of righteousness against the demerit of sin, or satisfaction to public justice, such as simply renders salvation possible to all; for we should thus take from the real worth and efficacy of the atonement, in the same proportion as we widen the sphere of its reference. We should also leave without any satisfactory explanation the many passages which speak of it as actually securing the eternal well-being of those for whom it was more especially given. The particular must have its full weight assigned to it, not less than the general. And in the representations of Scripture upon the subject

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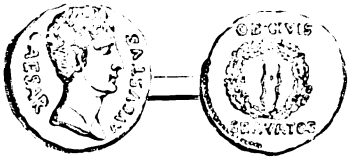
it is the particular, much more than the general aspects of it which are brought into view; that is to say, they are directed to the end of showing what the work of Christ's satisfaction is and secures for those who individually make it the ground of their faith in God, rather than of explicating the wider relation in which it stands to the impenitent and lost. Even in that most general and gracious exhibition of the truth, which is given near the commencement of John's Gospel, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," it still is the mysterious personal relation subsisting, through believing, between the Redeemer and a definite portion of the lost that is rendered prominent; on this is made to turn the whole question as to the extent and validity of the atonement—so far as men have occasion practically to consider it. On either side, it should be borne in mind, that the subject belongs to the deep things of God, and has bearings which it is impossible for men now either to explicate so clearly, or so exactly define as to leave no room for speculative doubts and difficulties. But there is enough to satisfy the humble inquirer, enough even to inspire him with childlike confidence and joy—having this twofold assurance to rest on, that there is in the atoning work of Christ a merit sufficient for all, adapted to all, freely offered to all; and that for as many as receive the gift, and enter through it into the bond of God's covenant, there is a relation formed between them and Christ, which no power can dissolve, and which renders them indefeasible possessors and heirs of all that is his.

[The literature on the atonement is of vast extent, and it is impossible here to do more than indicate a few leading sources, having reference more particularly to the present aspects of the discussions raised on it. For the history of the doctrine Baur's *Versöhnungslehre* is perhaps the fullest and most comprehensive, though it is not altogether free from doctrinal bias (see *Brit. and For. Evangelical Review*, No. 35). The scholastic development of the subject is treated of in Hampden's *Bampton Lectures*. The points agitated between the Lutheran and the Reformed, also between Calvinists on the one side and Arminians on the other, with the older Socinians, are discussed at great length in Turretine's *Disputationes Theol.* vols. ii. and iv., where authorities on the other side are referred to. The work of Outram, *De Sacrificiis*, may still be consulted with advantage; and so also may Magee *on the Atonement*, though it is of very unequal merit, and some of its positions cannot be maintained, at least in the form given them by the author. The *Four Discourses on the Atonement, with Notes*, by Dr. Pye Smith, is a later work, traversing much the same field as that of Magee, and respectable both as to learning and ability. In the *Princeton Essays*, both series, there are some acute and able essays on the subject and its kindred topics. See also Symington *on the Atonement and Intercession of Christ*, and for some acute discussions, Dr. Candlish *on the Atonement*. The later *Bampton Lectures* by Thompson, Litton, and Mansell, discuss various points connected with the subject, in opposition to recent theories; and Macdonell's *Donellan Lectures* also handle with ability some of the leading objections lately raised against the doctrine. In Germany the false views of Bahr and Hofmann have been met, among others, by Kurtz in his *Mosaische Opfer;* Hengstenberg, in various parts of his *Christology* (new edition); Delitzsch, in an appendix to his *Commentary on the Hebrews;* also in separate treatises by Philippi, Ebrard, and Harnach.]

ATONEMENT, DAY OF. *See* FEASTS.

ATTALIA, a city and sea-port in Pamphylia, on the southern coast of Asia Minor, on the mouth of the river Catarrhactes, and at the head of the gulf Adalia. It was founded by Attalus Philadelphus, king of Pergamos, and from him derived its name. It received a passing visit from Paul and Barnabas on returning from their first missionary tour; and from that port they took ship to Antioch, Ac. xiv. 25, 26. It exists now in a comparatively reduced condition under the name of Adalia; but abundant ruins, which are all Roman, remain to attest its ancient greatness. It still has a population of about 8000, and is the chief port on the south coast of Asia Minor, holding relatively the same place it did of old.

AUGUSTUS [*venerable, majestic*], the name of the first Roman emperor, assumed after he became invested with supreme power in the Roman state; himself of the Octavian family, but adopted by his grand-uncle Julius Cæsar. When so adopted, the name he took was Caius Julius Cæsar Octavianus. Very great care was taken of his education, and his training for public life, by Julius Cæsar, who kept him much about himself,



[94.] Coin of Augustus.

and raised him in early life to distinguished honours. He was only in his nineteenth year when his uncle was murdered (B.C. 44), and it fell to him chiefly to revenge the death of his great relative. After many conflicts, and temporary arrangements with other parties, he at last, by the defeat of Antony at Actium, became sole master of the empire. In B.C. 29 he received the title of Imperator for ever. He used the absolute power he had acquired with great prudence and moderation. In Scripture he is mentioned only once, in connection with the decree which formed the incidental occasion of the birth of Jesus at Bethlehem. (*See under* CYRENIUS.) He died A.D. 14, at the age of seventy-six.

AVA, one of the places from which the king of Assyria brought inhabitants to occupy the depopulated lands of Samaria, 2 Ki. xvii 24. Various conjectures have been formed regarding its precise locality, but nothing for certain is known concerning it. In all probability it was the capital of a small district, somewhere in the region of Mesopotamia.

AVEN [*vanity, wickedness*], occurs as the name of a plain in Am. i. 5, and in connection with the kingdom of Syria. No accounts have been preserved elsewhere of a Syrian valley with this name; and it is possible, as has been conjectured by some, that the prophet used the word appellatively—branding some well-known valley within its bounds (that, perhaps, of Lebanon or Cœle-Syria) as the valley of vanity or wickedness, on account of the idolatrous and sinful practices with which it had been associated. In this way Beth-aven was certainly used as a nickname of Bethel—house of iniquity, instead of house of God, Ho. v. 8.

AVENGER OF BLOOD. *See* BLOOD, AVENGER OF.

AVIM, or **AVITES**, apparently an original Canaanitish tribe, who had their possessions on the Philistine coast. They are mentioned in De. ii. 23, as having "dwelt in Hazerim, unto Azzah," or Gaza, until they were dispossessed by the Caphtorim or Philistines. In Jos. xiii. 3, they are placed close beside the five Philistine cities, but are not reckoned of them. It would seem, therefore, that the Avim were only par-

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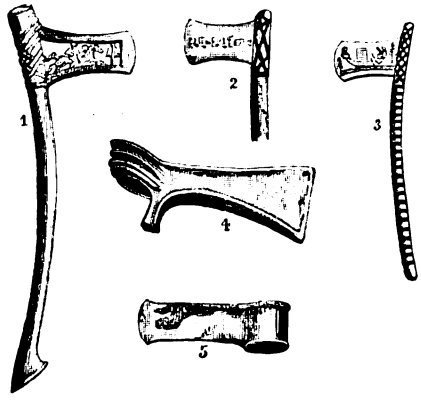
tially dispossessed by the Philistines, and that they continued to occupy, down to the time of Joshua, a tract of country near Gaza, and probably stretching southwards toward the desert of Shur.

AWL [Heb. מַרְצֵעַ; from a verb that signifies to *bore*] is simply a boring instrument; and occurs twice in connection with the boring of a slave's ear who chose to remain perpetually in the service of his master, Ex. xxi. 6; De. xv. 17. It was doubtless a sharp-pointed instrument of the simplest kind, and could not materially differ from such as are in familiar use at the present time.

AXE is the rendering in the English Bible of two or three different terms in the original, which probably designated instruments not altogether alike. The commonest, and possibly the earliest term is קַרְדֹּם, *kardom*, found in Jn. ix. 48; 1 Sa. xiii. 20, 21; Ps. lxxiv. 5, &c. Its derivation is uncertain; but there can be no doubt, from the connection, that it denotes the axe or hatchet usually employed in felling trees and lopping off branches.



[95.] Ancient Egyptian and Assyrian Axes.
1, 2, 3, Egyptian — Wilkinson. 4, 5, Assyrian. — British Museum.

Another term, and which Gesenius supposes to have been merely the softer form of *kardom*, was *garzen*, גַּרְזֶן, from the root to *cut*, or *cut off*, De. xix. 5; xx. 19; Is. x. 15. Whether altogether the same instrument as the *kardom* or not, it seems to have been used in precisely the same manner, for felling trees and cutting wood. In two other places, Is. xliv. 12, and Je. x. 3, the term מַעֲצָד, *maatzâd*, is also employed; in the one case for the operations of the smith when fashioning his heated iron into shape, and in the other, for the carpenter's workmanship on the wood of a forest tree. It is in respect to the production of an idol out of the wood and iron respectively that the word is used in both these cases; and the natural supposition is, that it was a lighter instrument than the proper axe or hatchet; something, perhaps, approaching nearer to a large knife or chisel. But we have no means for determining the exact nature of the instrument, or how far it might differ from those previously referred to.

AZARIAH [*helped of Jehovah*], one of the most common names among the Israelites; it occurs with such frequency in the genealogies of persons who are otherwise quite unknown, that it were only to consume time and space to individualize them. We shall notice only those of whom some specific actions are recorded.

1. AZARIAH, high-priest in the reign of Uzziah, king of Judah, 2 Ch. xxvi. 17, 20. The name of his immediate father is not given in the passages referred to; and it is doubtful whether any of the Azariahs in the genealogical table of 1 Ch. vi., or which of them, is to be identified with him. It is recorded to his honour, that when Uzziah, in his pride and elation of heart, insisted upon going into the house of God and offering incense, Azariah faithfully withstood him, and declared the action, if persevered in, should not be to the king's honour. The visitation of leprosy which presently befell the king attested the fidelity of the high-priest's procedure, and the soundness of his advice.

2. AZARIAH, a high-priest in the days of Hezekiah, son of Urijah, who went along with the king in his efforts after reform, and zealously co-operated in the restoration of the temple courts and services, 2 Ch. xxxi. 10-13.

3. AZARIAH, the son of Oded, 2 Ch. xv. 1, and himself also called Oded in ver. 8, in the reign of Asa, king of Judah. After Asa had accomplished certain reforms in his kingdom, and had smitten a great force under Zerah, king of the Ethiopians, who came against him, he was addressed by the son of Oded in very spirited and encouraging words, in which he told the king, that the prosperity which had hitherto attended him, was because of his fidelity to God, and assuring him that if he proceeded in the same course of integrity and zeal, the Lord would still be with him and his people; but if otherwise, they might expect a reverse. The address had the happiest effect on Asa, and his spirit was stirred up to do much more in the reformation of abuses.

4. AZARIAH. This name is in several places applied to King Uzziah, 2 Ki. xiv. 21; xv. 1, 6, &c. It has been supposed by some, that as the high-priest during part of his reign was an Azariah, the name may on this account have been transferred to the king—a very unlikely supposition. The probability is, that as Uzziah signifies *the might of Jehovah*, and Azariah *the helped of Jehovah*, the names were occasionally interchanged, as importing substantially the same thing.

5. AZARIAH, the original name of a pious youth who was carried to Babylon; he became better known there under the new designation of *Abednego*, and became distinguished for his fidelity to the cause of God, and the wonderful tokens he received of the divine favour and protection, Da. i. 6-19. (*See* NEBUCHADNEZZAR.)

AZOTUS, the name by which Ashdod is designated in the New Testament. (*See* ASHDOD.)

AZZAH, another form of what is more commonly put GAZA, and indeed the more correct form. It is found only in a few passages, De. ii. 23; 1 Ki. iv. 24; Je. xxv. 20. It would certainly have been better to retain throughout one mode of spelling. (*See* GAZA.)

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B.

BA'AL [*owner, possessor*]. **1.** The fundamental idea, both in the verb and in the noun, seems to be not so much "lord" or "master," though this is approved by Gesenius, but rather "occupant," hence "proprietor" or possessor [see the remarks of Hengstenberg, *Christologie*, on Je. iii. 14; and compare the prevalent use of this noun in Hebrew to qualify another, possessor, or occupant, of dreams, of wrath, of appetite, of devices, of horns, of wings, of hair, for which *we* should use an adjective, to express possession of the quality or attribute, wrathful, greedy, winged, &c.] This is confirmed by the prevalent meaning of Baal, occupant or owner, in geographical compound names (*see* BAAL-PERAZIM, BETH-SHALISHA, and BAAL-TAMAR.) It is thus distinguished from ADON, which is properly "Lord;" while it is more nearly allied to the term used by Melchisedec, Ge. xiv. 19, "the most high God, possessor of heaven and earth." At the same time, it is not improbable that Melchisedec intentionally varied the word, so as to avoid the use of Baal, which must already have had a definite idolatrous meaning, and even to express a more active or energetic possession and government of the universe than would be suggested, either by the etymology of Baal or by its usage in worship.

2. BAAL is the name of a heathen deity, very generally worshipped by the nations with whom the Israelites chiefly came in contact. We find the name among the Canaanites and the Phœnicians, and also in inscriptions which have been collected in the Phœnician colonies, in Cyprus, Malta, Carthage, &c. And we have the evidence of the prominence assigned to his worship in the multitude of names of men into the composition of which Baal enters, Ethbaal [*with Baal*], Hasdrubal [*help of Baal*], Hannibal [*grace of Baal*], Muthumballas [*man of Baal*], &c. This contracted form of the syllable, *Bal*, may be due to the extreme difficulty of representing the Heb. *ain* (ע) in European writing; or it may be connected with the contracted form of the name *Bēl* (בֵּל), which predominated in the Chaldean worship, and is used in Is. xlvi. 1; Je. l. 2; li. 44; and in the apocryphal additions to Daniel. An intermediate form, בְּעַל, *Bēēl*, is used in Aramaic; but within the Bible it is found only as a common noun, not as a proper name, Ezr. iv. 8, 9, 17. Instead of the singular, it is very often the plural which is used, Baalim, Ju. ii. 11; iii. 7; viii. 33; x. 10; 1 Sa. vii. 4; xii. 10; 2 Ch. xxiv. 7; Ho. ii. 13, 17; a usage which Gesenius explains by saying that it means images of Baal; while others prefer to explain it as indicating or including the various modifications of Baal, such as Baal-Peor, Baal-Berith, Beelzebub. Possibly it is simply what used to be called by Hebrew grammarians the *pluralis excellentiæ*, like Elohim, the usual name for God. Certainly in both the singular and plural form, it is accustomed, like Elohim, to take the article, Habbaal, Habbaalim.

The Israelites were tainted by the worship of Baal-Peor, while still in the wilderness, Nu. xxv. &c. Among the Canaanites unquestionably this worship had been very common, probably predominant; and in every time of backsliding by the Israelites, during the period of the judges, this species of idolatry seems to have been readily learned from the remnants of these nations which ought to have been utterly destroyed. Gideon is honourably distinguished by the name of Jerubbaal, that is, "let Baal plead," Ju. vi. 32; vii. 1, &c., on account of his energy and success in extirpating this evil practice. From the time of Samuel we do not read of Baal in Israel until the reign of Ahab, 1 Ki. xvi. 31, &c., when the apostasy from Jehovah to Baal reached its height under the influence of two causes which acted together with tremendous potency: from within, the deep moral and spiritual corruption of the people; and from without, the king's marriage with Jezebel, the daughter of Ethbaal (meaning "with Baal," otherwise named Ithobal, "Baal with him"), the priest of Baal, and the king of the Zidonians. This princess seems to have been a zealot for the worship of her idol, prepared to persecute to the death those who refused to abandon the service of the God of their fathers, or at least to amalgamate it with that of Baal. We find that she introduced, or greatly increased, the means for maintaining and advancing the worship of Baal, so that there were gathered in one day four hundred and fifty prophets of Baal, and four hundred prophets of "the groves," or of Ashera, who ate at the queen's table, 1 Ki. xviii. 19; as again, some years later, we read of a multitude of "the prophets of Baal, and his servants, and his priests," 2 Ki. x. 19. And in connection with this religious establishment there was a house of Baal, which Ahab built and Jehu utterly destroyed, 1 Ki. xvi. 32; 2 Ki. x. 21, 27. A similar house of Baal seems to have been erected in Jerusalem at the time when Ahab's family were intermarried with the family of David; and there is a brief record of it also being broken down, and the idolatrous emblems and persons being destroyed, on occasion of the death of Athaliah, 2 Ki. xi. 18. This deep-seated corruption and apostasy was resisted, energetically and successfully, by the great restorer of the law of Moses in Israel, the prophet Elijah; and the outward overthrow of the worship of Baal which Jehu accomplished at the time that he extirpated the house of Ahab, and seated himself on the throne of the ten tribes, was the natural expression in the sphere of social and civil politics of the spiritual revolution which the prophet had undertaken single-handed. The poison, however, does not appear ever to have been expelled from the minds of the degenerate people of Jehovah, although the history of the times of the later kings is too brief to enable us to state the particulars in the working of this pollution. Probably it never rose to the height of avowed opposition to the worship of Jehovah, as it had done in the period preceding the violent but predominantly external revolution which Jehu effected. Yet the substantial mischief continued to operate in another and a subtler form. Either Baal and Jehovah were identified in name, or else, at least, the moral character of the God of Israel was overlooked, and, in correspondence with this, the moral character required in his worship and his worshippers. In this case it would make no practical difference that the name of Baal was not in use; to all intents and purposes it might have been; and the

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children of Israel might be regarded as one and the same with the heathen nations round about them. It is thus that they are regarded by the prophet Amos, ch. ii. 4-12. And Hosea even speaks of the nominal worship of Jehovah as a virtual worship of Baal, Ho. ii. 6-17. In a similar manner we find the worship of Baalim introduced or patronized in Judah by king Ahaz, 2 Ch. xxviii. 2, and put down by Hezekiah, 2 Ki. xviii. 4; again established by Manasseh, who appears to have aimed at restoring the state of feeling and opinion which prevailed under Ahab's dynasty, 2 Ki. xxi. 3, compare Mi. vi. 16, and finally abolished amid the efforts at reformation on the part of Josiah, 2 Ki. xxiii. 4-14; after which we read of only "the remnant of Baal," Zep. i. 4.

The offerings to Baal were probably in part of vegetable products, Ho. ii. 5, 8; but chiefly of animals, as a bullock is mentioned, 1 Ki. xviii. 23, and even of human beings, especially children, Je. xix. 5; xxxii. 35, and many other passages, if those writers be correct, who consider Moloch to be one particular representation of Baal, the generic name of the idol. Classical writers have made it well known that such human sacrifices were common in the Tyrian and Carthaginian worship. And the frantic worship, with self-inflicted wounds, 1 Ki. xviii. 28, agrees also with the classical notices of self-mutilations of the *Galli*. (See Lucian, *De Dea Syra*, and Apuleius, in his romance of the Golden Ass, for many references to the subject.) It has been suggested that the severities of self-mutilation were connected, by a natural reaction, with the horrible impurities attending the worship of Baal and Ashtaroth. And Baal's "servants," 2 Ki. x. 19, were in all probability the same as, or intimately connected with, the קְדֵשִׁים (*kdéshim*, persons "consecrated" to the vilest purposes in the worship of the idol), whose existence is often mentioned, and whose removal was always an important step in the way of reformation, 1 Ki. xiv. 24; xv. 12; xxii. 46; 2 Ki. xxiii. 7. The impure nature of the worship of Belus at Babylon is noticed by Herodotus (i. 181, 182); and at Carthage by others, though there is still obscurity hanging over this latter subject. Scripture also makes repeated mention of incense being burned to Baal, Je. vii. 9; xi. 13, 17; xxxii. 29; this last passage intimating that the flat roofs of houses in Jerusalem were made to serve the purpose of altars. No doubt other contrivances were in use, after the destruction and before the erection of those "houses of Baal," in the most gorgeous period of his worship among the Israelites. The earliest mention of his worship is in this respect very simple, Nu. xxii. 41, "Balak took Balaam and brought him up into the high places of Baal"—probably some mere hill-tops—"that thence he might see the utmost part of the people." One other act of worship is mentioned in Scripture, that of kissing Baal, 1 Ki. xix. 18. This, of course, implies an image which was kissed; and occasionally the image of Baal is expressly mentioned, as in connection with its destruction by Joram, the son of Ahab, and again by Jehu, 2 Ki. iii. 2; x. 26. There cannot be reasonable doubt that it is the statues of Baal which are meant, though the name of Baal is not added, where statues are often mentioned in connection with the Asherim, "the groves" of our translators, 1 Ki. xiv. 23; 2 Ki. xviii. 4; xxiii. 14; 2 Ch. xiv. 3; xxxi. 1; Mi. v. 13; for it is the same peculiar word (*matstsebah*) מַצֵּבָה, rendered in our version "standing image," or "statue," more strictly perhaps "pillar." And there is much probability in another identification of these images of Baal with the "sun-images," as they are well translated in the margin, the *hammanim* (חַמָּנִים), Is. xvii. 8; xxvii. 9; Eze. vi. 4, 6, which are said to have been above the altars of Baal, 2 Ch. xxxiv. 4. Such pillars would be very suitable for the worship of the sun-god, and easily might be, and probably were employed for sun-dials. In Je. xliii. 13, we have accordingly "the pillars of the house of the sun" (in our version, "the images of Bethshemesh") in the land of Egypt threatened with destruction by the invading army of Nebuchadnezzar. There is evidence in classical writers that, in some of the temples in which Baal was worshipped, there was no image; and in the passage already referred to, Herod. i. 181, this is asserted of the temple of Belus at Babylon; but in another temple of Zeus, who is identified with Belus, he says (c. 183) there was an image of gold, in human shape, twelve cubits high, and again a great image of him, 800 talents of gold having been spent on it and its accompaniments. And he tells (ii. 44) that at Tyre he saw the temple of Hercules (the Tyrian Hercules again being identified with Baal), with two "pillars" in it, one of gold, and one of emerald. Diodorus Siculus speaks of the image at Carthage as having outstretched hands to receive the children that were offered to it. And Gesenius has preserved two representations of him in the *Monumenta Phœnicia*, one with grapes and pomegranates in his hands, and one with rays of light round his head.

It is now generally admitted that heathen worship was essentially a deification of nature; and the worship of the god Baal and the goddess Ashtoreth, or, in the plural, of Baalim and Ashtaroth, was an adoration of the productive powers of nature, including a reference to the two forms in which that power is manifested in animal life, the male form and the female. But considerable difficulty has been felt by those who have attempted to identify Baal with one or other of the gods of classical mythology. As the highest divinity, he has been pronounced the same as the Greek Zeus and Roman Jupiter; also as the more ancient Cronos, or Saturn, probably on account of the human sacrifices which were offered to him. Again, he has been assumed to be Ares, or Mars, as there are traces of his being considered the god of war. More especially the Greeks identified the Belus of Tyre and its colonies with Hercules; to whom the apostate high-priest Jason sent magnificent gifts, according to 2 Mac. iv. 18–20. At Tyre he had the name occasionally of *Malqereth*, (מלקרת), contracted from MALK-QERETH [king of the city]; and the same title has been published by Gesenius from a Maltese bilingual inscription. With this title, perhaps, is to be compared that in Ju. viii. 33; ix. 4, BAAL-BERITH [owner of the covenant], he with whom the city is in league. But more frequently the Greeks appear to have rendered Baal by "the sun," or "the sun-god," as at Heliopolis and Palmyra. A Palmyrene inscription denominates him BAAL SHEMESH, בַּעַל שֶׁמֶשׁ [owner of the sun]. And in Philo of Byblos, we are told of his title among the Phœnicians, Beel-samen, or, as it is given at Carthage by Augustine, and much earlier by Plautus in his *Pœnulus*, Balsamen, which is manifestly BEEL-SHAMAIN, בַּעַל שָׁמַיִן [owner of heaven], with which compare and contrast the title

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of the true God in the mouth of Melchisedec. It is probable that all these representations of Baal may be traced up to one common source, the sun-god being his primary character; and any little difficulties or confusion will not startle those who consider how all mythological subjects are confused, and how this was noticed by Cicero (*De Natura Deorum*, iii. 16), where he alludes to several Jupiters, and reckons up six Hercules; of whom he says the fourth, the son of Jupiter, is chiefly honoured by the Tyrians; and the fifth, called Belus, is worshipped in India (question, in the remote East, Babylon and beyond). Yet the learned and acute Gesenius maintained, in opposition to the general opinion, that Jupiter Belus, whom the Babylonians worshipped, and with them probably the other Baal-worshippers, was not the sun, but the planet Jupiter, as he believed that Ashtoreth was the planet Venus, and not the moon; while he admits, in his article on Ashtoreth in his *Thesaurus*, that the representation may have varied at different times and places. If this be granted, as the likeliest solution of some perplexities in the investigation of the subject, it is natural to suppose that the worship of the sun and moon was the earlier form of idolatry; and that it was a later refinement which connected the names of Baal and Ashtoreth with the planets Jupiter and Venus, as the stars of ill and good luck respectively. A passage in the history of Josiah's reformation in Jerusalem, 2 Ki. xxiii. 5, has been appealed to on both sides, but it does not decide which of these views was taken of Baal at that time and place; "and he put down the idolatrous priests whom the kings of Judah had ordained to burn incense in the high places, in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets (now generally translated, as in the margin, 'to the twelve signs of the zodiac'), and to all the host of heaven." More light, however, may yet be thrown upon the subject by Assyrian researches now in progress. In the meantime, Rawlinson, in his translation of Herodotus, Appendix to the first book, Essay x. Nos. (iii.) and (x.) speaks of two gods Bel; the second of whom is Bel-Merodach, the planet Jupiter, while the first and more important is the second god of the first triad, Bel Nipru, whose name is possibly connected with that of Nimrod. He thinks also that it is uncertain whether Bel and Baal are from the same root.

The standard books of reference on this subject, among older authorities, are Selden, *De Diis Syris*, and Perizonius, *Origines Babylonicæ;* and among recent writers, two works of Münter, on the religion of the Carthaginians and on that of the Babylonians; Gesenius, in his Commentary on Isaiah, and his article "Bel," in the Encyclopædia of Ersch and Grüber; and Movers, in his work on the Phœnicians, and his article on the same subject in Ersch and Grüber.

3. BAAL occurs twice as name of a man, 1 Ch. v. 5; viii. 30; repeated, ix. 36, possibly, as has been suggested, a contracted form of some compound name. It also occurs as the name of a town, 1 Ch. iv. 33, which is reckoned the same as Baalath-Beer, Jos. xix. 8, and perhaps the same as Baalah. [G. C. M. D.]

BA'ALAH, or **BAALE**. *See* KIRJATH-JEARIM, for which it is another name.

BA'ALATH, a town in tribe of Dan, and one of the frontier towns built by Solomon, Jos. xix. 44; 1 Ki. ix. 16-18.

BA'AL-BE'RITH [*Baal*, or *lord, of the covenant*], a name given to Baal by the Canaanites of Shechem and the backsliding Israelites after the death of Gideon, Ju. viii. 33; ix. 4. (*See* BAAL, also SHECHEM.)

BA'AL-GAD [*Baal*, or *owner, of good luck*]. This is repeatedly named as the furthest point, in a northerly direction, of Joshua's Canaanitish expeditions and conquests, Jos. xi. 17; xii. 7; xiii. 5. The manner in which it is mentioned implies that it was a well-known place; but nothing is mentioned to mark out its position, more than that it was in the valley of Lebanon, under Mount Hermon; the word for "valley" being that which suggests a wide valley, or a "plain," as it is often translated. Some writers have assumed it to be the famous Baalbek, or Heliopolis, whose ruins are to this day among the most remarkable in the lands of the Bible; but this conjecture would necessitate a somewhat unnatural interpretation, that Baal-gad was the *exclusive* limit of Joshua's conquests, the first city beyond what he subdued, or rather the first *country* and *kingdom*, as Dr. W. M. Thomson understands (*The Land and the Book*, p. 233, 234), for the *city* lay considerably beyond. Others identify it with the modern village of Hasbeiya, which lies almost exactly on the line connecting Damascus with the mouth of the river Leontes, but considerably nearer the latter point than the former. A more recent opinion still, which has the support of Mr. Porter (Murray's *Handbook*, p. 446, 447) and Dr. Robinson, is that it was Cæsarea Philippi, long known by the name of Paneas, at present corrupted into Banias. Baal, the great object of Canaanitish worship, is thus supposed to have had a sanctuary beside the beautiful fountain which is one of the sources of the Jordan, which sanctuary became sacred to the great god Pan, in the times of Greek supremacy.

BA'AL-HA'MON [*Baal*, or *owner, of a multitude;* or, as some conjecture, Baal-Amon, equivalent to Jupiter-Ammon], a place where Solomon had a great vineyard, Ca. viii. 11 The site is unknown, unless it be a place near Dothaim, Βελαμών or Βαλαμων, Balamo, named in Judith viii. 3.

BA'AL-HA'NAN [*Baal is gracious*]. **1.** The name of one of the earliest race of kings in Edom, Ge. xxxvi. 38, 39; 1 Ch. i. 49, 50. Nothing is recorded of him, but that he was son of Achbor. **2.** An officer of David, overseer of the olive-trees and the sycamore-trees that were in the "low plains," or Shephelah, 1 Ch. xxvii. 28. He is called a Gederite.

BA'AL-HA'ZOR [*Baal*, or *owner, of a village*], a place "beside Ephraim," where Absalom had sheep-shearers, and where he took his bloody and treacherous revenge on his brother Amnon, 2 Sa. xiii. 23, &c. The place is otherwise unknown, unless, as Gesenius conjectures, it be the same as Hazor in the tribe of Benjamin, Ne. xi. 33, which may answer to Tel 'Azûr in Van de Velde's map, a little to the east of a line connecting Bethel and Shiloh, and equally distant from both.

BA'AL-HER'MON [*Baal*, or *owner, of Hermon*], a place mentioned Ju. iii. 3, which, by comparison with Jos. xiii. 5, has been identified with Baal-gad (which see). As it is called *mount* Baal-hermon, and not the *city*, this may agree with what was there mentioned as to Baal-gad being an old Canaanitish sanctuary on the edge of Hermon. It is again mentioned as the northern limit of the eastern half tribe of Manasseh, 1 Ch. v. 23.

BA'AL-ME'ON [*Baal*, or *owner, of a habitation*], or BETH-BAAL-MEON [*house of*, &c.], a town of which

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the Reubenites took possession, and which along with Nebo they built (perhaps rebuilt or fortified), but with a change of name, Nu. xxxii. 38; perhaps so as to avoid the idolatrous name, for it is called Beth-meon, Je. xlviii. 23. It was held by the Reubenites till the captivity, Jos. xiii. 17; 1 Ch. v. 8, when it passed into the hands of the Moabites, to whom it is said to belong by Jeremiah and by Ezekiel, Eze. xxv. 9, who seems to make it one of three most distinguished cities in that "glorious land." Probably it is the same city which is named Beon, Nu. xxxii. 3, by a common change of *b* and *m*. Since the time of Seetzen and Burckhardt, it has been identified with certain ruins on a hill, forty-five minutes' journey or two miles south of Heshbon (Murray's *Handbook*, p. 298, 299), named Ma'in; though others prefer placing it farther south, near the Wady Zurkah Ma'in, because Jerome speaks of it as a large village in his days, nine Roman miles from Heshbon, which also agrees with what he says of the vicinity of hot springs.

BA'AL-PE'OR, the name of a Moabite deity—why so called is uncertain. Having failed through Balaam to bring a curse upon the Israelites, the people of Moab seem to have been instructed by that covetous and unfaithful prophet to effect their purpose indirectly, by seducing the people into idolatry, which was too successfully accomplished by means of the daughters of Moab. This defection drew down upon them the judgment of God, in which so many as 24,000 perished, Nu. xxv. 1-9; x xi. 1-18. It was under the name of Baal-peor that the false deity on this memorable occasion was worshipped; and it is highly probable, though not absolutely certain, that the form of worship associated with the name was of a licentious character. As practised by the Israelites it appears to have been accompanied with wantonness and profligacy. In one place it is spoken of as peculiarly connected with the dead, Ps. cvi. 28; the worshippers "ate the sacrifices of the dead."

BA'AL-PE'RAZIM [*owner of breaches*], a name given by David to a place in or near the valley of Rephaim, on the west side of Jerusalem, where he defeated the Philistines in a remarkable manner, and in accordance with an oracle of God previously given him, 2 Sa. v. 18-20; 1 Ch. xiv. 11. The circumstance is referred to by Isaiah, and the place is called Mount Perazim, ch. xxviii. 21. The name was imposed by David on account of the breaches which, through his instrumentality, the Lord had made on the enemy. He, or the Lord through him, had proved himself to be master of the breaches, or the discomfiture made upon the Philistine host. So that the BAAL here has no respect to the idol-god, but is taken in its appellative sense—a sense which some, in particular Gesenius, would extend to all names of places in which Baal forms part of the compound designation.

BA'AL-SHA'LISHA [*Baal, or owner, of Shalisha*]. This place is mentioned only in 2 Ki. iv. 42, and is unknown, unless as probably connected with the land of Shalisha, 1 Sa. ix. 4. In the Septuagint, the name seems to have stood *Beth-Shalisha* [the house of Shalisha].

BA'AL-TA'MAR [*owner of a palm-tree*], unknown except as mentioned in Ju. xx. 33. Eusebius says that in his day the local name for it was BETH-TAMAR [place of a palm-tree], and that it lay in the neighbourhood of Gibeah. The palm-tree of Deborah was between Ramah and Bethel, Ju. iv. 5; and Mr. Stanley, in his *Sinai and Palestine*, p. 145, 146, suggests that this may be the palm-tree alluded to. But this is less likely, on account of the peculiar form of the word for her tree, *tomer;* and because she judged Israel at a time subsequent to the battle of Baal-tamar.

BA'AL-ZE'BUB [*the fly-god*] may have been either the god who was relied on for driving flies away, or their lord and master in any reverence which was paid to them. We read of Ahaziah, king of Israel, that he sent to this god at Ekron to inquire whether he should recover from an accident, 2 Ki. i. 2-6, 16, for which act he was threatened with the severest displeasure of the Lord by Elijah. In the New Testament (according to the correct text) we find this name altered to Beelzebul, the "dung-god," as if in contempt; and the Jews in our Lord's day are supposed to have employed it as a contemptuous title for Satan, the author of idolatry and the proper lord of all the false gods whom the blinded nations feared, Mat. x. 25; xii. 24. (*See* BEELZEBUL.)

BA'AL-ZE'PHON [*place of Typhon*, according to Gesenius, but very doubtful], a place at or near which the Israelites encamped before Pharaoh overtook them as he pursued them to the Red Sea, Ex. xiv. 2; Nu. xxxiii. 7 (*See* WILDERNESS SOJOURN.)

BA'ASHA [*bad*, according to Gesenius; very doubtful], the first king of the second dynasty which reigned over the ten tribes. He was the instrument of vengeance whom God raised up to cut off the house of Jeroboam "who made Israel to sin," 1 Ki. xv. 27, &c. But as he did this, not out of respect to the prediction of God's prophet, but in order to gratify his own cruelty and ambition, it was itself a grievous sin, for which he in turn was called to account, ch. xvi. 7. There it is written that he provoked the Lord "to anger with the work of his hands, in being like the house of Jeroboam, and because he killed *him*." But this last clause might be at least as well translated "because he smote *it*," namely the house of Jeroboam, for Jeroboam himself seems rather to have died in peace, ch. xiv. 20. Baasha adhered in his policy to all the sins of Jeroboam, and probably went further in the direction of compelling the people to worship the calves, and to break off all intercourse with the kingdom of Judah, and the worship at Jerusalem, ch. xv. 17.

BABEL, TOWER OF. If a proper verbal uniformity had been retained in our English Bible, what is there designated the Tower of Babel, would have been called the Tower of Babylon; or Babel would have been the designation alike of the tower and the city; for in the original *Babel* is the word used to express both. There can be no doubt as to the proper import of the name, and the occasion which gave rise to it. A derivative of the verb (בָּלַל) to *confound*, it signifies *confusion*, "because the Lord did there (at the building of the tower so called) confound the language of all the earth," Ge. xi. 9. And the immediate reason of his doing so, it is also expressly said, was that the families of mankind, who had leagued themselves together for the erection of a gigantic tower, might fail to understand each other, and so might be scattered abroad upon the face of all the earth. We are further told, that the purpose of Heaven in the matter was accomplished, and that from the period in question dates the formation of distinct tribes, growing into separate nationalities, and going forth from a common centre to occupy the different climes and regions of the habitable globe.

Both the aim of men in setting about the building of such a tower, and the manner of the divine frustration

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of it, have been the occasion of fruitful conjecture, and of diverse opinions, among sacred critics and divines. The subject also became involved in early fable and tradition, which assumed a considerable diversity of forms, but usually spake to the effect, that the race of giants who had escaped the flood formed the daring project of scaling the heavens by means of a lofty tower; that their attempt provoked the anger of the Powers above, who disconcerted the project by introducing confusion among the builders themselves, or by smiting the work of their hands with lightning and the fury of tempests. (See the accounts in Stackhouse's *Hist. of the Bible*, b. ii. c. 3.) It is needless here to go into details of this description. The account in Scripture, which is our only authentic source of information, ascribes to the projectors of the undertaking two definite objects, and no more—first, that they might make to themselves a name, or acquire renown as men capable of grand things; and secondly, that they might prevent a scattering of their numbers over the face of the earth. How the erection of a lofty tower was expected to secure this latter object is not indicated; but there seems no reason to believe, as has often been supposed, that it was intended for purposes of idolatry, or as a place of refuge in case of any future deluge, or with a view to the general safety and protection of the people in the surrounding regions. So far as the Bible narrative goes, the tower was to have its chief attraction as a bond of unity and local attachment from being the wonderful achievement of a still undivided race; though they would doubtless strive to have it constructed so as to fit it for serving certain social or religious purposes. But of these nothing is recorded; and the vainglorious spirit displayed in the undertaking—as if their own renown were the highest thing they had to care for—and their desire through means of it to thwart God's declared design regarding the diffusion of mankind throughout the earth, Ge. ix., were of themselves sufficient to provoke the judicial interposition of Heaven. That there was something miraculous in this interposition seems plainly implied in the narrative; as, indeed, on simply natural principles, it were impossible to account for such a confusion of language among a comparatively small population, as would be sufficient to arrest the progress of a building project, and in a manner force entire troops of the builders into a separation from their cherished home. Yet, there is no need for conceiving the interposition to have proceeded so far as to lead to the invention of languages altogether new. That economy of means which has so commonly been remarked in the later manifestations of God's miraculous working, would doubtless be observed also here; and as certain superficial changes and modal variations might have served the purpose in view, the probability is, that such chiefly at least, if not alone, were resorted to. This supposition, in accordance as it is with the general principles of the divine government, is confirmed by the ascertained results of comparative philology, which have brought out points of radical agreement, even after the lapse of many ages, between the languages of the tribes and nations who peopled the countries that lay around the seat of ancient Babylon. The scattering of the postdiluvian race of mankind, when they had become sufficiently numerous to admit of such a measure, and diffusing them abroad as the seed-corn of future nationalities, was a wholesome proceeding, and every way worthy of the special intervention of Heaven. It was one of the best safeguards against the recurrence of such enormities as had brought on the judgment of the general deluge; and laid the foundation of a world-wide and ever-growing development, such as would naturally tend to keep in check local evils, and by the better agencies of one region stimulate into action similar agencies in another. History supplies innumerable instances of the wholesome influence of race upon race, and nation upon nation; and the successive attempts made by the great ancient monarchies to weld them in a modified form together again, required for the world's own well-being to be perpetually baffled and confounded anew. (*See* ANTEDILUVIAN AGE.)

The Tower of Babel, as originally projected, having been arrested in its course of erection, cannot with the least certainty be identified with any buildings of a later kind, such as the magnificent and lofty temple of Belus, of which some account will be found in the next article. That many writers of classical and Christian times did so identify them, is only a proof of the influence of ancient fable and tradition. It cannot even be known whether the original building, intended to become a tower which should pierce the very heavens, attained to any considerable elevation at all. The probabilities are rather on the opposite side; and it is, therefore, entirely out of place to bring into comparison here the edifices of the Chaldean Babylon or the Birs Nimroud of modern times. The whole that can be said respecting a historical connection between them is, that the city of Babel, begun by Nimrod, and the tower of Babel, then also or not very long afterwards commenced, probably stood much upon the same site as that occupied by the later city and its wonderful structures. The materials also for brick and cement, which were used alike in the earlier and later erections, are known to have existed there as in their native home.

BABYLON [Heb. BABEL, *confusion*—see preceding article], the capital of Babylonia and of the Assyrian empire under the Chaldæo-Babylonian rule. (*See* ASSYRIA.)

Site and Description.—Babylon, long the largest and most powerful city of antiquity (Da. iv. 30; Herod. i. 178; Joseph. viii. 6, 1), was situated in a spacious plain on each shore of the river Euphrates, about 200 miles above the junction of the Tigris, and 300 above the Persian Gulf. The dimensions of the city and the height of the wall have been variously stated, the differences probably arising from the adoption of different standards of measurement. Herodotus informs us that by reason of the extent of the city those who occupied the centre knew not when the extremities were captured (i. 191; also Je. li. 31), and gives the circumference at 480 stadia, or about 60 miles (i. 178); Strabo (xvi. c. i. 5) at 385 stadia, the height of the wall 65 feet, and the width 32 feet; Diodorus Siculus, quoting Ctesias, 360 stadia, but 368 stadia on the authority of Clitarchus, who was at Babylon with Alexander (ii. 1); Quintus Curtius (v. 1) says 368 stadia, 65 feet high, and 32 broad; and Pliny (vi. 26) 60 Roman miles, 200 feet high, and 50 feet wide.

Adopting the measurement of Herodotus, that the city was a quadrangle of 15 miles on every side, we find that the area within the walls contained 225 square miles (*Nineveh, Comparative Size of Cities*), a magnitude strongly corroborated by a recent traveller, M.

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Jules Oppert, who has pursued his investigations during a residence of two years upon the spot, and who states that the remains cover a space of more than 200 square miles (*Athenæum*, Sept. 22, 1855, p. 1098). Notwithstanding the extent of the ruins, there can be little doubt that the population, as compared with modern European towns, bore no commensurate proportion to the immense area inclosed. Indeed the numerous squares exceeding two miles in circuit into which the city is described to have been divided, covered more than two thirds of the entire area, while a considerable portion of the remaining space being occupied by wide streets, fortifications, and public buildings, but a comparatively small extent was left for the dwellings of the people. That the squares were under cultivation may unhesitatingly be assumed even without the testimony of Quintus Curtius, who relates (v. 1) that sufficient arable and pasture land was contained within the walls to supply the wants of all the inhabitants. The army derived its subsistence from the whole of Assyria, the Babylonian territory providing only a third part (Herod. i. 192), thus enabling the city to accumulate stores for periods of emergency, such as the siege by Cyrus, when, according to Xenophon (*Cyrop.* vii. 5), it had provisions for twenty years. In the subsequent siege by Darius, son of Hystaspes, which lasted one year and seven months, the city was subdued again by stratagem, and not by famine (Herod. iii. 152). The population has been variously estimated—the conjecture of 1,200,000 being supported by the fact that Seleucia, with a population of 600,000, is stated to have been about half the size of Babylon when in her glory (Pliny, vi. 30).

Herodotus, who visited Babylon after the conquest by Cyrus, and while it still preserved much of its previous glory, is the source whence the most detailed description can be derived; and his account is substantially corroborated by the testimony and researches of all subsequent writers, and by the discoveries resulting from the excavations of the present age (Rawlinson, *Trans. Asiatic and Geog. Socs.*) He describes the city as a perfect square, each side being 15 miles in length, and the whole circuit 60 miles. It was surrounded first by a deep wide moat filled with water, and next by a wall 87 feet in breadth, Je. li. 58, and 350 feet in height. The earth dug out of the moat was consumed in making the bricks that lined its sides, and of which the wall itself was likewise built, so that some estimate may be formed of the depth and width of the moat by the height and thickness of the walls. The thirty lower courses of bricks were wattled with reeds, and the whole was cemented by hot asphalt brought from Is (Hit), a city upon a tributary of the Euphrates, eight days' journey above Babylon. On each edge of the top of the wall, like a parapet, was a line of dwellings of one story fronting each other, the road between being of sufficient width to allow of turning a chariot with four horses. In the circumference of the wall there were 100 gates, 25 on each side, all of brass, Is. xlv. 2, as were also the posts and lintels. Jeremiah, ch. xxv. 26; li. 41, calls Babylon *Sheshach*—a name conjectured by C. B. Michaelis to be derived from *shikshach*, "to overlay with iron or other plates," whence the city might be called "brazen-gated." Diodorus adds (lib. ii.) that between every two of these gates were three towers, 10 feet above the walls, at necessary intervals, the city being defended at other points by extensive marshes. Although the outer wall was the chief defence, a second ran round within, not much inferior in strength but narrower. The city was divided into two nearly equal parts by the river Euphrates running from north to south, and the wall with wide quays outside was carried along each bank, the sides of the river being lined with brick. In the middle of each division of the city were fortified buildings; in one, the royal palace, with a spacious and strong inclosure; and in the other, the precinct of Jupiter Belus, a square building of 2 furlongs on every side. The city was intersected by streets, running in straight lines from gate to gate, there being 50 streets in all, each 15 miles in length, and 151 feet broad, with small brazen gates leading down to the river. The houses were three and four stories high. Four other streets, each 200 feet wide, the houses being only on one side, and the walls on the other, encompassed the city. The intersections of the streets formed 676 squares, each 4½ furlongs on every side, or 2½ miles in circuit (Diod. Sic. ii.) A bridge, a furlong in length and 60 feet wide, admirably constructed of stones, bound together with plates of lead and iron, was built across the river about the middle of the city. At each extremity of the bridge was a palace, the old palace being on the eastern, and the new on the western side of the river (Diod. ii. 8). To prevent the city suffering from the overflowing of the river during the summer months, immense embankments were raised on either side, with canals to turn the flood waters into the Tigris. On the western side of the city an artificial lake, 40 miles square, or 160 in circumference, and 35 feet deep, or 75 according to Megasthenes, was excavated, into which the river was turned during the execution of the bridge and other great works. When the river was brought back to its ancient channel, on the completion of the works, the lake became a marsh, which served as a defence for the city.

Later writers (Diodorus Sic. ii. 7, 9, 10; Strabo, xvi. c. i. 2, 5; Q. Curtius, v. c. i.), describe yet more wonderful monuments than are mentioned by Herodotus. Among these are a tunnel under the Euphrates; subterranean banqueting rooms of brass; and the famous hanging gardens. Strabo says that among the seven wonders of the world are reckoned the outer wall of the city, and the hanging garden, the shape of which was a square of 400 feet on each side, rising terrace above terrace, to the height of 350 feet, and ascended by stairs 10 feet wide. The terraces were supported by large vaultings, resting upon cube-shaped pillars, which were hollow, and filled with earth to allow trees of the largest size to be planted—the whole being constructed of baked bricks and asphalt. The entire structure was strengthened and bound together by a wall, 22 feet in thickness. The level of each terrace was covered with large stones, over which were beds of rushes, then a thick layer of asphalt, next two courses of bricks likewise cemented with asphalt, and finally plates of lead to prevent leakage. The earth being heaped on the platform and terraces, and large trees planted, the whole had the appearance from a distance of "woods overhanging mountains" (Q. Curtius, v. 5). The garden was watered by means of engines for raising water from the Euphrates, which flowed close to the base. This great work is affirmed to have been effected by Nebuchadnezzar to gratify his wife Amytis, daughter of Astyages, who retained strong predilections for the hills and groves which abounded in her native Media. As the Bible and Herodotus are both silent

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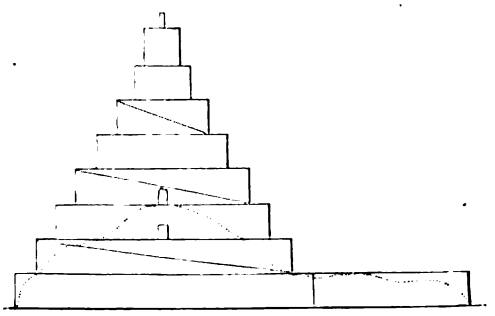
respecting the hanging gardens of Babylon, the marvellous accounts above cited have been doubted by almost all writers. The Assyrian sculptures in the British Museum, however, throw a most important light on this interesting subject, the uncovered ruins at Nineveh revealing representations of gardens and groves, resembling those whose very existence at Babylon has been disputed. It is not a little singular that no historian should mention the hanging gardens of Nineveh, although the stone records taken out of the palace of Sennacherib so distinctly inform us that the mounds or tels on which the palaces stood were planted with rows of fir trees, Na. ii. 3, the fig, the vine, and the pomegranate. They show us also the means of irrigation, and the description of machinery used in raising water, the system being precisely that employed at the present day in irrigating corn-fields in Egypt (51, 52 of *Kouyunjik Gallery*, B. M.) One scene exhibits in a valley, and connecting two hills, a line of arches either to support an aqueduct or a hanging garden, or for a road planted with trees, and leading to a temple or tower at the top of a hill; a tower seeming always to have been a necessary appendage to an eastern garden (Is. v. 2; Mat. xxi. 33; Lu. xiv. 28; Meason's *Landscape Architecture*, Lond. 1828; Maundrell's *Travels*).

On the other hand, while Herodotus gives us full details of the walls of Babylon, and the Bible dwells on her "broad walls" and "high gates," Je. li. 58, both, as has been observed, are silent regarding the hanging gardens, yet Diodorus and Strabo, at a considerably later period, speak of them with positive certainty. A reasonable inference, therefore, is that the gardens did exist at Babylon, as we see they had done previously at Nineveh, and that the adornment of the numerous mounds in Assyria may have been so usual in early times as to have escaped notice by the more ancient writers, in the same way that modern writers have passed over that species of hanging garden still extant at the east of the platform supported on arches where the temple of Jerusalem once stood, and where now stands the mosque El Aksa. The palace attached to the hanging gardens of Babylon was unequalled in size and splendour. Its outer wall had a circuit of six miles, while within it were two other embattled walls and a large tower. All the gates were of brass, Is. xlv. 1, 2. The interior of this palace was splendidly decorated with statues of men and animals, and it was besides furnished with vessels of gold and silver, and with every species of luxury accumulated in the course of the extended conquests of Nebuchadnezzar. (See also Megasthenes in Abydenus, in Cory's *Fragments*, p. 44–46.)

The temple of Belus is described as entirely occupying one of the squares into which the city was divided. Herodotus says (i. 181, 3), that "in the midst of this precinct is built a solid tower of one stade both in length and breadth, and on this tower rose another, and another upon that to the number of eight. An ascent to these is outside, running spirally round all the towers. About the middle of the ascent there is a landing-place and seats, on which those who go up sit down and rest themselves; and in the uppermost tower stands a spacious temple, and in this temple is placed, handsomely furnished, a large couch, and by its side a table of gold. No statue has been erected within it, nor does any mortal pass the night there, except only a native woman chosen by the god out of the whole nation, as the Chaldæans, who are priests of this deity, say." This temple did not attain its full splendour until the time of Nebuchadnezzar, who greatly enlarged and beautified it. Berosus, a Babylonian and a priest of



[96.] Restoration of the Temple of Belus, according to Herodotus.

Belus of the time of Alexander, appears to have sketched his history of the earlier times from the delineations upon the walls of the temple.—(Cory's *Frag.* p. 22–24: Ezo. xxiii. 14.) The summit of the temple was devoted to astronomical purposes. Herodotus states (ii. 109) that the Greeks learned from the Babylonians the pole and the sun-dial, and the division of the day into twelve parts; and Calisthenes the philosopher obtained for Aristotle Chaldæan observations for 1903 years, from the origin of the Babylonian monarchy to the time of Alexander. (Prideaux, *Connect.* part i. b. ii.; Joseph. *Cont. Ap.* b. i.) The first eclipse on record was observed with accuracy at Babylon—it was lunar, and happened March 19th, 721 B.C., according to Ptolemy. Strabo informs us that Alexander intended to repair the tower, and actually employed 10,000 men two months in clearing away the rubbish, but he did not survive to accomplish his great undertaking.

With the exception of the stone bridge across the Euphrates, all the great works of Babylon were constructed of sun-dried and kiln-dried bricks, generally stamped with figures or letters. (*See* BRICKS.) Straw or reeds were laid between the courses, and the whole was cemented either with bitumen or with mortar and slime. Vitrified bricks were much employed in building, and it has been suggested by the late Capt. Newbold, that in order to render their edifices more durable, the Babylonians submitted them when erected to the heat of a furnace. (T. K. Loftus, *Travels in Chaldæa*, London, 1857, p. 31.)

The country around Babylon was intersected by numerous canals, "the rivers of Babylon," Ps. cxxxvii. 1, 2, serving the purposes of drainage and irrigation, and rendering the light soil peculiarly fertile, especially in corn. The largest of these, the royal canal, which connected the Euphrates with the Tigris, was navigable for merchant vessels (Herod. i. 193, 194). The origin of this canal is traditionally attributed to Nimrod and Cush, but according to Abydenus to Nebuchadnezzar. Strabo tells us (xvi. 11) that Alexander inspected the canals and ordered them to be cleared by his followers. In clearing one in the marshes near Arabia, he opened and minutely examined the sepulchres of the kings, most of which were situated among these lakes.

History.—The foundation of the city of Babylon has been referred to the impious attempt to build a city

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and a tower, which resulted in the dispersion of mankind, Ge. xi. 4-9. [*See under* BABEL.] According, however, to some authors the founder of Babylon was Belus the Assyrian, who began to reign in the time of Shamgar, judge of Israel. Belus left his empire to his son Ninus, who was succeeded by his wife Semiramis, Ninyas, and others, their rule extending over a period of 520 years (Herod. i. 95), during the whole of which interval the province and city of Babylon were under the administration of governors appointed by the king of Assyria. Although Semiramis would appear to have removed her court to Babylon, which she enlarged, embellished with magnificent buildings, and surrounded with walls, rendering it the mighty Babylon so renowned in history (Diod. Sic. ii. 1; Herod. i. 178, 180, 184; Q. Curt. v.), yet Nineveh continued to be the supreme city of the empire until the revolt of Arbaces the Mede, who was instigated by Belesis, governor of Babylon, to overthrow the Assyrian empire (Diod. Sic. ii. 2). From this time Babylon became the seat of imperial power (Herod. i. 178), Belesis being the first king. Belesis is identified by M. Oppert (*Chron. Assyrians and Babylonians*) with Nabonassar, the Shalmaneser of Scripture, according to the ecclesiastical and astronomical canons of Syncellus. Syncellus tells us (*Chron.* 207) that Nabonassar destroyed the mementoes of the kings prior to himself, in order that the enumeration of the Chaldæan kings might commence with him; and from his era, B.C. 747, we have regular lists of kings, and repeated mention of the Chaldæans or Babylonians (*see* CHALDÆANS) in Scripture. Merodach Baladan, king of Babylon (the Mardocempadus of Ptolemy), the date of whose reign is fixed by a lunar eclipse, made a treaty with Hezekiah, king of Judah, Is. xx. 12. Sennacherib levied an army against his successor Elibus (Alex. Polyhistor, *Eu. Ar. Chron.* 42), whom he defeated. He then appointed his own son, Esarhaddon, to be king of Babylon, thus terminating a line of kings who had reigned there sixty-seven years (Ptolemy's *Canon*, and that of Syncellus in Cory's *Fragments*). Babylon continued to advance in prosperity until the reign of Nebuchadnezzar, when the era of her proper greatness commences. It was under this monarch that the Chaldæans, an old but hitherto powerless race, appeared on the scene as a great and warlike nation. It was they who invaded Judea and carried away the people into captivity, Je. xxiv. 5; xxv. 12; Eze. xii. 13; Da. i. 1, 2; Diod. Sic. ii. 12; Ptol. v.; Joseph. i.; Euseb. ix. Under Nebuchadnezzar Babylon became the mistress of the East, and her vast power caused the jealousy of surrounding nations. Pharaoh-Necho was the first to take up arms against her, and marched as far as Carchemish, on the Euphrates, where he was wholly defeated by the Babylonian army. It was immediately after this great battle that the Chaldæans marched upon Jerusalem, and carried captive to Babylon the Jewish nobles, among whom were Daniel and his three friends, Hananiah, Michael, and Azariah, while Judea remained a province of the Babylonian monarchy. Jerusalem twice rebelled after this, but it was easily reduced to obedience, although at the second rebellion Hophra, king of Egypt, came up to help the Jews. Nebuchadnezzar defeated the Egyptians, and took away from them all their possessions in Palestine, Arabia, and Cyprus. The conquest of Egypt was the crowning work of Nebuchadnezzar's active life; and on his return to Babylon he seems to have devoted the remainder of his reign to improving and beautifying the city, most of the great works for which it became famous being due to him or to Nitocris his queen. Evil-Merodach succeeded Nebuchadnezzar, and Belshazzar succeeded Evil-Merodach (Berosus in Joseph. i. *Cont. Apion*, p. 1045). But the Median power was now rising. The Medes were in close alliance with the Persians, and the young Cyrus, at the head of the united armies, routed the Babylonians in several battles, and at last conquered Babylon and terminated the monarchy, Is. xlv. 1; Xenophon, Cyrop vii. 5; Herod. i. 191; Da. v. Babylon now remained subject to the Persian power till the reign of Darius Hystaspes, when it revolted. The revolt was suppressed, but Darius punished the Babylonians by removing the brazen gates and destroying the walls (Herod. iii. 159). Xerxes is reported to have plundered and defaced the temple of Belus, (Strabo, xvi. 5). Notwithstanding its conquest by Persia, Babylon continued a large city, and the capital of the plain watered by the Tigris and Euphrates. Though no longer the seat of government, it was still the seat of trade, and of great importance when visited by Alexander, on his overthrow of the Persian monarchy, B.C. 324. Alexander died there, and on the division of his wide conquests among his generals, Babylon in a few years became the kingdom of Seleucus and his successors. Seleucus Nicator founded and fortified Seleucia on the Tigris, 300 stadia distant from Babylon, and transferred to it the seat of empire (Strabo, xvi. 5). From this time Babylon rapidly declined, but though in ruins, it was still a place of importance at the commencement of the Christian era, 1 Pe. v. 13. It is said by Jerome to have been turned into a hunting park by the Parthian kings who overthrew the Seleucidian dynasty. In the early days of Arab power the great Babylon had dwindled to a mere name, and A.D. 1101, the present town of Hillah was founded on part of its site. (See also Josephus, *Ant.* i. 9; Q. Curtius, v. 1; Pliny, ii. 26; Pomp. Mela, i.; Ptol. v. 20; vi. 26; Sharpe's *Hist. of Egypt*," vol. i. 282; Is. xiii. 1–22; xiv. 4–27; xxi. 9; xliv. 27, 28; xlv. 1–3; xivi. 1, 2; xlvii. 1–15; Je. xxv. 2–14; l. 1–46; li. 1–64.)

Ruins and Remains.—The ruins of Babylon are indescribably grand, desolate, and suggestive, the extensive plain for miles around being studded with vast mounds of earth and brick, some imposing ruins, and heaps of sun-dried and kiln-burned bricks. Intermingled with the surrounding rubbish are highly vitrified bricks, fragments of glass, pottery, marble, inscribed bricks, and bitumen, while the soil itself is so impregnated with nitre as to destroy all vegetation, rendering the desolation of the scene yet more impressive. The first and most important of the mounds is the Birs Nimroud, supposed by Niebuhr, Rich, and others, to be the temple of Belus, which Herodotus tells us was separated from the palace by the river. It is situated rather more than six miles from Hillah, the rugged tower standing amidst and crowning extensive masses of ruin (Chesney, *Survey of Euphrates*). According to Rich, the mound rises to 198 feet high, having on its summit a compact mass of brick-work 37 feet high by 28 feet broad, the whole being thus 235 feet in perpendicular height. Rawlinson gives the entire height, exclusive of the tower on the top, as 155 feet. It is rent into two parts nearly the whole way down, and the base is surrounded by immense unshapen piles of brick-work bearing unmistakeable

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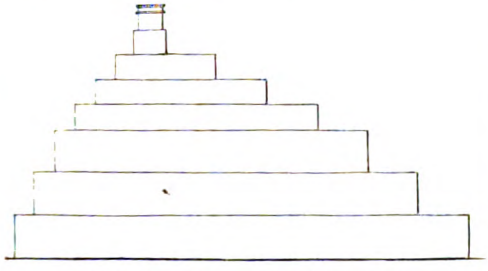
evidence of fire. The excavations of Rawlinson in 1854 confirm the correctness of the observations made by Rich, Ker Porter, and Buckingham, of the existence of several stages noticed in the earlier part of this article. He found it laid out in the form of seven terraces, arranged in the order in which the Chaldæans or Sabeans supposed the planetary spheres to exist, each terrace being painted in different colours, in order to represent its respective planet (Rawlinson, *Meeting of British Association*, Glasgow, Sept. 18th, 1855; and *Transactions of Royal Asiatic Society*, Jan. 1855.) The angles face the cardinal points. The lowest stage, black (Saturn), consists of bricks covered with bitumen; the second stage (the Earth), of brownish bricks; the third stage (Mars), of red bricks; the fourth stage (the Sun), of yellow bricks gilt; the fifth stage (Mercury), yellow green bricks; the sixth stage (Venus), blue; the ruined tower on the summit, of gray bricks. The relative dimensions of each stage are as follows:—

	Height.	Breadth.			
		S.W. side.	N.W. side.	N.E. side.	S.E. side.
The lowest	27 ft.	13 ft.	30 ft.	30 ft.	30ft.
The second	27	13	30	30	30
The third	27	13	28	30	28
The fourth	20	13	27	30	27
The fifth	27	13	28	30	28
The sixth	27	13	—	—	—
	155 feet.				

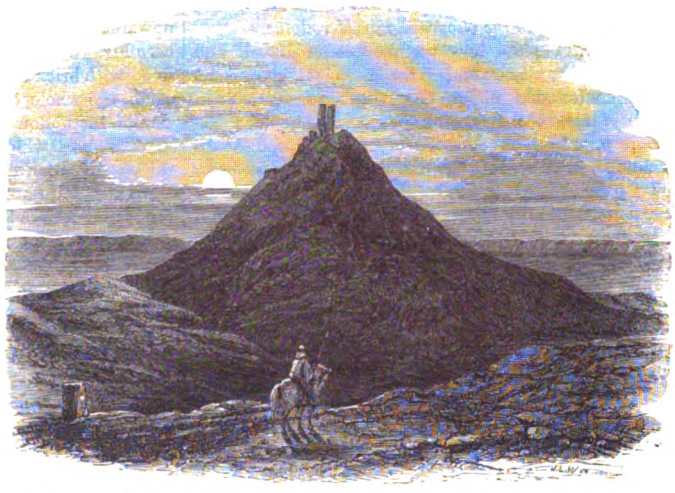
A passage has been discovered in the second stage, and it is surmised that the stairs for ascending to the top were on the north-eastern side. Within the brickwork at the northern and eastern corners of the third



[98.] Restoration of the Temple of Belus, according to Sir H. Rawlinson.

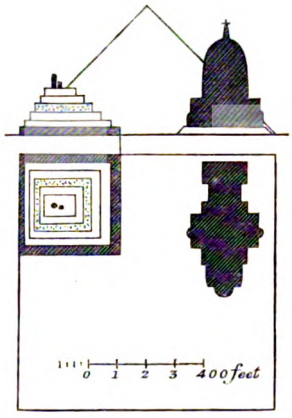
stage were found two *terra cotta* cylinders (now in the British Museum) inscribed with the history of the building, and stating that having fallen into decay in the course of the 504 years since it was erected, it had been repaired by Nebuchadnezzar, &c. This would fix the date of the original structure at 1100 B.C. Diagrams are subjoined of the temple of Belus according to Herodotus, of the restoration which Rawlinson's excavations have brought to light, and of the great pyramid of Ghiza, as compared with the Birs Nimroud.

The first great ruin seen on approaching ancient



[97.] Birs Nimroud, from the North-west.—From a sketch by J. Baillie Fraser.

Babylon from the north, is the high pile of unbaked brick-work, the mound of Babel, called by Rich "Mujelebeh," but which is known to the Arabs as "Babel" (Ainsworth, *Res. in Assyria*, p. 169; Layard, *Nin. and Bab.* p. 491; Loftus, *Chald. and Sus.* p. 17). It lies four miles and a quarter north of Hillah, having a square superficies of 49,000 feet, and at its south-eastern corner attains an elevation of 64 feet. To the south of



[99.] Comparative size of Birs Nimroud, the Great Pyramid of Ghizeh, and St. Paul's, London.

this is a great mound also called Mujelebeh, or Kasr, from the ruin upon it having a square superficies of 120,000 feet, and a height of only 28 feet. The great brick ruin, called the Kasr, or Palace, about 70 feet in height according to Rich, stands at the south-west corner of this central mound. To the south is the Amram Ibn Ali, having an area of 164,000 feet, and an elevation of 23 feet. The whole of these ruins lie within a compass of two and a half square miles (Ains-

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worth, *op. cit.*) I find an old corroboration of the central mound being the Mujelebeh in Beauchamp—"This heap (the Kasr), and the mount of Babel, are commonly called by the Arabs Makloubah, that is to say, turned topsy-turvy,"—quoted by Major Rennell in his *Illustrations to the Geography of Herodotus.*

This will explain how the mounds of Babel, and that with the Kasr and Atheleh in it have come to be confounded under the name of Mujelibeh. There is also the following passage in Fraser's *Assyria*, p. 130:—It (Babel) is called by the Arabs Mukalibé, or Mujelibé, the first of which words means the "overturned," a term which, Mr. Rich observes, *is sometimes applied to the Kasr.* The Mujelebeh has been read as if it were Mukalliba, from Kilba, the "overturned or overthrown;" whereas a much nearer affinity exists in Mujelebeh, plural of Jelib, "a slave or captive, the house of the captives," and not improbably the residence of the Israelites who remained in Babylon. This reading is favoured by the name Harút and Marút given to the mound by the natives, from a tradition, that near the foot of the ruin there is an invisible pit, where D'Herbelot relates that the rebellious people are hung with their heels upwards until the day of judgment (Ainsworth, *Researches in Assyria*, 169). The sides of the mound Babel, called by Rich Mujelebeh, face the cardinal points. Near the summit, on the western side, is a low wall of unburned bricks, mixed with chopped straw or reeds, and having between every course of bricks a layer of reeds. The whole is cemented with clay mortar. On the north side similar remains may be traced, and the south-west angle is surmounted by a species of turret. In the northern face is a recess, whence a passage branches off, sloping upwards in a westerly direction. Upon excavating here Mr. Rich arrived at a hollow pier 60 feet square, lined with brick cemented with bitumen, and filled with earth, the whole corresponding with Strabo's description of the hollow piers which supported the hanging gardens, and which received trees of the largest size (*see ante*). Rich also discovered, in a continuation of this passage, in an easterly direction, a wooden coffin containing a skeleton. A little farther on the skeleton of a child was found, whence it has been surmised that the Mujelebeh was a pyramidal tomb for the dead, but Ainsworth conjectures that it was an ancient temple of Belus.

The sculptures, inscribed bricks, and glazed and coloured tiles found at the Kasr, have caused it to be generally regarded as the site of the large palace celebrated for its hanging gardens. General Chesney says (*Exp. to Euph. and Tig.* ii. 615), that in 1831 there was a passage under the Kasr formed with bricks in the manner of a modern vault; but in 1836 the bricks composing this part of the ruins were entirely removed. This he believed to be the remnant of the tunnel or subterraneous communication between the two palaces (Diod. Sic. book ii. c. ix.) From the portions of

[100.] The Mujelebeh.—Rich's Memoir on Babylon.

wall still standing, and from the surrounding detached masses, it would appear that all the bricks used were baked, and that the face of each was invariably placed downwards. It was in this mound that Rich found a rudely executed lion of colossal dimensions. Chesney observes that on a careful examination it appears to be an elephant crushing a man beneath his ponderous weight. A portion of the back may be distinguished; but the space cut out of the back for the howdah leaves no doubt that an elephant was represented (ii. 631). On the north side of the Kasr stands the solitary tree called by the Arabs Atheleh, and which, notwithstanding its great antiquity, still bears spreading green branches. According to tradition, it sheltered the caliph Ali when sinking with fatigue after the battle of Hillah. The Atheleh is the *Tamarisk orientalis.* Rich says, by mistake, *lignum vitæ.* It is very common in Egypt.

The mound called Amram Ibn Ali has been plausibly identified with the western palace. The foregoing three groups of mounds were all inclosed by ridges and mounds of ramparts forming two lines of defence in the shape of a triangle, of which the mound of Babel, called by Rich the Mujelebeh, was one solid angle; the other beyond Amram, and the third to the east. The fourth quarter is marked in its central space by the mound Al-Heimar, or Hamúr, an isolated eminence having a superficies of 16,000 feet, and an elevation of 44 feet, with a ruin on the summit 8 feet high (Ainsworth). Al-Heimar on the east, and Birs Nimroud on the south, form two corners of a vast square (Loftus). Within the date-groves of Hillah are mounds indicating the existence of older foundations, and which may eventually prove to be a portion of the lost western half of ancient Babylon (Loftus). It is said, that in the time of Alexander, antique monuments abounded in the Lamlúm marshes, which are 76 miles south of Babylon; and Arrian says that the monuments or tombs of the Assyrian kings were reported to be placed in the marshes; a report nearly substantiated by the fact that Messrs. Fraser and Ross found glazed earthenware coffins on some of the existing mounds.

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Beyond Sarút, and below Kút Amarah, are the ruins of a bridge of masonry over the Tigris, which bridge was probably on the line of road attributed to Semiramis. At Teib the road joins a causeway of considerable length, and it possibly terminated at or near Tel Heimár (Ainsworth). In the excavation of these mounds tens of thousands of bricks have been found, all stamped with the combination of characters which has been read as Nebuchadnezzar. Rawlinson says "that every ruin from some distance north of Bagdad, as far south as the Birs Nimroud, is of the age of Nebuchadnezzar. I have examined the bricks *in situ*, belonging perhaps to one hundred different towns and cities within this area of about 100 miles in length, and 30 or 40 in breadth, and I never found any other legend than that of Nebuchadnezzar, son of Nabopalasar, king of Babylon."

Since Darius destroyed the walls of Babylon, 2300 years ago, the ruins have been a never-failing brick-field, city after city being built from its materials. Seleucia by the Greeks, Ctesiphon by the Parthians, Al Meidan by the Persians, Kufa, Kerbella by the Caliphs, Hillah, Bagdad, besides innumerable towns, villages, &c., have all arisen in succession from the ruins of the mighty Babylon. The floods of the Euphrates have assisted in disintegrating and burying the remains, until no single locality recorded in history can as yet be identified with certainty.

The modern town of Hillah, on the right bank of the Euphrates, occupies nearly the centre of the southern part of the old inclosures. It is surrounded by mud walls and a deep ditch, and has four gates. The population now is from 9000 to 10,000, including a considerable number of Jews. In the time of Benjamin of Tudela, Hillah contained 10,000 Jews and four synagogues. Oppert says, "This town was built in the eleventh century, when the Euphrates, which, since the fifth century of our era, had taken another direction, re-entered its old Chaldæan bed. It is the custom of the oriental people to settle on ruins; so that most of their cities, and all kubbets and worship-places occupy the sites of more ancient buildings. The Mahometan city of Hillah was built from Babylonian materials, and I dare say, there is not a single room where a brick might not be seen stamped with the name of Nebuchadnezzar." The Euphrates at Hillah in its medium state is 450 feet wide, and 7½ feet deep. Its mean velocity is 2½ miles an hour. It annually overflows its banks, inundating the surrounding country for many miles, and filling the canals with which it is intersected. The soil is extremely fertile, and the air salubrious.

[Niebuhr, *Voyage en Arabie*, ii. 234-237; Rauwolf's *Travels*, 1574, &c.; Rennel's *Geog. Her.* i. 459, &c.; Mignan's *Travels in Chaldæa;* Kinnear; Rich, *Memoir on the Ruins of Babylon*, 1836; Ker Porter's *Travels*, 1822; Ainsworth's *Researches*, 1838; Fraser's *Travels in Koordistan*, 1840; Gesenius in the *Cyclopædie* of Ersch and Gruber; Heeren, *Ideen;* Winer, *Biblisches Real-Wörterbuch;* Rosenmüller, *Biblische Alterthumskunde;* Whal, *Geschichte der Morg. Spr.;* Layard's *Discoveries in the Ruins of Nineveh and Babylonia*, 1853; Chesney's *Survey of the Euphrates*, 1850; Loftus, *Travels in Chaldæa*, 1857; Rawlinson's *Notes on History of Babylon*, 1854; *Transactions of Royal Asiatic Society and Royal Society of Literature.*] [J. B.]

BABYLON, SYMBOLICAL, or MYSTICAL. Babylon in this sense occurs only in the book of Revelation. Romish writers generally, and some also among Protestants, would understand the expression in 1 Pe. v. 13. "The church at Babylon, elected together with you," of Babylon in a mystical sense, namely of pagan Rome. But this is against all probability. There is no conceivable reason why Peter should have disguised under such a figurative appellation the place from which he wrote his epistle; and in an epistle remarkable for its simplicity and directness of speech, it would have been a sort of anomaly to fall at its close upon a symbolical designation of his place of residence, for which the epistle itself could furnish no key, and which is also without parallel in any of the other epistles of the New Testament. The Apocalypse differs from these portions of Scripture, in being written throughout in symbolical language; and it was therefore perfectly natural that, among other appropriations of ancient names and relations to indicate things of a corresponding nature in Christian times, Babylon, which played so important a part in the history of the covenant-people, should have found a place. Even when introduced there it is accompanied with a note of explanation as to the sense in which it is to be taken, "Upon her (*i.e.* the whore's) forehead was a name written, MYSTERY, BABYLON THE GREAT, the mother of harlots and abominations of the earth," Re. xvii. 5. The name is thus avowedly employed as a mystical designation of a party, personified as a woman of loose character, of an arrogant and blasphemous spirit, persecuting the saints of God, and exercising a corrupt and dominant influence over the kingdoms of the earth (represented by her sitting upon the beast with seven heads and ten horns, the symbol of the worldly powers, ver. 3); and so employed, it is scarcely possible to avoid thinking of a degenerate and virtually apostate church, which, instead of continuing, what she had at first appeared to the apocalyptist, as a chaste woman, flying to a place of refuge in order to preserve her fidelity to God and freedom from worldly pollution, ch. xii. 1, 14, had gradually become changed in her position and character, so as, like Babylon of old, to contain indeed within her the true seed of God, but to act unfaithfully and oppressively towards them, the corrupter of their virtue, and while professing to be a friend, in reality the most dangerous and determined enemy of their true interest. This natural impression of the symbolical meaning is confirmed, and rendered in a manner certain, by the place where this corrupt personage, bearing the name of mystical Babylon, was descried by St. John—namely, in the wilderness, ch. xvii. 3, the most unsuitable place to look for a reigning political power, or an earthly city viewed as the seat and centre of worldly dominion, but the exact and proper locality, if the party thus represented was a spiritual power, and a power historically connected with that which had been before seen flying into the wilderness—although meanwhile sadly transformed as regards its own state and its relation to the kingdoms of the world. Such characteristics cannot by any fair interpretation be considered as meeting in pagan Rome, but they do most palpably meet in papal Rome; not, however, the city so called, but the system of corrupt and heathenized Christianity of which the pope is the head and representative. The representation, undoubtedly, has its grandest historical embodiment there, yet not its only one; for wherever the professedly Christian church has fallen from its purity of faith and practice, has imbibed the spirit of the world, and opposed and persecuted the true people of God, there also is to be seen the sad and mournful spectacle

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of the woman having become an harlot, or Jerusalem transformed into a Babylon.

BACA [*weeping? mulberry-tree?*], THE VALLEY OF, Ps. lxxxiv. 6, is not known in any way except as mentioned in this passage. It may mean "the valley of weeping," and so would answer to such a place as Bochim, Ju. ii. 5. Whether it refers to any actually existing valley in particular, such as that valley with mulberry-trees (according to our version), 2 Sa. v. 23, in which David overthrew the Philistines, is altogether uncertain. It may be a mere personification of a moral state, and may describe the faith and patience of the pilgrims who travelled through any dreary or desert portion of the way with cheerfulness, as they journeyed onwards to appear before God in Zion. This is certainly the use which Christians most justifiably make of the passage in reference to their own pilgrimage to the Jerusalem which is above. In the version of the English Prayer Book, it is "the vale of misery."

BADGER; the English rendering of תחש, (*tachash*), an animal whose skin was employed for the outer covering of the tabernacle in the wilderness, Ex. xxvi. &c., as well as for protecting the ark of testimony, the table, the candlestick, the golden altar, the instruments of ministry, and the altar of burnt-offering, Nu. iv., during the transport of these from place to place. That the same skin was used for making shoes, probably of delicate texture for ladies, appears from Eze. xvi. 10, where Jehovah, pathetically setting forth the ingratitude of Jerusalem under the figure of a delicate and beautiful woman whom he had brought up from infancy, says, "I shod thee with *tachash* skin."

That no animal corresponding to the badger is intended is universally admitted by competent judges. There is no such animal in Syria, Arabia, or Egypt; and if there were, it would be absurd to suppose that a sufficient number of the skins of so small and solitary an animal could have been found in the possession of the Israelites on their exodus from Egypt, to meet the requirements of the tabernacle and all its furniture. It becomes then a matter of interest to inquire what was the *tachash*.

[101.] Tachaitze—*Antilope barbata.*

Two identifications have been proposed, each of which has considerable plausibility, both on the ground of etymology and on that of local abundance. The first of these would make it a kind of whale common in the Red Sea. Thevenot speaks of a kind of sea-man, which is taken near the port of Tor. "It is a great strong fish, and hath two hands, which are like the hands of a man, saving that the fingers are joined together with a skin, like the foot of a goose; but the skin of the fish is like the skin of a wild goat or chamois. When they spy that fish, they strike him on the back with harping irons, as they do whales, and so kill him. They use the skin of it for making bucklers, which are musket-proof." Niebuhr adds the information that "a merchant of Abushahr called *dahash* that fish which the captains of English ships call *porpoise*." The same traveller reports that he saw prodigious schools of these animals swimming. Professor Rüppell ascertained by personal examination, that the creature in question was a sort of dugong, a genus of marine Pachydermata, to which he gave the name of *Halicore tabernaculi*, from a conviction that it was the *tachash* of Moses. It grows to eighteen feet in length.

Certainly many of the requisite conditions are satisfied by this identification: an animal bearing the same name—*dahash* = *tachash*—of large size, existing in prodigious numbers, in the immediate vicinity of the wilderness of Sinai, whose skin is habitually used in the arts. And yet there seems an insuperable objection to it. Of those creatures that were ceremonially unclean, it was ordained that any part of their carcass touching man, or any vessel, should render it unclean. Now, the Halicore must certainly have come into this category, for it was decreed—"All that have not fins nor scales in the seas, . . . they shall be an abomination unto you," Le. xi. 10. To suppose, therefore, that the tabernacle, and its most holy vessels, the ark of the covenant, the altars, &c., were habitually covered with the skin of an abomination, is utterly impossible.

Another suggestion is made by Colonel H. Smith, to which we are inclined to accede. He says, "Negroland and Central and Eastern Africa contain a number of ruminating animals of the great antelope family; they are known to the natives under various names, such as *pacasse*, *empacasse*, *thacasse*, *facasse*, and *tachaitze*, all more or less varieties of the word *tachash*: they are of considerable size, often of slaty and purple gray colours,[1] and might be termed stag-goats and ox-goats. Of these one or more occur in the hunting scenes on Egyptian monuments; and therefore we may conclude that the skins were accessible in abundance, and may have been dressed with the hair on for coverings of baggage, and for boots, such as we see worn by the human figures in the same processions. Thus we have the greater number of the conditions of the question sufficiently realized to enable us to draw the inference that *tachash* refers to a ruminant of the aigocerine or damaline groups, most likely of an iron-gray or slaty coloured species."[2] [P. H. G.]

BAGS. Scripture mentions a peculiar use of bags, which has prevailed down to this day in the East, for holding money. The currency being chiefly or wholly in silver, it has become of importance, both for payments to government, and for ordinary transactions between individuals, to have large sums ready counted, and sealed up in a bag; and as long as the known seal continues unbroken, these bags are passed from hand to hand with perfect confidence as containing the money

[1] The Septuagint translate the word by ὑακινθινος, blue or purple, "hyacinthine;" a colour, not an animal.

[2] *Cyclop. Bib. Lit., in voce.*

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which they are alleged to do. The practice has been traced back to that remote antiquity to which the monuments of Egypt belong, and we have no reason to think that it was unusual among the Jews. Naaman bound two talents of silver in two bags for Gehazi, 2 Ki. v. 23. The scribe of king Joash and the high-priest bound up (in the margin of our version; well rendered "put up in bags" in the text itself), and told or counted the money that was found in the house of the Lord, 2 Ki. xii. 10. But as even these bags do not last for ever, our Lord bids us "provide bags which wax not old," Lu. xii. 33.

BAHU'RIM [*youths*]. Apparently this place was not far from Jerusalem in an easterly direction, as it is named in close connection with Enrogel and the Mount of Olives, and as Shimei, who belonged to it, was of the tribe of Benjamin. It is repeatedly mentioned in the history of David, 2 Sa. iii. 16; xvi. 5; xvii. 18. One of his officers, Azmaveth, was a Baharumite, 1 Ch. xi. 33, or Barhumite, as it is written, 2 Sa. xxiii. 31.

BAKE. *See* BREAD.

BA'LAAM [*not a people*, perhaps implying *an alien*, compare Lo-ammi, Ho. i. 9, so Gesenius; or *destructive to a people*, according to Simonis], a remarkable soothsayer, whose history is given in Nu. xxii.–xxiv. He belonged to Aram or Syria, the mountains of the east, was the son of Beor or Bosor, 2 Pe. ii. 15, and dwelt at "Pethor, which is by the river of the land of the children of his people;" from which expressions it has been thought probable that he came from the countries watered by the Tigris or the Euphrates; as, indeed, his country is said to have been Mesopotamia, De. xxiii. 4, it may be from the very country of Abraham, Ur of the Chaldees, since the Chaldeans were always famous among ancient nations for their skill in divining. When the Moabites became alarmed at the appearance of the Israelites among them, on their way from Egypt to Canaan, Balak the king of Moab twice sent an urgent request by some of his chief nobles, and rendered it the more effective by the promise of gifts and honours, to induce Balaam to come and curse this people, that so he might prevail against them. The first time Balaam was expressly forbidden by the Lord to go, and accordingly he refused; the second time he received permission to go, either a permission given in anger on account of his importunity, or a permission resting upon some condition which he disregarded, ch. xxii. 20, 21. Since he went thus perversely, the angel of the Lord met him in the way, resisted him, rebuked him by making his ass speak, 2 Pe. ii. 16, and finally permitted him to go forward only with a spirit thoroughly humbled and prepared to adhere most scrupulously to what the Lord should put into his mouth. Much needless ridicule has been directed by unbelievers against the account of Balaam and his ass; and apologists for the truth of the Bible have sometimes been led to explain the transaction as a vision. But the plain historical statement need give no trouble to those who believe that the serpent spoke with Eve: if one creature was made to speak as the instrument of Satan, another might well do the same as an instrument of the great Angel of the Covenant.

Balaam did go forward to Balak and built altars, certainly the first time, and probably on the subsequent occasions, at the high places of *Baal*, and offered sacrifices, and used enchantments. But four times he uttered prophecies, which are among the noblest and distinctest in Scripture, bearing testimony to the calling of Israel to be the chosen people of Jehovah, to the blessings which were in store for them, and which no enchantment, or curse, or force, could take from them, to the rise of the Star out of Jacob, and to the destruction of all his enemies. Balak seems to have parted from him in the utmost displeasure, and he went back to his own place, Nu. xxiv. 10-13, 25. But somehow he must have been induced to return to Balak, for it was with him that the contrivance originated by which the Israelites brought a curse upon themselves, Re. ii. 14. (*See* BAAL-PEOR). And he met his death by the sword among the Midianites whom the children of Israel destroyed, when they had returned to the God of their fathers, and had been directed by him to take vengeance on their seducers, Nu. xxxi. 8, 16; Jos. xiii. 21, 22.

There are difficulties in Balaam's history which cannot now be fully removed: in particular, that so worthless a man should seem to be a prophet of Jehovah, and should actually be the mouth-piece of four prophecies which hold a remarkable place in the pages of Scripture. Perhaps we may say this much in partial explanation, that the knowledge of Jehovah in patriarchal times, as appears from the cases of Melchisedec, and Job, and Jethro, survived to some degree amidst general corruption and idolatry; that such also was the case in the native country of Abraham, which, in its moral and religious condition, was certainly superior to Canaan and the surrounding districts, Ge. xxiv. 3, 4; xxvii. 46; that Balaam may have had this head-knowledge to a large extent, and may have prided himself on it, while it had no proper influence on his heart, while, in fact, on the contrary, he was turning it to the purposes of those who think that gain is godliness, by trading with the name of the great God in his practice of divination, 2 Pe. ii. 14-16; Jude 11; that God was pleased to use this ungodly man to bear witness to the cause of truth, and to the interests of his Chosen and Anointed, when the church was passing from its patriarchal to its Mosaic form, as again he was pleased to call in such witness from without in the case of Caiaphas, when the church was passing from its Mosaic to its Christian form, Jn. xi. 49-52; that the extorted blessing of this enemy was peculiarly encouraging to the Israelites in their difficult position; and that, finally, he set up this man as a beacon, to warn mankind in all time coming of the awful ruin which impends over the heads of those who handle the Word of God deceitfully, and speak in his name, while they have no personal interest in his covenant which they take into their mouth. [G. C. M. D.]

BA'LADAN. *See* MERODACH-BALADAN.

BA'LAK [*empty*]. He was the son of Zippor, and the king of Moab at the time that the Israelites were passing by his country to take possession of the land of Canaan. (For the particulars of his history, see the article BALAAM.) It appears from Ju. xi. 25, that he consented to let the Israelites alone, however unwillingly he may have done so, when he found that Balaam positively refused to curse them. This exactly agrees with the language of his invitation to the soothsayer, Nu. xxii. 6. In Jos. xxiv. 9 he is said to have arisen and warred against Israel; yet this is explained as consisting in his sending and calling for Balaam.

BALANCE. That a balance with scales was early known to the Hebrews, and in frequent use, is evident from the familiar references to it in Old Testament Scripture, Le. xix. 36; Job vi. 2; xxxi. 6; Ho. xii. 7, &c. No in-

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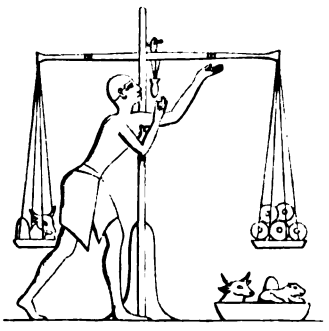
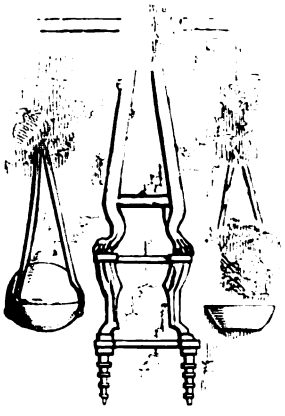
dication, however, is anywhere given of the kind of instrument employed; and, as in such matters the Hebrews were imitators rather than inventors, the natural supposition is, that the common balance of Egypt was that also commonly employed amongst them. Of this we are furnished by Lepsius with a representation from an Egyptian tomb, in which a person appears



[102.] Balance, from an Egyptian Tomb.—Lepsius.

to be weighing rings of gold or silver, with weights in the form of a bull's head.

Another specimen has been given by Wilkinson from the monuments of Thebes; concerning which he says, "The principle of it was simple and ingenious; the beam passed through a ring suspended from a horizontal rod, immediately above and parallel to it, and, when equally balanced, the ring, which was large enough to allow the beam to play freely, showed when the scales were equally poised, and had the additional effect of preventing the beam tilting when the goods were taken out of one and the weights suffered to remain in the other. To the lower part of the ring a small plummet was fixed; and this being touched by the hand, and found to hang freely, indicated, without the necessity of looking at the beam, that the weight was just" (*Anc. Egyptians*, iii. 240). There are still



[103.] Assyrian Balance, from Sculptures at Khorsabad.—Layard.

other specimens, one in particular of a balance used for weighing gold or other metals, in which the cross beam turned upon a pin at the summit of the upright pole, and, instead of strings suspending the scales, there was an arm on either side terminating in a hook, to which the precious metal was attached in small bags. The Assyrian monuments furnish another example, which exhibits, however, nothing peculiar in structure, and seems to represent warriors bearing away in triumph the idols of the conquered nations, or breaking them in pieces, and dividing the fragments.

In a figurative respect, the balance is usually employed in Scripture as an emblem of justice and fair dealing, for example, Job xxxi. 6; Ps. lxii. 9; Pr. xi. 1; but in one passage, a pair of balances or scales appears to be taken as an image of scarcity, betokening that provisions would need to be weighed out with scrupulous care and economy, Re. vi. 5. Other interpretations of the symbol have been given, but that now adverted to is so much the most natural, that it has received the support of all the better expositors.

BALD LOCUST [סלעם, *solám*], some insect of the orthopterous order, and probably of the family Gryllidæ, the use of which as food is permitted to Israel in Le. xi. 22. In cases like this, where only the bare appellation of some animal is given, occurring nowhere else in Scripture, the attempt to identify it is almost hopeless. The effort to elicit the meaning by seeking out the Hebrew root generally ends in disappointment; or if it satisfies the investigator, it usually satisfies no one else. The Septuagint translation sometimes affords help; but in the present case, much dependence cannot be placed on the traditional meaning of an obscure term some fourteen centuries old. It here renders the word by ἀττακός, about which we have scarcely any more certainty than about the original. All we can conjecture is that, since it is included among "the flying creeping things that go upon all four, which have legs above their feet, to leap withal upon the earth"—a graphic definition of the locust tribe—it is no doubt some one of the very numerous species of this family, which abound during the dry season in Western Asia.

The field which we regard as most likely to yield fruit in this line of investigation is as yet almost untried. If an observant and careful naturalist were to collect the specimens of natural history in Palestine and the neighbouring countries, procuring the local names by which they are known in the Syriac, Arabic, Turkish, and other languages, and doing this, not by one or two inquiries, but by many, and in various localities, it might be found that appellations of three thousand years old, to which there have seemed no clue, are still extant. [P. H. G.]

BALDNESS is spoken of in Scripture as a defect which seriously interfered with comeliness or beauty; and the more naturally so, as the hair was permitted in many cases to grow with peculiar luxuriance by way of ornament. Hence, baldness was a common mark of mourning, Je. xvi. 6; Eze. vii. 18, &c., and was a punishment inflicted on captives, De. xxi. 12; Is. iii. 24. It may have also been regarded with dislike, as affording a certain ground for suspicion of leprosy, Le. xiii. 40-42. But the address of the mocking *young* people at Bethel to Elisha, "Go up, thou baldhead," 2 Ki. ii. 23, may denote nothing more than their opinion that he was *old*, and had been long enough in the world, so might now go up to heaven, as he alleged that his master had gone. Baldness of itself was expressly distinguished from the leprosy, but, at the same time, it had certain points of contact with it, Le. xiii. 40-44; as indeed almost all the

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directions for the priests who examined a suspected leper, included some reference to the state of the hair. Also, in the mysterious case of leprosy in a garment, one of the marks of disease was a bareness, or, as the marginal translation more literally presents the original, a baldness, Le. xiii. 55. The priests were forbidden to make baldness on their heads, as well as to shave off the corners of their beards, Le. xxi. 5; to which prohibition Ezekiel alludes, ch. xliv. 20, "Neither shall they shave their heads, nor suffer their locks to grow long: they shall only poll their heads." The Jewish interpretation of the statutes therefore excluded a bald priest from ministering at the altar; though this must be regarded as an inference merely, for baldness is not mentioned in the list of disqualifications, Le. xxi. 17-20, though it might be connected with a cutaneous disease which is named there. The army of Nebuchadnezzar is said to have grown bald in the course of the siege of Tyre, Eze. xxix. 18; but this was apparently in consequence of hardships, perhaps especially the carrying of heavy burdens on their shoulders. It therefore indicated nothing in the way of reproach, nor implied the existence of disease.

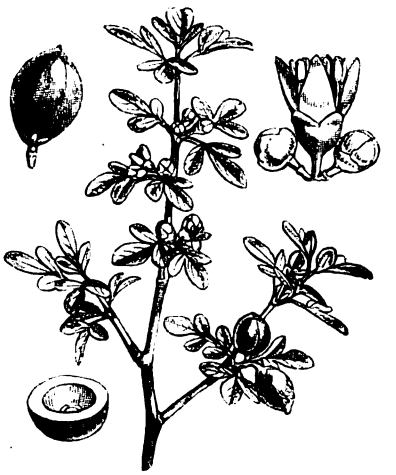
BALM OF GILEAD. Our English word *balm*, and its French equivalent *baume*, are the contracted form of *balsam*, a word (*βάλσαμον*) which the Greeks have adopted from the Hebrew words בַּעַל and שֶׁמֶן, *lord* or *chief of oils*. In ordinary language the word is used very loosely, but here we are only concerned with the substance to which the English translation of the Bible has given this name.

As early as the days of Jacob the district of Gilead yielded aromatic substances which were in great request. After casting Joseph into a pit, we are told that his brothers espied a caravan on its way from Gilead to Egypt, "with their camels bearing spicery, and *balm* and myrrh," Ge. xxxvii. 25. Afterwards, when Jacob despatched his embassy into Egypt, his present to the unknown ruler included "a little balm," Ge. xliii. 11; and at an interval of more than 1000 years later, we find that the same region was still celebrated for the same production, for we find Jeremiah asking, "Is there no balm in Gilead?" and from an expression in the prophet Ezekiel, we find still later that balm was one of the commodities which Hebrew merchants carried to the market of Tyre, Eze. xxvii. 17. In all these passages the original word is צרי, *tsari*.

During the interval, however, between Jacob and Jeremiah, we are told by Josephus that the queen of Sheba brought "the root of the balsam" as a present to Solomon (*Antiq.* book viii. 6, 6.); and there can be no doubt that, in the later days of Jewish history, the neighbourhood of Jericho was believed to be the only spot where the true balsam grew, and even there its culture was confined to two gardens, the one twenty acres in extent, the other much smaller (Theophrastus).

In the region of Gilead the only production now which has any affinity to balm or balsam is a species of Elæagnus, from the kernels of which a balsamic oil is extracted (*Journal of Deputation of Malta Protestant College*, p. 406); and even the balsam gardens of Jericho have perished and left no trace. There is little reason, however, to doubt that the plants with which they were stocked were the *Amyris Gileadensis*, or *A. opobalsamum*, which was found by Bruce in Abyssinia, the fragrant resin of which is known in commerce as the "balsam of Mecca." Like most plants yielding gum or gum-resin, the Amyris requires a high temperature to elaborate its peculiar principle in perfection; and in the deeply depressed and sultry valleys of the Jordan it would find a climate almost as congenial as that of Yemen, where we find it now. Nor is it impossible that there may have existed in Gilead at an early period a plantation of the self-same Amyris; but, yielding to the superior qualities of the queen of Sheba's newly imported specimens, the growth of Gilead may have become obsolete, and bequeathed its name and honours to its more favoured rival.

The *Amyris Gileadensis* is an evergreen shrub or tree, belonging to the natural order Amyridaceæ. Its height is about fourteen feet, with a trunk eight or ten inches in diameter. The wood is light and open, and



[104.] Balm of Gilead—*Amyris Gileadensis*.

the small and scanty leaves resemble rue. After the dog-days, when the circulation of the sap is most vigorous, incisions are made into the bark, and the balsam is received in small earthen bottles. The supply is very scanty. Three or four drops exude in a day through a single orifice, and the entire amount yielded by the gardens of Jericho did not exceed six or seven gallons a year. When first exuded the balsam is of a whitish tinge, inclining to yellow, and somewhat turbid, and its odour is almost as pungent as volatile salts; but, after standing some time, it becomes pellucid and deepens to an almost golden colour. With its gem-like appearance, its aromatic odour, and its great rarity—being worth twice its weight in silver—it has always been highly valued in the East as a remedy. It is considered very efficacious in the cure of wounds, and the Egyptians esteem it as a preventive of the plague. As a vulnerary it appears to have been valued in the days of Jeremiah, ch. viii. 22; and could it be procured as easily as the balsams of Peru and Tolu, it is likely that it would find a place in European pharmacy.

In describing Palestine, Tacitus says that in all its productions it equals Italy, besides possessing the palm and the balsam (*Hist.* v. 6); and the far-famed tree excited the cupidity of successive invaders. By Pompey it was exhibited in the streets of Rome as one of the spoils of the newly conquered province, B.C. 65; and

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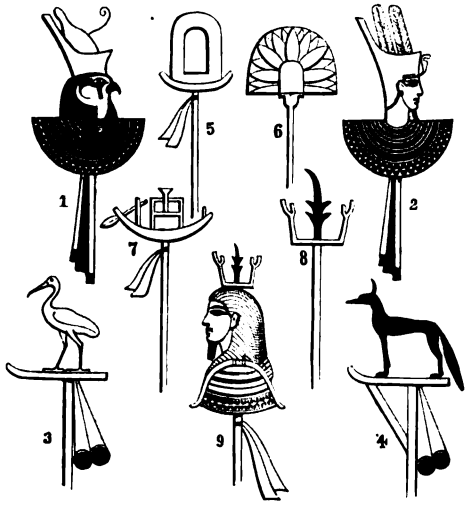
one of the wonderful trees graced the triumph of Vespasian, A.D. 79. During the invasion of Titus two battles took place at the balsam groves of Jericho, the last being to prevent the Jews in their despairing frenzy from destroying the trees. They then became public property, and were placed under the protection of an imperial guard; but history does not record how long the two plantations survived. [J. H.]

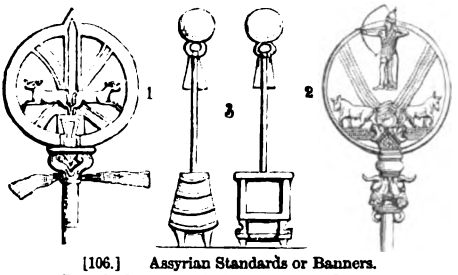
BA'MAH [*a high place*], is so translated in the first part of the verse, Ezc. xx. 29, though it is left untranslated in the second part, and is possibly to be taken as the name of some particular place, famous for unlawful worship. (*See* more under HIGH PLACES.)

BANNER. This in our English Bible is one of the terms employed for the Heb. *nês* (נֵס), which, however, is as frequently rendered by *ensign*, and occasionally also by *standard*. It properly means anything raised or lifted up as an object of special regard or a centre of attraction; and so might have fitly enough designated the military insignia under which particular armies or battalions of armies ranged themselves.



[105.] Egyptian Standards or Banners.
From Champollion (1, 2, 3, 4). Wilkinson (5, 7, 8). Rosellini (6, 9).

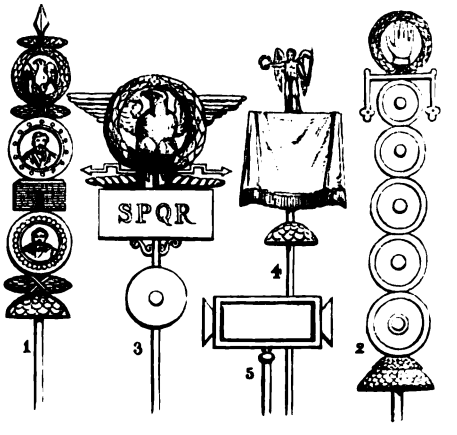
In reality, however, it does not appear to have been so used. The distinctive badge of the four divisions of the congregation of Israel, as they marched through the wilderness, is called *degel* (דֶּגֶל), a word probably of much the same import; while the smaller distinction of the several families that composed the division, their respective mark or sign, was named *oth* (אוֹת), Nu ii. 2. None of them, however, probably corresponded in appearance to our banner or ensign; for, not flags of distinctive colours or with written inscriptions, but rather figures in wood, or sail on the top of a pole, with some sacred object or emblematical device engraved upon them, seem to have been the kind of standards used in Egypt, and were probably also adopted by the Israelites. A considerable variety of these have been found among the Egyptian remains. Only two distinct specimens of Assyrian military standards have been discovered. They are those marked 1 and 2 in cut (No. 106), both in the form of circles, the one exhibiting two bulls running in opposite directions, the other having the figure of a person, probably a divinity, standing over two bulls and drawing a bow. The two figures standing in the middle are called also standards, but are more likely to have been connected



[106.] Assyrian Standards or Banners.
From Sculpture in British Museum (1). Botta (2, 3).

with religious than with military purposes, as they were found standing in front of an altar. The military banner appears to have been usually fixed on a long staff, and supported by a rest in front of the chariot, to which they were attached by a long rod or rope (Layard's *Nin. and Bab.* ii. p. 347).

The Roman standards were characteristically different in form from those already exhibited, but call for no particular explanation here, as they can have no special bearing on the manners of the ancient Israelites. We give, however, a representation of some of them in cut No. 107. It is quite uncertain, however, whether the Israelites in their ordinary military operations were accustomed to use banners of any sort, or, if used, in what manner and to what extent. The references in Scripture are of too general a nature to enable us to found determinate conclusions upon them, although they may not unnaturally be understood as implying a common practice. But the *nês* of Scripture in the great majority, and nearly, indeed, the whole of its applications, whether rendered *banner*, *ensign*, or *standard*, bears



[107.] Roman Standards or Banners.
From Montfaucon (1, 2). Hope (3, 4). Arch of Titus (5).

respect, not to marks of distinction between one party and another, but to signals of observation, things really or figuratively raised aloft as rallying-points for awakening men's concern, and concentrating their energetic strivings and hopes. Hence elevated poles, or mountain-tops, are spoken of as the proper positions

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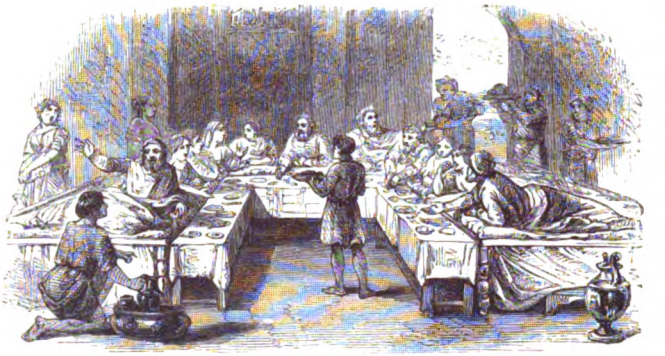
for displaying the banner, Nu. xxi. 8; Is. xiii. 2; xxx. 17; and around it, as the symbol of divine faithfulness and strength, or the rallying-point of all that was true and steadfast in the divine cause, the people of God are represented as gathering, Is. v. 26; xlix. 22; Ps. lx. 4. Hence, also, on one occasion we find it applied to an altar—the altar which Moses built on the defeat of Amalek, for the purpose, no doubt, of offering on it sacrifices of thanksgiving of praise to the Lord; "he called the name of it JEHOVAH-NISSI," *Jehovah my banner*, Ex. xvii. 15, meaning that under the name of Jehovah, as his covenant God, he would fight against Amalek with the assured hope and confidence of a final victory. In short, it was not apparently as an arbitrary sign, or a mark of internal distinction between one band and another of the covenant-people, that such things are spoken of, but as a common object of regard, and an emblem of successful conflict.



[108.] Reclining at Table.—Montfaucon's Antiquities.

BANQUETS. The eastern nations are much given to hospitality; and in agreement with this character, we read continually in Scripture of the feasts given to friends. Many of them, indeed, bore a certain religious character; as when the Israelites went up to appear before the Lord, they were to feast in his presence, calling in the widows and fatherless, and other poor, and the Levites, to rejoice along with them, De. xii. 17, &c.; xiv. 22, &c. In these earlier notices, we find males and females mentioned as meeting together at the feasts. In the later times the separation of the sexes appears to have been common, as it is at the present day in Palestine and the surrounding countries: yet in the Gospels there are traces of the greater freedom which is preserved by pure morality, Jn. ii. 1; xii. 3.

From the parable of the marriage-feast, Mat. xxii., we may conclude that practices prevailed at formal magnificent banquets in our Lord's time, such as are reported by travellers to be still in occasional use. A general invitation was first given; and then those who had accepted it were summoned a second time by messengers at the very hour at which they were to come; compare with this Prov. ix. 1–3. Also, he who gave the entertainment may have often given presents of robes to the guests, to be worn in honour of the donor at the time, and to be preserved afterwards as a token of his regard.

In the early writings of the Old Testament, it appears distinctly enough that the guests *sat* at table, much as we do ourselves, Ge. xliii. 33; 1 Sa. xvi. 11. The passage from Samuel referred to, more strictly rendered, represents the guests as sitting *round* the feast, as we are wont to speak of sitting round the table. Before the time of our Lord, however, the Jews had adopted the luxurious practice, which was also in use among their masters the Persians, Es. vii. 8, and the Romans, of *reclining* upon couches, though this is not expressed by our translators. This explains how it should have happened that the women came behind the couch where Jesus lay, and anointed his outstretched feet, Lu. vii. 37, 38; Jn. xii. 2, 3; and also how John, who was next to him at table, when they ate the last passover, should be described as the disciple who leaned on Jesus' bosom, Jn. xiii. 23, 25. The introduction of this luxurious practice may be reprehended in Am. vi. 4. The use of fragrant odours at these festivities is often referred to in Scripture, Ps. xxiii. 5; Ec. ix. 7, 8; Am. vi. 4-6. On occasion of very large entertainments, or where from any other cause it was desirable that some one besides the head of the house should have the charge, there was a special "governor of the feast" appointed, Jn. ii. 8, 9. And due order in taking their places at table, according to rank or peculiar favour, seems to have been much attended to; so that once and again our Lord rebuked those who pressed into the uppermost places, instead of taking a humbler position, Mat. xxiii. 6; Lu. xiv. 7-10. The principal meal appears to have been the supper, which was commonly taken about sunset. But we also read of strangers being invited to an earlier meal, called dinner, though perhaps it more nearly resembled our lunch, Lu. xi. 37, 38; xiv. 12 In early times we read of dining at noon, Ge. xliii. 16.

The food was no doubt eaten then, as it is at present in the same countries, without the use of any articles like our knives and forks and spoons. The hands were dipped together into the dish, Mar. xiv. 20. See also Pr. xix. 24; xxvi. 15, where "bosom" is a mistranslation; it ought to be "plate" or "dish." Therefore after meals the hands were wiped with a cloth, when water had been poured over them, 2 Ki. iii. 11; or, according to a common Greek practice, they were rubbed clean with pieces of bread, which were then greedily devoured by the dogs under the table. At other times there were dishes prepared for the different persons invited; and the master of the feast might set apart a dish and send it to a particular person in the presence of the whole company, by way of doing him special honour, Ge. xliii. 34; 1 Sa. i. 4, 5; ix. 23, 24; with which compare 2 Sa. xi. 8.

Since the people were accustomed to feasting on the sacrifices of peace-offering when they appeared before the Lord, such a banquet is a common emblem of the happiness of heaven, Is. xxv. 6; Mat. viii. 11; Lu. xiv. 15, &c.

The occasions on which feasting was common among the Jews are such as might be expected. There were, of course, *the great sacred feasts* before the Lord, De. xvi. 10, 11, and other *occasions of sacrificing*, De. xii. 5, &c.; xiv. 22-29; 1 Sa. ix. 12-24; 1 Ki. iii. 15; including occasions of *covenant-making*, Ge. xxvi. 28-31; xxxi. 44, 54; with which may be reckoned acknowledgment of a *great providential deliverance*, Es. viii. 17. A sacred character might also mingle in feasts in connection with *ordinary providential occurrences*; as the idolatrous worship at the

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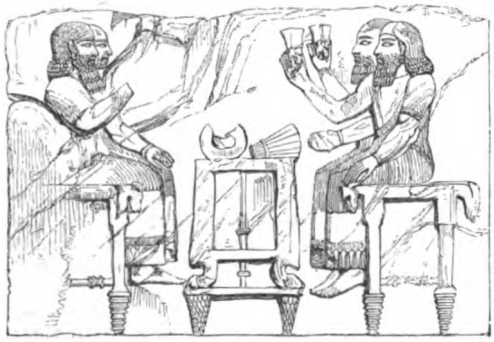
vintage-feast, Ju. ix. 27; and Job's sacrifice on his *sons' feast-days*, perhaps *birth-days*, Job i. 4, 5; other *birth-day occasions*, Pharaoh's, Ge. xl. 20, and Herod's, Mat. xiv. 6, perhaps also that mentioned in Ho. vii. 5, though this may be rather a *feast on a king's accession to the throne*, as at 1 Ki. i. 9; *marriage-feasts*, which sometimes lasted several days, Ge. xxix. 22; Ju. xiv. 10; Es. ii. 18; Mat. xxii. 2-4; Jn. ii. 1; *weaning feast*, Ge. xxi. 8; *burial feast*, 2 Sa. iii. 35; Je. xvi. 7; Ho. 9. 4; *sheep-shearing*, 1 Sa. xxv. 2, 8, 36; 2 Sa. xiii. 23-29. And of course there were also feasts in the way of ordinary hospitality, to a friend to whom honour was to be shown, Lu. v. 29, especially to a stranger, according to the laws of oriental hospitality, Ge. xviii. 6-8; xix. 3; 2 Sa. iii. 20; xii. 4; in most of which passages we see the simplicity and quickness with which such feasts were prepared, by sending to the herd or flock, killing an animal, preparing it immediately, and baking cakes, no doubt unleavened, on account of the urgent haste.

The commonest Hebrew expression for partaking of a meal is "to eat bread," a phrase which of course does not exclude the fact of *drinking* as well: just as eating and drinking in the sacred feast of the communion are frequently designated "the breaking of bread," and as the very existence of the cup in the passover supper, which our Lord took and appropriated to his own Supper, is not directly noticed in the Old Testament. However, we are not left to infer this drinking from the nature of the case. It is explicitly named by Isaiah, ch. xxv. 6, in his "feast of fat things, of wine on the lees;" and in Dc. xiv. 26, where "wine and strong drink" are specified among the articles which might be purchased by the people who went up to Jerusalem to feast before the Lord; a direction which was no doubt often grievously misunderstood or abused, else we should not read Eli's accusation of Hannah, as if she had become drunken in the Lord's presence, 1 Sa. i. 14, 15. Drinking wine is also mentioned in the history of Nabal's and Absalom's sheep-shearing feasts; though it is worthy of being noticed that Nabal, who grew "very drunken,"



[109.] Assyrian Banquet.—Botta.

and over whom there came such a fearful change when "the wine had gone out of him," made no mention of wine in his account of his preparations; he said merely "my bread, and my water, and my flesh that I have killed for my shearers." The prophets also solemnly denounce the wrath of God upon the excesses of drinking at feasts, Is. v. 11, 12; xxiv. 9-11; Ho. vii. 5; Am. iv. 1; vi. 6. In fact, one of the commonest names for a feast in Hebrew is *mishteh*, which equally with the Greek *symposion*, by its etymology, indicates how much drinking had to do with many of these festivities. Cut No. 109 gives a representation, from the Assyrian remains, of parties apparently at a feast, and pledging each other with their cups. (For information as to the drinks commonly in use, see under WINE. See also FEASTS OF LOVE.) [G. C. M. D.]

BAPTISM. As the name of a religious ordinance, baptism belongs to New Testament times. Under the old economy there was a varied use of water as a symbol of cleansing. Thus, the priests had to wash their hands and feet as they entered into the tabernacle of God to perform the daily service, Ex. xxx. 17-21; the high-priest, on the great day of atonement, had besides to wash his flesh in the holy place, Le. xvi. 23; and in cases of defilement from leprosy, or from the touch of a dead body, a whole series of washings and sprinklings was appointed to be gone through by the parties interested, Le. xiv. xix. These, and a few other things of a like nature, are in He. ix. 10, called *divers baptisms* (διαφόροις βαπτισμοῖς). But they were all connected with special occasions—sometimes of more, sometimes of less frequent occurence; and with the occasion, the mode also of administering the water differed considerably. In some it was washing, in others sprinkling; when washing was employed, sometimes the whole body, sometimes only a part of the body partook in the ablution; and sometimes again it was the clothes rather than the body itself, as having to some extent come into contact with the polluting element. So far, therefore, as regards the institutions of the old covenant, and the Scriptures of that covenant, a small approach only is made toward that state of things which meets us at the gospel era, when the forerunner of our Lord came forth with a specific ordinance of baptism, as an initiatory rite to be administered to all who listened to his word; and, at a later period, the apostles received through such an ordinance all believers into the church of Christ.

1. It has been attempted to fill up this gap by establishing the existence, at and prior to the gospel era, of a *Jewish proselyte baptism*. Many of the more learned inquirers into biblical antiquities, including Buxtorf, Lightfoot, Selden, Schöttgen, Wall, &c., have been of opinion that the Jews were in the habit of admitting proselytes to the Jewish faith by an ordinance of baptism accompanying the rite of circumcision. At the time that Wall wrote his history of infant baptism, this was so much the common belief among the learned, that he speaks of it as a kind of settled point. "It is evident," says he, "that the custom of the Jews before our Saviour's time (and, as they themselves affirm, from the beginning of their law), was to baptize as well as circumcise any proselyte that came over to them from the nations.... They reckoned all mankind beside themselves to be in an unclean state, and not capable of being entered into the covenant of Israelites without a washing or baptism, to denote their purification from their uncleanness. And this was called the baptizing of them into Moses" (vol. i. 4). Later and more discriminating investigations, however, have shown this view to be untenable. It may almost, indeed, be held fatal to it, that both Philo and Josephus, who on so many occasions refer to the religious opinions and practices of their countrymen, never once allude to any such initiatory baptismal rite; in Josephus the admission of strangers is expressly said to have been by circumcision and sacrifice (*Ant.* xiii. 9; xx. 2); and there

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is the like silence respecting baptism in the apocryphal writings, in the Targums of Onkelos and of Jonathan. It were impossible to account for such general silence, if the practice had really existed at the time. There is no evidence of a Jewish proselyte baptism till about the fourth century of the Christian era, when it does appear as a custom already in use, but one not probably introduced till the end of the third century; and the statements of rabbinical writers respecting its pre-Christian, and even Mosaic institution, are mere assertions without proof. It probably sprung up thus: the admission of proselytes was originally made by circumcision and sacrifice, but as usual, a lustration preceded the sacrifice, performed, like legal lustrations generally, by the persons themselves. By and by, however, when sacrifices had ceased, the lustration took the place of the discontinued sacrifice, and at last grew into a sort of initiatory rite, holding with those formally received from without into the Jewish faith (such as slaves and foundlings) relatively much the same place as with converts to Christianity. This view has been ably vindicated by Schneckenberger in a separate treatise on the subject, and is now generally acquiesced in. The Essenes, however, approached somewhat nearer than the other Jews of the apostolic age to this ultimate use of an initiatory rite by water. For, after a year's submission to their discipline, applicants were allowed to use their waters of purification (Joseph. *Wars*, ii. 8, 6). Yet even with them this was not such a use of water as properly constituted the subject a member of the sect (for he had still to be in training for two years), nor does it appear to have formed anything like a singular and distinguishing act; it was simply an admission of the person to those daily ablutions which they practised as a part of their regular discipline, and marked his entrance on a more complete and rigid ceremonialism.

2. In the state of things, therefore, which prevailed up to the gospel era, there appears nothing properly analogous to what meets us at the commencement of that era in *John's baptism*. This was evidently in the strictest sense an initiatory rite, dispensed by John to those who submitted themselves to his instructions, and entered into his design—dispensed once for all, and forming so characteristic a feature in his mission, that he is represented as coming into all the region about Jordan "preaching the baptism of repentance," Lu. iii. 3. The singularity of this course was among the things which attracted notice and aroused the general expectation respecting him, as divinely commissioned or claiming to originate a new phase of things in the history of God's dealings with men. This came out very distinctly in the question put to John by the emissaries of the Pharisees, "Why baptizest thou then, if thou be not the Christ, nor Elias, nor the prophet?" Jn. i. 25, clearly implying, that if he had been any one of these, in the sense understood by them, they would have found in the circumstance an explanation of his baptismal institution, while nothing less in their view could properly account for it. His baptism, therefore, struck them as a novelty, yet a novelty not unlikely to appear in connection with such missions and movements as were then commonly anticipated. There had been such a prevailing use of water in the lustrations of the old covenant, and men's ideas had been so familiarized to it as indicative of a change to the better, that it seemed, in their apprehensions, perfectly natural for one whose mission might form the commencement of a new era in the church to inaugurate the change by a public baptism. They might the more readily judge thus, as the language of prophecy, in pointing to the brighter era of Messiah's times, had occasionally given prominence to the thought of a cleansing as by water; for example, in Eze. xxxvi. 25, "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you;" and Zec. xiii. 1, "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness."

It is clear even from the brief record of John's ministry preserved in the Gospels, that he felt himself commissioned to baptize—not merely to preach the *doctrine*, but also to institute and dispense the *baptism*, of repentance. The constancy of his practice indicates this, and an expression that occurs in one of his addresses plainly declares it, "He that sent me to baptize with water, the same said unto me," &c., Jn. i. 33. But this mission of John to baptize cannot, of course, be separated from his office of preaching; the latter properly went before the other, and found in the baptism its public seal and formal embodiment. The preaching of John was a loud and earnest call to repent, grounded upon the people's condition, on the one side, as far gone from righteousness, and, on the other, on the near prospect and expectation of the Lord's coming to take cognizance of their state, and remodel his kingdom. In what manner the Lord should appear, and what precise form He should give, when he appeared, to the order and constitution of his kingdom, John might very imperfectly comprehend; he had in that respect, like others, to be himself a learner, and to follow the footsteps of Providence as these might successively open the truth to his view. That things did not turn out exactly as he had anticipated, is evident from the message he sent at a subsequent stage to Jesus; but it is not the less clear, from the whole history of his career, that he looked for a manifestation of Godhead, and an organization of the divine kingdom, very different from any mere external display of power, or re-adjustment of political relations. The spirit of John could never have rested with satisfaction in such superficial modes and elements of reform. And, accordingly, his preaching was far from merely grazing the surface; it was full of moral power and energy, and dealt directly with the heart and conscience. His aim was to get men right with God—to get a people formed to genuine repentance on their own part, and, on the part of God, accepted and forgiven, so that they might be really prepared for his coming. Hence, his baptism, which embodied the aim and result of his preaching, is said to have been "unto repentance," and "unto remission of sins," Lu. iii. 3; Mat iii. 11. Hence also, as the necessary consequence of such a high moral aim, coupled with his being divinely commissioned to prosecute it, his preaching could not be a mere call from man to repent, nor his baptism a mere administration of water. There was something of the power and authority of God in both—only less, greatly indeed less, than in the baptism to be brought in by Christ. On account of the vast difference between the two, John expresses it by way of contrast—his a baptism with water, Christ's a baptism with the Spirit; precisely as the Lord himself said of things under the old dispensation, "I desire mercy and not sacrifice," and

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again under the new, "I am come, not to send peace on the earth, but a sword." Still, the difference is one only of degree, not of kind; as John's preaching and baptism were alike of God, they could not be altogether without either the stamp of his authority, or the grace of his Spirit.

If this be clear from the nature of the case, it is rendered still more clear by the relation in which Christ placed himself to the baptism of John. When coming to receive it, he declared submission to the ordinance to be a part of that righteousness which must all be fulfilled by him, Mat. iii. 15; not, therefore, a merely external rite, destitute of any proper virtue, but an ordinance of Heaven, that carried, when entered into aright, communion with the Spirit, as well as obedience to the will, of the Father. Accordingly, it was precisely at that moment of his history, that the Spirit descended in visible form and plenitude of grace upon the Saviour; and it is a principle pervading the whole economy of the divine kingdom, that there was nothing absolutely singular in the history of Jesus—that what he found in its fulness and perfection, others may also in measure obtain, and after the manner that he himself did. So that, by means of Christ's experience, John's baptism was proved to be to all who would properly receive it an ordinance of grace and blessing. And not only so, but Christ himself—as if purposely to show how it stood connected with the grace of God, and what benefits in its own time and place it was fitted to yield—for a season prosecuted the work of John's baptism, as well as of John's preaching. "When he heard that John was cast into prison, he departed into Galilee, and began to say, Repent: for the kingdom of heaven is at hand," Mat. iv. 12, 17—that is, he took up John's word, when John could no longer himself proclaim it, making his own agency, in the first instance, a continuation of John's. And so in regard to baptism; through his disciples he began also to baptize, even before John was cast into prison; and it is recorded that more came to him for baptism than were then coming to John, Jn. iii. 26. But as this appeared to be somewhat misunderstood by some of John's disciples, and proved the occasion of certain disputes, Jesus seems to have discontinued the practice. That he should, however, even for a time have identified his ministry with John's preaching and baptism, was a convincing proof of the close connection between John's agency and his, and also of John's baptism being more than a mere water-ordinance.

3. But all this, whether in connection with John or with Christ, was preliminary; it belonged to a transition state, in which the old was gradually passing into the new; and *Christian baptism*, or baptism as a standing ordinance in the Christian church, belongs to a later period. It did not commence till the personal work of Christ on earth was finished, and had its formal institution when he gave to his disciples the commission, "Go and teach all nations, baptizing them into the name of the Father, of the Son, and of the Holy Ghost." These words, in themselves so simple, have given occasion, in a very remarkable manner, to that tendency to extremes, in which the human mind is ever manifesting its weakness. In one extreme we have the advocates of ritualism virtually ignoring the primary and fundamental element of teaching, of which baptism was here exhibited as the complement, regarding it, at least, as entirely subordinate, and laying the whole stress of a vital connection between the soul and Christ's kingdom on the due administration of an outward ordinance. In the other extreme, we have the advocates of spiritualism (as among the Quakers and various cognate sects) repudiating the external rite altogether, maintaining that the baptism meant by our Lord was to be nothing different from the internal endowments of the Spirit, and that to keep up water baptism, in any form, is to corrupt the dispensation of the Spirit, by improperly retaining a remnant of Judaism. Both extremes do palpable violence to the original appointment of Christ, and require forced and arbitrary constructions to be put upon it and the collateral passages of Scripture.

That our Lord meant to retain baptism as a formal institution in his kingdom, may be regarded as certain—first of all, from the relation already noticed between his work and John's. The difference here is not, strictly speaking, a contrast, but a progression—a relative superiority in the one as compared with the other; on which account, as all was not outward in John's baptism, so neither could all be inward in Christ's. Only, the two distinctive elements did, as it were, change places—the water, which had been the prominent thing in John's, giving way in that respect to the Spirit, though without ceasing to retain its proper place. Substantially, indeed, the same difference exists in regard to the revealed word. Under the old economy, and in the hands of John, this word was spoken, and spoken in suitable adaptation to the state and circumstances of the time; but, from the comparative defect of the Spirit's grace, it was attended with little power—it remained, to a large extent, *but* a word. In respect, however, to gospel times, the word is itself spoken of as spirit and life, Jn. vi. 63, a light that shines into the soul, and gives there the light of the knowledge of the glory of God in the face of Jesus Christ, 2 Co. iv. 6. But it were folly, on this account, to treat the external word as a thing no longer needed, and to be allowed to fall into disuse. 2. That our Lord should have thrown the *baptizing* into the form of a command, and charged it upon the working of a human agency, is another clear proof of its being designed to form an external institution. If it had stood simply in the bestowal of the Spirit directly imparting spiritual blessing, it could not have been so committed to men's instrumentality. They are never represented as having power to give the Spirit for saving purposes. When the baptism of the Spirit is spoken of, it is always Christ himself who appears as the administrator, or the Father through him. Even the miraculous gifts, such as speaking with tongues, the mere signs of the Spirit's presence for higher ends, were only communicated in certain cases through the hands of the apostles (but *through theirs alone*) in attestation of their divine commission to settle the foundations of the Christian church; it was not their obligation properly to do such things, but rather their distinctive privilege and honour that such things should be done by the Lord through them. And, accordingly, the distinction died with themselves (*see* APOSTLES). To enjoin the administration of baptism upon the Christian church at large, as a thing that was to go along through all time with the preaching of the gospel, if it were to have been entirely inward, could only have been fitted to mislead; and the sense in which the words have been all but universally understood is the manifest proof of their natural import. 3. The practice of the apostles is a further and conclu-

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sive proof of the same. If some of the passages which speak of their connection with the baptism of believers might admit of being explained without the supposition of an external baptism, there are others in which that supposition is impracticable, and in which, if there should have been no water baptism in the Christian church, it is necessary to hold that they erred—erred, not merely as private individuals occasionally falling before temptation, but even in their apostolic agency. It was undoubtedly in his capacity and work as an apostle that St. Peter visited the house of Cornelius; and if, when he said, "Can any one forbid water that these should not be baptized, which have received the Holy Ghost as well as we?" Ac. x. 47, he acted rashly, and "carried the practices of the law into the domain of the gospel," there is an end of the matter; the very foundations of the Christian church are shaken; the apostles, through whom we chiefly know the mind of Christ, did not in reality know it. This opens the door to rationalism, and how far it may be allowed to proceed can only be a question of degree. The rather so, as Peter did not stand alone in the matter. Paul also confesses to having baptized persons at Corinth, and only so far distinguishes between the work of baptizing and preaching, that he regarded the latter as that which he had more especially to mind, 1 Co. i. 14-17—doubtless because it was the one which lay at the foundation of the other, and in a manner carried it in its train. But he does not say a word either there, or anywhere else, against baptism by water as an ordinance in the church of Christ; nothing to indicate that he accounted it at variance with the genius of the gospel, and a remnant of Judaism. With the proper remains of Judaism, the beggarly elements of the old covenant, he dealt in a quite different manner, and strenuously resisted their introduction into the Gentile churches. But an initiatory ordinance of baptism, as we have already shown, was not Judaistic; it had its rise with the dawn of the gospel dispensation; and the grounds relied upon by the spiritualists for the opposite view are without foundation. So that, whether we look to the practice of the apostles, or to the native import of the words of Christ, or to the relation of Christian baptism to what immediately preceded it, we are shut up to the conclusion, that it was from the first meant to be an outward and standing ordinance in the church of Christ.

It is not out of place to urge these considerations here respecting the institution of baptism as a Christian ordinance; for though the view they oppose has never been widely embraced, yet it has its hereditary advocates, and individuals are ever and anon arising from other quarters to propound it afresh (see, for example, a treatise lately issued in Edinburgh, entitled *Christian Baptism Spiritual, not Ritual*, by R. Macnair, M.A., 1858). But, undoubtedly, the other extreme is both the more extensively held, and is also, in some respects, the more dangerous in its bearing on the spiritual interests of men. It falls in with the natural tendency of the human mind, in its existing state, to place undue dependence upon the outward in sacred things, and turn religion into a form. On this account, the Old Testament religion itself, with all its ceremonialism, was not ceremonial enough for the people placed under it; and throughout their history, there constantly appears a disposition to treat its ordinances as more outward than they really were, and to make up for what was wanting in the spirit it required, by adding to the number of its formal observances. One need not wonder, therefore, however much it may be regretted, that the predominantly spiritual character of the new dispensation, and the ascendency it seeks to establish for the higher elements of working, should have been found more than many of its professed votaries have been willing to acquiesce in; and, in particular, that the simple ordinance of baptism into the name of the Father, the Son, and the Holy Ghost, should have been turned into a piece of rigid and mysterious ritualism. This view has no countenance any more than the other in New Testament scripture. The relation of baptism, in the original appointment, to the preaching and belief of the truth, is itself a sufficient testimony against it; for the baptizing is thereby made the accessory of the truth taught and received, not *vice versâ*: "Go and teach, baptizing." "He that believeth and is baptized, shall be saved." Ordinarily, there should be both; yet not in the same rank, nor in the same order of necessity. The teaching and believing is a more fundamental thing than the baptizing; there might be salvation without baptism, as in the case of the penitent thief on the cross; but not salvation without believing among such as are capable of exercising it. Hence, while it is said, "He that believeth and is baptized shall be saved;" the converse is, "He that believeth not shall be condemned." Believing admits within the pale of salvation. For those really, or by profession within, baptism must ordinarily be taken as an accompaniment, being among the means provided to insure the proper result; but the not believing (whether baptism may have been administered or not) leaves those it adheres to still standing without; the living bond is wanting that connects the soul with Christ, and nothing can supply its place.

Such is the teaching of Scripture as connected with the original institution of baptism; and there is nothing in the statements subsequently made of a contrary nature, when the passages are carefully weighed, but much rather to confirm it. It is very explicitly confirmed by what the apostle Paul says of preaching the gospel, as being his special work rather than baptizing; for as an apostle it was his more peculiar calling to lay the foundation of the church in different places; to bring men into living acquaintance and fellowship with Christ; and the exhibition of the gospel is the grand instrument in the hand of the Spirit for effecting this. When it is accomplished, the administration of ordinances, and baptism among the rest, comes as a matter of course. So needful are these for carrying on and completing the work of grace in the soul—so much are they the regular channels of grace to the soul, that salvation is often expressly connected with them. Thus of baptism it is said that it saves, 1 Pe. iii. 21; he that is baptized into Christ has put on Christ, and those that have been buried with him in baptism have also risen with him through faith of the operation of God, Ga. iii. 27; Col. ii. 12. But in the same manner, it is said of the *word* that it quickens the dead; that sinners are begotten by it to God; that it sanctifies the soul unto obedience, Ja. i. 18; Jn. i. 13; xvii. 17, &c.; and of *prayer*, that he who asks in the name of Christ, believing, shall receive whatever he may seek, Jn. xvi. 23. In their own place, and in diverse ways, the ordinances are all available as means—efficient means, if rightly employed and believingly handled; but their place is still only instrumental and subordinate; while the direct act of the

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soul in resting, through the Spirit, upon Christ, and exercising the graces of faith and love, rank above all ordinances, and are themselves salvation in realized experience.

The Reformed churches generally concur in holding this doctrine of baptism. They regard it, when received in respect to its original institution and doctrinal character, not as the efficient cause of faith and spiritual life, but, like circumcision, Ro. iv., the sign and seal of these to the believing participant; and that both ways —both as from God to the baptized, pledging through an established ordinance in his church all the grace connected with faith and life; and on the part of the baptized, ratifying as by a solemn act of adhesion and surrender of himself to God his belief in the gospel, and obligation to comply with its precepts. But for these ends the virtue of the ordinance hangs, not on the ritual administration (as Romanists, and in part also Lutherans hold), but on the working of God's Spirit, and the exercise of faith in the subjects of the ordinance.

4. The *conditions of baptism*, or the amount of religious knowledge and state of spiritual attainment required of those who were recognized as proper subjects of the ordinance, are not fully and categorically exhibited in New Testament scripture; they are rather implied in the nature of the ordinance, and left to be inferred from attendant circumstances, than formally and distinctly enunciated. From the connection between John's baptism and that of Christ, and the manner in which the one merged into the other, they could not be quite uniform. But even in John's case—founded, as his baptism was, on the call to repent, and the necessity of having sin renounced and forgiven, in order to be prepared for the event immediately in prospect of the Lord's coming—it is clear that, from the first, all who honestly approached to the waters of baptism, must have come with a sincere confession of their own sinfulness, of their desire to obtain remission on account of it, and of their belief in the near advent of Messiah. By and by the indefiniteness which hung around the latter point gave way to more determinate convictions; and even before John quitted the field of his preparatory working, the hope of a coming, had begun to be supplanted by the belief of a present, Saviour. But as this Saviour did not appear in the character which men's anticipations had fashioned to themselves, and the faith even of those who attached themselves to his person ere long met with things fitted to make it stagger, the process of active proselytism was wisely suspended for a time, and only when the work of Christ on earth was finished, and the materials were before the world for arriving at a full and intelligent belief regarding him, were applicants for baptism required to make formal confession of their faith in Jesus as the Messiah. Accordingly, after the ascension, this became the more prominent point, both in the apostolic preaching, and in the terms of communion presented to those who through baptism might seek to enter into fellowship with the Christian community. While that, however, was the chief, it was by no means the only point; from the very nature of things it could not stand alone; and to say, as sometimes has been said, that nothing more was expected or required at baptism of entrants into the Christian church of apostolic times, than a simple acknowledgment of the Messiahship of Jesus, is palpably to understate the case, and to leave out elements that could not possibly be ignored by the founders of the church. What pains they took to instruct individual applicants, or into what forms they might require confessions of faith and avowals of Christian experience to be thrown, we have no proper means of ascertaining. But there can be no reasonable doubt that the repentance toward God and faith toward the Lord Jesus Christ, which formed the sum of apostolic preaching, was in some form implicitly or expressly demanded of the applicants for baptism. For, in owning the Messiahship of Jesus, they were necessarily understood to own it as taught by the apostles—owned, therefore, that this Jesus was the Son of the living God; that through his death and resurrection he had become the Redeemer of a lost world; that he had obtained for as many as believe upon his name remission of sin, the promise of the Holy Spirit to renew their souls after the image of God, the sure hope of eternal life; and that they as sinners accepted of the offer of this Saviour, and resolved to give themselves to his service. The whole tenor of the apostolic teaching, and the occasional notices furnished of their proceedings, seem plainly to indicate, that they looked for such a profession of doctrinal belief and Christian practice from those who sought admission into the church; and the cases first of Ananias and Sapphira, then of Simon the sorcerer, show that the repentance of sin, and adherence to Jesus for deliverance from its guilt and power, formed essential elements, in their view, of a right preparation for the initiatory ordinance. Such as failed in these respects were treated as unwarranted intruders within the Christian fold; and hence the sincere reception of baptism is regarded by the apostle Peter as necessarily carrying along with it "the answer of a good conscience"—a conscience purged through right views of sin, and faith in the person and work of the Saviour, 1 Pe. iii. 21.

Whether the conditions of Christian baptism in the apostolic age were of such a kind as to necessitate the re-baptizing of those who had submitted to John's baptism, may be left among the points respecting which our information is too partial and defective for an explicit deliverance. We read only of one occasion on which persons who had participated in John's baptism are expressly said to have had the Christian ordinance administered to them; namely, the case of the twelve disciples whom Paul fell in with at Ephesus, probably about the year 59, Ac. xix. 1-7. The case of those persons, however, can by no means be regarded as a fair specimen of the subjects of John's baptism. For full five and twenty years after the death of Christ they had yet come to no definite views of him, nor had even so much as heard whether there were any Holy Ghost—although John himself expressly made mention of the gift of the Holy Ghost, as what might surely be looked for by all who waited for the consolation of Israel. They seem to have been much in the condition of persons who had yet to learn the principles of the gospel—who had shared, indeed, at an earlier period in the excitement and the hopes raised by the Baptist, and professed themselves to be his disciples—but had afterwards sunk back, and given themselves little or no further concern about the matter. We ought not to judge by such a case of what might have been deemed proper in respect to those who lived amid the scenes of gospel history, and who, after submitting to the baptism of John, and accredited the prospect of an immediately approaching Saviour, had

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cordially embraced Jesus as that Saviour, and entered into the hope of his salvation. In that condition were the twelve apostles, the whole hundred and twenty in the upper chamber at Jerusalem, and doubtless many more in different parts of the country, who had passed through substantially the same experience and followed the same course. The faith of such persons had developed, their knowledge had ripened, their views in many respects had become more clear and enlightened: but there had been no radical change in their sentiments; they but acted out the profession they had already made, and entered on the heritage of blessing pledged to them in the baptism they had received; they needed only the internal baptism of the Spirit; and when this came, it is extremely unlikely that they should have been again baptized with water. But between the case of such persons and those mentioned in the Acts, ch. xix, there may have been many of a less marked description either way; and it is not improbable that the mode of treatment as to baptism correspondingly differed. (See also on what is implied in knowing only John's baptism, under APOLLOS.)

5. In regard to the *mode of administering baptism* in apostolic times, whether by immersion only, if by immersion, whether by immersion of the whole body, or more specially of the head, or whether again by acts that might more properly be denominated washing or sprinkling—these points, it is well known, have formed the subject of keen discussion, and are likely to do so still. It cannot be supposed that within the limits of a few sentences any fresh light can be shed upon the subject, or even the materials supplied of a comprehensive view of its merits, and a fully informed judgment. Our conviction is, that Christ and his disciples did not seek to bind the church to any precise form, and that the language employed is hence of a somewhat general and variable description. The expression used by the evangelist Matthew is "baptized *in* water," or "in the river Jordan," ch. iii. 6, 11; but St. Luke uses the dative, "baptized *with* water," ch. iii. 16; and neither form of expression is such as to denote, by any sort of necessity, corporeal immersion, unless the word *baptize* did of itself involve this idea. So it has often been attempted to be proved, but without success. The case of Judith in the Apocrypha, ch. xii. 7, who is represented as going out every night into the valley of Bethulia and baptizing herself in the camp at the fountain of water; the reference in Sirach xxxiv. 25 to the case of one being baptized from a dead body, and again defiling himself by a fresh touch of the corpse; the mention in He. ix. 10 of "divers baptisms" under the law, are all at variance with the notion of immersion being inseparable from the meaning of the word. For it is incredible that Judith could have been in the habit of practising proper immersion at a fountain in the open camp; it is certain that cleansing from the defilement contracted by touching a dead body consisted mainly in being sprinkled with water, having in it the ashes of the red heifer; and the purifications under the law, described as "divers baptisms," had chiefly to do with rinsings, sprinklings, and washings of parts of the body, or of the garments. (*See* BATHING.) In the gospel history, also, we have the word *baptized* used both of the Pharisees and of our Lord, in a manner that cannot stand with bodily immersion: the Pharisees when they came from the market did not eat except they baptized themselves, Mar. vii. 4, and a Pharisee wondered on one occasion that our Lord did not baptize himself before dinner, Lu. xi. 38. In such cases, it is out of the question to think of entire bodily immersions—such were not common among the Jews before meals, or even as a regular custom, except among the Essenes, and it is necessary to adhere to the sense of washing, with the accessory idea of purification or cleansing from legal defilement—washing with a view to a kind of sacred effect. There is, therefore, a certain vagueness and variable use in the principal word, and the manner of its application, as if for the purpose of leaving some room for diversity of mode in the Christian church. Hence the early versions do not translate the word, but simply adopt it. Nor, when one looks to the facts of the case in early times, and thinks of hundreds, or even thousands being baptized at a river side in open day, is it possible to understand how it could have consisted with the general good, not to say common decency, that the rite should have been administered by a total immersion. It would be strange indeed if in such a matter some liberty had not been allowed, especially in a religion wherein the ceremonial element holds so subordinate a place.

It confirms this view, that when reference is made to the symbolical import of the ordinance, respect is usually had to the cleansing property of water, and which is not ordinarily associated with dipping, but rather with washing or with sprinkling (if ritual usage is taken into account). Thus, the word addressed by Ananias to Paul was "Arise, and be baptized, and wash away thy sins;" and in Ep. v. 25, 26, it is said, "Christ loved the church, and gave himself for it, that he might sanctify and cleanse it, by the washing of water, by the word;" also in Tit. iii. 5, "He saved us by the washing of regeneration, and renewing of the Holy Ghost," &c. There can be no doubt that the allusion in these and some other passages is to the water in the ordinance, simply as an element of cleansing; and if pains be taken to keep that idea prominent, the great object of its employment would seem to be served. There are two passages, indeed, in which believers are represented as being buried with Christ in baptism, Ro. vi. 3, 4; Col. ii. 12; and it has often been alleged that this must point to the act of immersion in the water. But, even in a formal respect the resemblance is far from being close; for death is not naturally associated with a dipping in water; Christ's burial placed his body not in water, nor in earth, but in a rock, and not by an ordinary act of immersion, but by a horizontal elevation. And then, the image of burying used by the apostle is one only of a variety of figures connected with baptism. In the passage of Romans he introduces that also of planting—"planted in the likeness of his death, and of his resurrection" —and elsewhere of putting off the body of the sins of the flesh and putting on Christ, as of persons first undressing and then dressing anew. It is not, in any of the passages, to the *mode* of administering baptism that the apostle appears to refer, but to the *spiritual reality* involved in it—as the formal act of surrender to Christ, wherein, by virtue of our spiritual union to him, we have fellowship with him in his death to sin, and in his resurrection to life and glory.

It is scarcely necessary to state, that the symbolical accompaniments introduced into the administration of the ordinance by the ritualistic tendency of early times—such as three-fold immersion, putting on after baptism of white garments, receiving milk and honey,

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exorcism, &c.—and which, of course, have found their cherished resting-place in Rome, have no warrant in Scripture. Most of them are mentioned by Tertullian (*De Cor.* § 3) as having already obtained a footing in Africa, and are vindicated by him as proper to be observed, on the ground of traditionary usage, though destitute of scriptural authority. Such things, when they came in, did not add to the instructive significance and real efficacy of baptism; they detracted from both by overlaying with ceremony its simple import, and in the minds of the people turning it into a kind of sacred magic.

6. The question of *infant*, as contradistinguished from *adult* baptism, is the only remaining point that falls to be noticed, but it is one that calls for too lengthened inquiry to be taken up here. Undoubtedly, in the great majority of cases it is of the baptism of adults that the records of the New Testament most directly and commonly treat. The command first to teach and then to baptize implies that such were the parties more immediately contemplated, and such the order of nature in the matter. Explicit statements of baptism being administered to the infants of believers are not to be found: but in such cases as those of Lydia —"she was baptized and her household"—and of the jailor at Philippi—"and he was baptized and all his straightway," Ac. xvi., do naturally seem to imply an admission of the family as such, and an admission, on the ground of its relationship to the head, to the church by baptism. The one follows so close upon the other, and seems to stand in such immediate dependence upon it, that there scarcely seems room for separate acts of conversion. Then, the long-established connection between parent and child in a covenant-relationship, and the essential agreement between baptism and circumcision in spiritual import and economical design, come most materially in support of the pædo-baptist argument. But those who wish to study the subject must have recourse to such works as Wall on *Infant Baptism*, with Dr. Gale's *Reflections;* Carson on *Baptism;* and on the opposite side, Wilson on *Infant Baptism*, Dr. Wardlaw on *Infant Baptism*, Halley on *Infant Baptism*, &c.

BAPTISM is occasionally used in a tropical manner in Scripture. It is so in the simplest manner, or with the nearest approach to its primary meaning, by St. Paul in 1 Co. x. 2, where he represents the Israelites who left Egypt as having been baptized into Moses in the Red Sea and in the cloud, which then overshadowed and protected them; meaning, that these transactions and events held much the same place, and served much the same design, in respect to their relation to Moses, that baptism now does with believers in their relation to Christ. In the one case as well as the other, there was a divinely appointed method of initiation, which mutually pledged the parties to all that followed. In a still more distinctly tropical manner our Lord uses the word, when he says, "I have a baptism to be baptized with, and how am I straitened till it be accomplished?" Lu. xii. 50; and again to the sons of Zebedee, "Can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?" Mar. x. 38. In both cases, the baptism spoken of is plainly a synonym for the sufferings through which our Lord was to pass, and that not as a matter of necessity, but as a matter of choice—with the full consent and willing resignation of his soul. The reference, we conceive, is not (as it is very often put) to the primary sense of the word baptize, as if Christ meant to present the idea of his going to be plunged into or overwhelmed in a sea of sorrow and affliction; but rather to its secondary or acquired sense of a rite of solemn initiation, just as in the cup connected with it the reference is to the symbolical use made of a drinking cup by the prophets as a symbol of wrath. Through suffering even unto death Christ must consecrate himself to the Father, as the Redeemer of men, thereby at once drinking in their behalf a cup of wrath on account of sin, and sealing his purpose of perfect devotion to their eternal interests. Publicly and formally he did then what in spirit he had done before —thoroughly committed himself to their cause, and to the fulfilment of all the demands of righteousness involved in its successful management.

BAPTISM FOR THE DEAD, or more properly, "those baptized for the dead," is a peculiar expression used by the apostle Paul in 1 Co. xv. 29, in the course of his argumentation on the subject of the resurrection. The whole verse runs thus: "Else, what shall they do who are baptized for the dead? If the dead rise not at all, why are they also baptized for the dead?" A great variety of interpretations have been proposed in explanation of this peculiar reference (which may be seen in any of the more recent commentaries), but nothing altogether satisfactory can yet be said to have been produced. In several of the interpretations, respect is supposed to have been had to views and practices which were of much later growth than the apostolic age, and which could never, even if they had existed, been referred to in this argumentative manner by the apostle. This holds especially of the notion that the allusion is to the practice of receiving baptism vicariously for friends who had died before the rite had been administered to them—a practice which, as has been justly said, "was never adopted, except by some obscure sects of Gnostics, who seem to have founded their custom on this very passage" (Conybeare and Howson, ii. 59). The view rather to be adopted is that which was in substance proposed by Clericus and Doederlein, and which contemplates the baptized as ever coming forward to fill up the vacancies created by the deceased; so that the one rush in, as it were, to supply the place of the other. "The vacancies left in the ranks of the Christian army, when saints and martyrs fall asleep in Jesus, are supplied by fresh recruits, eager to be baptized as they were, and pledged by baptism to fall as they fell, at the post of duty and danger. It is a touching sight which the Lord's baptized host presents to view, especially in troublous times. Column after column advancing to the breach, as on a forlorn hope, in the storming of Satan's citadel of worldly pomp and power, is mowed down by the ruthless fire of persecution. But ever as one line disappears, a new band of volunteers starts up, candidates for the seal of baptism, even though in their case, as in the case of their predecessors in the deadly strife, the seal of baptism is to be the earnest of the bloody crown of martyrdom" (Candlish on 1 Cor. xv.) This is well put—only, at the time the apostle wrote, persecution to the extent of martyrdom could hardly be said to have existed; it had as yet taken place in but a few isolated cases. And if the idea is extended, so as to take in the vacancies caused by the ordinary death of believers (as was done, indeed, by the original propounders of the view), then

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the baptisms referred to must be those also of an ordinary kind; they constituted the successive additions generally, which were being made to the Christian community; and one is at some loss to understand why the apostle should have sought a support to his argument in so common a connection between the living and the dead. Yet while the view is attended with such apparent embarrassments, it seems upon the whole the most worthy of acceptation; and our difficulty in entering into the peculiar aspect in which it presents the baptism of believers, may possibly arise from our inability to realize distinctly the circumstances in the eye of the apostle when he wrote.

BAR [*son*]. It is a common member of compound names, as is also *Ben*, which has the same meaning. *Ben*, however, prevails in the pure Hebrew names of the Old Testament, and *Bar* in those of the New, because it is much more in use in the Chaldee and Syriac languages, which greatly altered Hebrew expression in later times.

BARAB'BAS. A man engaged in sedition, and guilty of murder, whom Pilate released to the Jews at the time that he delivered Jesus to be crucified. It was his practice—perhaps it had been also the practice of governors before him, to please the populace who assembled every year at the feast of the passover, by giving a free pardon to any prisoner whom they chose to name, Mat. xxvii. 15-26; Mar. xv. 6-15; Lu. xxiii. 16-21; Jn. xviii. 39, 40.

BA'RACHEL [*bless God.*] *See* ELIHU.

BARACHI'AS. *See* ZACHARIAS.

BA'RAK [*lightning*]—probably the same as *Barcas*, the surname of the Carthaginian Hamilcar—one of the judges who was commissioned by the prophetess Deborah to deliver Israel from bondage to Jabin the Canaanitish king of Hazor, in the tribe of Naphtali, to which tribe Barak belonged. He utterly destroyed Jabin's army, and the king and his general Sisera perished. Yet the chief glory was snatched from Barak by a woman, because his weak faith would not let him go to the work unless Deborah would go along with him, Ju. iv. v.; Ps. lxxxiii. 9, 10. For the chronology, see the article JUDGES. He is named as an example of faith, He. xi. 32.

BARBARIAN. A word often used by us to denote a man of cruelty. But like the word *savage* occasionally among ourselves, it meant, among the Greeks, nothing worse than uncultivated or uncivilized; and in their self-esteem they applied this term to all nations except themselves: and the Romans associated themselves with the Greeks, as they succeeded to their sovereignty and partook of their cultivation. This is its use in the New Testament. All men are either Jews or Gentiles. All Gentiles or heathen nations may sometimes be called Greeks, 1 Co. i. 22-24; but taking the term in its strict sense, all other nations are then Barbarians, Ro. i. 14. Barbarians in one place, Col. iii. 11, are distinguished from Scythians; the former, perhaps, being nations subject to the Roman emperor, and Scythians being then a general name for all the wild nations beyond the bounds of the Roman empire.

BAR-JE'SUS. *See* ELYMAS.

BAR-JO'NAS. *See* PETER.

BARLEY. Of this well-known and widely diffused cereal it is impossible to assign the native country. On the top of turf-walls and on thin soils there grows a little grass extremely like it—the wall-barley or mouse-barley; but even Lamarck would have found it difficult to transmute this *Hordeum murinum* into any of the cultivated varieties. The same thing may be said of wheat. And joining the two facts together—firstly, that these all-important grains are never found truly wild or native; and, secondly, that it is a process round-about, and far from obvious, by which they are converted into cakes and loaves, we cannot help feeling that it is in a sense peculiarly emphatic that "our Father who is in heaven" has given us our "daily bread." In the world's infancy many things lay ready to the hand of the new-come tenant, and with unsophisticated senses, it would not need much instruction to guide him to the use of such fruits as the pine-apple or ripe orange. But who gave the hint to the first miller? Who taught the first baker? How did it occur to any one to rub down into a powder the grains of a coarse grass, and then work this powder with water into paste, and then kindle a fire to bake it into bread? Were not the worshippers of Ceres pointing towards a truth through the darkness of their idolatry? May we not suppose that the use of corn is as ancient as the days when man still unfallen received his lesson direct from God? And when he fell from this blessedness, and was driven forth to "eat *bread* in the sweat of his face," may not the exile have been in mercy allowed to carry with him into the house of his pilgrimage this "staff of life?"

Palestine was a "land of wheat and barley," De. viii. 8. Barley was given to horses and dromedaries, 1 Ki. iv. 28; but it was also converted into bread for the food of man, Eze. iv. 12. In the multitude which surrounded the Saviour in the fields near Bethsaida, the only supplies forthcoming were "five barley-loaves and two small fishes," Jn. vi. 9. But, if we may take as a criterion the expression, "A measure of wheat for a penny, and three measures of barley for a penny," Re. vi. 6, the relative value of wheat was threefold greater. There was the same preference for wheat in other lands. Amongst the Romans barley was the food of horses; and each cavalry-soldier was allowed a certain sum by way of barley-money—"*æs hordearium*." It was a punishment to substitute barley for the usual rations of the men. Thus, when some of his cohorts had lost their standards, Claudius Marcellus ordered them to be reduced to barley (Livy, xxvii. 13). The same preference of wheaten bread manifests itself in almost every country which permits the choice, notwithstanding the superior sweetness of barley.

One great recommendation of barley is the rapidity with which it ripens. Even in Norway, with the help of the long midsummer sunshine, it is said that sometimes less than two months intervenes between reaping and seed-time. The consequence is that in some countries, such as Spain, they are able to procure two crops in one season. Some of their barley the Jews sowed or planted at the time of the autumnal rains, October or November, and some as soon as the depth of winter was past, so that the crop was ripe about the time of the passover, or, as we should now say, at Easter. Under date, June 5, in the south of Palestine, Messrs. Bonar and M'Cheyne found "all the operations of harvest going on at the same time. Some were cutting down the barley with a reaping-hook not unlike our own, but all of iron, and longer in the handle and smaller in the hook. Others were gathering what was cut down into sheaves. Many were gleaning, and some were employed in carrying home what had been cut down and gathered. We met four camels heavily laden

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with ripe sheaves, each camel having bells of a different note suspended from its neck, which sounded cheerfully as they moved slowly on. Perhaps these bells may be a remnant of the 'joy in harvest.' . . . The barley on the plain seemed good, but the crop amazingly thin, and the rank weeds so abundant, that asses and other cattle were feeding on the part of the field that had been newly cut."—(*Narrative*, ch. ii.) Amongst a rural population agricultural processes and the different stages of husbandry furnish a natural calendar, and "barley-harvest" was a great land-mark in the year of the Jewish farmer; and when such a man read in the sacred narrative that Saul's seven sons were put to death "in the beginning of barley-harvest," and that Rizpah watched over their bodies "from the beginning of harvest until water dropped upon them out of heaven," 2 Sa. xxi. 9, 10—that is, until the commencement of the autumnal rains, the same idea was suggested to him as would be to us were we told that the poor mother kept her weary post from May till September. [J. H.]

BARNABAS [*son of prophecy* or *of consolation*]. It was the surname given by the apostles to a Levite named Joses—or Joseph, as there is good authority for reading—whose family had settled in Cyprus. This surname might be naturally translated the "son of prophecy," and we know that he was a prophet or inspired teacher in the church, Ac. xiii. 1. But it is rendered by Luke the "son of consolation," Ac. iv. 36; for indeed this was the great object of the spirit of prophecy, to console and support believers with that sure word which is a light to them in this dark world, 2 Pe. i. 19. That passage in Acts gives evidence that he was a comfort to the church in his deeds as well as by his words; for in the difficulties of the infant church he was found among those who had land and sold it, and laid the price at the apostles' feet, leaving himself nothing to depend upon but the labour of his own hands, 1 Co. ix. 6. He was honoured by God to have such discerning of spirits and largeness of heart as to acknowledge the persecutor Saul of Tarsus for a brother in the Lord, at a time when no other believer in Jerusalem was willing to confide in the sincerity of his conversion, and he introduced him to the fellowship of the church in that city, Ac. ix. 27. He again was honoured to be sent forth from that mother church to Antioch, to superintend the work there, amid the difficult questions which were certain to arise at the time when the Gentiles were being first admitted on equal terms with the Jews to the privileges of the gospel; and there he laboured for a year with great success, assisted by his friend Saul, whom he had searched out on purpose, Ac. xi. 22-26. And it is in reference to his work on that occasion that the testimony is borne in the Word of God, in which there is little of panegyric pronounced over human instruments, "for he was a good man, and full of the Holy Ghost and of faith." The ascertained facts of his subsequent history are almost inseparable from the life of Saul, who is best known to us by the name of Paul the Apostle. They were sent up from Antioch to Jerusalem with contributions for the poor saints there. They came back to Antioch bringing with them Barnabas' sister's son, John, who had the surname of Mark. They were set apart by the express appointment of the Holy Spirit to be missionaries, and they went together on the first of Paul's great journeys. Hence, probably, the name "apostles," namely, of the church, her special delegates, is applied to both of them, Ac xiv. 14; and it is not to be understood as countenancing the idea that Barnabas was reckoned to be on a footing as to office with the twelve, who were the Lord's apostles, and with whom Paul was associated only by an immediate designation from Heaven, Ga. i. 1, 17. Yet Barnabas and Paul were together sent up from the church at Antioch to the church at Jerusalem, and were recognized as the leaders in evangelistic work among the heathen, by the three prominent apostles, at a time when they reckoned it their duty to concentrate their own labours upon the circumcision, Ga. ii 9; Ac. xv.

When an unhappy difference, in connection with the case of his nephew Mark, separated Barnabas from Paul, as they were on the point of beginning a second journey together, he departed to Cyprus, where he had preached in the course of their earlier mission, Ac. xv. 39. It is an old tradition that he suffered martyrdom in this his native island; and it is not improbable that he was at least called to his rest at a comparatively early period. For while Paul afterwards wrote of him in such a way as to show that their "sharp contention" was soon forgotten, there is no further account of his labours, and but one allusion to them, 1 Co. ix. 6; while we find his nephew Mark attending upon Paul in such a way as he would have been less likely to do so long as Barnabas lived, and had a first claim to his services, Col. iv. 6. There is a writing extant which is called the Epistle of Barnabas, and which many have attributed to him. But its superficial handling of divine truth, and its mistakes about the Jewish history and worship, into which the Levite Barnabas could not have fallen, have led the best critics to reckon it a forgery. [G. C. M. D.]

BAR'SABAS. *See* JOSEPH and JUDAS.

BARTHO'LOMEW [*the son of Tholomew*, or, as the word might equally be written, *son of Talmai*, a name which is found in the Old Testament]. Bartholomew was one of the twelve apostles, and is commonly reckoned the same as Nathanael, because Matthew, Mark, and Luke mention Bartholomew, but never Nathanael; while John mentions Nathanael, but never Bartholomew. In agreement with this, John represents Philip as the intimate friend of Nathanael; and in the lists of the other three evangelists Philip and Bartholomew are invariably placed together, Mat. x. 3; Mar. iii. 18; Lu. vi. 14; comp. Ac. i. 13. In this case we may therefore suppose that from his father the name Bartholomew was given to Nathanael, as Peter bore the name Bar-jonas, and Joses (or Joseph, as others read) that of Barnabas. We have nothing special recorded of him except that he was brought with difficulty by Philip to regard Jesus as the promised Saviour, while yet our Lord bore that high testimony to him, "Behold an Israelite indeed, in whom is no guile!" Jn. i. 45, &c. After the resurrection he was one of the seven to whom our Lord revealed himself at the Lake of Tiberias, Jn. xxi. 2; and he is there spoken of as belonging to Cana of Galilee. There are traditions of his going to India to preach the gospel, and carrying thither the Gospel of Matthew, written in Hebrew, as also of his suffering martyrdom by crucifixion in Armenia or in Cilicia. But these reports must be received with more or less of doubt; and in fact India is used by ancient writers in a loose way to represent some distant eastern region of which they were very ignorant. [G. C. M. D.]

BARTIMÆUS [*son of Timæus*], the blind beggar who was cured by our Lord as he went out of Jericho, Mar. x. 46. The narrative suggests that he was persevering

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and unwavering in his faith; and this becomes the more obvious if we connect it with the account in Luke, in such a way as to infer that he had made application first of all as Jesus was entering the city, Lu. xviii. 35, which must have been a day before, Lu. xix. 5. It is not wonderful that these evangelists should single out this remarkable character and pass another unnoticed who was healed along with him, Mat. xx. 30.

BA'RUCH [*blessed*], a scribe, and a trusty friend of the prophet Jeremiah. He was the son of Neriah, and grandson of Maaseiah, and therefore was probably a brother of the Jewish nobleman Seraiah, to whom Jeremiah intrusted the reading of his great prophecy against Babylon, Je. xxxii. 12; li. 59, &c. Jeremiah employed Baruch as his secretary to write out his prophecies against the Jews and other nations, and (as he was himself shut up in prison) to read them in the hearing of the people, ch. xxxvi. 1-8; a task which Baruch again discharged, ver. 9, &c., in very difficult circumstances, for king Jehoiakim cut the roll of the writing to pieces with his penknife, and burned it in the fire; and he also searched for the prophet and his friend to put them to death, but the Lord hid them. Once more Baruch was honoured to use his pen at the dictation of the prophet, to write out a more complete set of predictions, to some considerable extent probably the same as the book of Jeremiah now found in the Bible. For his faithful services, Baruch received a promise from the Lord, that his life should be spared amid all the calamities which were coming on his nation, Je. xlv. When Jeremiah bought the field which belonged to his uncle at Anathoth, in the year before Jerusalem was destroyed, Baruch was the person to whom he intrusted the papers connected with the transaction, Je. xxxii. 12, 13. The latest matter recorded about him is, that he was still faithful to the prophet, and shared in the contempt and ill-usage heaped upon him by the remnant of Jews who fled into Egypt, Je. xliii. 3, 6. There is a small book in the Apocrypha ascribed to Baruch, but the evidence of its later composition, and its mistakes, are fatal to its reputation. [G. C. M. D.]

BARZIL'LAI [*made of iron*], an aged Gileadite, a man of great wealth, who took a principal part in supplying the wants of king David during all the time of the rebellion of Absalom. The king would gladly have taken him to Jerusalem on his own return, but Barzillai steadily refused, on account of age and frailty. His son Chimham however was taken instead, 2 Sa. xvii. 27; xix. 31-40. And other sons seem to have afterwards been taken to court, and to have been all of them recommended particularly to the favour of Solomon by David in his dying instructions, 1 Ki. ii. 7.

BA'SHAN [meaning uncertain, perhaps *soft rich soil*], is the name in Scripture for a singularly rich tract of country lying beyond the Jordan, between Mount Hermon and the land of Gilead. These two regions, Bashan and Gilead, attracted the attention of those tribes that desired to continue the pastoral life to which they and their fathers had been accustomed; Gilead being divided between Reuben and Gad, and Bashan being given to the half tribe of Manasseh, Nu. xxxii. 1-33. Modern travellers speak with enthusiasm and delight of its forests, in which oaks abound, worthy to be set alongside of the cedars of Lebanon, Is. ii. 13; Eze. xxvii. 6; Zec. xi. 2; and of the herds of bulls of Bashan in noble pasture ground, Ps. xxii. 12; Am. iv. 1; Mi. vii. 14. Bashan had been the kingdom of the Canaanite giant Og, whom Moses destroyed, Nu. xxi. 33; and one district of the country, Argob, had at that time sixty fenced cities, with walls, gates, and bars, besides unwalled towns a great many, De. iii. 4, 5. These were standing or restored in Solomon's days, 1 Ki. iv. 13; and to this day there are many points from which the traveller can look and see the remains of more than half that number.

There are difficulties in regard to the geography of Bashan, owing to its situation in a wild and unexplored region, to this hour one of the most dangerous in or around Palestine, and pronounced to be the same in their day by Strabo and Josephus. In the present century a vast impulse was given to discovery by the enterprises of Burckhardt, who lived among the Arabs as if he were a native, and made his way to many places which had been inaccessible to his predecessors, and who penetrated in this direction as far as Salcah, the extreme eastern limit of Bashan, see De. iii. 10, now called Sulkhad, and to other places in the neighbourhood. In the year 1857 an adventurous and successful English traveller, Mr. Cyril C. Graham, passed even further to the east of the Jebel Haurân, across a desert plain, thickly covered with black volcanic stones, hence named *El Hârrah*, that is, "a region covered with black burning stones," and to the Safâh. "The Safâh is a great natural fortress, thickly covered with huge shattered masses of basalt, the paths through which are tortuous fissures, known only to the wild race who inhabit it. In the interior is a range of volcanic *tels*, on the east side of which are several ruined towns and villages. By whom were they built, and when were they inhabited? The desert tribes who have had undisputed possession for at least 1200 years are not given to architecture, and never were. . . . . It is questionable whether the sway of the Greeks or Romans ever extended so far into the desert, or at least was ever so secure as to give encouragement to the planting of colonies and the building of towns. It would be interesting to know more of the character and style of these ruins, which appear to resemble those structures of a primitive age still found amid the mountains of Bashan." "The Safâh resembles an island rising up out of the flat plain, and the rock of which the whole surface is formed looks like molten metal. Huge fissures and seams run through it, rendering access to the interior almost impossible. . . . . The whole western side is swept by the Harrah, and is uninhabitable; we therefore skirt the eastern side, and in about an hour come upon traces of an *ancient road*, with stones at regular intervals, inscribed with regular characters *resembling the Sinaitic*. These continue until we reach the ruins of a town, wholly built of white stones, and thus contrasting strangely with the black strata of the Safâh and the adjoining plain. . . . . The style of architecture resembles that of the ancient cities in the Haurân, stone roofs, stone doors, and massive stone walls. No inscriptions have been found, but there are fragments of rude sculptures apparently of a very early age."—(Murray's *Handbook*, by Porter, p. lxii. lxiii., 519.) In another neighbouring place Mr. Graham found hundreds of inscriptions, again in a character resembling the Sinaitic, and accompanied, as in the Sinai peninsula, with rude figures of camels, deer, asses, tigers, and horsemen. All this is the province of *Bathanyeh*, the classical *Batanæa*, or BASHAN proper.

Between Damascus and this outermost region which

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is beside Jebel Haurân lies the country of the *Lejah*, answering to the ancient province of TRACHONITIS, a region remarkable for the ruins of great cities, described by Burckhardt and others, corresponding in their massive rocky strength, and their adjuncts of caverns, to the description which Josephus has given of them as excessively difficult of access, and affording commodious shelter to their lawless inhabitants (*Antiq.* xv. 10, 1). In this country lie the very ancient cities of Edrei and Kenath, now Edhrâa and Kunawât; the country of ARGOB, De. iii. 13, 14, is almost certainly this very region. South of the Lejah, Trachonitis, or Argob, and west of Batanæa or Bashan proper, lies the rich plain of the HAURÂN, strictly so called, a name preserved unaltered from the times of Ezekiel, ch. xlvii. 16, but also named at present *En-Nukrah*, "the plain," the most fertile region in Syria according to competent judges, and said to be filled with deserted villages and towns, the most familiar of which to us, as being named in Scripture, are the northern BOZRAH, now Busrah, and BETHGAMUL, now Um-el-Jemal. West of Haurân, towards the Sea of Galilee, the Jordan, and the Lake of Merom, lies the better known province of *Jaulân*, the classical *Gaulonitis*, and the region in which the city of refuge GOLAN must have stood; northward of Jaulân and Haurân lies *Jedûr*, the Ituræa of the New Testament, and of the classics, the country of JETUR the son of Ishmael.

These several provinces, Bashan proper, Haurân, Argob, and Golan, possibly Jetur in addition, seem to have composed the kingdom of Bashan, that of the giant Og. But the geographical term Bashan might be taken either in a wider sense, as the kingdom, in which sense it is spoken of as the country of the half tribe of Manasseh beyond Jordan; or in the narrower sense of the province of Bashan, the most distant and outlying part of the country, just as Haurân is used at this day both in a wider and in a stricter sense. From inattention to this distinction it is alleged that there has been much confusion in the descriptions and maps, from the time of Eusebius downward. In the New Testament, as might be expected, we do not meet with Bashan in the sense of the *kingdom*, which had passed away some fifteen hundred years before; and the *province* of Bashan lay out too far to the east to be mentioned in the life of our Lord: so that the name Bashan does not appear at all in this portion of Scripture.

[The fullest and most accurate account of all geographical matters connected with Bashan must at present be looked for in the Rev. J. L. Porter's *Five Years in Damascus*. A shorter statement is given by the author himself, in his *Handbook for Travellers in Syria and Palestine*. Mr. Graham has given some account of his own discoveries and observations, in the *Cambridge Essays* for 1858.] [G. C. M. D.]

BA'SHAN-HAVOTH-JAIR. *See* HAVOTH-JAIR.

BASH'EMATH, or **BASMATH** [*sweet-smelling*]. **1.** A daughter of Elon the Hittite, who became the wife of Esau, Ge. xxvi 34. **2.** A daughter of Ishmael, who also became a wife of Esau, the third he is said to have taken, Ge. xxviii. 9; xxxvi. 3. It is only in the last of these two passages that she bears the name of Bashemath; in the former she is called Mahalath. All Esau's wives appear to have received new names on being married, probably with the view of becoming more distinctly separated from their kindred; and it would seem that the daughter of Ishmael was permitted to choose, or obliged to accept of the maiden name of the daughter of Elon. (See under AHOLIBAMAH.) **3.** A daughter of Solomon, who became married to one of his officers, 1 Ki. iv. 15.

BASKETS are often mentioned in the Bible, no less than four or even six words in the Old Testament being so rendered, and three in the New Testament. The commonest word in the Old Testament is *sall*, a word derived from a root expressing flexibility, and referring no doubt to the materials of which a basket is usually constructed. This word is used of the baskets with bread on the head of Pharaoh's butler, Ge. xl. 16, &c., in our version "white baskets," and in the margin, "full of holes," renderings not destitute of authority, but now generally given up for "baskets of white bread;" of a basket with the flesh of Gideon's present or offering, Ju. vi. 19; and of a basket with the bread for the meat-offerings brought before the altar at the tabernacle, Ex. xxix. 3, &c.; Le. viii. 2, &c.; Nu. vi. 15, &c. A closely connected form is *salsillah*, a grape-gatherer's basket, Je. vi. 9. A word which appears entirely different in form, but which Gesenius reckons to be distantly connected with *sall*, is *tĕnĕ*, occurring only in two chapters in Deuteronomy; in ch. xxvi. 2, 4, of the basket in which the first-fruits were brought before the Lord; and in ch. xxviii. 5, 17, of the basket in which the harvest or household stores may have been kept. Another word still, occurring under the two cognate forms of *dûd* and *dûdai*, is used of the two symbolical baskets of figs which Jeremiah saw before the temple of the Lord, ch. xxiv. 1, 2, probably with allusion to the first-fruits in De. xxvi. 2; so that the first three words have been all employed in reference to religious services. It is the same word *dûd* which is used to describe the vessel which carried the heads of Ahab's sons to Jehu, 2 Ki. x. 7; and also the vessel used by the Israelitish bondmen in Egypt, Ps. lxxxi 6, translated "pots" in our version, though now commonly identified with the baskets in which clay was carried for bricks. But in both these instances "pots" is a legitimate translation, as this is the common meaning of the word. The last word for basket is *clûb*, "a basket of summer fruit," Am. viii. 1; used in the other passage where it occurs for a bird-cage or bird-trap. Gesenius conjectures that it might be a basket with a lid coming down and covering in what it contained.

There are two different words which are kept carefully distinct in the original, but are indiscriminately rendered "baskets" filled with the fragments of the loaves and fishes with which, on two occasions, Jesus fed the multitudes, Mat. xiv. 20; xv. 37; xvi. 9, 10; but it is difficult to identify them with particular kinds of baskets at the present day. The one used in the account of the four thousand being fed, is used also in describing the escape of Paul from Damascus, Ac. ix. 25, though he himself employs another word, 2 Co. xi. 33. The baskets in use now in eastern countries bear a strong resemblance to those which are found represented on the monuments of Egypt. In shape, and material, and workmanship, they are often the same as our own; or when different, are yet not at all inferior. [G. C. M. D.]

BASTARDS were forbidden to enter the congregation of the Lord to the tenth generation, as Ammonites and Moabites also were, De. xxiii. 2, 3. Jephthah, however, was the son of a strange woman, and had been driven out by the legitimate offspring; yet he was called by God to be the judge of his people Israel, Ju. xi. 1, 2. The Lord threatened that a bastard should dwell in Ashdod at the time that the pride of the

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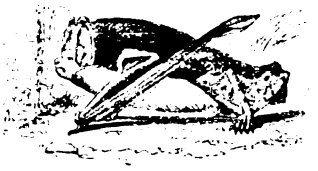
Philistines should be cut off, Zec. ix. 6. But in Deuteronomy and Zechariah the word is peculiar, and is reckoned by some to mean the offspring of an incestuous union. The word itself is *mamzer* (ממזר), and only occurs in the two passages referred to. It is of uncertain etymology, and both Jewish and Christian interpreters differ in regard to its precise meaning. It is certain, however, that the rabbinical authorities, in earlier as well as recent times, understand it not of persons simply born out of wedlock, but of the offspring of incestuous connections, or of matrimonial alliances that were forbidden as altogether improper. It does not appear that bastards, in the ordinary sense, were regarded as the proper subjects of the prohibition in De. xxiii. 3, as appears from the cases alone of Jephthah and Amasa (see under both); and the modern Jews are of opinion that they might be admitted even to the priesthood. They had, however, no claim to a share in the paternal inheritance, or to the proper filial standing and treatment of children of the family. And this is what is referred to in He. xii. 7, where a contrast is drawn between the treatment which God's true children might expect, as compared with that given to such as are not so related to him, by means of an allusion to the difference between bastards and sons. The meaning is, that as the rights, the privileges, the hopes of sons, so also the training and discipline proper to such, belong to the one class, but not to the other.

BAT (עטלף, *atalleph*), "the darkness-bird." Many species of this tribe (Cheiroptera) are found in Western Asia, as in all warm countries, but the forms do not differ from those of Europe. In the Mosaic law it was proscribed as unclean, and was ranked among birds, but closing up the series, Le. xi. 19; De. xiv. 18, in each passage introducing the winged insects. Zoologically, however, as is hardly necessary to observe, the bat is a true quadruped, distinguished from others of its class by an enormous elongation of the bones of the arm and fingers, and by a membrane stretched over them, and extending to the hind limbs; by which modification the animal is able to exert a power of proper and continued flight.

Col. H. Smith elaborately argues (Kitto's *Bib. Cycl.*) that some of the great frugivorous bats (Pteropus) must be alluded to in the prohibition; on the ground that the flesh of the insectivorous species would offer no temptation to be used as food, while "the fact [of the prohibition] evidently shows that there were at the time men or tribes who ate animals classed with bats." We do not think, however, that any such allusion is at all evident. The distinction of "clean" and "unclean" had reference not merely to food, but to sacrifice, and to ceremonial defilement from contact, &c.; and other creatures, as little tempting as the insectivorous bats, are certainly prohibited, as the mouse, the lizard, and the mole. It is however fatal to the suggestion of this learned zoologist, that none of the frugivorous bats are natives of Western Asia or North Africa, while the small insectivorous species are abundant in those countries.

The habit of this order of animals is to dwell in dark and desolate places by day. Caverns, old hollow trees, ruined towers, and similar places, are chiefly sought by them; the qualifications of their diurnal resort being that it should be dark, secluded, and quiet, sufficiently roomy to allow them to fly to and from their resting-places, and furnished with projections or roughnesses, from which they may freely suspend themselves. In



[110.] Barbastelle Bat—*Barbastellus communis.*

such gloomy retreats they may almost with certainty be found associating in considerable numbers, hanging head downward, with folded wings, from some projection of the roof, to which they cling by means of the sharp curved claws of their hind feet.

Allusion to this habit is found in Is. ii. 20, where the terrible glory of the "day of the Lord," the period of the manifestation of the Lord Jesus, is described as producing, among other effects, the destruction of idols. The terrified idolaters shall cast away the idols in which they have trusted to the most obscene and obscure retreats (*see* MOLE), while they themselves seek a vain protection in the clefts of the rocks from the wrath of the Lamb, Re. vi. 16. The whole of these two passages may be usefully read, and compared together, as showing in what light much that is now highly valued as enhancing the glory of man—the high towers, and the fenced walls, the ships of Tarshish, and the pleasant pictures—will appear in that day when the glory of the Lord shall be revealed, and all flesh shall see it together, Is. xl. 5. [P. H. G.]

BATH, BATHING. It is certain that baths of the kind in use throughout Syria at present, as also among the Greeks and Romans in the West, and the Persians in the East, were common in Palestine at the time of the Herods, and afterwards; the testimony of Josephus, and the monumental evidence in ruined cities, are sufficient to prevent any doubts upon this subject. But there is certainly no proof in Scripture that these luxurious and costly indulgences existed among the ancient Israelites; neither has valid proof from other sources ever been produced. Manifestly, it ought not to be inferred from the existence of the practice among the Egyptians, most of whom lived within easy reach of the Nile; whereas, if we except the Jordan, there is scarcely a running stream in Palestine proper which would afford facilities for such bathing during summer, the season in which it was to be chiefly desired. Certainly the verb *rahats* (רחץ), which is in our version rendered "bathe," is equally rendered "wash;" and it would be difficult to show that *immersion* is an idea proper to the word. On the contrary, the only proper meaning which Gesenius assigns to it is that of washing, whether applied to the human body, both as a whole, and in reference to its principal parts for washing, the hands, feet, and face, or whether to the parts of a sacrifice; and he says, in Arabic the verb means to wash either the body or clothes, also to perspire violently, that is, according to him, to be bathed in perspiration. There are passages, too, in which the idea of immersion seems to be positively excluded, as at Ex. xxx. 19, of the laver with water put into it, "Aaron and his sons shall wash their hands

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and their feet thereat," literally "therefrom;" Ca. v. 12, "His eyes are washed with milk;" also 1 Ki. xxii. 38, when translated in the only way the original permits, "And [one] ran a stream of water on the chariot at the pool of Samaria, and the dogs licked up his blood, and the harlots bathed;" three contemporaneous actions strikingly evincing the degradation to which Providence subjected the remains of Ahab; but surely even the harlots would be prevented from immersing themselves there, both by their own feelings and by public authority. Moreover, the word *rahats*, to bathe or wash the body, and *cabas* (כָּבַס), to wash clothes, which are kept apart in their literal meaning, are used without distinction in the metaphorical application to sin; and this points to *cleansing* as the true force of both verbs.

It is important to bear in mind that bathing, in the ordinary sense, had no place in the religious ordinances of the old covenant. In certain cases of corporeal defilement, it is possible that the immersion of the body in a bath might have satisfied the demands of the lawgiver; but it could not have done so in the great mass of cases: the more active form of washing was required, in order to symbolize with greater distinctness the idea of religious purification. The only other action with water sanctioned in the law for purifications was that of sprinkling.

BATH, a measure for liquids among the Hebrews, equal to about 7 gallons English. (*See* WEIGHTS AND MEASURES.)

BATH'SHEBA [*daughter of an oath*, or *daughter of seven*], the wife of Uriah, one of David's officers, with whom the king committed adultery, and whom he married after he had treacherously procured her husband's death, 2 Sa. xi. Besides other children, she bore Solomon to David, and, according to the Jewish writers, her powers of mind had much to do with the development of her son's wisdom. Certainly we find instances of her vigorous understanding, her kindness of heart, and her influence over both David and Solomon, 1 Ki. i. 11-31; ii. 13-21. In Samuel she is named Bathsheba, the daughter of Eliam, perhaps that mighty man of David's army who was son of Ahithophel, 2 Sa. xxiii. 34; in 1 Ch. iii. 5, by a slight variety of pronunciation, she is called Bath-shua, the daughter of Ammiel; and she is there said to have borne three other sons to David.

BATTERING-RAM. This was a well-known instrument of ancient warfare, a long heavy mass of wood, often with a metal head, swung backward and forward, so as to make a breach in the wall of a besieged town. The name in Greek and Latin is the same as that of a living ram, obviously on account of the resemblance of its work to the butting of a ram; and this seems the simplest meaning of the Hebrew word for a ram, as it is used in Eze. iv. 2; xxi. 22. Yet some good authorities have hesitated; and in this latter verse, where the word occurs twice, the first time "battering-rams" is put only in the margin by our translators. Possibly, by what our translators have rendered "engines of war," Ezo. xxvi. 9, the same instrument is specially intended: the exact rendering might be given "the stroke of that which is right opposite."

BATTLEMENT. *See* HOUSE.

BAY-TREE. In Ps. xxxvii. 35, a prosperous worldling is compared to a flourishing *ezrach* (אֶזְרָח). The radical signification, "to rise," "to spring up," as a plant, might apply to almost any tree, more especially to one indigenous and growing vigorously in its native soil; which would be a very good emblem of a wealthy chief or freeholder, dwelling among his own people, and casting his shadow over his ancestral acres; and we doubt if we are justified in making it more definite. Accordingly, Horsley renders it "a tree flourishing in its native soil," Mason Good "a vigorous tree," and most of the Jewish commentators make it "a native tree," as opposed to one that has been transplanted. However, the Septuagint and Vulgate have translated it "cedar," and most of the modern European versions make it the "laurel" or "bay." Thus, too, Sir Philip Sidney:—

> "Like lawrell fresh himself out-spreading."

And Arthur Jonston:—

> "Ut viret in pingui laurus amœna solo."

Bishop Mant combines the "cedar" of the Septuagint with the "native tree" of the rabbis:—

> "Once I saw, in pomp of power,
> Wide his boughs the impious spread;
> So I've seen the cedar tower
> Proudly from its native bed."

Nor will the reader grudge the following quotation from Racine. It gives the sudden turn of the original very happily, and French poetry contains no better stanza:—

> "J'ai vu l'impie adoré sur la terre;
> Pareil au cèdre, il cachait dans les cieux
> Son front audacieux;
> Il semblait à son gré gouverner le tonnerre,
> Foulait aux pieds ses ennemis vaincus:
> Je n'ai fait que passer, il n'était déjà plus."

As the bay sufficiently answers the purpose of the text, some, like Sir Thomas Browne, notwithstanding the slightness of its claims, will be "unwilling to exclude that noble plant from the honour of having its name in Scripture." With the appearance of the common bay (*Laurus nobilis*) every one is familiar; and from the use of its evergreen branches in crowning Roman conquerors, it has acquired proud and heroic associations. These, however, it could hardly convey to Hebrew minds, as it was not used for the victor's garland in Palestine. There was nothing to prevent it from growing in Judea, as it is a native of both Northern Africa and Southern Europe, and it still flourishes at Antioch. [J. H.]

BDEL'LIUM (Gr. βδέλλιον), the term employed in the ancient Greek and Latin translations, and adopted generally in the modern, for the Heb. *bedolach* (בְּדֹלַח). It occurs only twice in Scripture; first, as a precious commodity of some sort furnished by the land of Havilah, Ge. ii. 14, and afterwards as an object with which, in respect to colour, to compare the manna of the desert, Nu. xi. 7. The ancients applied the name to the gum of a tree which grew in Arabia, as well as India and Babylonia, nearly the colour of frankincense, whitish and pellucid. The chief objection to this view is, that it is not such a precious natural production as that one might expect it to be noticed among the peculiar treasures of Havilah; where also its appearance among gold and precious stones looks somewhat strange. Bochart (*Hieroz.* ii. 674-683) held it to signify *pearls*, and has supported his view, as usual, by a great profusion of learning. Gesenius, and the best authori-

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ties of recent times, are disposed to concur in the same view.

BEAN. Amongst the supplies which Barzillai sent to David and his attendants in their flight from Absalom were "beans," and they were also an ingredient in the bread which Ezekiel was directed to prepare previous to his representative siege of Jerusalem, 2 Sa. xvii. 28; Eze. iv. 9. From the Hebrew פּוֹל, *pol*, or *phol*, we have our English *pulse*, as the Romans had their *puls* or bean-pottage. Beans were extensively cultivated in the East, as they still are; and although not so prized for food as some of the cereals, their nutritious qualities were well known to the ancients, and they were largely employed in feeding slaves and the poorer people, as well as horses. Nor was our common bean (*Faba vulgaris*) the only legume with which the Jews were acquainted. They had lentils, and vetches, and pease or "parched pulse," under which words the reader will find further information. [J. H.]

BEAR (דֹּב, and דּוּב, *dov*). No doubt exists about the identity of this animal, which still bears its ancient Hebrew name in the dialects of Western Asia. The genus is well known as containing the largest, strongest, and most formidable carnivorous quadruped of Europe; but the species mentioned in the sacred Scriptures is one peculiar to the mountainous parts of Palestine and Syria, and has only recently come under the recognition of naturalists. A specimen killed by Ehrenberg and Hemprich, in Lebanon, afforded the first opportunity of determining this anciently renowned animal, and they, finding it undescribed, named it *Ursus Syriacus*. It is

[111.] Syrian Bear—*Ursus Syriacus*.

about as large as the brown bear of Europe, but is lower on the legs, proportionately higher at the withers, furnished with a conspicuous tail, and a high mane of stiff hair between the shoulders. Its colour is a yellowish-white, sometimes deepening to buff, and occasionally clouded with light and dark tints.

Besides the notices that occur in Scripture, we have evidence of the existence of bears in Syria from early times. In an ancient Egyptian painting representing tribute brought to Thothmes III., the bearers, a fair-haired, bearded race, clad in long garments, and white gloves, bring among many other articles a living bear, which by its form and colour belongs to the present species. Many of the adjuncts of this scene indicate the people to be Phœnicians.

A procession much like this occurred in Egypt long after, in the reign of Ptolemy Philadelphus, where "a single white bear" made a prominent figure.[1] And Prosper Alpinus speaks of white bears as existing in Arabia[2] and Egypt.

In the middle ages the crusaders occasionally fell in with the Syrian bear, and gave testimony to its ferocity. Godfrey of Bouillon, during the siege of Antioch, was riding in a neighbouring forest, when he saw a peasant carrying a load of wood, fleeing from an enraged bear. The king gallantly spurred to the rescue, and the animal turning upon him, he was unhorsed by its furious assault on his steed, and fought on foot. After a severe struggle, in which he was dangerously wounded, he buried his sword to the hilt in his savage foe, and killed him.[3]

The value of this story is the confirmation it affords of the ancient reputation of this beast for power and ferocity. The allusions to it in the sacred writers constantly represent it as little inferior to the lion in savage violence, with which animal it is frequently associated in historical narrative, 1 Sa. xvii. 34-37, and in poetical imagery, Pr. xxviii 15; La. iii. 10; Ho. xiii. 7, 8; Am. v 19. The ferocity of this powerful brute was the divine instrument in the punishment of forty-two youths, who blasphemously mocked the mission of Elisha, 2 Ki. ii. 24. This ferocity is manifested with peculiar intensity by the female, either in defence of her cubs, or in revenge for the loss of them, 2 Sa. xvii. 8; Pr. xvii. 12, &c.; a fact illustrated by many well-known modern narratives of other species, particularly the Polar bear, to which the Syrian species exhibits a close affinity. [P. H. G.]

BEARD. The Egyptians shaved very carefully, although they were accustomed to wear false beards: hence Joseph shaved before going into Pharaoh's presence, Ge. xli. 14. But the nations of Western Asia to this day wear the beard long, and reckon this not merely an ornament, but an essential to manly character. There is abundant evidence in Scripture that this was also the custom among the Israelites. Not to trim it carefully and often was a proof of deep distress, as in the instance of Mephibosheth during the rebellion of Absalom, 2 Sa. xix. 24. Still more severe grief, especially on occasion of the death of near relations, was expressed by cutting off the beard, which an Arab or Turk at the present day will not do without the constraint of the strongest motives, Is. xv. 2; Je. xlviii. 37; and this was also done by the worshippers of God in deep distress, Ezr. ix. 3; Je. xli 5. Ezekiel was commanded to shave off his hair and his beard, as a mark of the deep degradation to which Jerusalem was about to be exposed, Eze. v. 1, &c.; with which compare the metaphorical use of shaving in a prediction of the Assyrians coming against the people of God, Is. vii. 20. And David's ambassadors to the king of the Ammonites had the half of their beards shaven off, which was reckoned an insult of so gross a kind that it kept them for a time from their master's presence, and gave occasion to a bloody war, 2 Sa. x. 4, 5, &c.; and the endurance of a similar indignity is attributed to Christ by the prophet, Is. l. 6. Even to touch the beard was reckoned a liberty too great to be taken except by the nearest friends; hence we may estimate how abominable the treachery of Joab was, as we read that he took

[1] *Athen.* v. 201, Ed. Casaub.

[2] Arabia (see Plin. v. 24) was considered by the Greeks to include the highlands of Mesopotamia.

[3] Matth. Paris, *Engl.* ii. 34 (1640).

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Amasa his cousin by the beard, to kiss him (or, as others equally well translate, to kiss *it*), when immediately he struck him dead, 2 Sa. xx. 9. In certain cases of suspected leprosy shaving was enjoined; also at the purification of the leper, Le. xiii. 33; xiv. 9. The people were forbidden to round the corners of their heads or mar the corners of their beards, Le. xix. 27; thus distinguishing themselves from the Egyptians, who shaved all the hair away; and from certain of their Arab neighbours, who are said to have trimmed their beards in the very manner that is here forbidden, so as to dedicate themselves to one of their idol deities. This custom is pointed at in Je. ix. 26, and other passages, where the marginal rendering, "all having the corners polled," is to be preferred to that of the text. [G. C. M. D.]

BEAST. There are two principal Hebrew words, of which this is the rendering—בְּהֵמָה, *behêmah*, and חַי, *hai*. Of these the latter, with its Chaldee representative חֵיוָא, *hêivah*, is the more comprehensive, seemingly including everything that possesses animal life. It therefore corresponds to the Greek ζῶον, *living creature*, in its widest application. It is sometimes, however, used in a more restricted sense, as in Ge. i. 24, 25; vii. 14, 21, &c., as distinguishing certain kinds of animals from *behêmah*, which is there rendered "cattle."

Perhaps we might say that this latter sense indicates a binary division of quadrupeds, corresponding to that of Linnæus—the *behêmah* representing the Ungulata or hoofed quadrupeds (of which בְּעִיר, *bêir*, occurring in only four passages, is a synonym), and the *hai* standing for the numerous clawed races—the Unguiculata. Linnæus's third subdivision, the Mutica, including the whales and similar animals, were, as might have been expected, ranged with the fishes.

Taking into view the whole animate creation, exclusive of man, who is treated of in the Holy Scripture under a very different aspect from that of his zoological position, the first and most obvious distribution seems to have been founded on the localities frequented by animals, "the beast of the earth, the fowl of the air, and the fish of the sea;" separating, however, from the first, "the creeping thing:" this we find in the Mosaic account of the creation. In the sacred narrative of the deluge, the same arrangement is adopted as regards terrestrial and aërial animals; and beasts are further divided into clean and unclean. But indications of a much more elaborate division appear in the book of Leviticus, ch. xi., and in the parallel passage in Deuteronomy, ch. xiv.; which we notice the more readily, because it is by far the earliest attempt at that orderly arrangement which we usually designate system, and because it seems to have been generally neglected by those who have written the history of zoology. The principal orders of animals are very clearly distinguished. "Whatsoever parteth the hoof, and is cloven-footed, and cheweth the cud among the beasts," Le. xi. 3, indicates, of course, the Ruminantia of modern science; "the coney" and "the hare," ver. 5, 6, may be considered as typical of the Rodentia,[1] and "the swine," ver. 7, of the Pachydermata; while "whatsoever goeth upon his paws, among all manner of beasts that go on all four," ver. 27, seems to point out clearly enough the Carnivora. Then, among aërial animals, we have somewhat less distinctly the Raptores, Insessores, Natatores, and Grallatores, associated, however, with the bat; all of which, being prohibited, leave the gallinaceous order separated as clean, ver. 13-19. The "fowls that creep, going upon all four," ver. 20, and the "flying creeping things," ver. 23, are not unaptly descriptive of winged insects, among which the saltatory Orthoptera are graphically noted as those creeping things "which have legs above their feet, to leap withal upon the earth," ver. 21. The aquatic tribes are distinguished into "such as have fins and scales in the waters," ver. 9, the true Fishes, and "all that have not fins and scales," ver. 10, perhaps meaning the Amphibia or the Cetacea. Besides these, there is a heterogeneous assemblage of creatures denominated "creeping things," ver. 29, of which small size seems to be the only common character, including (at least, in our translation) "the weasel, the mouse, and the tortoise after his kind, and the ferret, and the chameleon, and the lizard, and the snail, and the mole." In order to estimate the value of this arrangement, we must bear in mind that the object of the sacred writer was not at all a systematic distribution of the animal kingdom, which is only casually introduced for the purpose of instituting a ceremonial permission or prohibition of certain sorts of animal food; that the animals noticed are only those of a very limited district; and, out of these, none but such as might offer any temptation to be used as food; and that the incongruities and anomalies would probably be much diminished, could we with certainty know the species in every case intended by the sacred historian. [P. H. G.]

BEAST, in a figurative or symbolical sense, is frequently employed in Scripture, and always (unless where there is a mistranslation) with reference to the sensual and grovelling, or ferocious and brutal natures which properly belong to the beast creation. Thus, the psalmist speaks of himself as being "like a beast before God," while giving way to merely outward and fleshly considerations, Ps. lxxiii. 22; and of the savage multitude at Ephesus, who stormed and raged for St. Paul's life, he says "he had fought with beasts at Ephesus," 1 Co. xv. 32. So, in many other passages, Job xviii. 3; Ps. xlix. 12; lxviii. 30; 2 Pe. ii. 12, &c. In the Apocalypse there is what is called emphatically THE BEAST, by which is obviously meant a worldly power—or rather an ideal representation of the power of the world as a whole, in its sensual, lawless, God-opposing character, exhibiting itself in the treatment given by the several kingdoms of the world to the cause and people of Christ, Re. xiii. 1, &c.; xv. 2; xvii. 8; xix. 19. This image, like several others in the same book, is taken from the vision of Daniel, in which the successive worldly monarchies which were to arise, and were, one after another, to acquire a sort of world-wide dominion, are represented by so many wild beasts ascending out of a tempestuous sea—that is, so many selfish, fierce, tyrannical, godless existences tossed up by the tumultuous elements of a troubled world—while the properly divine kingdom, the only one which had a right to exist, and which should ultimately prove the one universal and everlasting kingdom, was imaged by one like a son of man—godlike, reasonable, humanizing, blessed, Da. vii. It is the same contrast between the beastly and the divine-human which, with certain modifications, and with much more of detail, is ex-

[1] It does not seem a sufficient objection to this view, that the classification is not in all respects natural. Admitting the coney to be the modern *hyrax*, and a true pachyderm, still its external appearance is that of a rodent.

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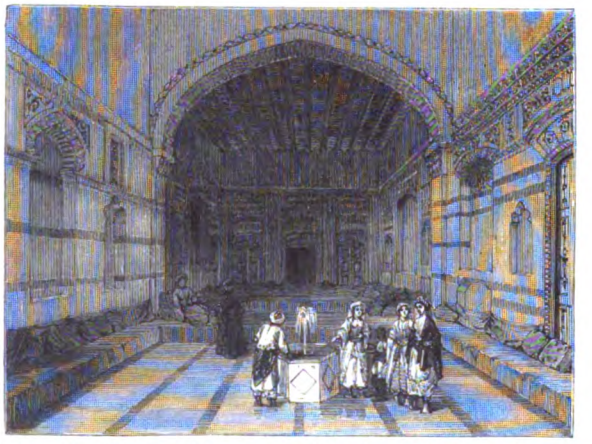
hibited in the apocalyptic vision respecting the beast. But what in the earlier part of the same book are designated *the four beasts*—viz. the cherubic forms, ch. iv. 6, 8, &c., should have been *the four living ones*, or *the four creatures*. For the word in the original here is quite different from that used of the beast already referred to. In the latter case it is θηρίον, beast in the strict sense, with reference to its untamed, savage nature, *wild beast;* whereas, in the other case, the term is ζῶα, creatures with life, applied to the cherubic forms as the peculiar representatives of the life-property that is in God. (*See* CHERUBIM.) One cannot but regret that objects so distinct, and in their qualities so diametrically opposed, should have been designated by the same appellation in our English Bibles.

BE'CHER [*first-born*, also *young camel*]. 1. The second son of Benjamin, according to the genealogy of Benjamin's house in Ge. xlvi. 21 and in 1 Ch. vii. 6. In the former list, however, he appears as the second of ten sons, while in the latter he is one of only three. In a still further list, 1 Ch. viii. 1, 2, the sons of Benjamin are given as five in all, but Becher is not named as one of them; nor are the others the same as in the original list of Genesis, excepting Bela and Ashbel. It is singular also, as regards Becher, that in the enumeration of the families of Benjamin in the wilderness, that of Becher does not occur, Nu. xxvi. 38. These strange diversities probably arose from the different objects with which the respective genealogies were drawn up—some having respect chiefly to the immediate offspring of Benjamin, others to the distinct families that grew out of these, which might again admit of certain modifications at successive stages in the history of the tribe, from the remarkable vicissitudes the tribe underwent. The dreadful calamity that befell the tribe, through its own perverseness, as recorded in the concluding chapters of Judges, must alone have produced a great disorganization in its family arrangements — some, perhaps, entirely losing their distinctive position, and others coming in their place.

2. BECHER. A son of Ephraim, according to Nu. xxvi. 35, who, however, is called Bered in 1 Ch. vii. 20. It is possible that this is the same person as the preceding; for, as the family of Ephraim at an early period suffered grievously in a conflict with the men of Gath, 1 Ch. vii. 21, some have thought that Becher, the son of Benjamin, married into his family, and henceforth was reckoned as of the tribe of Ephraim. If this were so, it would explain the appearance of a family of Becherites or Bachrites among the descendants of Ephraim in the wilderness, Nu. xxvi. 35, and the non-appearance of such in Benjamin.

BE'DAN is named among the judges who delivered Israel, in the speech of Samuel on retiring from his active labours, 1 Sa. xii. 11; no such name, however, is given in the book of Judges. It is by the Chaldee paraphrast translated "the son of Dan," having been by him applied to Samson, who belonged to that tribe. Some suppose him to be Jair, the Gileadite judge, thus distinguished from the elder Jair; for Bedan was a name in eastern Manasseh. Others take it to be a mistaken reading for Barak, as the letters *r* and *d*, *k* and *n*, may easily be mistaken in Hebrew: and this is the way in which the name has been read by the Greek and Syriac translators, the authors of two ancient and much esteemed versions. A much simpler conjecture of Ewald and Gesenius is, that Bedan may be a variety of pronunciation for Abdon, by dropping the first letter, as the interchange of the long vowels *a* and *o* is common, and presents no difficulty.

BEDS in Palestine, among the ancient Jews, were probably much as they are now, of two kinds, the fixed and the moveable. We read at times of a special bed-chamber, which was no doubt in the innermost part of the house, where the women slept: such might be Pharaoh's into which the frogs were to penetrate, Ex. viii. 3; and that of the king of Syria, in which nothing could be secret from Elisha, 2 Ki. vi. 12; compare Ec. x. 20. We read also of a bed-chamber in which the young king Joash was hidden from the usurper Athaliah, 2 Ki. xi. 2; but the correct translation there is, "the chamber of the beds," a store-room into which beds and bedding were carried during the day-time when they were not in use, as is now pretty generally understood. The chief sleeping place, however, was usually the large room of the house, with a raised platform at one end of the room, or on two or three sides of it, this being occasionally covered with a cushion, somewhat in the style of cut No. 112. In such a room the master of the house and his family might all sleep together, as in the parable, "my children are now with me in bed," Lu. xi. 7. The moveable bedstead, like our own to some extent, might be made of various materials. The giant Og had his bedstead of iron, De. iii. 11, perhaps to suggest the idea that nothing less strong would be sufficient to bear his weight, as would doubtless have been true of one made of palm-sticks, such as are common at the present day. At a later period, when luxury began to creep in, the prophet Amos mentions beds of ivory, Am. vi. 4. Both the fixed and the moveable beds may have been used for couches or sofas during the day, 1 Sa. xxviii. 23; Eze. xxiii. 41.



[112.] Room in house at Damascus, with Couches or Divans around it. Bartlett's Views in Syria.

There are four or five common words in the Old Testament, which are all translated "bed." Two of these, *mittah* and *mishcab*, are most used, and are of quite general import, indicating simply, by their etymology, places for lying; and hence were applied to couches or

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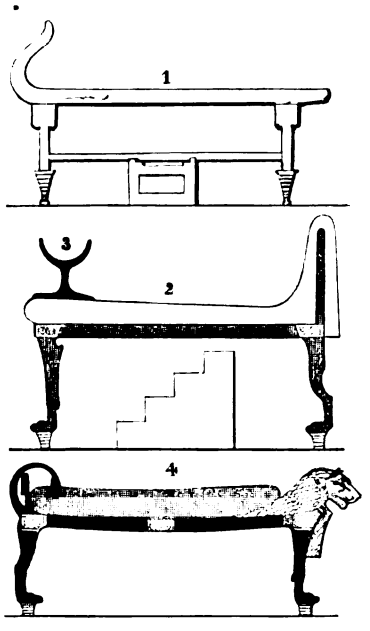
seats at an entertainment, and also to the bier on which a dead body is carried to the grave, and to the lair in which it rests at last, 2 Sa. iii. 31; 2 Ch. xvi. 14. Another word, *'eres*, used in Am. vi. 4; Song i. 16, &c., from the context and from the derivation, suggests the notion of a



[113.] Assyrian and Egyptian Bedsteads.
1. Assyrian.—Kouyunjik Gallery, British Museum. 2. Egyptian, with Head-rest or Pillow (8).—Rosellini. 4, Egyptian. Champollion.

covered bed—a bedstead with hangings; as in the apocryphal book of Judith, xiii. 9, there is mention made of a bed with a net-work hung on pillars for excluding the flies. The same word is repeatedly used of a bed for a sick person, probably therefore constructed with more attention to comfort, Ps. vi. 6; xli. 3; Job vii. 13. Another word, *huppah*, which occurs twice (rendered "chamber" in Pr. xix. 6, and "closet," Joel ii. 16), is now generally taken to be "a marriage bed;" and both from this circumstance, and from its etymology, it also seems to have possessed a cover or canopy. The remaining word, *yatsua'*, is simply anything spread or laid down, and perhaps refers rather to the bed-clothes than to that on which they are laid.

The bed-clothes were very simple—a quilt or wrapper of any kind, thicker or thinner according to the weather, but generally such that a person might rise and roll it together, and so "carry his bed" away with him, Jn. v. 8-11, &c. Particularly in the case of the poor, there might be nothing more than the outer garment, which, in ordinary circumstances, was often not worn upon the body, and hence was likely enough to be offered as a pledge when the poor man had to borrow, but which the law of God required the creditor to return at nightfall, in order that its owner might sleep in it, Ex. xxii. 26, 27; De. xxiv. 12, 13. We read of Jacob taking a stone for his pillow, Ge. xxviii. 11, which Dr. Thomson (The Land and the Book, p. 61) says is often to be seen at present; while he adds that he himself has tried it, but never with success. In 1 Sa. xix. 13, we read of a pillow of goats' hair in David's house; and in Eze. xiii. 18, 20, of luxurious pillows sewed by the women who laboured to turn the people from the living God: there is, however, some obscurity in both passages. In Pr. vii. 16, 17 we have an account of other luxurious arrangements not unknown about beds: but it is in the address of the adulteress, from which we are scarcely warranted to infer any general practice.

One word more, *mlûnah*, a place for spending the night, is translated "cottage," Is. i. 8; xxiv. 20; in the second of which passages, perhaps also in the first, it may be better translated "a hammock," a hanging bed slung from the bough of a tree or some such support, still used for sleeping in with safety from wild beasts by those who have to watch in the fields.

[G. C. M. D.]

BEE (דְּבוֹרָה, *deborah*), the most celebrated of all insects, both on account of its wonderful instincts, and its ministering to human sustenance and convenience by the production of honey and wax. The direct mention of it in the Sacred Scripture rather refers to its power of inflicting injury with its poisonous sting. The bee belongs to the order Hymenoptera among insects, which is characterized by the possession of two pairs of transparent wings, which are neither clothed with scales nor netted; and a sheathed ovipositor, which in many cases (in the bee among others) is acutely pointed, and communicates with a bladder, into which is secreted a highly irritant poison.

The irascibility of these little insects, the boldness which prompts them to attack any enemy, however superior in size and power to themselves, and the pertinacity with which they pursue the object of their anger, are alluded to in Holy Scripture. Moses, reminding the Israelites of their powerlessness before their enemies, when faithless and disobedient, tells them, De. i. 44, that the Amorites had chased them as bees do. Again, in Ps. cxviii., the psalmist compares the numerous and virulent enemies that surrounded him to these angry insects—"they compassed me about like bees." Once more, this insect, by its numerous swarms, its habit of rifling every flower, and its formidable weapon of offence, was no unworthy emblem of the threatened invasion of Assyria: "The Lord shall hiss . . . . for the bee that is in the land of Assyria," Is. vii. 18, 19.

These allusions are well borne out by profane writers and modern observers. Pliny tells us that in some parts of Crete, the bees were so annoying that the inhabitants were obliged to forsake their homes. And some parts of Scythia are described by Ælian as having been uninhabitable, on account of the numerous swarms of bees that infested them. Mungo Park, while travelling in Africa, proved the prowess of these minute but formidable foes. Some of his people having met with a populous hive, imprudently attempted to plunder it of its honey. The swarm rushed out in fury, and attacked the company so vigorously, that man and beast fled in all directions. The horses were never recovered, and several of the asses were so severely stung that they died the next day.—(*Travels*, ii. 37.)

Scriptural references to honey are much more numerous than those to the bee. In one remarkable passage, indeed, Ju. xiv., we find both. Samson having slain a young lion—a lion in the full vigour of youthful strength—found, on returning to the spot, a swarm of bees and a comb of honey in the cavity of the dried

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carcase, or perhaps in the skeleton—in either case, the sun and wind having so effectually dried up the organic matter as to deprive it of all smell—so that he obtained refreshment for himself and for his kindred out of the spoiled spoiler. Of this incident he made a riddle, which, blessed be God, we can read, though the Philistines could not. We know how the Mighty One, of whom Samson was a copious type, spoiled the "strong man armed," met the "roaring lion" in his pride and power, "and destroyed him that had the power of death." We well know how from that victory He obtained glory and joy for himself, and everlasting glory and joy for us also, whom, though we had no part in the peril of the conflict, He calls to share in the spoils of the conquest.

The abundance of honey in Palestine was prominently noticed in descriptions of the superior advantages of the land over those of Egypt. Its scarcity in the latter may be inferred from the fact that Jacob thought "a little honey" worth sending as an item in the present which was to conciliate the man that spake roughly, Ge. xliii. 11. On the other hand, Canaan is repeatedly spoken of as "a land flowing with milk and honey," Ex. iii. 8, &c. It would seem that, in general at least, this honey was the produce of wild bees, Pr. xxv. 16; sometimes deposited in holes of the rocks, De. xxxii. 13; Ps. lxxxi. 16, sometimes in the cavities of hollow trees, 1 Sa. xiv., as is still common in warm countries, as the writer knows from experience. John the Baptist, in the wilderness of Judea, was sustained by the abundance of this supply—"His meat was locusts and wild honey," Mat. iii. 4. Another substance, however, the produce of certain trees, has also been understood by the term there, for which see HONEY (WILD).

Honey formed an important part of the diet of the western Asiatics, probably being consumed quite as freely as sugar is with us. Repeated notices allude to this: it was included in the supplies afforded by Barzillai and others to David on his expulsion from Jerusalem in the revolt of Absalom, 2 Sa. xvii. 29; and in the present sent by Jeroboam to Ahijah, 2 Ki. xiv. 3; and in the provisions stored up by the men spared from the massacre of Ishmael, the son of Nethaniah, Je. xli. 8; and in the food which Jerusalem is described as habitually eating, in Jehovah's solemn upbraidings, Ezo. xvi. 13, 19; and it was to form a prominent part of the sustenance of the virgin's Son, Is. vii. 15; as it did of every one left in Israel during the Babylonish captivity, ver. 22.

In several of these passages honey is associated with butter; by which latter we are to understand either cream, or butter newly churned in that mild and semi-fluid state in which (in hot climates at least) it can scarcely be distinguished from cream. Fluidity is a prominent idea in many of these allusions, which will better agree with our notions of cream than of butter: wild honey is frequently almost as liquid as water. That the mixture of honey and butter (or cream), which would be far too luscious for a western palate, is still eaten in Palestine, we have the testimony of modern travellers. D'Arvieux says of the Arabs that "one of their chief breakfasts is cream or fresh butter mixed in a mess of honey; these do not seem to suit very well together; but experience teaches that this is no bad mixture, nor disagreeable in its taste, if one is ever so little accustomed to it."—(*Memoirs*, iii. 209.) More recently Captains Irby and Mangles speak of the same custom:—"They gave us some honey and butter together, with bread to dip in it; Narsah desiring one of his men to mix the two ingredients for us, as we were awkward at it. The Arab having stirred the mixture up well with his fingers, showed his dexterity at consuming as well as mixing, and recompensed himself for his trouble by eating half of it."—(*Travels in Egypt*, &c., 263.) (For the relation of honey to the offerings at the tabernacle, see HONEY, and OFFERINGS.)

The other product of the bee—wax—is occasionally spoken of under a proper appellation (דּוֹנַג, *donag*), distinct from that of the honey-comb (נֹפֶת, *nopheth*). It was probably therefore used officinally (*i.e.* sold in shops), but the sacred allusions throw no light on this, being confined to its quality of melting under the application of heat, Ps. xxii. 14; lxviii. 2, &c.

That the industry, the fruitfulness, or some other quality of the bee, perhaps that of producing sweetness, had early excited admiration, appears from females being named after it. Deborah, the nurse of Rebekah, Ge. xxxv. 8, and Deborah, the prophetess who with Barak delivered Israel, Ju. iv., bore the humble name of "bee," just as, in later days, the laborious friend of saints and widows was named after the elegant gazelle, Ac. ix. 36. [P. H. G.]

BEEL'ZEBUB. *See* BAALZEBUB.

BEEL'ZEBUL. This, as already indicated under BAALZEBUB, is the proper form of what appears in the authorized version of the New Testament as Beelzebub—a reading without support from the Greek. In regard to the precise import of Beelzebul, however, commentators are not quite agreed. *Dung-lord* is the sense adopted by Buxtorf and Lightfoot, and is the one still most commonly received, but several commentators of note (including Michaelis, Paulus, Meyer), have objected to it, on the ground that, as *zebel* not *zebul* is dung, the word should in that case have been Beelzebel. The proper meaning of *zebul* in Hebrew is *domicile, habitation;* and so the authorities referred to would understand the epithet as meaning *lord of the domicile.* But this seems by much too general a designation for the most distinctive and opprobrious title of the Prince of darkness. It is also, we are told by Lightfoot (*Hor. Heb.* at Mat. xii. 25), an undoubted fact, that *zebul* occurs in the rabbinical writings in the sense of *dung* and *dunghill;* and in that sense it is used as a familiar epithet of loathing and contempt for idolatry and idol worship. Hence, says he, "among all the devils they naturally esteemed that devil the worst, the foulest, and, as it were, the prince of the rest, who ruled over the idols, and by whom oracles and miracles were given forth among heathens and idolaters. And they were of this opinion, because they held idolatry above all other things chiefly wicked and abominable, and to be the prince and head of evil."

BE'ER, *a dug well,* though in our translation it has unfortunately been often confounded with Ain or En, a *fountain* or *spring;* both being frequently used, alone or compounded with other words, as names of places.

BE'ER, a town which is not improbably the same as BEEROTH (which is the plural form), and has been identical with a large village of 700 or 800 Moslems, and three or four Christian families, now called Bireh, a few miles to the north of Jerusalem, a little south-west of Bethel, in the tribe of Benjamin, 2 Sa. iv. 2. It was originally associated with Gibeon as one of the four

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cities of the Hivites which made peace with Joshua by a stratagem, Jos. ix. 17. The Beer to which Jotham fled from his brother Abimelech may have been this city for anything we know, but the language is too indefinite to enable us to speak with certainty, Ju. ix. 21. Neither can we offer with confidence any explanation of the flight of the inhabitants of Beeroth to Gittaim, 2 Sa. iv. 3.

BE'ER-E'LIM [*the dug well of the heroes*], Is. xv. 8, was a city in or near the land of Moab; and is taken usually to be the Beer where the nobles of Israel dug the well under the direction of Moses, Nu. xxi. 16-18. Its position has not been ascertained.

BEERI. *See* AHOLIBAMAH.

BE'ER-LAHAI-ROI [*well of the living, seeing One*], a name given by Hagar to a spring, to which she was divinely directed in the day of her extremity, when driven from the tent of Sarah, Ge. xvi. 14. Its situation is described as having been between Kadesh and Bered, on the edge of the wilderness, which lay towards Shur, on the way to Egypt. At a later period Isaac is found once and again dwelling beside it, Ge. xxiv. 62; xxv. 11.

BE'EROTH. *See* BEER.

BEER-SHE'BA [*well of the oath, sheba* being contracted for *shebuah*], a city in the extreme south of the Promised Land—so that from Dan to Beer-sheba was a common form of expression for the entire length of the country; and a place, moreover, of very great antiquity. It was associated with the personal history both of Abraham and of Isaac, and first obtained the name of Beer-sheba, on account of the oath, or covenant of peace, which Abimelech entered into with Abraham in connection with it. This is expressly given as the origin of the name by the sacred historian, Ge. xxi. 31; and to connect it, as some would do, with the seven lambs presented by Abraham to Abimelech on the occasion (*sheba* being the name for *seven*), is quite fanciful. In Isaac's time also, we find the name imposed a second time, and on the same ground—because an oath of peace had passed between him and the king of Gerar, Ge. xxvi. 33. But the place, though situated on the edge of the desert, is remarkable for its plenitude of wells, there being altogether seven within a short distance of each other; and it is possible enough that the precise well designated Beer-sheba by Isaac was not the same which had previously received the name from Abraham. There still are two principal wells, at the distance of a hundred yards from each other, which pour their streams into the Wady es-Seba. The wells themselves are called Bîr es-Seba. The larger of them is 12½ feet in diameter, and 44½ feet from the bottom to the surface of the water; the other is 5 feet in diameter, and 42 feet deep. The water, we are informed, of both these wells is in great abundance, and of good quality; the finest, Robinson states, he had tasted since he left Sinai (Researches, i. p. 301). They are also surrounded by drinking-troughs of stone for camels and flocks—such as they probably had from patriarchal times; while the curb-stones are deeply worn by the friction of the ropes in drawing up water by the hand. The five smaller wells lie at some distance from these two larger ones, and are often missed by travellers.

Beer-sheba is interesting from its associations, rather than from its intrinsic importance, as an inhabited place. Neither the notices connected with it, nor the straggling ruins still existing in the neighbourhood, give indication of extensive buildings or a dense population. By Eusebius it was described as merely a large village with a Roman garrison; and it probably never was more. But it cannot be viewed without interest, when considered as one of the more peculiar places of patriarchal sojourn—the place where Abraham planted a grove, and worshipped "Jehovah, the everlasting God," from whence also he set out to offer up Isaac as a sacrifice in the land of Moriah; the place where Isaac resided when he was bowing down under the infirmities of age, where Jacob stole from him the blessing that was meant by the misjudging father for the profane Esau, and that obliged Jacob to flee from his brother's presence to the land of Padan-aram, Ge. xxviii. 10;—the place, in all probability, where the two brothers met yet again to convey the remains of their aged father to the cave of Manre, and where, at a later period, Jacob rested on his descent to Egypt, and called on the God of his father Isaac, Ge. xlvi. 1. Beer-sheba is further noted as the place in which Samuel's sons acted as judges, and at which Elijah halted on his way to Horeb, where also he left his servant, while all alone he himself advanced into the wilderness. In later times it became forsaken of its proper glory, and is noted as among the places which took a lead in the practice of idolatry. What was designated the "way" and "manner" of Beer-sheba, was pointed to as a beacon to be shunned, not a course to be followed, Am. v. 5; viii. 14. In Christian times, however, it was visited by the gospel, and became, in process of time, the seat of a bishop; but it appears to have sunk into a state of decay before the period of the crusades. Even its site was then mistaken, and it had probably ceased to be inhabited.

BEETLE (חַרְגֹּל, *hargol*). This word, which occurs but once in Scripture, Le. xi. 22, may be with tolerable certainty concluded to mean, not what is properly a beetle, that is an insect whose wings are covered by leathery sheaths, *meeting in a straight line*, but rather a species of locust or grasshopper, whose wings are covered by sheaths that are only semi-coriaceous, and that overlap each other.

No direct clue to the identification of the *hargol* exists; but as the Septuagint render the word by ὀφιομάχης, "serpent-killer," a term which designates the ichneumon, it has been ingeniously suggested by the Rev. J. F. Denham (*Cycl. Bibl. Lit.* art. Chargol) that a species of Truxalis is intended. For this is a genus of Orthoptera, agreeing generally with the locust in external characters, but distinguished by a remarkable elongation and projection of the forehead in a conical form, and of carnivorous propensities, hunting and feeding on other insects. The services it thus renders to man by keeping down the breeds of voracious and noisome insects seem to have obtained for it a common appellation with that of the little weasel (*herpestes*), which carries on its warfare against serpents and crocodiles. [P. H. G.]

BEHEMOTH (בְּהֵמוֹת). This word is commonly considered as the "plural of excellence," of בְּהֵמָה, *behemah* (*see* BEAST); in which sense it certainly occurs in Ps. l. 10: "The cattle (*b'hch-moth*) upon a thousand hills."

The magnificent description in Job xxxix. 15-24, however, is apparently the portrait of some particular species, and there can be no doubt that some mighty pachyderm is meant, but whether the elephant or the

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hippopotamus, critics and naturalists are not agreed. There are some particulars in the description which answer better to the former than the letter. "He moveth his tail like a cedar" can scarcely be said of the hippopotamus, whose tail is short and insignificant; that of the elephant is larger; but if the word rendered "tail" (זָנָב) could mean the proboscis, the comparison would be strikingly poetical. The latter part of ver. 19, generally rendered, "He that made him hath also furnished him with his weapon," would apply, *if this rendering be accepted*, better to the elephant, who carries conspicuous tusks, than to the hippopotamus, whose teeth, though large, can scarcely be called weapons. The account of the habitat of the creature, "the mountains . . . . where all the beasts of the field play," "under the shady trees," agrees better with an animal which, though delighting to bathe and to lie in the morasses, is an inhabitant of the forests, than with one which ordinarily dwells immersed in lakes and rivers, and never wanders far from the water side. Finally, the feat mentioned in the closing sentence, "his nose pierceth through snares," does not seem so fitted to the broad, bluff, square muzzle of the hippopotamus, as to the long, sensitive, and muscular trunk of the elephant, which the animal in fact uses constantly to test doubtful objects, and to remove or destroy such as impede or annoy him.

Nor would it much militate against this interpretation that the elephant is not a native of the region in which the scene of the poem is laid. We are inclined to believe that the book of Job was written by Moses, probably during his seclusion in Midian, or by some other inspired author, of remote antiquity, familiar with life in Egypt and Arabia; and should therefore expect to find the scenery and adjuncts Egyptian, or Arabian, or both combined. But that the elephant

[114.] Elephant in tribute brought to Thothmes III.—Rosellini.

was well known in Egypt is proved not only by the use of ivory in the arts, specimens of which are preserved in abundance, but also by the representation of the animal itself on early Egyptian monuments, as in a painting representing tribute brought to Thothmes III., who was probably the Pharaoh who patronized Joseph. This seems to have been the Indian elephant, but surely the African species must have been much more familiarly known. Even at the present day the forests of Tigré and Wojjerat in Abyssinia are full of wild elephants, the hunting of which forms an important occupation of the natives. But this very region was the centre of the ancient kingdom of Meroe, whose civilization was even of a higher antiquity than that of Egypt itself, according to tradition. That free intercourse must have taken place between the two countries from the earliest ages is evident: they were not unfrequently united under one monarch; and the pyramids and other monumental remains which are preserved in Ethiopia show that one religion was common to both.

On the other hand, if leviathan is to be understood of the crocodile, which there seems no sufficient reason to doubt (*see* LEVIATHAN), the association of this reptile with the behemoth would favour the identification of the latter with the hippopotamus. The two creatures were together considered as peculiarly Egyptian; they were the pride of the country; its most powerful samples of the brute creation; and likely to be selected by a poet as the most notable illustrations of creative power. Accordingly we find them so associated in ancient works of art, as at Herculaneum and in the Prenestine pavement.

In reply it might be urged that in Ethiopia the elephant is as much associated with the crocodile as is the hippopotamus; understanding the association with the limits of the sacred description, the one being an inhabitant of the forest, the other of the water. And as to probabilities, we must consider (regarding the book of Job as divinely inspired) not what an Egyptian poet would be likely to select, but what Jehovah himself would be likely to select in his appeal to an Arabian patriarch, which consideration very much diminishes the supposed force of Egyptian prestige in the selection of subjects.

The application of the description to the elephant receives some confirmation from the fact that the modern Arabs are in the habit of adding the epithet *mehemoth* to their name for this quadruped, when he is very large (Strahlenberg, p. 403, English translation). It appears to be the same appellation, dialectically altered, which the inhabitants of Siberia have given to the fossil elephant, the remains of which are so abundant on their frozen shores—viz. that of *mammoth*.

On the whole we incline to the old identification of behemoth with the elephant; unless it be supposed that the name is not that of an individual species at all, but rather that of an imaginary type of the order Pachydermata, in which the characters common to the more bulky races are brought together to give effect to the picture. This supposition, however, seems derogatory to the truthfulness of the Divine Author.

[P. H. G.]

BE'KAH, half-shekel. *See* WEIGHTS AND MEASURES.

BEL. *See* BAAL.

BEL AND THE DRAGON, an aprocryphal addition to the book of Daniel, writen probably in the time of the Ptolemies, and for the purpose of exposing the deceit and imposture connected with the Baal-worship of Babylon. But it is itself an incredible and foolish story. (*See* DANIEL.)

BE'LA [*a swallowing up*, or *that which is swallowed up*]. 1. This was the original name of the only one of the five wicked cities of the plain which escaped the vengeance of the Lord, and it was spared on account of the earnest pleading of Lot, that it might be granted to him as a place of refuge. He said "is it not a little one?" and in memory of his successful inter-

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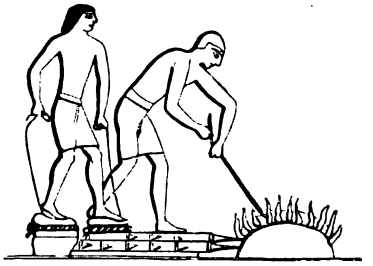
cession, it received the name of Zoar, that is "littleness," Ge. xix. 20-22. De Saulcy thought he recognized its name in Zuweirah, on the south-west of the Dead Sea: but in the original there is no such resemblance between the names as there appears to be in English. On the contrary, Dr. Robinson has followed Irby and Mangles' conjecture, and identified Zoar with a large ruin at the north side of El Lisân, that is, "the tongue," the peninsula which juts out into the Dead Sea towards the south-east, between the terminations of the Wady Beni Hamid and the Wady el Dera'ah or Wady Kerek; and his opinion seems now to be favourably received. Conjecture had placed Zoar further to the south, relying upon De. xxxiv. 3; but at the utmost this only supposes that there was no town further to the south which caught the eye of Moses in his dying prospect. It is mentioned as a Moabite city, Is. xv. 5; Je. xlviii. 34. It was a place of some importance and the seat of a Christian bishop in much later times, and is said to have been inhabited so late as the fourteenth century.

2. BE'LA. The name of several persons; (1) Ge. xxxvi. 32, 33 and 1 Ch. i. 43, 44, the son of Beor, the first king recorded to have reigned in Edom. Some Jewish writers have identified him with Balaam the son of Beor; but this is scarcely possible, and it is uncertain whether they were even of the same extraction. (2) The first-named son of Benjamin in Ge. xlvi. 21, &c. (3) A prince in the tribe of Reuben, 1 Ch. v. 8.

BE'LIAL [*worthlessness*] is translated as if it were a proper name, and for this there is some countenance in the language of the apostle, 2 Co. vi. 15: "What concord hath Christ with Belial?" But this appears to be a later use of the word, just as Satan is called "the Wicked One," because all wickedness finds its perfection or quintessence in him. For the literal meaning of Belial is *worthlessness*, hence wickedness, as in this English word, and in the Latin *nequam;* and so it might have been perfectly well rendered in the passages of the Old Testament in which it occurs, De. xiii. 13; 1 Sa. x. 27; 1 Ki. xxi. 10, &c. One or two passages, Ju. xix. 22; 1 Sa. ii. 12, may have led to a notion which has been prevalent, that he was specially the patron of licentiousness: but the suggestion of any such idea is from the context alone, and it is excluded by the sense of other passages.

BELLOWS are expressly mentioned only in Je. vi. 29, though other passages, which speak of blowing the fire, Eze. xxii. 21; Is. liv. 16, may possibly refer to them



[115.] Egyptian Bellows—Gournah, Thebes.—From Cailliaud.

as among the instruments wont to be employed for such a purpose. But as wood was the common fuel in ancient times, and kindles readily, a fan would generally be sufficient. The bellows, it is probable, would be called into requisition only for smelting and refining processes, or operations which demanded a more intense heat. Such, apparently, was the only use of them in Egypt, where, however, they seem to have been of great antiquity, and of familiar use in the age of Moses. The representation of bellows given below is assigned to the reign of Thothmes III., the supposed contemporary of Moses. The bellows, it will be observed, were worked by the foot of the operator pressing alternately upon two skins till they were exhausted, while by means of a cord in each hand he again pulled up the skin for the admission of a fresh supply of air. The fire blown upon is that of a worker in metal. And that the prophet Jeremiah had respect to a similar use of the instrument is clear from the connection, "The bellows are burned, the lead is consumed of the fire, the founder melteth in vain."

BELLS. Large bells, such as are now used in churches, were unknown in ancient times; nor are they used by the Mahometan inhabitants of the lands of the Bible at the present day. Small bells, however, were in use among the Greeks and Romans, and no doubt also among the Jews. The high-priest wore little bells of gold round the skirt of his intermediate dress, the robe of the ephod. Partly they may have been for ornament, like the ornaments in the shape of pomegranates which were placed alternately with them. But partly also they were of use, to ring as often as the high-priest moved, so as to announce his approach and his retirement, else he would have been exposed to death, on account of his trifling with the majesty of the Lord's presence, Ex. xxviii. 33-35. A time is foretold, Zec. xiv. 20, when God's truth shall so have spread, and God's fear have so pervaded the minds of men in even their commonest occupations, that the inscription, "Holiness to the Lord," which the high-priest wore upon the golden plate attached to his mitre, should be equally borne by the bells of the horses; that is, even the commonest things should bear a sacred character. Probably it was the practice then, as it is now, that horses and other beasts of burden carried such bells, to cheer them in their motions by the lively sound, and to keep any of the party from wandering, or to bring them together again, even though travelling by night and over trackless districts.

In Is. iii. 16-18, reference is made to little tinkling bells which are worn by women in the East to this day upon their wrists and ankles, and with which the gay and thoughtless attracted attention and expected to gain admiration. [G. C. M. D.]

BELSHAZ'ZAR [perhaps *prince of Bel*] was the last king of Babylon, who reigned at least three years, Da. viii. 1, and of whom we have an account in the fifth chapter of Daniel, his impious feast, the writing on the wall by a mysterious hand, the reading and exposition of the inscription by the prophet, and the taking of the Chaldean kingdom that night by the Medes and Persians, while the king himself was slain. Unbelievers who have endeavoured to throw discredit upon the Bible in general, and on this book of Daniel in particular, have dwelt much upon the difference between this account and that of uninspired historians, according to which, although they tell that Babylon was taken by storm in the night during a drunken feast, comp. Is. xxi. 4, 5, yet the last king of Babylon met the armies of Cyrus in the open plain and was defeated; whereupon he shut himself up in a neighbouring city, Borsippa, and there soon after made a peaceable surrender, was kindly

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received by the conqueror, and ended his days in peace in a distant country. To this the reply of believing men has been twofold: *first*, that where we have two conflicting accounts, even a worldly man may have reason to reckon Daniel as good a voucher for the truth as Greek historians, who lived at a great distance and were ill acquainted with the language; and *second*, that the accounts might possibly be shown not to be conflicting, if we were only better acquainted with the circumstances. This second reply has actually proved to be the truth. For the inscriptions found of late in Borsippa and the Babylonian ruins, have informed us that the last king of Babylon did associate his son with him in the government, and left him in the city, where he was slain when it was taken, while the father fought the disastrous battle on the outside, which led to the saving of his life by a timely surrender. This son's name is at present read by Rawlinson Belsharezar. An ingenious view has been supported by Niebuhr, but there are serious difficulties connected with it, that Belshazzar was slain twenty-one years before Cyrus came to the throne of Babylon, comp. Da. x. 13, and that Darius the Mede ascended the throne as the rightful heir, through connection with Nebuchadnezzar by marriage. Of course this theory meets the difficulty above mentioned in a different manner. But, in truth, we have very few reliable accounts of Babylonian history, and especially at the period in question.

BELTE'SHAZ'ZAR, the name given to Daniel at the time that Nebuchadnezzar changed the names of his three companions, Da. i. All of them seem to be names in honour of idols.

BEN [*son*]. This word is pure Hebrew: compare what has been said of the use of the Syriac or Chaldee word BAR, which has the same meaning. In some cases it is difficult to decide whether it is best to translate Ben, or to leave it untranslated, as part of the proper name. Our version has occasionally met this difficulty by taking the one course in the text and the other in the margin, 1 Ki. iv. 9, 10, &c.

BENA'IAH [*he whom Jehovah has built up*], the son of Jehoiada, of Kabzeel, a city in the extreme south of Judah, Jos xv. 21, one of David's heroes, whose exploits and rank are mentioned in 2 Sa. xxiii. 20–23; 1 Ch. xi. 22–25. While Joab lived, he was commander of David's chosen troops, the Cherethites and Pelethites, 2 Sa. viii. 18. And when Joab entered into the conspiracy to set Adonijah on the throne, Solomon gave the injunction to Benaiah to put the traitor to death, and promoted him to the vacant office of captain of the host, 1 Ki. i. 36; ii. 28-35. He was commander also of one of David's monthly courses, 1 Ch. xxvii. 5, 6, where he is called a chief-priest.

BEN-AM'MI [*son of my people*], the son of Lot and his younger daughter, from whom sprang the Ammonites, Ge xix. 38. (*See* AMMONITES.)

BENHA'DAD [*son of Hadad*, who is mentioned by uninspired writers as a god, indeed, is called by some the chief god of the Syrians]. It is the name of three kings of Syria:—

1. He who assisted Baasha against Asa, till presents from the latter induced him to become the enemy of the ten tribes, 1 Ki. xv. 18; in which policy we find his successors continuing with little change till almost the end of that kingdom. It is impossible to determine whether he stood in any relation to that Hadad the Edomite who became the enemy of Solomon, 1 Ki. xi. 14-25.

2. The king with whom Ahab carried on repeated wars, 1 Ki. xx. xxii., in which the Syrians would have annihilated Israel, in all human probability, but for the insolent boasting of Benhadad against the God of Israel. As Ahab, however, wanted faith to make any good use of the miraculous interferences on his behalf, and in punishment of this blasphemer, his own life went for that of the man whom he spared. Benhadad carried on wars with Ahab's son Jehoram, 2 Ki. vi. vii. For some time the plans of the Syrians were revealed to the king of Israel by the prophet Elisha. And though, on one occasion, the Israelites were brought to the brink of ruin, yet, according to this prophet's intimation, a panic took possession of the Syrian army, and Samaria was delivered at once from war and famine. Once more, we find him brought into contact with Elisha, when he sent to ask whether he should recover from an illness, and received the answer that he certainly might, that is to say, there was nothing to prevent this in the nature of the case; while yet the prophet informed the messenger, Hazael, that *he* was called by God to occupy the throne of Syria, and that his master should die. Thereupon Hazael returned, buoyed up Benhadad with hopes of certain recovery, murdered him the next day, and took possession of the throne, 2 Ki. viii. 7-15.

3. The son of Hazael, and his successor on the throne of Syria, was at first prosperous in his wars with Israel, but in the end lost all that he had gained, in three disastrous battles, according to the prediction of Elisha on his deathbed, 2 Ki. xiii. 3, 14-19, 25. [G. C. M. D.]

BEN'JAMIN [*son of the right hand*], the youngest son of Jacob, and the second whom Rachel bore to him, as indeed she died on giving birth to this child. She therefore named him Benoni, "the son of my pain;" but his father changed this to a more pleasing expression, signified by Benjamin, with which compare Ps. lxxx. 17, "the man of thy right hand," the title given to the Lord's chosen people, or rather to Christ their covenant-head. Benjamin was his father's favourite, after the disappearance of Joseph, Rachel's other son, Ge. xliv. 30; and Joseph paid him special honour, both before and after he had made himself known to his brethren, Ge. xliii. 34; xlv. 22. Benjamin appears to have had ten sons (*see* BECHER), Ge. xlvi. 21; yet the tribe was one of the smallest in Israel, and is so spoken of often in Scripture, 1 Sa. ix. 21; Ps. lxviii. 27. This was partly owing to the guilt of the tribe, in shielding the wicked men who committed a horrible outrage at Gibeah, on account of which all the other tribes united in making war with it, and brought it so near destruction that only six hundred men were left. The details of this melancholy tissue of sin and suffering are given in the last chapters of the book of Judges; as also the scheme by which these few men were provided with wives, after the other tribes had sworn that they would permit no intermarriage. There must, however, have been causes for the smallness of the tribe in operation from the first: for these ten sons of Benjamin produced only seven heads of families; and the number of the tribe at the first census in the wilderness of Sinai was only 35,400; and at the second, in the plains of Moab, 45,600, Nu. i. 36, 37; xxvi. 38-41. Afterwards it multiplied greatly: for in the time of David there were reckoned 59,434 mighty men of valour, and it is not clear that this was at all the entire strength of the tribe, 1 Ch. vii. 6-12. In the time of king Asa they had risen to 280,000,

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2 Ch. xiv. 8, and in the time of Jehoshaphat apparently still higher, to 380,000, 2 Ch. xvii. 17, 18. Even when small in numbers the tribe of Benjamin was already distinguished by its character for bravery, and by the favour of the Lord, as is indicated in the blessings of Jacob and Moses, Ge. xlix. 27; De. xxxiii. 12. To the bravery we have testimony in the fact already noticed, that the Benjamites standing alone made war against all the other tribes united; and these "sons of the right hand" were famous for having among them men left-handed, probably such as could use either hand alike well, and with fatal dexterity, Ju. iii. 15; xx. 16; 1 Ch. xii. 2. The favour of being "a people near the Lord" was granted to them, as to the other children of Rachel, since they took their place immediately behind the tabernacle in the order of march through the wilderness, Nu. x. 21, 24; Ps. lxxx. 2. And when the Lord had refused the tabernacle of Joseph, and brought Shiloh to desolation, the new place in which he was pleased to put his name was Mount Zion, the city of Jerusalem, which belonged even more to Benjamin than to Judah, although Judah, as a tribe, was specially the object of his choice, Ps. lxxviii. 60, 67, 68. In the political relations of the tribes the tribe of Benjamin might naturally have held with that of Ephraim, to which it was most nearly connected by blood; observe also in the song of Deborah its position between Ephraim and Manasseh, Ju. v. 14. But it seems to have occupied a middle position in politics, as it did in situation, Jos. xviii., between the two great rival tribes of Ephraim and Judah. Saul, the first king of Israel, belonged to this tribe, and it is easy to see how natural affection would have an effect in retaining the Benjamites on Saul's side, and prejudicing them against David, when the Lord transferred the kingdom to him, 1 Ch. xii 29; 2 Sa. ii. 8, 9, &c. But the choice of Jerusalem as David's capital, and the seat of the worship of the Lord, must have had a powerful influence in leading the two tribes of Judah and Benjamin to coalesce. This may be the explanation of the fact that the kingdom of the descendants of David is at times spoken of as being confined to the single tribe of Judah, 1 Ki. xi. 13; xii. 20; while from other passages it is clear that, as a whole, the tribe of Benjamin was also faithful to David's house, 1 Ki. xii. 23; 2 Ch. xi. Yet a part of the people, as well as a part of the territory, may have gone with the ten tribes: for Bethel was within the tribe of Benjamin, and yet was one of the two seats of the worship of the calves which was commenced by Jeroboam, and was kept up to the end of the kingdom of the ten tribes. After the exiles returned from Babylon, we read very little of the separate tribes; yet there is enough to show that Benjamin and Judah were the two tribes which kept closest together, and contributed most to the new colony in Judea, Ezr. x. 9; Ne. xi. In the New Testament we read that Saul of Tarsus, ere yet he was brought to receive the righteousness of Christ, and made an apostle, valued himself on his pure descent from the tribe of Benjamin, as a Hebrew of the Hebrews, Phi. iii. 5. The territory assigned to Benjamin was very small; but the soil was rich, and the position was important, both on account of its relation to the other tribes, and on account of its natural peculiarities, which made it the key of the land of Palestine. Much very interesting matter in reference to this point may be found in Stanley's *Sinai and Palestine*. [G. C. M. D.]

BENO'NI *See* BENJAMIN.

BERA'CHAH [*blessing*]. A valley received this name from Jehoshaphat and his people, in memory of the amazing deliverance granted to them from the inroad of the Moabites, Ammonites, and other invaders. After three days' spoiling the self-destroyed hosts of the enemy, on the fourth day the king and the people assembled at the spot and blessed the Lord; hence the name Berachah, or "blessing," 2 Ch. xx. 26. There is a *wady* with a few ruins in it known by the name of *Bereikût*, between the two roads to Hebron from Tekoah and from Jerusalem, and rather nearer Hebron than Jerusalem. These are now identified with Berachah, both on account of the similarity of the name, and on account of the situation, which agrees well with the notice of its vicinity both to Tekoah and to Engedi, this wady being, according to Mr. Porter, in the very course still taken by the bands of Arabs who come from Moab round the south end of the Dead Sea to make incursions upon Southern Palestine.

BERE'A, a city of Macedonia, in that part of it which is called Emathia, lying west and somewhat south of Thessalonica, in a fertile district of country which is watered by the river Axius or Astræus, a tributary of the Haliacmon, and at the foot of Mount Bermius. But there is some indistinctness in the accounts given of it, partly owing to a statement in Thucydides, i. 61, which is difficult to reconcile with other information, partly owing to the river changing its course, and partly owing to the imperfect state of our present text of Strabo. It is variously represented as being from 50 to 60 Roman miles from Thessalonica, and 30 from Pella. It is said to have been called Boor by the Turks; but certainly the name by which it is now generally known is Kara Feria or Verria. The remains of the ancient city are considerable, and it is reckoned one of the most agreeable towns of that country at present, and a place of importance, with a population of 2000 families, or, as others say, of 20,000 inhabitants.

In the experience of Paul the Bereans were well disposed towards the gospel: the Jews of Berea have received from the inspired historian the testimony that they were more noble-minded than those in Thessalonica, and that they searched the Scriptures daily and candidly, so as to compare these with the preaching of the apostle. One of his companions in labour and travel was Sopater of Berea, Ac. xvii. 10-13; xx. 4.

BE'RED [*hail*]. The well Beer-lahai-roi is described as lying between Kadesh and Bered; but this latter place is entirely unknown. There is some variety in the name as given by ancient versions; but whether these are guesses at an explanation or not, we have no means of determining.

BERENI'CE. *See* BERNICE.

BERI'AH [*in evil*, but it has also been rendered *a gift*]. **1.** A son of Ephraim, born after a great calamity had befallen the family, in which several of the elder sons appear to have been cut off; on which account the father called the name of this younger son Beriah, "because it went ill with his house," 1 Ch. vii. 23. This explanation determines so plainly the origin of the name, that there can be no reasonable doubt how it should be understood. Gesenius adheres to this sense and rejects the other. **2.** A son of Asher, from whom sprang the family of the Beriites, Ge. xlvi. 17; Nu xx i. 44. **3.** A Benjamite, who along with his brother Shema expelled the Gathites from the neighbourhood of Ajalon, where

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they had their residence, 1 Ch. viii. 13. **4.** A Levite of the house of Shimei, 1 Ch. xxiii. 10.

BE'RITES, OR BERIM, apparently a tribe or family of people, who are mentioned in connection with Joab's pursuit after Sheba, and along with those of Abel and Beth-maachah, 2 Sa. xx. 14. They must either have been Israelites, or, at least, favourably disposed toward the house of David; for they took part with Joab on the occasion referred to. No further notice is taken of them.

BERNI'CE. The eldest daughter of that king Herod who was eaten up of worms, and sister of Agrippa before whom Paul pled his cause in the hearing of Festus, Ac. xxvi. There were horrible suspicions of incestuous connection between her and her brother, in consequence of which she married a second time, having been previously married to her uncle Herod, king of Chalcis; but her second husband, Polemon, the king of Cilicia, soon divorced her. She latterly became the mistress of Titus, the emperor of Rome; but he broke off his connection with her when he attained to the imperial dignity.

BERODACH BAL'ADAN. *See* MERODACH BALADAN.

BERYL, a precious stone, and in the English Bible the synonym of the Heb. *tarshish* (תַּרְשִׁישׁ), or tartessus stone. It is, however, by no means certain what gem is meant by this stone. The Septuagint uses no fewer than three words to render, in different places, the original Hebrew; but at Ex. xxviii. 20, where the gem occurs as the first in the fourth row on the high-priest's breastplate, chrysolite, not beryl, is the term employed. Our translators have given *chrysolite* as the marginal reading at Eze. xxviii. 13, where the gem is mentioned among the treasures of the king of Tyre, but they still retain *beryl* in the text. The more common opinion of modern times would identify the tartessus stone with the chrysolite or topaz. But if this be the more correct view, it is still quite probable that the beryl had a place in the sacred breastplate, as it certainly had in the figurative delineation of the walls of the New Jerusalem, Re. xxi. 20. Beryl is a variety of the emerald, but is of inferior value, and differs from it chiefly in colour. Instead of the deep green, which distinguishes the emerald proper, the beryl presents the diverse shades of sea-green, pale-blue, yellowish, and sometimes is almost without colour, nearly white.

BERYTUS (*Beyroot*), a town on the coast of Syria, 19 miles N.N.W. of Sidon. It is the Berytus of the Greeks, and by some supposed to be the Berothai or Berothah of Scripture, 2 Sa. viii. 8; Eze. xlvii. 16 (Smith's Greek and Roman Geography). Although the notices in Scripture may admit of doubt from seeming to rest too much on identity of name, yet the place is deemed admissible here from the importance of its position near to Sidon and Lebanon, and from the tablets set up in the neighbourhood by an Assyrian king, conjectured to be the Shalmaneser who overran Phœnicia (Inscribed Tablets, Nehr-el-Kelb). Berytus was a very ancient town of the Phœnicians (Sanconiatho, Euseb. Prep. Evan. i. 10), and is said to have derived its name from the Phœnician god Baal-Beerith, "lord of wells;" or else from the number of wells around, *beer* signifying a *well* in the language of the country (Stephen of Byzantium). The Greek and Latin geographers all call it Berytus, and Strabo relates that it was taken by the Romans after having been destroyed by Tryphon, surnamed Diodotus, about B.C. 150 (Strabo, xvi. cap. ii. 18, 19, 22; Ptol. xv. 4; Pliny, v. 20). Under Augustus it became a great military colony, by the name of Felix Julia, and was afterwards endowed with the *jus italicum* (Pliny; Joseph. Bel. Jud. vii. 3, 1). It was at Berytus that Herod the Great procured the mock trial to be held over his two sons (Joseph. Antiq. xvi. c. 11. 1-6). The elder Agrippa adorned the city with a splendid theatre and amphitheatre, besides baths and porticoes. After the destruction of Jerusalem, Titus celebrated here the birthday of his father Vespasian by games and shows of gladiators, in which many of the captive Jews perished (Josephus). In the succeeding centuries Berytus became renowned as a school of Greek learning, particularly law, until the town was laid in ruins by an earthquake, A.D. 511 (Gibbon, cap. 17). Eusebius relates that the martyr Appian resided here for a time to pursue Greek secular learning; and Gregory Thaumaturgus also came here to perfect himself in civil law (Euseb. de Martyr. Palæst. c. 4). It was made a Christian bishopric under the jurisdiction of the patriarch of Antioch, and is mentioned by Jerome as one of the places visited by Paula (Reland, Palæst. 210). It is also famous in Christian legends as the region where the combat took place between St. George and the Dragon, and his reputed tomb and the Dragon's well are still shown (Maundrell; Pococke; Turner's Tour). During the crusades it was frequently captured and recaptured. The city remained in the hands of the Christians till A.D. 1291, when the troops of the sultan took the city, and laid it in ruins. During the seventeenth century it was for a time the capital of the Druse emir Fakr-ed-din. Within the present century Beyroot has received a new impulse, from having been made the centre of European trade; but in September, 1840, it was laid in partial ruin by a bombardment from the combined English and Austrian fleet. At the present time it is again rising to prosperity (Volney, ii. 156-159; Robinson, ii. 491-497, edit 1856; Addison's Damascus and Palmyra, ii. 4-12, 36-41).

The modern town is built upon the site of the ancient city, but there are few remains of antiquity to be met with, the principal being a thick wall, supposed to be of the time of Herod, and along the shore, and partly under water, some mosaic pavements and fragments of walls and columns. Three granite columns, and the base of a fourth, still stand within the city near the south-western wall; and outside the same wall are other columns some of granite, and some of limestone. Numerous ancient columns lie as a foundation beneath the quay. Beyond the south-western wall is an ancient road cut in the rock, and outside the south-western gate is a deep fountain with a flight of steps covered with solid masonry: the fountain is said to be fed by an ancient subterranean aqueduct, discovered a few years ago. The arches and remains of another large aqueduct by which the city was supplied with water from Lebanon are still to be seen (Robinson, iii. 7-12). A curious ancient inscription, discovered in the neighbourhood, was found by M. Letronne to relate to an aqueduct. [J. B.]

BESOR [*good news*, or perhaps *cool*]; a brook which rises in the hills of the south country of Judah, and falls into the Mediterranean Sea about five miles, or as some say, ten, south of Gaza; but its situation is not certain. At this brook David left a third part of his men, who were too much exhausted to follow the Amalekites into the desert, to which they had retired after burning Ziklag, 1 Sa. xxx. 9, 10, 21.

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BETH [*house*], is a common element in the names of places.

BETHA'BARA [*house of a ferry*], a town on the farther, or eastern side of Jordan, where John the Baptist laboured for a time, Jn. i. 28. This name is written differently in the best copies of the original, Bethany—a name, however, which may be translated "boat-house," and which would come to substantially the same meaning as Bethabara. Many have conjectured that it lay opposite to the place where the valley from Jericho runs down to the river, and for this reason, it has been identified with the place where Joshua and the people of Israel crossed into Canaan. With somewhat stronger probability, we may believe that it is the same as Beth-barah, the fords of Jordan which the men of Israel seized by direction of Gideon, so as to destroy their Midianite oppressors, Ju. vii. 24.

BETH'ANY [perhaps *the house* or *place of unripe dates;* but see another meaning under BETHABARA] is at the present day an insignificant village; but it is associated imperishably in the minds of all who read the Bible, with the last days of our Lord Jesus, as we have the record of these in all the four Gospels. It lies upon the south-eastern slope of the Mount of Olives, and the names of the mount and of the village alike indicate the fertile and carefully-cultivated nature of the district. It is considerably less than two miles from Jerusalem (fifteen stadia, Jn. xi. 18), and was thus within an easy distance for our Lord to go out and in, night and morning, while during the entire day he taught in the city. All the more he was attracted to the place, by his affection for Lazarus, whom he raised from the dead, and for his two sisters, at whose house he is thought to have resided. The present name of Bethany, El 'Aziriyeh, is formed from the name of Lazarus. That house, and also the grave of Lazarus, a cave or vault in the limestone rock of the district, are shown to travellers, but all these exhibitions must be looked at with extreme suspicion. After our Lord rose from the dead, the last time that he was with his disciples, he led them out as far as Bethany, and there he was parted from them, and taken up into heaven, Lu. xxiv. 50; though a different and altogether improbable account, furnished by tradition, represents him as ascending from one of the highest points of the Mount of Olives, and in full view of the city.

BETHAR'BEL [*house of the snare of God*] is mentioned only once, Ho. x. 14, and might almost as well be passed unnoticed, since we know nothing certainly about it. There is an account, however, given repeatedly by Josephus, of a place named Arbela, which may very naturally be taken for Betharbel, and which is recognized in Irbid, a mass of ruins on the south-west of the Sea of Galilee, a little to the north of the town of Tiberias. It was remarkable for the number and size of its caves, which were difficult to approach, and still more to take by storm. Hence they became the favourite resort of robbers, who were conquered by the soldiers of king Herod, only by means of the contrivance of letting them down in boxes, well supported by chains from the rocks above. They were also the resort of many Jews at the time of the last war with the Romans. We may at least conjecture, with probability, that Hosea speaks of something of the same kind in the time of the Assyrian invasion, and of the horrible excesses of the barbarous soldiers.

BETH'AVEN [*the house of vanity* or *of iniquity*], a town to the east of Bethel, Jos. vii. 2, but apparently so close to it as to come to be reckoned all one with it, and for certain reasons to have the names used indiscriminately. (*See* BETHEL.)

BETH-DA'GON [*house of Dagon*], the name of two ancient towns, the one in the low country of Judah, Jos. xv. 41; and the other on the border line of Asher, Jos. xix. 27. They never occur in the subsequent history of the Israelites; and are no further of interest, than as showing how the worship of Dagon had in different directions extended itself along the Philistine coast at the time of the Israelitish conquest.

BETH-DIB'LATHA'IM [*house of the two cakes*], a city of Moab, mentioned only in Je. xlviii. 22. The kind of cakes, from which the place derived its name, were made of figs, and of a round shape, dry and hard. The place is supposed to have been the same with Almon-diblathaim.

BETH'EL [*the house of God*] is mentioned in the history of Abraham as a place near which he spread his tent, Ge. xii. 8; xiii. 3, and the district is pronounced by travellers to be eminently suitable for pasturage. But the town was called Luz in his days, and probably for a long time after, by the Canaanites. It received the name of Bethel, "the house of God," from its nearness to that place (perhaps the very spot where Abraham pitched his tent and built his altar) in which Jacob lay down and dreamed his dream, and was brought distinctly into covenant with Jehovah the God of his fathers, whom he now took to be his God, Ge. xxviii. 10-22. Even at that time, as he was going away to Padan-Aram, he gave this name to the place, and set up his pillar, and did solemn service to the Lord: but all this was repeated by him more publicly, along with his whole family as a sanctified family, on his return home, after an interval of considerably more than twenty years at least, at which time also his change of name from Jacob to Israel was solemnly confirmed, Ge. xxxv. The town of Bethel was assigned by Joshua to the Benjamites, but they appear to have been either unable to take it or careless about doing so; and it was actually taken, through the treachery of one of its inhabitants, by the children of Joseph, Ju. i. 22-26. In fact, it lies on the extreme north border of Benjamin, about twelve Roman miles (somewhat less than ours) north of Jerusalem, and very close to the tribe of Ephraim. We are the less surprised, then, to find that it belonged to the kingdom of the Ten Tribes, when the nation came to be torn asunder. As the distinguished place of Abraham's and Jacob's worship, we may believe that much veneration was shown to it. It seems to have been the place to which the ark was brought by the assembled congregation, to be near them for worship and advice, during the civil war with Benjamin, as recorded in the end of the book of Judges; though this is made somewhat obscure by our version rendering Bethel "the house of God," which had better have been left untranslated. See especially ch. xx. 26–28, also perhaps 1 Sa. x. 3. It was one of the three places which Samuel selected for judgment in his circuits, when there was no proper centre for Israel. When therefore Jeroboam strengthened the political feelings of his adherents, by giving way to the loose views about religious observance which were palatable to multitudes, he chose Bethel as one of the two religious centres at which he established the worship of the golden calves, 1 Ki. xii. xiii. In this latter chapter there

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is the account of the solemn threatenings of God against the place, which were repeated by later prophets, Am. vii., and which were at length fulfilled by the good Josiah, who broke down the altar and the high place, and burned dead men's bones upon the altar to pollute it, and took away all traces of the old idolatry, 2 Ki. xxiii. 15-20. The possession of it by the kingdom of Judah in the time of Abijah, 2 Ch. xiii. 19, must have been very brief. During the time that the unlawful services there continued, the old glory of Bethel was eclipsed; and instead of the house of God, which it professed to be, his true worshippers reckoned it to be "the house of vanity," or "house of iniquity," as Bethaven means, with which they identified it. (*See* BETHAVEN, and compare the language of Hosea iv. 15; v. 8; x. 5, 8.) Yet, for part of that melancholy time, there was a school of the prophets there, 2 Ki ii. 2, 3. In its purified state, Bethel was re-occupied by the people who returned from Babylon, comp. Ezr. ii. 28 with Ne. xi. 31; but no further notice is taken of it in Scripture.

The position of Bethel being, as laid down by Eusebius and Jerome, 12 Roman miles from Jerusalem, and on the right hand of the road to Shechem, corresponds precisely with the ruins which bear the name of Beitin; a name not so greatly altered from the original as to cause any serious difficulty, for the liquids *l* and *n* very often interchange. It stands upon the point of a low rocky ridge, between two shallow *wadies*, which unite and fall into the Wady Suweinit toward the south-east. There are ruins which spread over the entire surface of the ridge; particularly there are the remains of one of the largest reservoirs in the country, 314 feet long by 217 broad. And there are other indications that it must, in later times, have been more important than the large village that it was in Jerome's day. There are, however, grounds of an ingenious kind, and not destitute of probability, on which Thenius (see his views briefly in his *Commentary*, 2 Ki. ii. 1) and Keil (in his *Commentary* on Joshua) rest their opinion that our geography of this part of Benjamin has been erroneous, as it is confessedly one of the least explored districts of the Holy Land. With some unimportant differences as to detail about Gilgal, they make the *city* of Gilgal the modern *Jiljûlia*, as distinguished from the *place* Gilgal, where the Israelites first encamped in Canaan; then they identify Bethel with *Sinjil*, a little to the north-east of Jiljilia, and Ai with *Turmus 'Aya*, still a little to the north-east of Sinjil; while again, a little further on, and almost due north, lies *Seilûn*, which confessedly is the ancient Shiloh. It will be necessary, however, to have this theory more thoroughly tested. [G. C. M. D.]

BETHER [*dissection* or *cutting-up*], is only once mentioned in the Bible, Ca. ii. 17, and nowhere in any other book. There are great doubts whether it be the name of a place at all; and a very probable opinion is, that the mountains of Bether are simply any rugged mountains, cut up by gorges and water-courses, of which there are many examples in Palestine. In the history of David's wars with Abner, we read of the latter marching home through all Bithron, 2 Sa. ii. 29, which, from the context, must plainly have been the country beyond Jordan, a region precisely of this sort. Bithron is a derivative form in Hebrew from the simple stem Bether, and might imply abounding in the Bether characteristics, that is to say, a rugged district. It is best, then, to connect these two names together, and to look on them as entirely descriptive, and not as the appellations of any particular spots whatever.

BETHESDA [*house of mercy*], the name of a sort of reservoir, or, as St. John calls it, a *swimming-pool* (κολυμβήθρα), which was in ancient times beside the sheep-gate (for so it should be, not sheep-market) of Jerusalem, Jn. v. 2. The site is no further defined, and the only additional particular given of it as a natural object is, that it had "five porches," or colonnades, for the protection and comfort of those who came to make use of the waters. Modern research has failed to determine with certainty where the remains of this pool are to be found, or even to be sought for. The sheep-gate itself, by which the evangelist would make known to us its immediate locality, is assigned by some to the north-east, by others to the south-east, quarter of the city; and, accordingly, two different localities have been fixed on, as the probable site of the Bethesda pool. On the north-east a reservoir or tank, called Birket Israil, beside the modern gate of St. Stephen, has by ancient tradition been identified with it, and is very commonly still held to be the modern representative of Bethesda: having chiefly in its favour the twofold circumstance, that the remains appear to be those of an ancient reservoir, and that the north-east quarter of the city, within which it lies, is known to have borne the somewhat similar name of Bezetha in the gospel age. Others, however, including Dr. Robinson, would connect it with the south-east and the fountain of the Virgin, placing it in the valley of the Kedron, and a little above the pool of Siloam. Certainty seems to be unattainable; and where the landmarks are so few and imperfect, it is as well to adhere to the old tradition. But the exact site is of comparatively little moment.

The most peculiar, and, in a religious point of view, the most important notice respecting Bethesda, is that which relates to the work of healing, of which it was for a time the theatre and the medium. From the account of the evangelist, as connected with the poor paralytic, who had come to obtain an interest in its healing virtue, it appears that at certain times a troubling or agitation took place in the waters of the pool, and that whoever first could then avail himself of them, by plunging in, found deliverance from his malady. This comes out in the paralytic's statement at ver. 7, as given with perfect unanimity by all the copies. But in the more specific statement at ver. 4, as from the evangelist himself—that not only was it the first person alone that stepped in at the troubling of the waters who was healed of whatever disease he had, but that the troubling which imparted the healing efficacy was caused by the descent of an angel—there is not the same general agreement. It is omitted in MSS. B C D, but is found with certain slight variations, not materially affecting the sense, in as many as twelve uncial MSS. (A E F G H I K L M U V Δ), in the ancient Syriac and Vulgate versions, the Ethiopic and Arabic; was commented on by Tertullian, without any suspicion expressed of its genuineness, and was acknowledged by Ambrose, Augustine, Chrysostom, Cyril, Theophylact, and Euthymius. The external evidence thus appears to be very strong in its favour; and as the chief point in the passage omitted in a few of the authorities has respect, not so properly to the facts of the case, as to a doctrine respecting those facts, and a doctrine not unlikely to occasion offence to certain

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minds, it is fully as probable that doctrinal prejudice led to its omission in the few, as to its insertion in the many. We are therefore scarcely disposed to go along with Tischendorf and Griesbach in rejecting it; the rather so, since from the facts of the case, as given in other parts of the narrative, *some* supernatural agency was plainly at work in the periodical troubling and energizing of the waters, and the kind of agency in question perfectly accords in nature with what is elsewhere written of the ministry of angels. If an angel was sent to loose the chains of Peter and release him from the grasp of a persecutor; and if an angel was again sent to smite that persecutor himself, and cause him to be suddenly eaten up of worms, why might not an angel be also employed at particular seasons to impart a healing virtue to the waters of this public bath, or swimming-pool, such as they could not have naturally possessed, but such as the higher interests of God's kingdom might require? There is nothing improbable in this, on the supposition of angelic agency, for purposes of special interposition being at times called into play; and at such a time as that now under consideration, there were ends—one can readily understand—that might be served by certain smaller and more fitful acts of supernatural working, as well as by those which constituted the peculiar distinction of the gospel age. They were signs that God was then in a special manner visiting his people; while the limitation and restraint thrown around them, showed that greater things than these were needed to restore the lapsed and fallen condition of Israel. They were witnesses of the far greater might and glory of Him, who with a single word could heal, not one merely at a time, but all who might come to him, of whatever disease they had. And if the Jews were ready to acknowledge an angel's hand in the few and fitful acts of healing connected with Bethesda, what but inveterate blindness and obstinacy could prevent them from perceiving in Jesus of Nazareth the Son of the Highest!

The rationalistic explanations of a former age, which ascribed the healing virtue of the pool of Bethesda, sometimes to certain qualities derived from the flowing of the blood or the washing of the intestines of slain victims, sometimes to the natural efficacy of the waters as possibly flowing from hot springs, deserve no consideration. They are palpably at variance with the gospel narrative, even in that part which underlies no suspicion of interpolation, and carry improbability on their front. If we admit the truthfulness of the narrative, we must hold the work of healing to have been special and supernatural.

BETH-GA'MUL [*house of a weaned one*, perhaps *house of a camel*]. This place is only once named, Je. xlviii. 23, among the cities of Moab "far and near," on which he threatens judgment. There is no apparent reason for refusing to identify it with *Um-el-Jemal*, one of the recently discovered deserted cities of the Haurân (*see* BASHAN), although this extends "the plain country of Moab," ver 21, further than we might have been inclined to do according to preconceived opinions; for it is some five hours nearer the ordinary "land of Moab" than Bozrah, which is named along with it. Um-el-Jemal means in Arabic "mother of a camel," and is connected with the ancient name, whether that has been rightly or wrongly understood.

BETH-HAC'CEREM [*house of the vineyard*]. This is mentioned in Je. vi. 1, "O ye children of Benjamin, gather yourselves together to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem; for evil appeareth out of the north, and great destruction." From these words we may infer (1) that it was south of Jerusalem; (2) that it was near Tekoa; (3) that it was on such an eminence as to be suitable for a fire-signal. Hence the conjecture that it might be on a remarkable conical hill south-east of Bethlehem, and north-east of Tekoa, known as "the Frank Mountain," owing to an apocryphal story of the crusaders having kept possession of it forty years after the fall of Jerusalem. The native name for it is Jebel Fureidis. It commands a noble view of all the surrounding country, and has ruins on its summit, not Saracenic, but Roman, which bear witness to its having once been used as a place for watching and commanding the neighbourhood. Stronger reason can be given for identifying it with Herodium, a castle erected by Herod the Great. The ruler of part of Beth-haccerem (or, of the region round it, as Gesenius and others translate) assisted Nehemiah in rebuilding the wall of Jerusalem, Ne. iii. 14.

BETH-HO'GLAH [*house of a partridge*]. This place is named three times, Jos. xv. 6; xviii. 19, 21, as on the boundary line between the tribes of Judah and Benjamin, but, according to the last text, belonging to Benjamin. Its site is identified by means of a large fountain, bearing the ancient name, with the usual change of *g* into *j*, 'Ain Hajla, very near the Jordan, on the road from Jericho, which sends out a stream that waters abundantly the plain, and nearer Jericho, a ruined convent, Kusr Hajla. Jerome mentions the place under a slightly altered name, Bethagla; but he gives a different meaning to the name, and brings it into a whimsical connection with the mourning at Jacob's funeral.

BETH-HO'RON [*house* or *place of caverns*], the name of two towns, the Upper and the Nether, half an hour's journey apart, still subsisting as villages under the slightly altered name of Beit Ur. They were in the border country of Benjamin and Ephraim, but apparently were assigned to the latter, Jos. xvi. 3, 5; xviii. 13; 1 Ch. vii. 24, in which last passage a female Ephraimite is named as the builder of them. The Upper was reckoned to be twelve Roman miles (somewhat less by our measurement), or one hundred Greek stadia from Jerusalem. They stand in a steep narrow valley, called the Ascent and the Descent of Beth-horon, along which has always been the great road of communication, at least where heavy baggage had to be transported, between Jerusalem and the sea-coast. Therefore, it has been a key to the possession of a large part of the country, and has been distinguished for many sanguinary struggles since that earliest one on record, when the sun and moon stood still, in order that Joshua might complete the ruin of the allied kings of the south of Canaan, Jos. x. 10, 11. Therefore also we read of Solomon building and fortifying both villages, 2 Ch. viii. 5 (the *nether*, 1 Kl. ix. 17), and at both there are great foundation stones visible to this day. Beth-horon was given to the Levites, to the family of Kohath, Jos. xxi. 22.

BETH-JE'SHIMOTH [*house* or *place of desolate wildernesses*]. This is the last but one of the stations in the journeyings of the Israelites recorded in Nu. xxxiii., see ver. 49. It belonged to the kingdom of Sihon, and was afterwards assigned to the tribe of Reuben,

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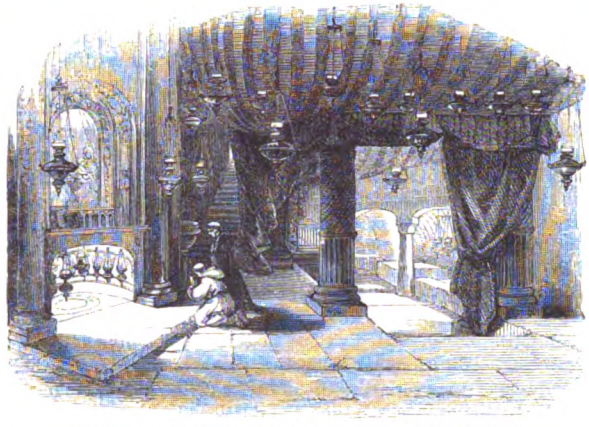
Jos. xii. 3; xiii. 20. In Eze. xxv. 9 we have it coupled with Baalmeon and Kiriathaim, which cities occur along with it in Joshua's list of Reubenite cities. It has not yet been discovered by modern geographers; but Eusebius has spoken of it as being ten Roman miles south from opposite Jericho, on the Dead Sea.

BETH'LEHEM [*house* or *dwelling of bread*]. 1. A city of Judah, Ju. xvii. 7; perhaps metaphorically *house of plenty*, in allusion to the fertility of the circumjacent country. It is distant from Jerusalem, by the Jaffa gate, about two hours' journey, the road over the valley of Rephaim, a wild uncultivated tract, being very beautiful and full of interest. On either side are well-known hills and monuments: on the plain near Bethlehem is the tomb of Rachel (a modern building), in a wild and solitary spot without palm, cypress, or any single tree to spread its shade. In the distance is Mount Hebron. The place is generally called Bethlehem Judah, Mat. ii. 6, and Bethlehem of Judea, also Bethlehem Ephratah (the fruitful), Ge. xlviii. 7; Mi. v. 2; and likewise the City of David, Jn. vii. 42. The inhabitants are styled indiscriminately Bethlehemites, 1 Sa. xvi. 1, 18; xvii. 58, and Ephrathites, Ru. i. 2; 1 Sa. xvii. 12. It is at present called Beit Lahm, *house of flesh*. Bethlehem is rendered memorable and holy as the birthplace of David and of Jesus Christ. Boaz, Obed, and Jesse were likewise born there, Ru. iv. 21, 22. Solomon's pools lay to the south of Bethlehem; and to the south-east stood the ancient Thekoa built by Rehoboam, and the native place of the prophet Amos, Am. i. 1; vii. 14, 15; although some suppose he merely retired there when driven from Bethel by Amaziah, ch. vii. 10-12. The ruins of a church at Tekoah are pointed out as the place of his sepulture (Schubert, Reise in das Morgenland, B. iii. p. 26). Farther to the south-west is the valley rendered memorable by the destruction of the host of Sennacherib, 2 Ki. xix. 35; Is. xxxvii. 36. On the north-east of the town is the deep valley where the angels are reported to have appeared to the shepherds, Lu. ii. 8; and where Dr. Clarke found a well of pure and delicious water, which he identifies with that so longed for by David, 2 Sa. xxiii. 15-18.

The site of Bethlehem has never been disputed, as it has always been an inhabited place, and the resort of pilgrims. Although the town does not appear ever to have been of very great size, yet its situation on the brow of a high hill commanding an extensive view of the surrounding country rendered it of considerable importance, as may be inferred from the fact that it was fortified by Rehoboam, 2 Ch. xi. 5, 6. At the present day it is a large straggling village with one principal street. The roofs of the houses are flat, and upon every house-top is an apiary constructed of a series of earthen pots. The sides of the hill and the slopes without the town abound in vines, figs, almonds, olives, and aromatic plants. The population is about 3000, and consists entirely of Christians. They were foremost in the struggle of 1834, and suffered greatly in consequence when Ibrahim Pasha triumphed.

A little beyond the northern extremity of the town is the magnificent Church of the Nativity, said to have been built by the empress Helena over the very birthplace of the Saviour, but subsequently demolished by the emperor Justinian to make way for a more sumptuous edifice, which is believed to have survived all the storms of the middle ages (Le Pere Naud, Voyage Nouveau, liv. iv. p. 400; also Karl von Raumer, Palästina, p. 309). The roof of the church is supported by numerous Corinthian columns, of a stone found in the neighbourhood, a gray limestone nearly approaching to marble. The lofty roof of the nave is formed of cedar-wood, of most admirable carpentry, and is still in good preservation. Between the columns lamps are hung, and a chandelier is also suspended from the roof, the whole of which are always lighted during Easter. The interior of the church is otherwise but little decorated. Two spiral staircases, each of fifteen steps, lead down to the Grotto of the Nativity, which is some twenty feet below



[116.] Grotto of the Nativity, Bethlehem.—Laborde's Syria.

the level of the church. This crypt, which is 39 feet long, 11 feet broad, and 9 feet high, is hewn out of the rock, and the sides and floor are lined with marbles. A rich altar, where lamps continually burn, is erected over the place where the Redeemer is said to have been born, the spot being marked by a silver star inlaid in white marble, and an inscription, HIC DE VIRGINE MARIA IESUS CHRISTUS NATVS EST. In a small recess in one of the sides of the crypt, and a little below the level of the floor, is a block of white marble hollowed out in the form of a manger, Lu. ii. 12. Some paintings adorn the crypt, and the church likewise contains remains of mosaics, paintings on wood, and various decrees of synods and councils of early ages. Notwithstanding the force of tradition, the authenticity of the Grotto of the Nativity has been much disputed, and will continue to be a subject of controversy. (*See* CAVE.) Near the grotto are the Chapel and Sepulchre of the Innocents; the chapels of St. Joseph and other saints, the sepulchres of the female saints Paula and Eustochia, of Eusebius; and of St. Jerome, the most interesting of all, because here he is known to have passed the greater portion of his life, in acts of devotion, in studying the Hebrew Scriptures, and in composing works whose influence has reached even to present times. The church of St. Helena is within the walls of an Armenian monastery, the inmates of which make beads and crosses for the devout, and mark emblems by means of gunpowder upon the persons of pilgrims. They also carve in mother-of-pearl, and make inkstands of a hard black wood like ebony. [J. B.]

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[The passages of Scripture having respect to Bethlehem which chiefly need explanation, are Mi. v. 2 and Mat. ii. 6—the one containing the prediction of Christ's birth at Bethlehem, the other quoting it with reference to the fulfilment. But there are certain noticeable differences between the two. The prophet calls it "Bethlehem Ephratah;" in the evangelist it is put "Bethlehem, in the land of Judah" (lit. Judah-land). This change, however, makes no difference in the meaning, and was done merely for the purpose of rendering the identification more easy and certain. Between the time of the prophet and the evangelist Ephratah had gone into desuetude as a designation of the place, and so the evangelist substitutes "land of Judah" as the virtual equivalent, distinguishing it from any other Bethlehem. But there is a more marked difference. The prophet says of Bethlehem, "Thou art little to be among the thousands of Judah" (so the exact reading is—too small to be reckoned among them). But the evangelist quotes the words as if they stood "art by no means least among the princes of Judah"—apparently the very opposite meaning—having not the lowest place among the princes (or leaders of thousands), instead of, as in the other, too little to be reckoned among them. Formally, indeed, the representations differ, yet their substantial import is alike, and the evangelist merely adapts the language to the altered circumstances of the time. The prophet evidently meant to lay stress upon two things—the littleness of Bethlehem in one respect (namely, as compared with the population of other cities or cantonal divisions in Judea), and its greatness, notwithstanding, in another (as the destined birth-place of the everlasting Head of the divine kingdom). In the evangelist's time the relations had in a manner changed; the predicted event had taken place which was to ennoble Bethlehem, and so he renders prominent the attribute of greatness thence arising, and throws into the background the natural, antecedent littleness. Still this littleness is here also implied: Thou art not the least; it might seem as if thou wert, but thou art otherwise in reality, for out of thee proceeds the long-expected Ruler of Israel. In substance, therefore, the two forms of the representation coincide; and the slight changes introduced, under the guidance of the Spirit, by the pen of the evangelist, only serve as a living bond to connect the word with the historical circumstances of his time.—ED.]

2. BETHLEHEM; a city of Zebulun, Jos. xix. 15, 16; Ju. xii. 10; Ezr. ii. 21. It is recognized in a wretched village of a few hovels, called Beit Lahm, about six miles west of Nazareth, half way towards the Kishon.

BETH-NIM'RAH, or **NIMRAH** [*place of clear water*], a town of the kingdom of Sihon, assigned to the tribe of Gad, Nu. xxxii. 3, 36; Jos. xiii. 27; but near the borders of the tribe of Reuben. As the eastern tribes sank into powerlessness, and went into captivity, their territory fell into the hands of their neighbours, the Ammonites and Moabites. Isaiah threatened as a punishment of the latter, that the torrent which flows past it into the Jordan, or whatever else might be the waters of Nimrim (which is the plural form of Nimrah) should be dried up, Is. xv. 6. It is identified with Nimrin, which stands about two miles to the east of the Jordan, very close to the road from Jericho to Es-Salt, the ancient Ramoth-Gilead.

BETHPHA'GE [*house of figs*], a village on the declivity of the Mount of Olives, and near to Jerusalem and Bethany, Mat. xxi. 1; Mar. xi. 1; Lu. xix. 29. The marginal note that it was somewhat nearer to Jerusalem than Bethany, seems certainly more in accordance with the text, than the generally adopted site beyond that place. The situation on the descent of Olivet must have been highly romantic, and in all probability it was fruitful, as its name imports—but at the present day there are no remains of its former celebrity. It was at Bethphage that the ass and the colt, "whereon yet never man sat," were found, Mat. xxi. 2-7; Mar. xi. 4-8; Lu. xix. 32-35.

The Talmudists say that Bethphage was within the walls of Jerusalem, but at the utmost circuit of them. It is also said that the victims intended for sacrifice were kept there; and hence, it has been surmised, the reason why the Saviour proceeded from that village to offer himself as a sacrifice for the sins of the world. It was formerly a custom to make a solemn procession on Palm Sunday from Bethphage to the Holy City; but the Mussulmans compelled the monks to abolish the ceremony. [J. B.]

BETH-RE'HOB. *See* REHOB.

BETHSA'IDA [*house of fish*]. **1.** A city in Galilee, Jn. i. 44; xii. 21, on the western coast of the Sea of Tiberias. (*See* GALILEE.) The apostles Peter, Andrew, and Philip were of this city, which was frequently visited by our Lord, who upbraided the inhabitants for not receiving his instructions, Lu. x. 13. Although the neighbourhood of Bethsaida is approximately ascertained, the precise site is still unknown, and has afforded travellers abundant matter for speculation. The latest historical notice of it is by Jerome, who says that "Capernaum, Tiberias, Bethsaida, and Chorazin, were situated on the shore of the lake" (Hieron. in Esa. ix. 1). Le Père Naud fixes it at Mejdel (Voyage, p. 578), between Khan Minyeh and Mejdel: Seetzen at Khan Minyeh (Zachs Monatl. Corr. xviii. 348); and Pococke at Irbid (ii. 99); but Dr. Robinson remarks that no Muslim knows of any such name, though they would infallibly answer a leading question in the affirmative, while the native Christians have learned the names from the New Testament according to the opinions of the monks (Bib. Res. iii. 295).

Dr. Robinson infers that Bethsaida was on the shore of Tiberias, and not far from Capernaum; because, when our Lord sent away the five thousand on the north-eastern quarter of the lake, Mark, ch. vi. 45, relates that they entered into a boat in order to cross the lake to Bethsaida; while John, ch. vi. 17, says they "went over the sea toward Capernaum." Being driven out of their course Jesus came to them walking on the sea, after which they landed in Gennesaret, and repaired to Capernaum, Mar vi. 53-56, Mat. xiv. 34; Jn vi. 24, 25. The apparent discrepancy disappears if Bethsaida lay near to Capernaum; and it is supposed that the disciples intended first to touch at the former place before landing at the latter. As they were driven out of their course towards the south, and came to Capernaum from that quarter, it would seem most probable that Bethsaida lay north of Capernaum—a view strengthened by the foregoing passage in Jerome. To all this may be added the direct testimony of St. Willibald, who visited the Holy Land in the eighth century. He proceeded along the lake by Magdala to Capernaum, where were a house and a great wall. Thence to Bethsaida, where was a church—thence to Chorazin, where also was a church—and then to the sources of the Jordan, thus giving the order of the towns, and confirming the

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accounts of Jerome, Antoninus, and Arculfus (Life of St. Willibald; Wright's Early Travels in Palestine).

Bethsaida was a place of importance, being expressly called a city, Jn. i. 44. Robinson identifies as its probable site 'Ain et Tabighah, a small village in a little plain or wady, with a very copious stream bursting from an immense fountain, slightly warm, but so brackish as not to be drinkable. East of the mills, on the right of the path, is a brackish fountain, inclosed by a circular wall of stone, or a reservoir like those at 'Ain el Barideh; it is called 'Ain Eyûb, or Tannûr Eyûb—Fountain or Oven of Job. Et Tabighah is mentioned by Cotovicus, A.D. 1598 (Taboga Cotov. p. 359); but the name does not appear again until the time of Burckhardt (Travels, 318); though Seetzen notices the brackish stream (Seetzen in Zachs, p. 348; Reisen. i. 344; Biblical Res. ii. 405, 406; iii. 359, 360).

2. BETHSAIDA of Gaulonitis, afterwards called Julias. That there were two Bethsaidas has been satisfactorily established by the elaborate analysis of Reland (Palæstina, i. 181; ii. 653, 869)—that in Galilee, on the west of the Sea of Tiberias, being unquestionably the "city of Andrew and Peter;" whilst there is every presumptive evidence that the city in Gaulonitis, on the east of the sea, is that "in the desert place" where Christ fed the five thousand, Lu. ix. 10-17, and "healed them that had need of healing." It was probably also at this Bethsaida that the blind man was restored to sight, Mar. viii. 22-26, as it would be on the road to the towns of Cæsarea Philippi, next visited by our Lord, Mar. viii. 27.

The mention of Gaulonitis marks the situation of Bethsaida on the east of the Jordan, as decidedly as that of Galilee does the Bethsaida on the west, and to this day the adjacent district on the east bears the name of Jaulan. Pliny so places it (Nat. Hist. xv.); and Josephus says it was in lower Gaulonitis, just above the entrance of the Jordan into the lake (Wars, ii. 9, 1; iii. 10, 7). It was originally a small town, bearing the name of Bethsaida; but Philip the Tetrarch, having raised it to the honour of a city, both in respect to the number of its inhabitants and other means of strength, called it Julias, after Julia, the daughter of the emperor Augustus (Antiq. xviii. 2, 1). Philip himself died here, and was buried in a costly tomb (Antiq. xviii. 4, 6). The mountains on the east of the valley of the Jordan throw out a spur, called by the Arabs Et Tel (the hill), and upon it are some ruins, which the Rev. Eli Smith found to be the most extensive of any in the plain, and which probably mark the site of Julias. The ruins consist entirely of unhewn volcanic stones, without any indications of the order of architecture.

Pococke calls the Tel in question Telony, and also makes it the site of Julias, vol. ii. 72. Seetzen places Julias at his Tallanihje (Zachs Monatl. Corr. xviii. 340). The neighbouring plain is described as well cultivated and fertile, producing corn, maize, and rice. Burckhardt speaks of honey of the finest quality being found there (Travels, 316), and of gourds and cucumbers of early growth. Herds of buffaloes and other horned cattle roam this plain.

It may be added that the preceding view of the two Bethsaidas, which is the one generally accredited in modern times, has been disputed by Dr. Thomson, in his work *The Land and the Book*, but on grounds that can scarcely yet be accepted as quite satisfactory. He thinks the apparent difference in the accounts of the evangelists, seeming to necessitate the existence of two cities of the same name on the lake, may be explained by placing Bethsaida partly on the one side of the river Jordan, where it flows into the lake, and partly on the other—also by placing Capernaum farther towards the northern extremity of the lake than is usually done; and, finally, by supposing that the boat containing the disciples, afterwards joined by our Lord, was driven out of its course by the violence of the storm which they encountered on the night after the miracle of the loaves and fishes, and carried past Capernaum to about the middle of the lake (part ii. c. 25). There is nothing, perhaps, absolutely impossible in the account, and, if established, it would relieve us of the seeming strangeness of a double Bethsaida within a very few miles of each other. But it does not explain the notices in the evangelical narratives and Josephus in a way that appears natural, and the generally received account is still likely to be regarded as the more probable one. [J. B.]

BETH-SHA'N, or BETH-SHE'AN [*the house of quiet*]. This town is little mentioned in Scripture, and was probably not much in the possession of the Israelites; as we are also told that the rabbins did not reckon it a Jewish town, but one of an unholy people. It is still known by the rabbinical corruption of its name in the Bible, Beisân. It lay in a richly watered situation, about 14 miles to the south of the Sea of Galilee, and 4 miles west of the Jordan, on the brow of whose deep valley it stands, and in the district connected with the great plain of Jezreel. This plain was occupied by a wealthy, warlike, yet commercial people, who maintained intimate relations with the Phœnicians on the north, and the Philistines on the south, and who seem in general to have resisted the yoke of Israel. For this city, and several others, which lay naturally into the country of Issachar and Asher, were assigned to the half tribe of Manasseh, but were never actually conquered by it, Jos xvii. 11; Ju. i. 27. And as soon as Saul was defeated and slain by the Philistines, in the valley of Jezreel, we find the conquerors on friendly terms with the inhabitants of Beth-shan, putting his armour in the house of Ashtaroth, and fastening his body to the wall of the city, 1 Sa. xxxi. 10; 1 Ch. x. 8-10. In later times the Jews called it Scythopolis, "the city of the Scythians," a powerful nation who poured down from Northern Asia into Syria, Media, and Palestine, as far as Ashkelon, spreading terror everywhere, even to the borders of Egypt (Herod. i. 105). This irruption happened in the early part of the reign of king Josiah. And though it is not expressly mentioned in Scripture, yet these Scythians have been reckoned by some distinguished expositors to be the terrible scourge out of the *north* which is referred to by the prophets of that time, especially by Jeremiah; and according to this theory, Beth-shan became one of their chief strongholds in Palestine, in memory of which it was called Scythopolis. On the other hand, eminent scholars deny that there is any reference to the Scythians in this name, which they connect with Succoth. If it was thus reckoned a heathen city in the midst of the Jewish people, we shall not wonder at so important a town remaining unvisited by our Lord, so far as we are aware, since his personal ministry was confined to the house of Israel, although he may have visited it when he came into the "coasts of Decapolis," to which this city belonged. It was, however, at one time under the power of the Israelites, for in the flourishing days of

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Solomon, who reduced all the Canaanites left in the land to a state of subjection, and even servitude, it had to bear its part in contributing to the heavy expenses of the royal table, 1 Ki. ix. 20, 21; iv. 12. There are at the present day extensive ruins, more than 3 miles in circumference, but altogether of a heathen, and not of a Jewish, character. At this day, Porter says (p. 356), "the village is poor, but populous, containing a colony of some 500 Egyptians, brought here by Ibrahim Pasha, and now sadly oppressed by the wild nomads of the Ghôr, and the still wilder Bedawîn, from beyond Jordan."

[G. C. M. D.]

BETH-SHE'MESH [*house of the sun*]. 1. An Egyptian city, Je. xliii. 13, so designated from the worship of the sun for which it was celebrated. It is more commonly known by the name of On (which see). 2. The name is also appropriated to at least two, or perhaps three, cities in Canaan, which had no doubt been remarkable for sun-worship. Only one of these, however, is known to us any further than by the occurrence of the name in the geographical lists of the book of Joshua; and this one is supposed by some to be mentioned there under the name of Ir-shemesh, or "the city of the sun," Jos. xix. 41, where it is named among the cities of Dan. But rather it belonged to the tribe of Judah, though on the very borders of the two tribes. We can identify its site from the description of Eusebius, who places it 10 miles from Eleutheropolis, on the road to Nicopolis; and here there are now ruins to be found, named, 'Ain esh-Shems, or "fountain of the sun." It was a city given to the priests, Jos. xxi. 16; but being on the frontier, we read of it in the disastrous reign of Ahaz as being taken by the Philistines. No doubt, owing to its nearness to them, it was the city to which the milk-kine naturally first came with the ark of God, when the Ekronites refused to keep it, 1 Sa. v. vi. And so the wisdom of God arranged it that on that occasion there should be priests and Levites on the spot to receive the ark with all honour, and to offer sacrifice before it. The people of Israel, however, seem to have crowded in from all quarters, and ventured to gaze into the ark, on account of which the Lord smote them with a fearful slaughter. In later history Beth-shemesh is again distinguished in a melancholy manner, as the scene of a battle between Joash, king of Israel, and Amaziah, king of Judah, in which the latter was defeated, and lost his independence, 2 Ki. xiv. 8-14. Beth-shemesh and its vicinity formed one of the twelve districts which made monthly provision for Solomon's table, 1 Ki. iv. 9. [G. C. M. D.]

BETH-TAP'PUAH [*house of the citron* or *apple*], a town or village in the mountainous part of the territory of Judah, Jos. xv. 53, not subsequently mentioned in history, but deserving notice as among the ancient places recently identified. Robinson discovered it in the name *Teffûh*, an old village on a mountainous ridge, not far from Hebron, and "lying in the midst of olive-groves and vineyards." Robinson adds, "Many of the former terraces along the hill-sides are still in use, and the land looks somewhat as it may have done in ancient times" (Researches, ii. p. 428).

BETHU'EL [*man of God*, according to Gesenius], the father of Laban and Rebekah, Ge. xxii. 22, 23; xxiv. 50. It is strange that in this latter passage he should be introduced as taking a very subordinate part in the marriage of his daughter to Isaac; but in the silence of Scripture, there is no advantage to be gained by conjecture.

BETH-ZUR [*the house of a rock*] is described by the Jewish historian Josephus as the strongest fortress in Judea; and it is often mentioned in the history of the Maccabees. In Scripture, however, it is only named as one of the cities of Judah, Jos. xv. 58, which Rehoboam fortified, after the ten tribes had broken off from him, 2 Ch. xi. 7; and again, as a place whose ruler took part in building the wall of Jerusalem, Ne. iii. 16. We are told by Eusebius and Jerome that it lay 20 Roman miles from Jerusalem, on the road to Hebron, so that there is undoubtedly some error in the passage, 2 Mac. xi. 5, which calls it a strong place, distant from Jerusalem 15 stadia. About that position, which Eusebius assigns to it, there stands a half-ruined tower, and near it "a fountain surrounded by massive foundations and excavated tombs. The place is sometimes called Dirweh, but the name of the tower is Beit Sûr, which suggests at once the Beth-zur of Joshua, mentioned in connection with Halhul" (Porter, p. 72), which corresponds to the neighbouring village of Hulhûl. A very ancient tradition, reported by Eusebius and Jerome, fixes on this as the scene of the baptism of the Ethiopian eunuch, Ac. viii. 26-40, which Robinson rejects on account of a different geographical theory which he supports. Of course it is a subject on which certainty is scarcely attainable.

BETROTHING. *See* MARRIAGE.

BEU'LAH [*a married woman*], a mystical name given to Zion by the prophet Isaiah, ch. lxii. 4, according to a common use of the marriage relationship to set forth the covenant of grace.

BEYOND is frequently used in the geographical descriptions of Canaan, in connection with the river Jordan, which divided the country into two parts. Occasionally there seems to be some confusion in the use of the word, which is removed as soon as we remember that *beyond* takes its meaning from the place in which the writer, or speaker, or hearer is supposed to be. Moses died on the east side of Jordan, and in his writings, which went far to mould the habits of expression in all time coming, "beyond Jordan" would naturally mean to the *west* of the river. But Joshua, and those others who spoke and wrote in that western part of Canaan, which was strictly the Promised Land, would commonly mean by the same words the country to the *east* of Jordan. Sometimes our translators have removed the difficulty out of sight by a loose translation—"on this side," instead of "beyond," as in Nu. xxxii. 19, where the double meaning of the expression, according to the point from which we reckon, is very distinctly seen by a literal translation: "For we will not inherit with them beyond Jordan, and forward; because our inheritance is fallen to us beyond Jordan eastward."

BEYROUT. *See* BERYTUS.

BEZAL'EEL [*in the shadow of God*, that is, *under God's protection*], the son of Uri, of the tribe of Judah, who was filled with the Holy Spirit so as to be fitted for the chief direction in building and preparing the tabernacle, Ex. xxxi. 2, &c. (For his genealogy, see 1 Ch. ii. 19, 20.)

BE'ZEK [*a flash of lightning*], a city over which there reigned a cruel king, whose destruction is recorded in Ju. i. 4, &c. That passage might lead us to suppose that Bezek lay within the tribe of Judah, or that of Simeon; but the only place of this name of which the ancient geographers speak (strictly, indeed, two places

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close together) was 17 miles from Shechem, on the road to Beth-shan, and therefore in Ephraim or Manasseh. This situation agrees well with what we should expect as the scene of the numbering of king Saul's first army, 1 Sa xi. 8. Modern travellers have not identified it.

BE'ZER [probably *gold-ore;* perhaps *fortification*], one of the cities of refuge, in the tribe of Reuben, De. iv. 43; Jos. xx. 8, &c. Its site has not been determined.

BIBLE [*Book*]—THE BOOK, by way of eminence. Under this general term we propose to indicate some of the leading characteristics which distinguish the Bible in its entireness, as the book of God's revelation to men; other points, having respect to the text, versions, &c., of the Bible, being reserved for the more appriate term SCRIPTURES.

1. The first thing, perhaps, that in such a relation most naturally suggests itself, is the air of truthfulness and probity which breathes throughout the writings of the Bible—such as eminently befits a work bearing on it the stamp of God's authority, and such also as not only places it on a level with the best of human productions, but even raises it above them. Every one knows that there is usually a marked difference in this respect between genuine and spurious productions, or between productions written in a sincere and earnest spirit, and those which owe their existence to some sinister aim. A writer with such a serious flaw in his mental composition, or such an obliquity in his purpose, as to admit of his becoming the author of writings false in their pretensions, or improper in their design, can scarcely fail to discover this, if not in a wrong moral bias, at least in a depressed moral tone. Freshness, elevation of spirit, the warmth and energy of a soul beating under the impulse of the highest considerations of truth and duty, are not to be expected from such a quarter.

Now, the Bible is beyond any other book remarkable for the possession of these higher qualities. Though consisting of a great variety of productions—histories, didactic compositions, epistolary communications, odes, and songs—touching also, with the greatest freedom, on an immense variety of topics, and written by persons in all conditions of life, from the herdsman to the king, it yet preserves throughout the same character, and stands unrivalled for its genuine simplicity and its high moral aim. It is hardly possible to conceive how any one could peruse it with any degree of care, without being penetrated by the conviction that the writers were elevated far above anything selfish or ambitious—that, on the contrary, their grand object was to make known the truth of Heaven in every form in which they had to deal with it, whether men might hear or whether they might forbear. Indeed, in a very large proportion of what is written, the writing bears the aspect of a testimony delivered in the face of the most strenuous opposition, and with the inevitable sacrifice of comfort, or peril of life, to him who delivered it. Considered merely as a book, the volume of inspiration is pervaded by the spirit of martyrdom, and the men who were employed in inditing it stand for the most part superior alike to the threats and the allurements of the world.

2. We note, again, the singular adaptation that appears in the Bible to the mingled and diversified character of man's present state and condition.

There are varieties in this respect, both in man considered individually, and in one man as compared with another. Every man is a compound being, not only as having a body and a soul united together into one frame, but also as having a combination of powers and properties, widely differing from each other, yet together making up his intellectual and moral being. And not one merely, but the whole of these must be suitably wrought upon and stimulated, if he is to be addressed in the manner which is best calculated to interest and improve him. There is in every rational man a power of thought, and a susceptibility of feeling—a reason, a memory, a fancy—a heart and conscience. And while each individual possesses these several faculties in a greater or less degree, different individuals have them in measures infinitely diversified; in one the power of thought is predominant, in another the susceptibility of feeling; then the power of thought is seen to take the form, here more peculiarly of strength of reason, there of an exercise of memory, there again of flights of fancy; while in the state of the heart and conscience there is every shade, from the most soft and tender, to the most hardened and corrupt—in all, still the same natural elements of thought and feeling, yet these elements endlessly varied in their distribution and exercise.

Now, we can conceive a revelation from God addressed more especially to one of these parts of human nature, and consequently better adapted to the state of those in whom that particular part was predominant than to others. It might be notwithstanding a veritable communication from God, and though a partial, yet still an important boon to the human family. But since the Bible purports to be a revelation to the world at large, a revelation that has been accumulating through successive ages, till it has assumed the form of a completed record of the divine will for mankind in their more advanced condition and universal aspect, it surely must be no mean evidence of its really being from God, if its own varied materials have a suitable correspondence with the varied characteristics it has to meet with among men. So far, it carries in its very structure the sign of *His* superintending and directing agency, who alone thoroughly knows what is in man, and fitly represents the wide relationship in which he stands to men generally as his offspring.

This stamp of divinity is very clearly impressed on the Bible. Infidels, looking at it superficially, and judging each from his own point of view, have often found fault with the form in which it appears, in one respect or another. And we may justly admit, that the very wisest of men that ever lived, if left to himself to devise in what precise shape, or with what actual materials, a revelation from Heaven should be best constructed, would never have fallen upon such a plan as has been pursued by the sacred writers; for his intellectual vision could only have comprehended a part—a comparatively small part of the conditions that required to be met. God in this, as in other things, has proved himself to be wiser than men. His eye surveyed the whole field; and by the "divers manners," as well of the persons employed to write, as of the things written by them, he has provided the proper seed for it all.

(1.) Even the inferior part of man's nature—his body—is not overlooked in the structure of the revelation provided for him. Its powerful influence over his thoughts and feelings is fully taken into account. And as it is through his senses that he gets his most lively impressions of things, so sensible images, and the

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objects with which he is most habitually conversant in material nature, are employed in great variety to aid his conceptions of what is spiritual and divine. The language of the Bible has not the attenuated and impalpable form which philosophy would have given to it. It deals with men *as* men—seeking to reach in the most effectual way both their understandings and their hearts; and so, all nature in a manner is laid under contribution to furnish a vivid diction and appropriate imagery—the firmament above, and the earth beneath, with their manifold aspects and scenery; the products of nature, the handiworks of art, the manners and customs of life; all, in short, that is familiar to the eye, and falls within the observation of men as connected with the world around them, comes into play in Scripture, as materials for the many emblems, similitudes, and parables, by which it makes known the truth of God. In this respect alone, there is an amplitude, a richness, a kind of universality in the book of God's revelation, which is nowhere else to be found.

(2.) Then, there is its wonderful adaptation to mankind, in regard to the large share that memory has in their mental constitution. It is this which disposes them so much to delight in history, and makes the lives of men and the records of former times one of the most engaging modes of communicating instruction. In proportion to its size, the narratives of Scripture, which fall in with this aptitude of nature, occupy a large space; and they exist in the greatest variety—not merely the general, as in the history of nations, but the particular also, in family portraitures and the memoirs of private life. Whether it be the mind of the peasant or the philosopher, the unlettered youth or the man of cultivated intellect, there are no characters that take such a deep hold of the memory as those of the saints and patriarchs of the Bible; no stories so interesting, and so lasting in the impressions they produce, as those of Adam and Eve, Abraham, Jacob, Joseph, Samuel, Elijah, Daniel, above all, the narratives of the life, sufferings, and death of Jesus. Why does modern literature of all descriptions abound so much with allusions to these? Why do painting, and sculpture, and music employ themselves so much in endeavouring to reproduce them in new and ever-varying forms of art? Why, but because their touching simplicity and profound meaning have awakened a sympathy and created an interest peculiarly their own. They have, in a manner, taken possession of humanity.

(3.) Higher still, the Bible addresses itself to the more exalted faculties of man, and nowhere is such food and exercise provided for these as in the book of God's revelation. For the spirit of contemplation, there are the solemnest themes on which the mind can expatiate, thoughts that strike into the lowest depths, or lift the soul up as on angelic wings to wander through eternity. For the discerning and reasoning faculty, there are the weightiest sentences of wisdom, the most searching truths, the most stirring appeals and conclusive ratiocinations that were ever penned. Fancy, nay imagination, can here find its highest gratification; and the very same book, which has a charm for babes and sucklings, which by its strains of familiar imagery and heart-affecting truth, is the cherished companion of cottage patriarchs, is the living fountain at which Shakspeare and Milton, and other men of kindred genius, drew "the elements of that copious flood of rich and varied poetry, which rolled, and still rolls, in golden splendour in the high places of our literature." The world knows nothing besides to be compared with this. And were it only for its wondrous adaptation to all ranks and classes of men—its power to touch the deepest springs of thought and feeling, and the magic sway which it wields alike over the humblest and the loftiest of human intellects, we might well say of this book, as the magicians of Egypt said of the miracle of Moses, "It is the finger of God;" for it combines individualism and universalism, the simple and the profound, the tender and the majestic, as the agency of His Spirit alone could have done.

What has been said of the Bible as a whole, in regard to its manner of instruction, of course applies peculiarly to the method of instruction adopted by Jesus Christ. No teaching was like his for its richness in what may be called *seminal* truths, and the communication of these in forms fitted to take hold of so many bosoms. Of one part of this alone, it has been justly said, "Let any man attempt to speak in parables; nay, to produce one single parable; nay, to find one out of the Bible in the whole compass of human literature; nay, to compare what are so called in other parts of the Bible, few as they are even there, with those uttered habitually, incessantly by Christ. Those great, simple, luminous, and yet wholly inimitable expositions, not of duties merely, or even mainly, but of fundamental, and most generally of before unknown or unregarded truths, constituted the distinctive peculiarity of Christ's manner, and was felt by those around him to impart to it a character and a power altogether divine. Well and truly might they say, Never man spake like this man" (Virginia Lectures, p. 342).

3. It may justly be noted, as another leading characteristic of the Bible, the practical tendency, as it is sometimes called, but, as we would rather express it, the high moral tone, that pervades it, since it ever keeps in view, for its chief end, right views of God's moral character, then the right moral relation of men to God, and of men to each other. It is true that exceptions have been taken by adversaries against the Bible on this very point, and that it has sometimes been charged with having an immoral or licentious tendency. But this can only be affirmed with the slightest degree of plausibility, when certain portions are isolated, and considered out of their proper bearing and connection, or when the statements it contains are represented in a false and distorted light. And the fact is beyond all dispute, that the pervading tendency and object of all its histories, the aim of all its legislation, the direct bearing of all its doctrines, precepts, expostulations, warnings, institutions, and ordinances, is what we have represented—to bring men under right apprehensions and the felt influence of what is morally good in God, that it may be reflected and copied in themselves. The fact is beyond dispute, that the persons who have themselves attained to the highest moral tone, and the greatest purity of heart and behaviour, are those who are most familiar with this book of God's revelation, and who make no hesitation in ascribing to their acquaintance with it whatever in this respect distinguishes them from others. Nor is there any one who does not feel a marked difference in the kind of impression produced by it and by even the best of human productions—as if here only they got spiritual and moral truth at the fountain-head—direct from the

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source of light and holiness; while elsewhere it is to be found only at second hand. There is a bearing aloft, as it were, above, not only the corruptions, but the weaknesses and infirmities of nature—a depth and power of penetration, as of spirit dealing with spirit, stripping off outward disguises, and laying open the real essence of things as to right and wrong;—a gravity and earnestness, a yearning solicitude about the one great object of a right state of heart and behaviour, and, with the view of reaching that, a propriety, a force, and a significance in the things unfolded; such as is not to be equally found elsewhere, and cannot but leave on candid spirits an impression of the most sacred and wholesome character.

Such is the case even now. With all the experience the world has had, and the advancement that has been made, through the progress of centuries, in knowledge and civilization, the Bible still holds, in the respect now mentioned, a pre-eminent place. But, we must remember, this is not a fair comparison, or one that does proper justice to it; since a large proportion of its contents dates from the comparative infancy of the world, and nearly the whole of what *is* healthy and spiritual in the tone of other productions is but a fruit and a reflection of its own. If we throw ourselves back on the earlier ages of the world, and look to the writings that were associated with the other religions of antiquity—or even look to the writings of a later date, which have assumed, though falsely assumed, to be of like origin and character with the Word of God, we then perceive what an immense gulf separates between what is of God, and what is merely of man.

Compare the earlier portions of the Bible, for example, with the cosmogonies, the fables of religious adventure or transformation, the personal lives and public operations, to be found in the religious records of the Hindoos or Egyptians, or even in the more sober, yet in reality most absurd and extravagant mythologies of Greece and Rome; and what a contrast do we behold! It is a contrast, not merely in this or that particular, but in the whole tone and tendency of the two classes of productions. Those heathen records do not seem to have even aimed at the same point, which always keeps the ascendency in the Word of God—being, for the most part, dreaming reveries or idle tales, fitted at best to gratify a vain curiosity, or, as too often happened, to excite a prurient imagination. Had we nothing but the two tables of the ten commandments—as a revelation of God's character and of man's duty—in the earlier portions of the Bible, we might set it with triumphant confidence against the whole that ancient heathenism has delivered to us; not only as better than its best, but we might rather say, as light to its darkness. But when did such a revelation of moral truth and duty appear among the Hebrews? At the very time when they had escaped from the closest contact, and all but national conjunction, with a land and people most profoundly immersed in the grossest idolatry and pollution. For there can be no doubt that the Egypt of the Pharaohs was the great seat of ancient superstition, as well as of ancient learning and civilization. As far back as our information carries us—a period certainly more remote than that at which Israel sojourned within its borders—the Egyptians were wholly given to idolatry and its kindred abominations; and on them, in an especial sense, was chargeable the guilt and folly of "having changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Such was the atmosphere in which the Israelites had lived during their abode in Egypt; and not without having received some taint of evil from it, as the history of their subsequent backslidings, and especially their speedy relapse into the mirthful and libidinous worship of the golden calf, too clearly indicated. But it was when fresh from such a region, that the law of the ten commandments was proclaimed in their hearing, and laid as the foundation of their entire polity;—a law which unfolds the clearest views of God's character and service—which denounces every form and species of idolatry, as inconsistent with the spirituality of the divine nature—which enjoins the purest worship and the highest morality; and in its very form is a model of perfection and completeness. Wisdom of this kind Moses could least of all have learned from the Egyptians; nor could it have become his except by descending from above.

But what is true of this portion, may substantially be applied to the whole of the writings of the Old Testament. They were—viewed in respect to their human authorship—the productions of men belonging to a comparatively small people, surrounded on every side, and through a long track of ages, by many and powerful nations, in every one of which, as to religion and morality, it might be justly said "the foundations were out of course." Among these nations there were no true notions of God; and hence there could be no right views interwoven with their religions of the moral attributes of Deity, and of man's relation to these. A pantheistic element lay at the bottom of all the forms they assumed. Hence, as Bähr has justly remarked, contrasting the spirit of these ancient religions with that of the Old Testament: "The ultimate foundation of all heathenism is pantheism. Hence the idea of the oneness of the Divine Being was not absolutely lost, but this oneness was not at all that of a personal existence, possessing self-consciousness and self-determination, but an impersonal *One*, the great *It*, a neuter-abstract, the product of mere speculation, which is at once everything and nothing. Wherever the Deity appeared as a person, it ceased to be one, and resolved itself into an infinite multiplicity. But all these gods were mere personifications of the different powers of nature. From a religion which was so physical in its fundamental character, there could only be developed an ethics, which should bear the hue and form of the physical. Above all that is moral rose natural necessity, fate, to which gods and men were alike subject; the highest moral aim for man was to yield an absolute submission to this necessity, and generally to transfuse himself into nature as being identified with Deity; to represent in himself its life, and especially that characteristic of it, perfect harmony, conformity to law and rule. The Mosaic religion, on the other hand, has for its first principle the oneness and absolute spirituality of God. The Godhead is no neuter-abstract, no *It*, but *I*; Jehovah is altogether a personal God. The whole world, with everything it contains, is his work, the offspring of his own free act, his creation. He is in the world, indeed, but not as properly one with it; he is infinitely above it, and can clothe himself with it, as with a garment, or fold it up, and lay it aside as he pleases. Now, this God, who reveals and manifests himself through all creation, in carrying into execution

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his purpose to save and bless all the families of the earth, revealed and manifested himself in an especial manner to one race and people. The centre of this revelation is the word which he spoke to Israel; but this word is his law, the expression of his holy perfect will. The essential character, therefore, of the special revelation of God is holiness. Its substance is, 'Be ye holy, for I am holy.' So that the religion of the Old Testament is throughout ethical; it always addresses itself to the will of man, and deals with him as a moral being. Everything that God did for Israel, in the manifestations he gave of himself, aims at this as its final end, that Israel should sanctify the name of Jehovah, and thereby himself be sanctified" (Symbolik, I. 35-37).

Now that such a revelation, so distinctively moral, and in its morality so eminently pure and elevated, should have originated among a people so small and unimportant in other respects, should have received additions from age to age, in the form of histories, laws, psalmodic poems, didactic pieces, prophetic revelations, and yet never diverged—flowing on in its crystal clearness, though the turbid elements of pantheistic and idolatrous corruptions were working all around and seeking to press in at every avenue—receiving new contributions, whereby it acquired additional volume, but still maintaining its freedom from surrounding error, still holding up the spiritually pure and good, till it grew into the full and perfect form of the Christian religion—such a phenomenon *can* have but one valid solution, the solution of Scripture itself—that the men by whom the writings were indited wrote as they were moved by the Holy Ghost.

And then it is not only as contrasted with the ancient heathen writings, and the spirit of heathen religions, but with assumed revelations of a merely human kind, in more modern and civilized times, that the revelation of God in the Bible holds its high superiority of tone and bearing. The writings of which it consists assume to be a revelation from heaven; but if we look to other writings professing to possess this character—even with the Bible before them as a model—we perceive at once how immensely they differ for the worse. Look, for example, to the Koran, made up of pretended communications from God, and doubtless the production of a man of no ordinary powers—yet not only is its moral tone incomparably lower than that of the Bible, but it is continually travelling into a region that has no moral bearing at all, giving accounts which, if real, could only be fitted to gratify an impertinent curiosity respecting divine things, and lift men out of their proper sphere. The speculative has quite another place there than it has in the Bible—and so has it also in the fabulous legends of Jews and Catholics—in the revelations of visionaries, such as those whom Rome has canonized as saints, or Swedenborg, or Nayler, which are full of minute descriptions of what, did it actually exist, would be of no practical value, and so realize the apostle's anticipation of the visionary, "intruding into those things he has not seen, vainly puffed up with his fleshly mind." The sacred writers avoid such tempting heights; for, like men taught of God, they have a *one thing* in view throughout—a grand moral aim and purpose, to which even their loftiest discoveries are subordinate.

4. Coming now more closely to the contents of Scripture, as bearing on this moral or practical object, we notice, further, the view there exhibited of man's natural condition and prospects. This is in perfect accordance with the lessons of experience, and the workings of conscience, and hence furnishes another characteristic mark of Scripture, and an evidence of its divine character and origin.

The lessons of experience, and the workings of conscience, no doubt, lie within the province of man's own research and observation. And it may be objected, that if the exhibitions of human nature given in Scripture do indeed accord with these, the human discernment and insight of the sacred writers was sufficient to account for it. It might certainly have been so, if in each of these writers there had been a kind of concentrated humanity, whereby he should have been rendered capable of reading aright the records of all experience, and giving forth a fair and impartial reflection of the workings of conscience generally. But what merely human writer could have adequately performed such a task? Man's individualism, when left to itself, continually leads him astray in one direction or another from the right path; and in nothing more has it done so than in respect to this very point, which seems to be so level to the capacities of all—the view taken of man's natural state and prospects. Listen to one class of writers, and you would believe there is nothing radically bad in human nature—a certain weakness, no doubt, a proneness to err, when exposed to temptation, or placed in unfavourable circumstances—but no inherent tendency in the wrong direction, or native incapacity to ascertain or perform the right. Listen, again, to others, and everything appears vicious and polluted—not a ray of light, or an element of good—there is room only for contempt or despair. And between these two extremes, infinite varieties, and we may add manifold inconsistencies; for very often in these merely human writers, what is affirmed in the general is denied in detail; and some of the worst things said of particular men, or classes of men, are to be found in those writers who are the loudest in extolling human nature at large. Now, we may say of the representation given of man's natural state in the Word of God, there is nothing partial or exclusive—there is a mirror true to nature—true on both sides, the darker as well as the brighter, and the brighter as well as the darker. On the dark side it does certainly speak in very strong terms, representing man as naturally fallen—polluted at his very birth—and when left to himself incapable of doing anything that can properly deserve God's favour, or recover himself from ruin. But, at the same time, it represents this, not as the original state of mankind—not in the strict and proper sense their natural state, but a secondary and derived one—and one that their own hearts and consciences, when fairly tested, reclaim against as evil, yet confess to as true. As the Bible declares, so men feel, that their condition by nature is of an anomalous character, that it contains a bitter root, ever yielding the most corrupt and noxious fruit; while still, as if this were a superinduced, and not the primary and normal state, there is a relish and a desire for better things—a condemnation of the bad even when it is followed, and an approbation of the good even when it is neglected.

The history of the world in every age, and in every country under heaven, has but too sadly confirmed the scriptural representation in its darker side:—everywhere, and at all times, as the well-spring of life has flowed on, it has sent forth troubled and noisome waters. When placed under the freest and mildest form

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of the divine administration the world has ever seen, as it existed before the flood, the result of that grand experiment was, that the wickedness of man became great, and violence overspread the earth, so that nothing remained for divine wisdom, but to sweep away the mass of pollution, and bring in a new state of things, under more stringent and powerful checks. Under this state, different races sprang up, and nations formed themselves, with manifold diversities of tongue, and government, and civil as well as sacred institutions; but with one melancholy result in all as to the great point now under consideration — the result, namely, described by the psalmist, of the Lord looking down from heaven, and seeing none righteous, no not one; and by the apostle, in the dreadful picture he draws of the ignorance, corruption, and profligacy of the heathen world, in the first chapter of his epistle to the Romans. Every count in these indictments can be verified from heathen sources. And even among those more favourably circumstanced—the Jews, for example—what a record does their history present of depravity? It is precisely in the history of that people, and in the writings of those sacred penmen, who were raised up from time to time to strive against their ungodliness, and lay bare all the deceitful workings of their hearts and the tortuous policy of their lives, that we have the most full and searching delineations of human corruption anywhere to be found. Yet so just are they, that whenever a man's eyes are really opened to the truth of things—whenever he takes a calm and thoughtful review of his own heart and conduct, he finds no language so precisely suited to his state as the solemn charges and penitential confessions of the Old Testament.

Yet with all this, there is never a denial of the better element in human nature, nor an abandonment of hope concerning it, as if it were incapable of recovery, and must be given over to irrecoverable ruin. The very doctrine of the fall, when rightly understood, implies the existence of that better element, and a ground of hope for the future; for it teaches that the evil in man's condition was not an original and necessary thing—that, on the contrary, he came at first pure and good from the hand of his Creator, and that the misery and emptiness with which he is now associated, are not emblems of his Father, or the legitimate results of that Father's work in him, but of its disorder and corruption. So that he *may* look to the rock whence he was hewn with a measure of humble expectation or trust, that the hand which originally made may again apply its power, and cast out the evil that has disfigured its own workmanship. Then, the whole character and design of God's scheme of redemptive grace proceeds on the assumption of an element of good still in man. For it is of the nature of a restoration—or, as it is called in Scripture, a regeneration — a working upon what still remains of God's workmanship in the soul, so as through grace to raise and bring it to a state of relative perfection and blessedness. The purpose of God, as revealed throughout the whole Bible, is not to destroy, and then reconstruct something entirely new out of the materials, but to found the new and better order of things on the basis of the old, by giving it the right direction, and elevating it to the proper tone. It takes for granted, that there is in the soul still a capacity for discerning the truth, so far at least as to be able to distinguish between this and its opposite, and to perceive it to be good that the truth should prevail. It recognizes certain moral capabilities and desires in the soul, which it plies with all manner of considerations and motives, fitted to stimulate them into activity, and engage them on the side of God and holiness. It treats men as lost, and yet capable of recovery—as depraved in their whole natures, and yet susceptible of purity—as labouring under a moral paralysis, and yet the subjects of a moral treatment which may raise them to the highest place, and fit them for the noblest employment in the kingdom of God. Such is the mixture of light and shade, of good and evil in man's condition by nature, as represented in Scripture; and in both respects it finds an echo in every man's conscience, who listens with patience to its statements, and tests them by a reference to the reports of his own experience. It is in respect to the evil that usually there is the greatest disposition to resist its testimony; especially in regard to the completeness of the disorder that has entered into men's relation to God. But whenever a thoughtful and earnest spirit takes possession of their minds, they never fail to concur also in this. They then feel that a loving and dutiful allegiance to God is the great law of their being; that when they break loose from this, all of necessity must be out of course with them—as it would be with a planet were it to forsake its appointed orbit—or as it is in the mind, which has ceased to obey the law of reason, where every thought is a wanderer, because it no longer pertains to the province of the rational. It is this, they then perceive, which makes the whole head sick, and the whole heart faint. And there needs only in any case the opening of the eyes to a right apprehension of one's relation to God, to insure a full assent to the humiliating representations of Scripture, and a heartfelt acquiescence in them as applicable to one's own spiritual condition.

5. We shall only point further to the views unfolded in Scripture on the part of God for the purpose of meeting and remedying man's natural condition and prospects. These, we again find, are such as to bespeak their divine origin—for they are in perfect accordance with the heart's deepest convictions of what is good and right, and present such a complication of means and motives as is every way worthy of the lofty source from which they come, and the necessities of the occasion which called them forth. For surely, "when we read a history, which authoritatively claims to be an exhibition of the character of God in his dealings with men—if in that history we find what fills and overflows our most enlarged conceptions of moral worth and loveliness in the Supreme Being—if our reason discovers in it a system, which gives peace to the conscience by the very exhibition [of truth and goodness] which quickens its sensibility—that it dispels the terrors of guilt by the very fact which associates sin with the full loathing of the heart—that it combines, in one wondrous and consistent whole, our most fearful forebodings and our most splendid anticipations for futurity—that the object of all its tendencies is the perfection of moral happiness, and that these tendencies are naturally connected with the belief of its facts—if we see all this in the gospel, we may then say that our own eyes have seen its truth, and that we need no other testimony. We may, then, well believe that God has been pleased in pity to our wretchedness, and in condescension to our feebleness, to clothe the eternal laws which regulate his spiritual government,

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in such a form as may be palpable to our conceptions, and adapted to the urgency of our necessities" (Erskine's Int. Evid. p. 18).

This is a general representation, in a hypothetical form, of the character of God's revelation of himself in Scripture, to meet the great wants and necessities of our condition. But to realize distinctly its bearing in an argumentative respect, we must view the subject in some detail. There are three aspects more particularly in which it may be contemplated, or three great lines of accordance between the revelation of God's character and purposes, and the things belonging to men's state and experience.

(1.) In the first place, they accord with the testimony of conscience as to what is morally right. This is a kind of accordance that could by no possibility be dispensed with. For the actings of conscience are the great natural evidence we possess of the character of God, and of the nature of the obligations arising out of our relation to him. It is upon the basis of conscience that natural religion more especially raises itself; and the views we naturally entertain of God's moral attributes are simply derived from a kind of infinite expansion of the good that conscience approves and owns. We have no other ultimate test, to which we can bring all pretensions of a religious kind, as to their moral tendency and bearing; and any religious system which might present a view of the divine character and administration at variance with our innate moral convictions, must be rejected by us as false.

Now, the good which approves itself in the eye of conscience comprehends the sterner as well as the gentler graces, and the one as even prior to and more fundamental than the other—truth, integrity, justice, faithfulness *first;* and *then* mercy, loving-kindness, beneficence. All are perfectly agreed upon these elements of goodness, and upon this being the order of their relative importance, in so far as regards the character of a fellow-creature. We may *admire* and love the softer graces of humanity, when we see them displayed in another; but we *demand* the more severe: we can on no account dispense with what is just and right, nor, where these are wanting, can any amount of the other compensate in our esteem for the defect. If such is the nature of our moral convictions in respect to men, it stands to reason that they should be the same in respect to God; and that *there* also the sterner elements of rectitude should be conceived of as not less, but rather of more absolute and primary importance than those of kindness and mercy. It is certainly otherwise often in point of fact. There is a disposition on the part of many, especially of those who view the matter superficially, or who think under the glow of an imaginative or sentimental temperament, to lose sight comparatively of the things that are true and just in the character of Deity, and to make account only of the gracious and benignant. A God all mercy, or rich only in kindness, is the God they picture to themselves. But such a God is as much an idol—a nonentity, as the false gods of heathenism. And it is felt to be so, whenever the sense of guilt is really awakened in the conscience. The thought of God, as a moral governor, essentially and faultlessly just in his administration, and, as the natural result of this, the fear of his displeasure on account of sin—these are what take resistless hold of the mind, and haunt it continually. So Aurungzebe, for example, when conscience-stricken and drawing near to death, gave vent to his feelings in the memorable words, "Wherever I turn my eyes I see nothing but the Divinity"—viz. as a just and righteous Being, flaming indignation against the wicked deeds which he was conscious of having committed against law and justice. But is it not a weakness or a misapprehension to think thus of God? Is it not to imagine the existence of feelings in Him which are never regarded as an excellence, but a blemish among men? For who does not shrink from the resentful and implacable, when such characters are seen on earth? Mercy, compassion, forgiveness, placability, are virtues, when the objects of them are the penitent and humble; and the reverse is universally felt to be vicious. So it is often alleged, for the purpose of disparaging or modifying the statements of the Bible. But the cases are by no means parallel;—for the objection takes into account simply the relation, common alike to both cases, of an offender and an offended party; but loses sight of what is peculiar to one of them—the all-important fact of a moral government in God, to which the sinner stands related as a transgressor and a rebel. The question in this case comes to be whether there really is a moral government with God. As Chalmers has justly said, "There can be no government without law, and every law must have its sanctions. What becomes of the truth or the dignity of heaven's government, if man is to rebel, and God, stripped of every attribute but tenderness, can give no demonstration of his incensed and violated majesty? There is no positively no law, if there be not a force and a certainty in its sanctions. Take away from jurisprudence its penalties, or, what were still worse, let the penalties only be denounced, but never be exacted, and we reduce the whole to an unsubstantial mockery. The fabric of moral government falls to pieces; and, instead of a great presiding authority in the universe, we have a subverted throne, and a degraded sovereign." Yes; and with the honour and authority of God, we should lose all security for the peace and well-being of his creatures. Nothing short of absolute rectitude on his part can secure this; and any exhibition of a slack jurisprudence, or an indulgent weakness, would bring the most fearful danger and uncertainty into their prospects of final bliss.

There are multitudes who cannot reason thus, yet feel the truth contained in the representation; who are, as it were, instinctively and irresistibly impressed with it, by the workings of their conscience. And it is indeed well that the power of conscience proves too mighty in the long-run, for all the *false* reasoning and the *flimsy* sentimentalism that is often thrown around the subject. But by nothing conceivable could the enlightened and the awakened conscience be more thoroughly met and satisfied, than by the representations of God's character given in the gospel, and embodied in its scheme of grace for sinners. The essential righteousness of the Deity forms the groundwork of the whole: it is that which calls for the condemnation of man as sinful, and constitutes the need of a plan of salvation to recover him from its ruin. And conscience re-echoes the justice of the condemnation, and confesses to the need of a plan for salvation. Conscience itself, however, could go no farther; nor could the powers of nature give it any effectual aid in seeking for what might satisfy the need. But when we listen to what God has provided and done, as unfolded in the gospel—when we consider the revelation of his righteousness in the per-

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sonal obedience unto death of his own Son, establishing in every particular the demands and sanctions of the divine law—and this for the very purpose of opening a way of escape for the guilty; that while righteousness was maintained as the fundamental principle of his government, mercy and loving-kindness might go forth in free and bountiful exercise toward those who have rendered themselves obnoxious to its penalties;—there is the presence of all that is fitted to allay the terrors of conscience, and give peace to it, without weakening in the least its regard to righteousness, but, on the contrary, strengthening and confirming it. And thus there arises from the felt correspondence between the overtures of the gospel and the profoundest convictions of the soul, an evidence of the divine origin of the revelation which is disclosed in the Bible. Shall we discern the operation of a designing hand, and a fatherly care, in the accordance that prevails between the constitution of man, and the external world in which he is placed—between the eye that sees, and the ear that hears, and the appetite that desires and tastes, and the infinite variety of objects fitted to please, and satisfy, and regale these bodily senses—and not much rather discern the presence of the same designing hand and fatherly care, in such a marvellous exhibition of heaven's highest attributes to quell the greatest anxieties that can agitate a sinner's bosom, and settle the mightiest controversy that affects his well-being? The argument in both cases is the same in kind; but in this last case, the harmonies are of a much profounder kind, and carry us nearer to the bosom of Godhead. (*See* ATONEMENT.)

(2.) Another line of harmonies is to be found in the accordance of the revelation of God in Christ with the emotional part of our natures; which is so admirably adapted to these as to furnish them with the highest stimulants to right exertion, and in the manner most fitted to tell on them with the proper effect. We write now, it will be observed, of the bearing and tendency of the plan of God—not *objectively*, in respect to the great question of an adjustment between God's righteousness and the pardon of man's guilt—but *subjectively*, in respect to the effect upon man's heart and conduct, which the plan, when embraced, is fitted to produce. A religion suited to fallen man, must not only provide what is necessary to secure a return to God's favour and blessing, but also what is adapted to work beneficially upon his feelings, and draw these forth into all becoming exercises toward God and man, or to reproduce, in its various features, the moral image of God on the soul. Were there no fitness in the gospel to accomplish this end, we should unhesitatingly say, it wanted an essential element of a divine revelation. The facts and doctrines it unfolds would then possess no natural connection with the moral obligations it imposes, and the character it requires;—in other words, its revelations of supernatural objects would have no definite bearing on men's duties and well-being. This defect is one of the most prominent blemishes in the false religions that have prevailed in the world. "The very states which have chiefly excelled in arts, and literature, and civil government, have failed here most lamentably. Their moral precepts might (sometimes) be very good; but then these precepts had as much connection with the history of astronomy as with the doctrines of their religion. Which of the adventures of Jupiter, or Brama, or Osiris, could be urged as a powerful motive to excite to a high moral feeling, or to produce a high moral action? The force of the moral precepts was rather lessened than increased by the facts of their mythology. In the religion of Mahomet there are many excellent precepts; but it contains no illustration of the character of God, which has any particular tendency beyond, or even equal to, that of natural religion, to enforce these precepts. Indeed, one of the most important doctrines which he taught, viz. a future life beyond the grave, from the shape he gave to it, tended to counteract his moral precepts. He described it as a state of indulgence in sensual gratifications, which never cloyed the appetite; and yet he preached temperance and self-denial. The philosophical systems of theology are no less liable to the charge of absurdity than the popular superstitions. No one can read Cicero's work on the nature of the gods, without acknowledging the justice of the apostle's sentence upon that class of reasoners, 'professing themselves to be wise, they became fools'" (Erskine's Evid. p. 60).

Now, where in these false religions we have a marked deficiency and blemish, in the scheme of grace revealed in the gospel we have the highest style of excellence. In the first instance, its doctrines are, to a large extent, embodied in facts, which removes them from the shadowy form of abstract principles, and gives them the palpability and impressive character of realities. Then the facts and doctrines alike are of a profoundly moral nature—testifying at every point against sin and for holiness; and thus they are fitted to arouse and quicken the moral feelings of every mind that is impressed by them. Not only so, but they are calculated in the most peculiar manner, by the most telling and persuasive considerations, to engage the heart on the side of goodness. The fundamental and vital principle of all goodness is love to God. But this higher principle of love cannot, any more than love of a natural kind, spring up in the bosom apart from the contemplation of a loveable object. It will not come and go at a bidding; but, like other emotions, must be drawn forth by the realized existence of qualities fitted to attract and win. And this is pre-eminently the glory and triumph of the gospel, that, without lowering in any respect the moral character of God, without abating one iota of his righteous claims, it at the same time exhibits such wondrous manifestations of his pity and yearning tenderness toward sinners, as leaves nothing to be desired further in the way of moral suasion to move and influence the heart to give its affections to him. Never at least did love disclose itself with such freeness, or come near to human bosoms with such a gift; and it is of all conceivable things most fitted to overcome the waywardness of the sinner's will, and engage him to love God with somewhat of the same love with which he has been loved of him.

Nor, finally, is this manifestation of God's character of love in Christ less fitted to tell upon the gracious and kindly affections generally. For it is in the nature of things impossible, that any one should embrace the truth of a redeeming God, and have his conscience touched by the high considerations it presents to his regard, without feeling constrained to love others, as he has himself been loved; to show mercy, and do good to them, as it has been done to him; to copy after, in short, and reflect God's character, as that appears in the face of Jesus Christ;—so that a full and perfect realization of the truth would of necessity carry along

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with it the perfection of the Christian life. Thus thoroughly in the Christian scheme do the doctrines tally with the precepts, and the reception of the one dispose the heart to the observance of the other.

(3.) We have still to mark another line of accordance in the revelations of the Bible with our state and experience; and in that an additional evidence of its strictly divine character, viz. its accordance with our circumstances in life. We can only glance at the leading characteristics of these, which differ immensely with different individuals, and yet have in all some common points of agreement. They are always, for example, more or less fraught with temptation, and as such, fitted to force on Christian minds a sense of their own weakness, and their need of a higher power to guide and sustain them. We say especially *Christian* minds —for as it is these alone which have become properly alive to the evil and the good in the world, so it is they alone that are fully conscious of the strength of temptation, and their own inability to meet it aright. But no one, who *does* become alive to this, can fail to perceive how thoroughly the revelation of God in the gospel contemplates and provides for it—more especially in the encouragement it holds out to believing prayer, and the assurances it gives of the aid of the Holy Spirit. Without disparaging human means, or throwing the least discouragement in the way of personal exertion—but on the contrary demanding these —it yet presents God to us in the aspect of a gracious Father, knowing the difficulties with which his children have in this respect to contend with, and stooping in infinite mercy to listen to their petitions for help, and to give to them such supplies of his Spirit as they may require. In this, the revelation of God proves itself to be from one who knows our frame, and adapts himself to our circumstances. Again, these circumstances are always in *some* degree, and often to a very *great* degree, connected with trouble and distress. A religion which did not take this into account, and provide peculiar grounds of consolation for it, could not be thoroughly adapted to the present state of the believer. But so much is it provided for in Scripture, that it is impossible for any one to take even a cursory glance into its contents, without perceiving that it has especial respect to this feature in our condition. It is never known, however, how very much there is of a tender and consolatory character in the Word of God, till circumstances of distress actually come into men's experience. Then alone does the infinite fulness and variety of consolation that is treasured up there open out to their minds —and there is no sentiment in it that is more frequently and more thoroughly responded to by tried believers, than that of the psalmist, when he says, "This word of thine is my comfort in my affliction."

We shall notice only another feature in the circumstances of believers on earth, to which the revelation of God in New Testament scripture particularly is adapted —and that is, their manifold and ever-changing variety, which requires to be met by the enforcement of great principles, rather than by the multiplication of specific rules of action and duty. Religions that take the latter direction, can be fitted only for a limited range and a contracted interest—as was the case to some extent even with the religion of the Old Testament, in which, from the constraint of circumstances, it was found necessary, till the predicted time of reformation, to hedge round the church with a multitude of specific bonds and regulations. This peculiarity rendered the form of religion prescribed in the books of the Old Testament unfit for the observance of men in all times and places; and yet there were great principles also there, underlying all that was merely outward and ceremonial, which gave it an immense superiority over the ritual, caste-religions in other parts of Asia; nay, which enabled a devout Jew, wherever his lot might be cast, to rise in spiritual thought and moral excellence far beyond all the religionists of ancient times. But when the period arrived for the "dispensation of the fulness of times," and the necessity no longer existed for the trammels and limitations which the old covenant had imposed, then all took a higher direction; the religion of the Bible became distinguished for its comparative freedom from the special and the external, and for the predominance it gives to vital truths and principles of action. It undoubtedly exhibits, even in regard to outward behaviour, the great landmarks of duty; so that no sincere inquirer need be at loss as to the kind of actions in which his faith should discover its sincerity; but it rarely descends into details, and is no more in this respect the book of the Asiatic than of the European, of the prince than of the peasant, of the philosopher than of the ploughman. Its field is the world. "Other codes and other constitutions have been framed for the separate countries of the world, and they tell the wisdom of their respective but earthly legislators; but this in its characters alike of goodness and of greatness, and withal of boundless application, obviously announces itself as the code of humanity; and bespeaks the comprehensive wisdom of Him who, devising for all times and for all people, is the legislator of the species. It is not the workmanship of a few peasants in Judea. The perfection of its moral characteristics speaks to us of a different fountain-head, and decisively points us to the celestial origin whence it must have sprung" (Chalmers' Evidences, ii. p. 59).

Such are some of the leading characteristics of the Bible, as a revelation from God, which are, at the same time, evidences of its divine character and its heavenly origin. They could not have belonged to it in any form, without telling powerfully upon the hearts and consciences of those to whom it came. But they have all become mightily enhanced and incalculably heightened in their moral influence by being associated, as they are, in the later portions of the Bible, with the person and the work of the Lord Jesus Christ, in whom every attribute of excellence found its perfect development, and through whom men have at once the call and the possibility placed before them of being made like him in whatever is great and good. From the time of his appearance in the world, it is no longer the simple teaching of the Bible that we have to mark, as to the higher elements of truth and duty, but the wonderful attractions of a person, who combines in his mysterious being heaven and earth, the sympathies of a man with the infinite resources of Godhead; and who by what he has done for those that receive him, and what he has promised to do, has imparted a charm and a power, hitherto unknown, to all that is great and good in the Bible. Ideas in this respect have now become facts; the way into the holiest has been laid open for as many as are willing to enter it; and an infinitely powerful and loving Friend, who has already attained, beckons them to come, and assures them of

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everything needful to make good the object of their desire. It is on this account pre-eminently, that the Christianity unfolded in the Bible has formed a new era for the world; not merely, as having by the superiority of its teaching purified the moral atmosphere of the soul, and brought life and immortality to light, but also, and still more, as bringing men into fellowship, through Christ, with a living personality, that unspeakably ennobles their position, and creates in them at once the will and the power to be good. This is what above all besides makes it quick and powerful, in its moral effects upon the soul, and has rendered it in time past, and must ever render it still, the peculiar instrument of the world's regeneration. (*See* also INSPIRATION).

BIER. *See* BURIAL.

BILDAD [*son of contention—disputant*], one of the three friends mentioned in Job ii. 11, as coming to comfort him, but who in fact added to his grief. Three chapters, viii. xviii. and xxv., are filled with his addresses, which occupy a middle place in violence of attack between those of Eliphaz and those of Zophar. Bildad is called the Shuhite, which is commonly interpreted to mean the descendant of Shuah, one of the sons of Abraham and Keturah, Ge. xxv. 2.

BILEAM, a town in Western Manasseh, 1 Ch. vi. 70; apparently the same as IBLEAM.

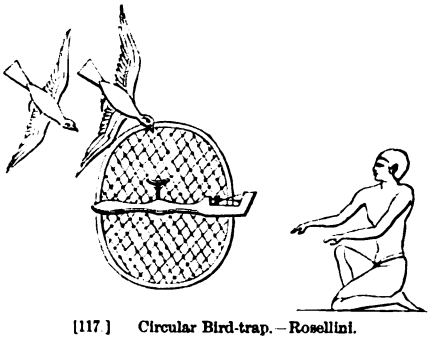
BILHAH, the handmaid whom Laban gave to Rachel on occasion of her marriage to Jacob. When Rachel had no children she persuaded Jacob to take Bilhah as his concubine, and she bore him two sons, Dan and Naphtali, Ge. xxx. 3-8. Her misconduct afterwards was a source of terrible grief to Jacob, Ge. xxxv. 22; xlix. 4.

BIRD. The most comprehensive Hebrew term for a bird is עוֹף, *oph*, which means "one that flies." It is used in the narrative of creation, Ge. i. ii. for the feathered race generally, as also in the account of the stocking of the ark of Noah, Ge. vi.-viii. In Ge. xl. 19, De. xxviii. 26, 1 Sa. xvii. 44, 46, Je. vii. 33, and other places, the word is used for birds of prey. In Ge. viii. 20, Le. i. 14, De. xiv. 20, Ps. lxxviii. 27, &c., the connexion shows that species ceremonially clean are meant. In Le. xi. 20-23, and De. xiv. 19, the same term is used to indicate winged insects. It is manifest, therefore, that the governing idea etymologically indicated in the word was maintained in its use; and that, though principally applied to birds, because these are the most conspicuous "fliers," yet the term was comprehensive enough to embrace everything that hath a wing.

The ravenous birds seem to have appropriated to them the generic appellation עַיִט, *aît*, which is perhaps the origin of the Greek *αετὸς*, *eagle*. The use of this term is very limited in Scripture, but it is scattered from Genesis and Job to Jeremiah and Ezekiel. Its radical idea is that of pouncing on prey.

The word צִפּוֹר, *tzippor* (with its Chaldee form צְפַר, *tz'phar*), is commonly used for small birds, considered clean by the law; such as were caught for the beauty of their plumage, for their song, or for the table. It has also a more restricted sense, indicating a species which is rendered (and doubtless correctly) *sparrow*. (*See* SPARROW.) The word is evidently an imitation of the note "tsip" of the house sparrow, which, being the most abundant bird in Palestine, as it is with us, would be likely to become the representative of a race, and thus the specific term gradually became generic.

The numerous allusions to the capture of birds show that fowling was pursued among the Israelites with avidity, as it was among the ancient Egyptians. The numerous paintings preserved in the tombs of the latter people, illustrating almost every state of society and every occupation pursued by the people, afford

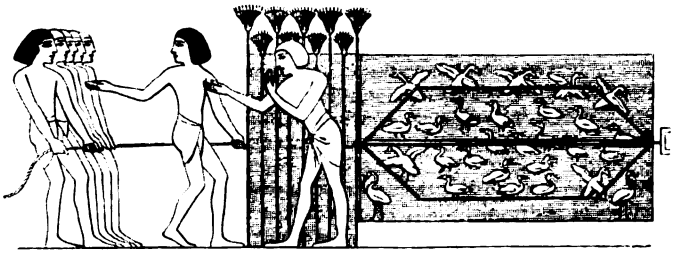


[117.] Circular Bird-trap.—Rosellini.

In this as well as the next illustration the traps appear as if in a vertical position, although doubtless they are intended to represent traps lying on the ground.

copious representations of fowling, which will doubtless serve just as truly to portray Hebrew as Egyptian modes and implements.

The net, gin, and snare, worked by means of cords, are repeatedly spoken of, as apt images both of the temptations of Satan to which men in general are subject, and of the insidious designs of evil men, by which they endeavour to bring mischief on their innocent neighbours. See Ps. xci. 3; cxxiv. 7; cxl. 5; Je. v. 26; Am. iii. 5, &c. For the capture of birds, "the trap was generally made of net-work strained over a frame. It consisted of two semicircular sides or flaps, of equal sizes, one or both moving on the common bar, or axis, upon which they rested. When the trap was set, the two flaps were



[118.] Egyptians with Clap-net.—Rosellini.

kept open by means of strings, probably of catgut, which, the moment the bait that stood in the centre of the bar was touched, slipped aside, and allowed the two flaps to collapse, and thus secured the bird.

"Another kind, which was square, appears to have closed in the same manner; but its construction was

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different, the framework running across the centre, and not, as in the others, round the edges of the trap" (Wilkinson's Anc. Egypt. iii. 36).

A clap-net is frequently represented, not very dissimilar to those in use among bird-catchers at present, but larger. "It consisted of two sides, or frames, over which the net-work was strained; at one end was a short rope, which they fastened to a bush, or a cluster of reeds; and at the other was one of considerable length, which, as soon as the birds were seen feeding in the area within the net, was pulled by the fowlers, causing the instantaneous collapsion of the two sides" (Ibid. iii. 45).

This larger net is often depicted as spread on the surface of a reedy pool, probably in a space cleared for the purpose; the men who worked it being concealed from view among the tall water-plants, while a man was stationed at another place, whence he could watch the net; and when the wild fowl were assembled, he gave the signal to pull the collapsing rope, and secure the booty. The watchman is occasionally represented making a sign of silence, while the birds are approaching.

The sudden and unexpected arrest of a bird by means of a "snare," is used by the Lord Jesus to set forth with vivid power the awful suddenness with which his second coming shall overtake the world sleeping in its carnal security, Lu. xxi. 35. As the thoughtless bird runs pecking hither and thither, unsuspicious of the springe that lies among the grass, in a moment the fatal noose is round its throat, and all is over with it. "So shall it be when the Son of man is revealed!"

In Egypt fowl of larger bulk and higher sapidity than the small birds of the field were much sought after; we refer to the numerous kinds of water-fowl that abounded on the Nile. The banks of the Jordan were, it is true, less suitable as a resort for the natatorial birds than the reedy margins of the Egyptian river; but the expanse of the lakes of Galilee were of old, as now, frequented by many kinds, whose juicy and well-flavoured flesh would present too strong a temptation to human appetite to be overlooked; especially as the law enforced no prohibition against them, while in Egypt they constituted (the goose in particular) a very large and important part of the food of the people.

Elliot describes the Lake of Tiberias as "covered with wild-ducks" when he was there. And Kitto, who quotes this expression (Pict. Hist. of Palest. ii. cccix.) enumerates many kinds of duck, wigeon, and teal, beside the swan and goose, as abundant in the waters of Syria and the Holy Land.

The capture of such birds as these is a favourite subject of the Egyptian paintings. One of these specimens of very ancient art, now in the British Museum, affords the original of the accompanying engraving.

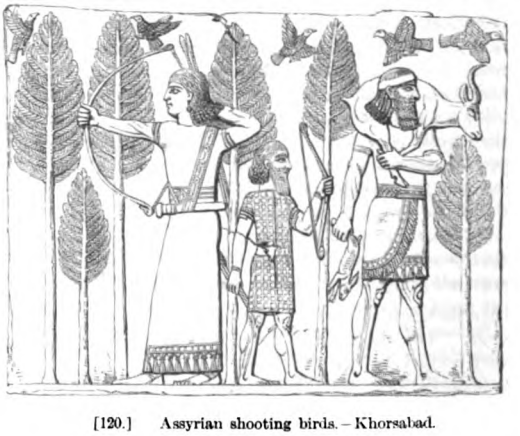
The fowler was usually attended by some female members of his family, who do not, however, appear to have aided his operations. Embarking on board a boat, with a few decoy-birds, and a trained *cat*, they proceeded to such parts of the river as were fringed with dense masses of the tall papyrus reed. Water-fowl of various species swarmed in these rushy covers; and, by the number of nests with eggs and young usually represented, we are doubtless to infer that the possession of this sort of stock was no less desired than that of the birds themselves. The cat, strange as it appears, was certainly taught to seize upon the birds; in the picture before us, she has just caught one in her mouth, while (with a skill somewhat incredible) she holds another with her two fore paws, and a third between her hind paws. It is probable,

[119.] Egyptian Fowler.—Wilkinson.

also, that the repugnance of this animal to wet her feet having been overcome by training, she was accustomed to fetch such birds as fell into the water.

But the sportsman depended for his chief success on a short staff of heavy wood, having a double curve, which he threw at the birds. From some of the paintings it appears that he discharged several of these missiles in rapid succession, as the flocks arose, and from the action of a youth in one, who holds a stick to the principal, it may have been the office of his attendants to keep him supplied with weapons as he discharged them, without loss of time.

The infatuation of a young man who is seduced into sin by the fair speech of a strange woman, is compared by the royal preacher to the folly of a bird that "hasteth to the snare, and knoweth not that it is for his life," Pr. vii. 23. And the fatal result of such folly is represented by the "dart striking through the liver" of the



[120.] Assyrian shooting birds.—Khorsabad.

hunted victim, a figure which brings before us another mode of obtaining the game, viz. by shooting.

Here the Assyrian monuments supply the illustration which is lacking in those of Egypt; for in the

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palace of Khorsabad there is a series of slabs, to which further reference may be made (*see* HUNTING), representing the Assyrian monarch taking his pastime in a paradise or great hunting-ground. Some of the attendants are shooting with arrows the birds which are depicted numerously enough in the forest. Many of these are shown in flight, some on trees, others running on the ground. We can recognize some of the kinds intended. One, from its curved beak, and from its action—running up the perpendicular trunk of a tree—is probably some large species of cuckoo; another still larger, several times repeated, with the two central feathers of the tail much longer than the rest, appears to be the pheasant, as it is evidently an object of desire to the sportsmen; and we know that the mountain forests of Armenia were the native region of this fine bird. Partridges and quails may also be identified in this interesting picture.

The injunction by the Mosaic law, in the case of finding a bird's nest, that the dam was to be let go, when the eggs or young were taken, De. xxii. 6, was a striking proof of God's care for sparrows, Mat. x. 29, and was well calculated to teach the people mercy and tenderness, and regard for other than their own selfish gratifications. [P. H. G.]

BIRD-CAGES are twice mentioned in Scripture, Je. v. 27; Re. xviii. 2; but there is no other reference to birds being kept for pleasure in the house, unless "playing with a bird" be understood of this, Job xli. 5. Perhaps the explanation of this silence, which could scarcely be looked for if birds were as commonly kept in cages as they are with us, may be found in the much greater abundance of *singing*-birds with us. And the passage in Jeremiah ought probably to be understood of a cage or loop with birds in it, for the purpose of enticing and entrapping other birds.

BIRTH. God adjudged a special penalty to woman at the fall, namely, the pains and dangers of childbirth, Ge. iii. 16, to which frequent reference is made in Scripture, as an emblem of the sharpest or most sudden suffering. The apostle Paul appears to refer to this, in connection with other marks of inferiority which God has been pleased to lay upon woman in memory of Eve's part in the ruin of our world; while at the same time he adds, that in respect of spiritual privileges and hopes of salvation, she is in no way behind her partner man according to the blessed offers of the gospel, but rather is in the direct way towards enjoying them, when she meekly bears what has been assigned to her, 1 Ti. ii. 11-15. These pains and dangers, however, vary under the influence of different climates and different states of society. They suffer considerable mitigation among the half-civilized and the hard-working; and God brought this law of nature into operation, though probably he aided it by a special and miraculous blessing, during the persecution of his people in the land of Egypt, Ex. i. 15-19. By the Mosaic law a woman was declared to be unclean for forty days in the case of the birth of a male child, and twice as long if it were a female; after which the mother must bring for her cleansing a sin-offering and a burnt-offering, Le. xii.; as is reported to have been done by the mother of our Lord, Lu. ii. 24. As soon as a child was born, it was washed, rubbed with salt, and wrapped in swaddling-bands, Eze. xvi. 4, which last custom was long widely spread through the world, as it still is in the East; and it is said not to have been abandoned in our own country until the last century.

Birth is the commencement of life in the world: and hence the "new birth," and being "born again," are common expressions in Scripture for that great change which is wrought by the Spirit of God when men become partakers of life eternal in Christ Jesus.

BIRTH-DAYS have been celebrated as times of rejoicing and feasting in most countries, Ge. xl. 20; Job i. 4, &c.; Mat. xiv. 6. This last, the case of Herod, is the only one which could be called an instance among the Jews, and even it (if the expression is to be understood literally, and not as the day of his accession to the throne, which is the explanation of some writers) may be regarded, like many other things which the Herods did, as a copy of the customs of their Roman masters and other heathen neighbours. Certainly we are told that the later Hebrews looked on the celebration of birth-days as a part of idolatrous worship, a view which would be abundantly confirmed by what they saw of the common observances associated with these days. Yet the language of Jeremiah, taken in connection with that of Job, does furnish some ground for thinking that birth-days in general were joyfully remembered, Job iii. 3, &c.; Je. xx. 14, &c.

BIRTHRIGHT is anything to which one is entitled in virtue of his birth. The word, however, came to be applied specially to the rights of the first-born. In a patriarchal state of society, this would give him authority over the tribe to which he belonged, as in later times we read of the kingdom naturally descending in this way, 1 Ki. ii. 15; 2 Ch. xxi. 3. There is no clear evidence of the eldest son being the priest of the family, but not a little against it, except in so far as prince and priest might be one and the same person, as it would frequently be till the law of Moses instituted a special priesthood for Israel in the family of Aaron. The first-born enjoyed a double portion of his father's property, of which the law of Moses forbade the father to deprive him by mere caprice, De. xxi. 15-17. But it is not clear that this law would have prevented the first-born from losing it by his own criminal conduct, as happened under the patriarchs, 1 Ch. v. 1, 2. Still less, of course, could it prevent a first-born son from renouncing his right, as Esau sold his, Ge. xxv. 31-34. Since this birthright in the family of Abraham brought the highest spiritual blessings along with it, Esau's sale of his for a mess of pottage was an act of reckless sensuality which stamped him as a profane person, He. xii. 16. The first-born being the first-fruits of the harvest of men, so to speak, God repeatedly dealt with them as representatives of the entire number. In this way we read of the destruction of the first-born of Egypt and the saving of the first-born of Israel, owing to which the first-born were taken to be holy to the Lord, Ex. xxii. 29, though afterwards he directed that they should be redeemed, while he took the tribe of Levi instead of them, Nu. iii. 12, &c.; viii. 14, &c. But in the same way the whole people of Israel were God's first-born among the nations, Ex. iv. 22, as the spiritual Israel or church of God at all times must be, He. xii. 23; Ja. i. 18. The ground or reason of this is to be sought for in the fact that the real Israel, with all the privileges and consecration of the first-born, is the man Christ Jesus, who is at the same time the only-begotten Son of God, the Heir of all things, and the First-born among many brethren, Jn. i. 18; He. i. 4; Ro. viii. 29.

BISHOP. The opinions of theologians have differed from very remote times as to the proper organization

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and government of the Christian church: and one of the leading questions which has ever and anon come up for discussion relates to the office of a bishop. Does Scripture teach that there ought to be an official order in the church, distinct from and superior to the ordinary ministers of the Word, having the right to ordain and preside over the pastors of congregations? This question is answered in the affirmative by a large proportion of Episcopalians, those who uphold as divine the office of bishop in its modern sense as including the superintendence of a diocese: and by some of them it is urged so strenuously, that they believe there is no church-state, no rightful ministry, no authoritative preaching of the Word or administration of the sacraments, where such bishops do not exist. Presbyterians and Congregationalists or Independents, together with not a few who belong to the Episcopal Protestant churches, answer the question in the negative. This is not the place to discuss such a question; but it may be permitted to mention the form which the controversy has now in general assumed. After the very thorough examination which has been made of all the materials in existence for forming a decided opinion, the advocates of the divine right of Episcopacy, in the sense here explained, do now in general agree with its impugners so far, that the *scriptural* use of the word bishop is not that use which is contended for. One class of Episcopalians rest very much on the general consent of the church after the age of the apostles; and the other class, who find evidence in favour of diocesan bishops within Scripture itself, for the most part do so on account of what is said in the commencement of the book of Revelation as to the angels of the churches, or they identify Timothy and Titus with modern bishops, or they look on bishops now as the successors of the apostles. But the bishops mentioned in the Acts of the Apostles and in the Epistles are not distinguishable from the elders. A bishop means an overseer, as it is translated Acts xx. 28; and this title is given to those who in ver. 17 were called the elders of the church, elder being the translation of the Greek title presbyter. ["The English Bible has hardly dealt fairly in this case with the sacred text, in rendering ἐπισκόπους *overseers*; whereas it ought there, as in all other places, to have been *bishops*, that the fact of bishops and elders having been originally and apostolically synonymous might be apparent to the ordinary English reader, which now it is not."—*Alford.*] And by these names the office-bearers who taught and ruled the congregations are called; *overseers*, on account of the *work* they had to do, He. xiii. 7, 17, 24; 1 Th. v. 12, 13; 1 Pe. v. 1, 2; and *elders*, on account of their *age*, or the gravity and fully formed, consistent character to which they had attained. They are also called *pastors* or *shepherds*, on account of their charge of the flock of God, as declared in many of these passages, Ep. iv. 11. Bishops and elders are not mentioned together, but only the one or the other, Ac. xiv. 23; Phi. i. 1. And in stating the qualifications for office in the church, Paul passes at once from bishops to deacons, 1 Ti. iii.; Tit. i. In these passages, besides the personal qualifications, there are some mentioned which relate to the family; such as ruling their own households rightly; being the husband of one wife, that is, probably, not stained with an evil reputation in consequence of polygamy and divorce; and having faithful or believing children. As the bishop was the marked man in the church, and the church was marked in the eye of the world, and had, especially at that time when the gospel was first preached, the work assigned to it of restoring the foundations of society which had been destroyed by false religion, such requirements were justly held as essential as those on which, in modern times, attention is more especially directed. (*See* ELDER.) [G. C. M. D.]

BITHRON. *See* BETHER.

BITHYN'IA, a province of Asia Minor, the nearest part to Europe, being directly opposite to Constantinople, and stretching thence eastward along the shore of the Black Sea. There is considerable difficulty in fixing the boundaries of Bithynia, and fortunately it is of no importance for the illustration of the New Testament, especially as it does not name even one of the towns of this province in which churches must have been gathered, and in which we learn from church history that they became famous. Probably these boundaries varied considerably at different times. Strabo (xii. p. 563), makes them to be, on the east the Paphlagonians, Mariandyni, and some tribes of the Epicteti; on the north, the line of coast of the Euxine, extending from the mouth of the Sangarius to the straits at Byzantium and Chalcedon; on the west, the Propontis; and on the south, Mysia and Phrygia Epictetus, otherwise called Hellespontiaca Phrygia. A pretty full and easily accessible discussion of the subject may be found in Smith's *Dictionary of Greek and Roman Geography*, where it is affirmed that our maps usually make the country too limited: at the same time it is said, that to fix precisely a southern boundary seems impossible. In like manner, Bithynia is often used as including at least a considerable portion of the country of Pontus on the east, which had been an entirely distinct kingdom, but which came only by degrees into the power of the Romans, the last king resigning his dominion to Nero, A.D. 63, from which time Pontus appears by name in the list of Roman provinces. But, earlier than Nero's time, it is probable that local usage at least had assigned an independent place to Pontus, which is named in the list of countries from which people had come up on the day of Pentecost, Ac. ii. 9, while Bithynia is passed over in silence. In the inscription of the first epistle of Peter, Pontus is placed at the beginning, and Bithynia at the end of the list of countries.

The people were reckoned uncivilized by some of their polished neighbours. The Word of God, however, appears to have struck root early and deep among them; for, though Paul was once forbidden by the Spirit to preach among them, Ac. xvi. 7, yet the first epistle of Peter is addressed to the strangers, that is, God's pilgrims, 1 Pe. i. 1, in Bithynia and the neighbouring countries. And we know that, within a generation after the death of most of the apostles, the heathen governor of the country, Pliny the younger, wrote a letter, which is still preserved, to his master the emperor Trajan, announcing how wonderfully Christianity had spread there, so that the idolatrous temples were deserted, and the sacrifices were abandoned by multitudes; in consequence of which, countenance was given to a cruel persecution, with the view of forcing them back to heathenism.

BITTER is used in Scripture as an emblem of sorrow or suffering in any way, Ru. i. 20, &c. We read in Am. viii. 10. of a *bitter* day; in Hab. i. 6. of the Chaldeans as a *bitter* and hasty nation; in Ac. viii. 23, of Simon at Samaria being still in the gall of *bitterness*,

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&c. The Israelites were required to eat the passover with *bitter* herbs, Ex. xii. 8; a very natural appointment, as they remembered the bitterness of their bondage, Ex. i. 14, and connected this bondage and their escape from it with sin, which was its source, and the free grace of God who had delivered them, by which they were called to deep humiliation and earnest repentance. What these bitter herbs in particular were, it is now impossible to say; if, indeed, the truth be not that none in particular were intended, but that any might be taken according to convenience.

BITTERN (קִפֹּד) *kippod*. Whether this word signifies a beast or a bird has been much disputed. It occurs but three times, and in all under circumstances closely similar, viz. as an accompaniment of utter desolation. Thus in Is. xiv. 23, in the magnificent dirge upon the king of Babylon, the Lord declares that he will make that proud and populous city "a possession for the *kippod*, and pools of water." Again, in Is. xxxiv. 11, where in connection with the names of Idumea and Bozrah, a state of terrible judgment and desolation is described, as introductory to the restoration and blessing of ransomed Israel, ch. xxxv., the picture of the desolation is heightened by the presence of the *kippod*:—"the cormorant and the *kippod* shall possess it." And once more, in Zep. ii. 14, the destruction of Nineveh, then in the height of her glory, is predicted in the following terms: "Jehovah will make Nineveh a desolation and dry like a wilderness. And flocks shall lie down in the midst of her, all the beasts of the nations; both the cormorant and the *kippod* shall lodge in the upper lintels [among the fallen cornices] of it: their voice shall sing [cry] through the windows; desolation shall be in the thresholds, when he hath uncovered the cedar-work.

The general meaning of this imagery is clear, whether we can identify the particular species or not; which point is therefore interesting chiefly in a critical view. Col. Hamilton Smith labours to establish the common English rendering, identifying the *kippod* with the common bittern (*Botaurus stellaris*), which is doubtless an inhabitant of the regions indicated, and is a shy and lonely bird, with a solemn startling voice. But the proper haunt of these Ardeadæ is water; reedy, rushy pools and shallow streams are indispensable to them, both as affording them food, and a convenient shelter for their nests. The ruins of Babylon do indeed stand in a plain, which is studded with pools and marshes, and here the bittern doubtless finds a congenial home. But even here its presence can scarcely be considered as indicative of desolation, while the ruins of Nineveh have no water but the Tigris; and though the Ardeadæ may certainly be looked for there, they cannot be considered as characteristic of one part of the river's course more than another; they were probably as common along the rushy margin of the river when the queenly city stood as now. The arid precincts of Bozrah and other Idumean cities, however, totally destitute of water, absolutely preclude the resort of the bittern thither, and therefore compel us to look for some other identification of the *kippod*.

The philologers have almost unanimously referred the word to a hedgehog or porcupine. The Septuagint render it in all the passages by ἐχῖνος; and the common name of the porcupine throughout Syria is *kauphod*, which is etymologically the same as קִפֹּד.

The porcupine (*Hystrix cristata*) answers every requirement of the appellation. It is abundant throughout Palestine, Syria, and the Euphrates valley. It is a nocturnal animal, and therefore fit to associate with the "doleful creatures" which are the companions of the *kippod*. It habitually conceals itself in dark and lonely places, and, as a matter of fact, is found in the

[121] Porcupine—*Hystrix cristata*.

ruins of Idumea and of Babylon. Mr. Rich expressly says in his attempts to explore the burned mounds of ancient Babylon, which are full of passages and galleries, "I found *quantities* of porcupine quills." And in the visit of the Scottish deputation to Palestine, it is recorded that "Dr. Keith tried to ascertain from [the Bedouin chief] the fact of porcupines being found in Petra; he asked him what the *kanufud* was, when the Bedouin immediately imitated the cry it uttered; and on being shown a porcupine quill, at once recognized it as belonging to the *kanufud*." This wild and sudden cry of the porcupine forms another feature in the identification with the doleful creature whose voice was to sound from the sculptured windows. [P. H. G.]

BLACK is often used in Scripture to denote mourning, though there is no evidence that the Jews actually wore mourning clothes of a black colour, as we are accustomed to do. In Mal. iii. 14, we read the question of the hypocrites, "What profit is it that we have walked mournfully (literally, as in the margin, in black) before the Lord?" There seems to have been an impression among the people that excessive hunger and thirst changed the colour to blackness. See especially La. iv. 8; v. 10. But the words in these two passages refer more distinctly to the colour of black, than does the indeterminate word in Malachi.

BLAINS is a word used in the description of the sixth plague which was sent on the Egyptians, when Moses scattered the furnace ashes in the air, and thus produced a boil breaking forth with blains upon man and upon beast, Ex. ix. 9, 10. It is impossible to identify it with any of our diseases by this general description. But it must have been some sort of eruption on the skin, perhaps so severe as to become an ulcerated sore.

BLASPHEMY is a term derived from the Greek language, in which it means evil-speaking, reviling, and the like; and it is accordingly so rendered in our version, as in Jude 9, "a *railing* accusation," literally "an accusation of blasphemy," or "a blasphemous accusation." Sometimes, perhaps, the word *blasphemy* has been retained by our translators, when the general meaning, "evil-speaking," or "calumny," might have been preferable, as in Col. iii. 8, "Put off all these; anger, wrath, malice, *blasphemy*, filthy communication, out of your mouth." For in the special sense imposed on the word in the Bible, and in which alone we use it in English, blasphemy is confined to calumny or wilful

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evil-speaking against God, in his being, personal attributes, word, or works. And there are two great forms which blasphemy assumes. Either, first, we may attribute some evil to God, or (which is the same in substance) take away some good which we ought to attribute to him, as in grossly profane use of his name, Le. xxiv. 11, &c.; Ro. ii. 24. Or else, secondly, we may give the attributes of God to a creature, robbing God of that which we know we are wrongfully giving to another; and this is the form of blasphemy which the Jews pretended to charge upon our Lord Jesus Christ, Lu. v. 21; Mat. xxvi. 65; Jn. x. 36. The Jewish punishment of blasphemy was stoning to death, Le. xxiv. 16, 23; compare Ac. vi. 11-13; and vii. 57-60.

Blasphemy against the Holy Ghost was a sin of which our Lord pronounced those Jews guilty, who saw his blessed miracles of love and mercy, as he cast out the unclean spirits by whom men were possessed, and yet shut their minds against all conviction, and endeavoured to ruin his character among those whom they could influence, by alleging that he cast out devils by the prince of the devils. There was to be noticed, in those who committed this sin, a resolute opposition, in the most obnoxious form, to the convincing work of the Holy Spirit; since they not only resisted the amazing evidence with which he pressed on their attention the divine claims of the Redeemer, but also maliciously and senselessly attributed to Satan the working of the good and gracious Spirit of God; and there was not only the deliberate searing of their own consciences, so that no impression could henceforth be made on them, but there was the desperate determination to involve others in their own intentional perversion of the truth of God in a matter which directly and immediately related to salvation. Hence our Lord declared their sin to be unpardonable, Mat. xii. 31, &c.; Mar. iii. 28, &c. It is plain enough that no one now can commit the precise sin which these eye-witnesses of his miracles committed—the same formal act can no longer be repeated, as the actual circumstances that occasioned it no longer occur. Yet it were rash to assert, with some, that men are incapable of committing this sin now; for this were to assume that change of outward circumstances made an essential difference. Rather we may believe that the awful warning has been set down at length with the view of furnishing a necessary caution to the end of time. There may be manifestations of the Spirit in which he testifies to the Lord Jesus as strikingly as by these miracles; and surely there may be the same malicious resistance to the Spirit in one's own heart, coupled with the same profligate attempt to involve others in that guilt. There is much plausibility, therefore, in the view of those who reckon that this sin is spoken of in He. vi. 4-6; x. 29; and in 1 Jn. v. 16. But granting that this is so, we need not wonder that a mystery overhangs the whole of this fearful subject. No one, perhaps, is in circumstances to know exactly what this sin is, who has not committed it; while he who has committed it is given over to a reprobate mind, so as never to have any qualms of conscience on account of it, nor any desire to bestow consideration upon it. [G. C. M. D.]

BLA'STUS, the chamberlain of King Herod Agrippa. The people of Tyre and Sidon secured his good offices, when they aimed at a reconciliation with the king; for it was natural that such officers should have great influence with their masters, Ac. xii. 20.

BLEMISHES, spots, or stains, were personal defects which marked out certain members of the priestly family as unfit for drawing near to minister at the altar of God, though he kindly reserved to them all their worldly immunities and privileges; and again, similar defects which marked out individuals among the animals usually offered in sacrifice as being unfit to be offered, Le. xxi. 16-24; xxii. 20-25. According to the nature of the institutions of worship in the Old Testament, these bodily defects were symbols of spiritual blemishes, from which Christ, our great High-priest and atoning sacrifice, and all his people as priests and sacrifices in a subordinate sense, are free, 1 Pe. i. 19; Ep. v. 27; Ro. xii. 1.

BLESSING is used in Scripture, as in common language, in various senses. Most strictly and properly, perhaps, God is said to bless men, Ge. i. 28, xxii. 17; in the one case unfallen man, in the other case men fallen, but to be recovered by the covenant of grace. Answering to this, men are said to bless God, when they acknowledge his having blessed them, and praise him for it, Ps. ciii. Further, men bless their fellowmen, when they pray God to bestow his blessing. When this is done with authority, according to God's known will, "the less is blessed of the better," He. vii. 7; and that blessing which God instructs his servants in any case to pronounce, he will charge himself actually to bestow. Thus it was the standing duty and privilege of the priests of the family of Aaron to bless the people of Israel in the name of the Lord, De. x. 8, the special form of blessing being set down at length in Nu. vi. 22-27. Partly following the example of Noah, Ge. ix. 26, 27, the aged or dying patriarchs Isaac and Jacob were also directed by the Spirit of prophecy to pronounce very remarkable blessings upon their children, Ge. xxvii. xlviii. xlix. This last passage, the parting words of Jacob to his sons, marking out their character and their history in their persons and in their descendants, not simply as men, but as the heads of God's covenant-people, and with reference to his promises of the coming Saviour and his salvation for which they were to wait, may be compared with the blessing which Moses, ere he died, was guided to pronounce upon the people, as they were on the point of entering the Land of Promise, De. xxxiii.

BLESSING, THE CUP OF, a name applied to the cup in the Lord's supper, 1 Co. x. 16, as it would seem, on account of the same name having been given by the Jews to the cup of wine used in the supper of the passover.

BLESSING, VALLEY OF. *See* BERACHAH.

BLINDING. *See* PUNISHMENTS.

BLINDNESS is a defect painfully known to mankind in all quarters of the globe. It is however awfully common in Egypt at the present day, and probably may have been so for ages. In the Bible we read of it as not merely a common failing in extreme old age, as seems to have happened in the instances of Isaac, Jacob, and the prophet Ahijah, but also as a somewhat prevalent disease, if we may conjecture from the prominent place which cures of blindness occupy in the miracles of Jesus. To some extent this may have been arranged on account of the striking spiritual instruction which such cures were calculated to convey, see Jn. ix. For blindness is a natural and common emblem of spiritual darkness; and, in fact, bodily blindness was sometimes inflicted by miracle as a punishment in itself, and a means of bringing home to a sinner the conviction of his helpless and miserable condition when he should fall into the

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hands of the God with whom we have to do, Ge. xix. 11; 2 Ki. vi. 18; Ac ix. 8, 9; xiii. 11. As in other similar cases, the law of God to Israel required them to deal tenderly with those on whom his hand was laid in the way of such a heavy infliction as this, Le. xix. 14; De. xxvii. 18, Blindness was also inflicted as a punishment, Ju. xvi. 21; 2 Ki. xxv. 7; comp. 1 Sa. xi. 2.

BLOOD was forbidden to be eaten by the people of God during the dispensation of the Old Testament, this rule having been given to Noah at the time when animal food was first permitted to man, Ge. ix. 4, and the prohibition being very often repeated in the laws of Moses. There can be no reasonable doubt that this was on account of the blood being specially offered to God in sacrifice. The same reason in some measure applied to the fat; so that in one passage the fat and the blood are forbidden together, Le. iii. 17. But the meaning of this is more fully to be explained under the article SACRIFICE. It is enough to say that the life is in the blood, as is often declared by Moses, and that the life of the sacrifice was taken and the blood offered to God, as a representative of the offerer, and a substitute for him, Le. xvii. 11; in which verse the last clause literally translated makes this truth plainer, "The life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement by means of the soul." Now that animal sacrifices have been abolished by the one sacrifice of Christ, it is the prevalent opinion of Christians that blood may be eaten as well as any other article of diet. In holding this view, it is of course necessary to hold also that the decree of the council at Jerusalem which forbade the eating of blood, Ac. xv., was a temporary arrangement, rendered expedient by the then existing relations of Jewish and Gentile Christians.

BLOOD, AVENGER OF. In the countries around Palestine the practice prevails, and always has prevailed, so far as we know, of leaving the punishment of manslaughter or murder (for the two are not clearly distinguished) to the nearest relation of the deceased, who is called in Scripture the avenger of blood. Traces of its existence occur in the remotest times of the patriarchs, Ge. ix. 5, 6; xxvii. 41, 45; comp. 2 Sa. xiv. 7. A better system of jurisprudence takes this, as well as lighter punishments, out of the hands of private parties altogether, and places it in the hands of the magistrate. As a mitigation of the evil, the feuds, and passionateness, and loss of precious life, in many cases a money-payment has been more or less recommended or enforced; and it was allowed to the Arabs by their false prophet Mahomet. Something of the same practice of blood-revenge, and the same permission of compensation, is found in the ancient Icelandic sagas; and resemblances, more or less close, appear in the laws of very many primitive nations. In the political law of Israel, God permitted the practice of punishment by the nearest relative to continue, while rules were laid down to prevent the chief abuses incident to it. The distinction was sharply drawn between murder and manslaughter. For the former no ransom or satisfaction was permitted. In the case of the latter, however, there were six cities set apart out of the number which the Levites occupied, placed at suitable distances over the extent of the land, three on each side of Jordan, with roads leading to them which were well kept up, and these were cities of refuge to which the man-slayer might flee, and within which he should dwell safely without fear of the avenger. But he was not permitted to return to his own place; in fact, he had no safety if he left his place of refuge, until the death of the high-priest during whose term of office his misfortune had occurred, Nu. xxxv. 10, &c.; De. xix. 1-13.

Some readers of the Bible have expressed amazement at the incorporation of this law of blood-revenge into the law of God to Israel, no matter under what restrictions. But the manner in which a punishment is inflicted, is one of those arrangements of subordinate importance which may vary greatly with the varying circumstances of those among whom the law is established. There is an extremely favourable testimony borne to the working of even the Arab law by two most competent witnesses, Burckhardt and Layard. The latter writes (Discoveries in the Ruins of Nineveh and Babylon, p. 305, 306):—"Although a law, rendering a man responsible for blood shed by any one related to him within the fifth degree, may appear to members of a civilized community one of extraordinary rigour, and involving almost manifest injustice, it must nevertheless be admitted, that no power vested in any one individual, and no punishment however severe, could tend more to the maintenance of order and the prevention of bloodshed amongst the wild tribes of the desert. As Burckhardt has justly remarked, 'This salutary institution has contributed, in a greater degree than any other circumstance, to prevent the warlike tribes of Arabia from exterminating one another.'" If the effects of this social arrangement have been so happy, we cannot doubt that the wisdom of God was fully justified in imposing it, in a modified and amended form (and not, perhaps, without a typical import in the connection between the death of the high-priest and the return of the man-slayer from the city of refuge), on a people of the same race, feelings, and habits as the Arabs, and living in close proximity to the great Arabian desert, into which the murderer might generally have escaped before the magistrate could apprehend him, after the delays which are inseparable from forms of justice.

[G. C. M. D.]

BLOODY SWEAT. *See* AGONY.

BOANER'GES [*sons of thunder*, but not pure Hebrew, some vernacular Aramaic form], a name which our Lord applied to James and John, the sons of Zebedee, whom he chose to be apostles; the meaning of the title being added by the evangelist, Mar. iii. 17. There is no explanation of the reason of this surname. Perhaps it referred to a fiery impetuosity in their natural dispositions, Lu. ix. 49, 54. This may seem very unlike what we should have anticipated in the disciple whom Jesus loved. But the tenderness which marked his later character may have been the effect of special grace, as he and his brother had ventured, in a peculiar manner, to offer themselves to be baptized with the baptism with which their Lord was baptized, Mar. x. 38, 39.

BOAR, SOW, SWINE (חֲזִיר, *chazîr*; ὗς, *hys*, χοῖρος, *choiros*). The scriptural allusions to this well-known animal are far less numerous than might have been expected, from its common occurrence in Palestine and the neighbouring countries, as well as from its having become to Jewish minds the impersonation of that which is unclean and abominable. Its flesh was indeed forbidden to be eaten by the law of Moses, Le. xi. 7; De. xiv. 8; but so was the flesh of the camel, and of other animals,

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which never appear to have been regarded with such abhorrence as the swine. In the horrible cruelties perpetrated by Antiochus upon the Jews, 2 Mac. vi. vii., the eating of swine's flesh was the test of apostasy; and in accordance with this odious eminence, some of the closing denunciations of the prophet Isaiah, Is. lxv. 4; lxvi. 17, are levelled at those profane Israelites "who ate swine's flesh, and broth of abominable things was in their vessels." Among the modern Jews the habit of considering this kind of meat as polluted, has induced a revulsion which is in nowise subject to the will; so that individuals converted to Christianity, and perfectly aware that the divine prohibition had ceased, have struggled earnestly but vainly to overcome their antipathy to it, though sincerely desirous of conforming to the customs of their Christian brethren.

In the time of the Lord Jesus, covetousness had so far effected a compromise with duty, that Israelites could keep large herds of the abominable animal whose flesh they dared not touch. A herd of above two thousand is mentioned in the sacred narrative as fed on the eastern borders of the Sea of Galilee. It is supposed that the Gadarenes might salve their consciences by the remembrance that, though they could not eat pork, the Gentiles could and did, and Gentile money would not defile their pockets. The Lord marked his abhorrence of the custom, however, both by his judicial destruction of the whole herd in this instance, Mat. viii. 32; and by introducing, into his beautiful parable of the prodigal son, the image of the young man being sent into the fields to feed swine, Lu. xv. 15, as the lowest point of degradation and misery to a Jew, though the scene was laid in "a far country."

The whole story of the Gergesenes is significant; as in so many other of the incidents which the Holy Ghost has seen good to record, there is solemn spiritual instruction hidden beneath the surface. The lord of the vineyard, the heir of the inheritance, comes to visit his portion, and he finds it occupied by demons and swine; the brute and the devil are rioting in what he had set apart for himself as "a delightsome land." The unclean beasts rush from his presence into the sea; the unclean spirits are driven into the abyss; but Israel have no heart for the deliverance: they prefer their devils and their swine to the Holy One of God; they intreat him to depart out of their coasts; and as he does not go quickly enough, they kill him, and cast him out. What a picture of man—man under the most favourable circumstances—man under the immediate government of God!

The sordid habits of the swine, at least in a state of domestication, its filthy and indiscriminate feeding, and its irreclaimable fondness for wallowing in the mire, 2 Pe. ii. 22, are fit emblems of that proclivity to sin which marks the corrupt nature of man; and perhaps contributed, by association of ideas, to beget that feeling of abhorrence to the animal, to which we have above alluded. No jewellery could make a swine's face comely, as the absence of virtue makes female beauty itself hateful, Pr. xi. 22.

The brutish insensibility of the swine to everything but their own foul appetites, is employed by the Lord Jesus, Mat. vii. 6, to represent gross and sensual persons on whom the kindly offices of brotherly reproof would be thrown away; and the presentation of the more refined and deeper enjoyments of heavenly and divine things, might subject the speaker to vile abuse and spiteful persecution.

The predatory habits of the wild swine are alluded to in that beautiful allegory, Ps. lxxx. 13, in which Israel is depicted under the symbol of a choice vine, transplanted and tended by Jehovah's care, but now exposed to the brutal assaults of the heathen, who, like a wild boar in a vineyard, trampled it under foot and laid it waste.

That such are the habits of the wild boar, we have abundant testimonies from travellers. The wooded region that surrounds the sources of the Jordan, the shaggy slopes of Tabor and Carmel, and the bushy thickets that border the persistent river-courses, still shelter numerous wild swine, which continually make their predatory forays into the cultivated fields and vineyards, to the great loss of the agriculturists. Mr. Hartley has recorded an incident strikingly in unison with the above allusion. His friend, the Rev. Mr. Leeves, was proceeding in the dusk of the evening from Constantinople to Therapia. Passing a vineyard, he observed an animal of large size rushing forth from among the vines, crossing the road, and taking to flight with great precipitation. "The Greek syrogee, who was riding first, exclaimed, 'Γορούνι! Γορούνι!'—'Wild boar! Wild boar!'—and really it proved a wild boar, who was retreating from the vineyards to the wood. 'What has the wild boar to do in the vineyard?' inquired Mr. Leeves. 'Oh!' said the syrogee, ''tis the custom of wild boars to frequent the vineyards, and to devour the grapes.' And it is astonishing what havoc a wild boar is capable of effecting during a single night. What with eating, and what with trampling under foot, he will destroy a vast quantity of grapes" (Researches in Greece, p. 234). [P. H. G.]

BOAT. *See* SHIP.

BO'AZ, OR **BO'OZ** [*lively* or *agile*]. **1.** The name of a man who occupies a prominent position in the book of Ruth. He married Ruth, in virtue of his being the nearest relative of her deceased husband who was willing to take on himself the responsibilities and duties imposed on such by the law of Moses, De. xxv. 5. There are circumstances in his conduct which appear somewhat strange to us; but they are easily explained from the simplicity of early manners, and also from customs still prevalent in the East. Yet no one can read the book in an unprejudiced spirit, without the impression that this was a pure and high-minded man, one that feared the Lord, and aimed at fulfilling his obligations to his fellowmen in the kindliest spirit. Boaz and Ruth were ancestors of David, and so of Jesus Christ.

2. BOAZ was also the name of one of the two pillars erected at the porch of Solomon's temple, 1 Ki. vii. 21. The meaning of this name is often stated to be, as in the margin of the Bible, "In it is strength," but this explanation is at the best extremely doubtful.

BO'CHIM [*weepers*] was the name given to a place which is otherwise unknown to us, where the children of Israel wept before the Lord and sacrificed to him, when they had been rebuked for their sinful conformity to the heathen, Ju. ii. 1-5. The first verse cannot be translated correctly otherwise than thus, "And *the* Angel of the Lord (not *an* angel, as in our version) came up from Gilgal to Bochim, and said, I have made you to go up out of Egypt," &c. We must, therefore, understand it of a miraculous and easily observable movement of the uncreated Angel of the Covenant, the same who had gone before the people in the pillar of cloud, and who now moved up to this place of solemn repentance

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from Gilgal, where the congregation may have met in memory of the early days of God's presence, while Joshua lived, and when the covenant was first publicly ratified in the Land of Promise, De. xi. 29, 30; Jos. v. 9, 10.

BO'HAN [*the Thumb*], a son of Reuben, in honour of whom a stone was named, that is twice mentioned as a land-mark in tracing the boundary between the tribes of Judah and Benjamin, Jos. xv. 6; xviii. 17. Nothing is known either of the person or of the place.

BOND, BONDAGE. *See* SLAVERY.

BOOK. The substances used for books and for writing upon are treated of under WRITING. There are, however, some expressions in Scripture which may suitably be noticed at present.

To eat a book, as some of the prophets were commanded to do, Eze. ii. 8; iii 2; Re. x. 9, can only mean, as a symbol, to master the contents of the book; as it is explained, Je. xv. 16.

A sealed book is one closed up from view; for seals were often put on articles to keep them secret, in cases in which it would have been our custom to make them safe under lock and key, Is. xxix. 11. If such a book were *written within and on the backside*, Re. v. 1 (which is easily intelligible, if we remember that ancient books were generally *rolls* of paper), a writing of this sort would not be legible till the seals were broken; and yet portions, at least fragments of it, might be read, so as to awaken curiosity. And such is pre-eminently the case with God's book of history, stretching forward into all time.

THE BOOK OF THE LIVING, Ps. lxix. 28, or THE BOOK OF LIFE, Phl. iv. 3, which two expressions are the same in Hebrew, appears at first sight to represent all living men as written down in a book before God, out of which they are struck or blotted when they die, Ex. xxxii. 32. But the more that men considered what it was to be "written among the living in Jerusalem," and for "the Lord to count, when he writeth up the people, that this man was born there," Is. iv. 3; Ps. lxxxvii. 6, the more they would understand that his book, in the strict sense, the list of his own people, is one in which no blotting out is possible, so that all who are written in it shall never be touched by the second death. This is "the Lamb's book of life," Re. iii. 5; xx. 15; xxi 27. The figure of speech is reckoned by some to refer immediately to a roll of citizens, by others to the muster-roll of an army

BOOTHS are huts made of branches of trees, or such other very perishable materials. In places of this sort Jacob and his family seem to have dwelt as they came from Padan-aram into Canaan; for "booths" is the translation of the Hebrew word Succoth, Ge. xxxiii. 17. In a place of the same sort, the people, or at least their leaders, may have dwelt when they came out of Egypt, Ex xiii. 20. In memory of this, their dwelling in booths (including, no doubt, their dwelling in tents in the wilderness, since both were habitations of the same slight and easily moveable kind), the children of Israel were required to dwell in booths every year during the feast of tabernacles, or of booths, as the word might have been rendered, with greater attention to uniformity, Le. xxiii. 39-43; comp. Ne. viii. 14-18.

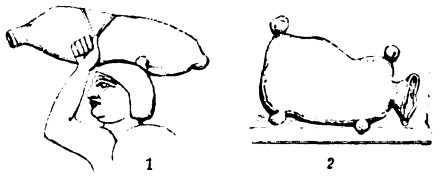
BOOTY. *See* SPOIL.

BORROW. It is extremely unfortunate that this word should have been used by our translators in the account of the Israelites receiving the riches of Egypt, when they were on the point of leaving the country for ever, Ex. iii. 22; xii. 35, 36. In this mistranslation they have certainly followed the example of many who went before them, as they have been defended by eminent scholars down to the present day; but there is no ground whatever for thinking that the verb in the original has in itself any meaning besides that of simple asking. The latter of these two passages should therefore run us: "And the children of Israel did according to the word of Moses, and they *asked* of the Egyptians jewels of silver, and jewels of gold, and raiment. And the Lord gave the people favour in the sight of the Egyptians, so that they *made them ask*" such things as they required, or perhaps, "urged them to ask: and they spoiled the Egyptians." The Egyptians had lost their power of oppressing the Israelites; in fact, were afraid that they were changing places with them: they were anxious therefore that the Israelites should be gone, and to hasten their departure, they pressed them to ask, and to take anything, however precious, which they might desire. This agrees with the prophetic description of Moses, Ex. xi. 8, and with the language of Ps. cv. 37, 38. All the more the Israelites might make heavy demands when they remembered their past sufferings, and when they proposed to adorn themselves for going out to hold their feast to the Lord. But it is an unfounded and unreasonable assumption that the Egyptians could possibly imagine that the transaction was a borrowing; and the defences which have been offered for the conduct of the Israelites, on the supposition that it was so, are not satisfactory.

BOSOM. The intimacy and love which we also express by this word, as when we speak of *bosom* friends, was well known to the ancients, and is found in the language of Scripture. In fact, the expression was literally a description of the nearest friend, who at a feast, when they reclined on couches, actually lay in the bosom of another, Jn. xiii. 23. Thus the beggar Lazarus, in our Lord's discourse, was carried at his death, by angels, into Abraham's bosom, that is, to a high place at the feast with Abraham, Isaac, and Jacob, in the kingdom of God. Thus, too, the only-begotten Son is said to be in the bosom of the Father, Jn. i. 18. Again, as the Good Shepherd, he is himself represented carrying the lambs in his bosom, Is. xl. 11.

BOSSES. The out-standing parts of a shield, and thus the thickest and strongest. Yet against these do the enemies of God rush, madly and powerlessly, Job xv. 26.

BOTTLES. The most common words in the Old and New Testaments, which we render "bottles," are literally nothing else than "skins." The skins of animals, oxen, sheep, and goats, the last most frequently



[122.] Skin Bottles.

1. Assyrian woman carrying bottle on her head.—Kouyunjik Sculptures, Brit. Mus. 2, Bottle from "Education of Bacchus," Museo Capitolino.

among the Arabs, are still in common use in Asia for carrying water, wine, and other liquids: the openings at the feet and at the neck being closed up entirely, or so as to be used for pouring out the contents. Such

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skin bottles have many advantages, and especially for carriage on the backs of both men and animals when travelling through districts where water is scarce.

[123.] Assyrian woman giving drink to a child from a Skin Bottle.—Kouyunjik Sculptures, British Museum.

They would wear done, however, immeasurably sooner than glass bottles—as in the case of the bottles of the Gibeonites, which had grown old, and rent, and had been bound up during their journey, as they pretended,

[124.] Egyptian Bottles of Glass and Earthenware. From specimens in the British Museum.

1, Darkish olive green glass, similar to the colour now used. 3, 4, Glass olive green tint. 5, White glass. 2, 6, Variegated glass, blue and yellow. 7, Deep blue glass. 8, Earthenware, light reddish colour. 9, 11, 12, Red earthenware.

Jos. ix. 4, 13. Especially new wine, at the time of fermentation, would be apt to rend old skins, Mat. ix. 17, as indeed even new ones might sometimes with difficulty resist the strain and pressure, Job xxxii. 19. Such a skin-

[125.] Assyrian Bottles of Glass.—From specimens in Brit. Mus. 1, Blue glass bottle. 2, Purple handled.

bottle hung up in the smoke would, of course, become black and shrivelled, Ps. cxix. 83. It is a mistake, however, to suppose that the Jews had nothing else than these skin-bottles. Bottles of glass, and porcelain, and earthen-ware, of all shapes, from the simplest to the most ornamental, many of them beautiful in form, are found in abundance in the monuments of Egypt, and of a date probably as far back as the time of Moses: and we have no reason to doubt that the art of making these was carried with them by the Israelites. There are frequent indications of their having such bottles, and at a very early period of their history. Jeremiah expressly mentions the potters' earthen bottles, and the dashing of them to pieces, Je. xix. 1-10; xiii. 12-14.

BOW, BOWING, as an attitude indicative of reverence or respect, appears to have been in use from the earliest times. We read of Abraham, when transacting with the Canaanite chiefs for the purchase of a burying-ground, rising up, and "bowing himself to the people of the land," Ge. xxiii. 7. Reference is made to the custom once and again in the history of Abraham's immediate descendants; and when Jacob, on the occasion of meeting with his brother Esau, wished to show peculiar deference and regard, he is even said to have bowed himself to the ground seven times, Ge. xxxiii. 3. Bowing of this sort—bowing to the ground—is such a bending of the body as brings the upper part into nearly right angles with the lower, and is to this day very frequently practised in the East. There, indeed, both in earlier and later times, such marks of obeisance have often been carried much further—not to profound bowing merely, but to absolute prostration, or falling on one's face to the ground. This practice also is noticed in Scripture, though most commonly in connection with strictly religious homage, Ge. xvii. 3; 1. 18; Lc. ix. 24, &c. The more common attitude, even for the expression of such homage, was bowing; and hence to "bow the knee to Jehovah," or to Baal, became a familiar mode of expressing the doing of worship and service to them, Jos. xxiii. 7, 16; 1 Ki. xix. 18; Is. xlv. 23, &c.

BOW. The BOW IN THE CLOUD, or *Rainbow*, is an object so striking to even the most careless and unimaginative, that we cannot wonder at the fables of poets, and the use which has been made of it in heathen mythology. In Scripture itself this bow is introduced as the sign of the covenant which God made with Noah, on occasion of accepting the sacrifice which the patriarch offered after he came out in safety from the ark, Ge. ix. 13-17. As often as it appeared, it was to be a pledge that God would no more send a universal deluge to destroy the race of man: as, in fact, the very nature of the rainbow implies that the rain is only partial, that there is sunshine as well as shower. It has been sometimes alleged that this passage assumes that a rainbow had never been seen before. But such an allegation is not warranted by parallel passages in Scripture, from which we learn that objects in nature, or practices in use among men already, were taken out of the sphere of ordinary natural life, and elevated to a higher platform, when God set them apart to his own service as tokens of one or other of his covenants: and this is all that is asserted in regard to the rainbow. This "appearance of the bow that is in the cloud in the day of rain" was witnessed by Ezekiel, ch. i. 28, in his vision of the glory which surrounded the Lord when sitting on his throne of glory; and again, it appears in the visions of the book of Revelations, ch. iv. 3; x. 1. In all these cases, there need be no question that the rainbow is the sign or seal of the covenant of grace, the token of that covenant in which God remembers mercy in the midst of

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wrath, and spares his chosen remnant at the very time of taking vengeance on his enemies. In this way Peter has connected the salvation of Noah by the flood with another token of the covenant of grace, 1 Pe. iii. 20, 21. [G. C. M. D.]

BOW. *See* ARMS.

BOWELS. These are spoken of in the Bible as the seat of the feelings, especially mercy and compassion, Ge. xliii. 30; Phi. ii. 1; much as the heart is reckoned among us.

BOWL. Several words in Hebrew are rendered by this term in the English Bible, and no doubt with substantial correctness; though minor differences in the structure of the respective vessels indicated are necessarily lost sight of. But no means exist for obtaining any direct information respecting these; and as the Hebrews were not a manufacturing people, the probability is, that the vessels commonly in use of that description would exhibit no great variety, and would be much of the same sort as existed among the nations

[126.] Assyrian and Egyptian Bowls.—British Museum.

1. Bronze Bowl, from Nimroud. 2. Copper Bowl, from Nimroud.
3, 4. Earthen Bowls with Chaldean inscriptions, from Babylon.
5. Blue porcelain Bowl, Egyptian. 6. Bronze Bowl, Egyptian.
7. Glazed earthen Bowl, inscribed with the name of Rameses II., nineteenth dynasty, Egyptian.

around them. Specimens of these are given in the annexed cut (No. 126) from the remains of Egypt and Assyria. It will be observed, not only that they are nearly all ornamented with sculpture, but that two of them (figs. 3, 4) have also inscriptions written on the inner surface. This appears to have been a practice peculiar to Assyria; and what is curious (though no reference is made to it in Scripture) the inscriptions on some of the bowls discovered are written in characters not unlike the Hebrew, and supposed to express certain amulets or charms in the Chaldean language. The difficulty connected with the deciphering of the characters is aggravated by the extreme faintness in many places of the ink in which they have been written. But an attempt has, notwithstanding, been made by Mr. Ellis of the British Museum to render them into English. He admits it to be in great part conjectural; but both he and Mr. Layard are of opinion, that there can be little doubt of the Jewish origin of the inscribed bowls, and that they may reasonably be supposed to have belonged to the descendants of those Jews who were carried captive by Nebuchadnezzar to Babylon (Layard's Nineveh and Babylon, p. 509-526). As matters stand at present, it is the *form* only of the bowls, and the fact that they sometimes contained inscriptions inside, of which any certain account can be made.

BOX TREE. Describing the Tyrian navy Ezekiel says:—"Of oaks of Bashan they made thy oars, thy plank-work (deck) they made ivory (*i.e.* they inlaid with ivory), with boxes from the isle of Cyprus," ch. xxvii. 6—Fairbairn's translation. And in predicting the church's final prosperity, Isaiah says:—"The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the *box* together, to beautify the place of my sanctuary," ch. lx. 13. The original word (תִּדְהָר, *teashur*) has usually been rendered "box tree," and there is no good reason against it; although some have fancied that the passage, Is. xli. 19, requires a loftier and more imposing tree. Any one, however, who has seen the beauty imparted to a chalky ridge, like Boxhill in Surrey, by a profusion of this pretty evergreen, will allow that it might be an appropriate and welcome ornament to the desert.

The box tree (*Buxus sempervirens*), belonging to the order Euphorbiaceæ, occurs throughout Europe and Asia, from 37° to 52° N. lat., usually on mountains, and as an undergrowth amongst other trees. In Britain we are most familiar with it as a lowly but compact edging around garden paths; but when allowed to grow untrimmed, it will attain a height of five and twenty feet. Its tolerance of the knife has made it the favourite material for "verdant sculpture;" and that fashion of carving trees into fantastic shapes, which we usually ascribe to the early Dutch gardeners, is as old as the days of Pliny, for his Tusculan villa was adorned with animals cut out of box in rows answering to one another. The yellow wood is remarkably hard and solid, being the only European timber which will sink in water.—(Loudon's Trees and Shrubs.) It takes a very fine polish, and was formerly much used in cabinet-making. In the town of St. Claude, in France, they still manufacture, both from the roots and branches of the box, vast quantities of snuff-boxes, buttons, rosary-beads, and spoons; but the great modern demand is for wood-engraving. To the wood-engraver box is what ivory is to the miniature painter. For this purpose the specimens occurring in northern latitudes are usually too small; but large supplies are yearly imported from Turkey and the shores of the Black Sea.

No wood could be more suitable for in-laying, the purpose to which it is ascribed by Ezekiel. It cuts beautifully, and, when properly seasoned, is not ready to warp. Hence it is the material most commonly used for carpenters' rules, the scales of thermometers, and mathematical instruments, where precision and fineness of notation are indispensable. [J. H.]

BOZ'RAH [*inclosure, sheepfold*], one of the principal towns in the territory of Edom. It appears in the earliest list we have of the Edomite race and their local settlements, Ge. xxxvi. 33, where Jobab, the successor of Bela as king of Edom, is styled "Jobab of Bozrah." From the connection, there can be no reasonable doubt that this place lay somewhere in the proper Edomite territory, between the south of Canaan and the Red Sea. The references to it in the prophecies of Isaiah and Amos, Is. xxxiv. 6; lxiii. 1; Am. i. 12, convey the same impression; they point to it as a chief city of Edom, at a time when the possessions of that tribe are known to have been usually confined to the well-known mountain range of Idumæa. An allusion in Micah, ch. ii. 12, simply by way of comparison, "as the flocks of Bozrah," in-

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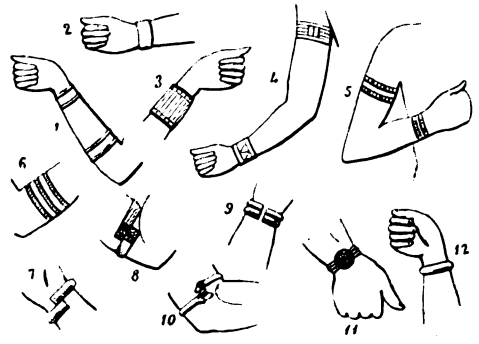
dicates nothing as to the locality; and it is even doubtful whether the word should be taken as a proper name, whether we should not render, "as flocks of the fold." The only other passage in Scripture in which the name occurs is Je. xlviii. 24; and there it is classed with Kerioth, Bethmeon, and other cities of Moab, far or near, on which the judgment of Heaven was going to fall. It is supposed by some (among others, by Robinson, Researches, ii. p. 571) that this was the same city with that referred to in the other passages, as in those turbulent and warring times, particular districts and towns often passed from one hand to another. This may certainly be regarded as possible, though one can scarcely say altogether probable; and it is, upon the whole, more natural to imagine, that, within the proper territory of Moab, there was some place of the name of Bozrah, though in itself of little note, and hence not elsewhere mentioned. This is by no means unlikely, as the word is one that, in pastoral countries, would naturally be deemed an appropriate designation for several places.

That the Bozrah, in all the other passages of Scripture, was a strictly Edomitish town both in locality and population, and not (as Porter, Kitto, and some others, have held) the Bostra of the Greeks and Romans, far off in the Haûran, at the distance of 80 or 100 miles from the proper country of Edom, is the opinion of by much the greatest number of biblical interpreters and geographers. A city so closely identified with Edom as Bozrah is in Scripture, and manifestly regarded as one of its centres of power and influence, could never have been a place remote from the ordinary possessions of the tribe, and at the most held in some occasional periods of military conquest. History knows nothing even of such; nor is there any evidence that the Bostra in question was ever noticed in Scripture. The Edomite Bozrah, with which alone we have to do, was identified by Burckhardt with Busseirah, or Busaireh, a village about 2½ hours south of Tûfileh, situated on a hill, with a small castle on the top, and containing nearly fifty houses. This is most probably the representative of the old city and fortress, though nothing remains of the ancient strength and greatness. It lies about half way between Petra and the Dead Sea, and in its present state is a place of no interest. Centuries of desolation have passed over it, as over most other towns in the region.

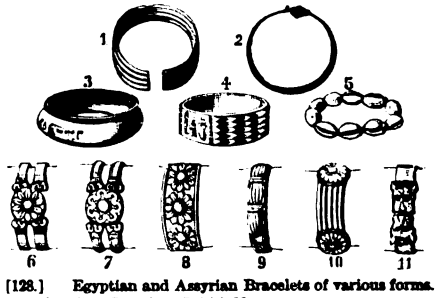
BRACELETS. In all countries of the world there prevails the practice of wearing ornaments on the wrist, to which we familiarly give the name of bracelets. But owing to the lavish use of these in the lands of the Bible, as testified by travellers to this day in Syria, Egypt, and Persia, it has become usual to employ an additional name, *armlet;* partly because these are worn in such numbers that they run up the arm, so as to occupy the greater part of the space between the wrist and the elbow, and partly because it has been suggested that *armlet* might be restricted to designate the ornament worn by men, and especially by princes or other men of rank, as one of the marks of their high position. There are five Hebrew words, which are all occasionally translated *bracelet* in our version. Two of these may be at once set aside, פְּתִיל, *pethil*, Ge. xxxviii. 18, 25, which is elsewhere rendered lace, thread, ribband, and here means the *guard* of Judah's signet or other ornaments; and חח, *hhahh*, Ex. xxxv. 22, commonly rendered a *hook*, and here probably a *brooch* or ornamental *pin*. Of the other three, שֵׁרָה, *sherah*, is used only once, in the plural, Is. iii. 19; etymologically it means a *chain*, or something *wreathed;* and bracelets of this kind of work are common in the East, though it is unsafe to press such an argument. The other two words are צְמִיד,



[127.] Egyptian and Assyrian Bracelets and Armlets.
1, 4, 5, Egyptian Armlets and Bracelets.—Wilkinson and Rosellini.
2, 3, Egyptian Bracelets; 6, Armlet.—Wilkinson and Rosellini.
7, 9, 11, 12, Assyrian Bracelets. 8, 10, Assyrian Armlets.—Layard & Botta.

tsemīd, and אֶצְעָדָה, *ets'adah*, which are more difficult to distinguish. The former, signifying by its etymology anything that is bound together, and closely connected with the word for "a yoke," is used in Nu. xxxi 50 with nothing to identify it, but elsewhere always in the plural, and with the addition "upon the hands," Ge. xxiv. 22, 30, 47; Eze. xvi. 11; xxiii. 42; we have therefore enough to satisfy us that it is a bracelet. The remaining word, *ets'adah*, occurring in 2 Sa. i. 10: "I took . . . . the bracelet that was on his arm," is obviously one of the insignia of royalty found on the body of Saul, and is what we have already called an *armlet*. In the only other passage in which it occurs, Nu. xxxi. 50, and where it is rendered "chain," on account of *tsemīd*, "bracelet," which immediately follows, it is still rendered *armlet* by Kitto, and he takes it to be the ornament of the men, as the following word he takes to be that of the women.

But the etymology of *ets'adah* connects it immediately with the verb *to step*, and therefore it might with great propriety be rendered by another word, which acquaintance with eastern habits has brought into use



[128.] Egyptian and Assyrian Bracelets of various forms.
1, Egyptian silver Bracelet.—British Museum.
2, Egyptian iron Bracelet, set with a cornelian.—British Museum.
4, Egyptian inlaid work, set with name of Namuret.—British Museum.
5, Egyptian Bracelet made of cowries.—British Museum.
3, Egyptian gold Bracelet.
6, 7, 8, Assyrian Bracelets, from the sculptures.—British Museum.
9, 10, 11, Assyrian Bracelets.—From Botta.

among us, an *anklet*. Were it not that the above-mentioned text relating to king Saul makes it manifest that it sometimes meant an *armlet*, there would be no reason

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to hesitate about calling it an *anklet*. For in addition to the argument from etymology, there is another from the existence of an additional word, differing from it only in the pronunciation of a helping vowel, *tse'adah*, Is. iii. 20, rightly translated in English, with the authority of ancient versions and tradition, "ornaments of the legs." And this is confirmed by the use of yet one word more, *'ekes*, Is. iii. 18, properly a *fetter*, but there quite correctly rendered "tinkling ornaments about their feet." An anklet is certainly an ornament of which we do not readily think much: but it is commonly worn, and much admired in Syria and Egypt, and more or less in India. It is shown on the Egyptian sculptures as worn by both men and women; and it was reckoned of so much importance by Mahomet, that in the Koran he forbade women to use it. [G. C. M. D.]

BRAMBLE. To English readers the word *bramble* at once suggests the trailing bush so plentiful in almost every hedge, whose "black-berries" have stained so many "little lips" besides those of the babes in the old ballad, and whose curved prickles inflict on rapacious fingers so severe a penalty. But the common bramble (*Rubus fructicosus*) is a northern plant. The *atad* (אָטָד) of the Bible is more probably a species of the rhamnaceous order—a plant of which Dioscorides gives as a synonym ἀταδμι (Harris's Natural History of the Bible), and which greatly surpasses its British ally, the *Rhamnus catharticus*, or buckthorn, in the profusion of its stiff and trenchant thorns projecting from its flexible and drooping branches. The plant in question, the *Paliurus aculeatus* of Lamouroux, or *Rhamnus paliurus* of Linnæus, is a deciduous bush or lowly tree, abundant in Palestine. It also grows freely in Italy, where it is used for making fences; but for this, owing to its propensity to spread and encroach, it is not so well adapted

[129.] Christ's thorn—*Zizyphus spina Christi*.

as our own beautiful hawthorn or May. However, with its jagged branches and its stunted stature, no tree could be more fitting for the preposterous and consequential speaker in Jotham's parable, Ju. ix. 8-15. This is the oldest fable in existence, and it is interesting to note that the *dramatis personæ* belong to the vegetable kingdom.

The "bramble-bush" of Lu. vi. 44 (βάτος), is evidently some lowly thorny shrub, by its habit or stature suggesting the vine. Very possibly it is the same plant which has acquired a solemn interest from the circumstance that it is generally recognized as that which furnished the materials for the crown of thorns, Mat. xxvii. 29. The plant to which we allude is closely allied to the paliurus above described—viz. the *Zizyphus spina Christi* of Willdenow, named *Rhamnus spina Christi* by Linnæus, and *Rhamnus Nabèca* by Forskal. This shrubby plant grows to the height of six feet or more, and yields a slightly acid fruit, about the size of the sloe, which is eaten by the Egyptians and Arabs. Like its cognate, paliurus, it abounds in flexible twigs, which are armed with a profusion of sharp, strong prickles, growing in pairs, the one straight, the other somewhat recurved. [J. H.]

BRANCH. Since it is common to speak of a family as a tree, the members of that family are its branches; a manner of speaking which is found in our own language as well as in that of the Bible. Naturally we find it used especially of distinguished families, who are compared to lofty trees, as the royal family of David is to the cedar of Lebanon, Eze. xvii. So Christ, the Son of David, is named a Branch and a Rod from the stem and root of David, and of David's obscure father Jesse, as he grew up out of the dry ground when the royal family was reduced to a very low condition, Is. xi. 1; liii. 2. And this name, the Branch, came to be a special title of the promised Saviour, Je. xxiii. 5; Zec. iii. 8; vi. 12. *An abominable branch*, again, Is. xiv. 19, has been explained to be a branch on which a malefactor had been hanged, and which is alleged to have been buried along with him. *Putting the branch to the nose*, Eze. viii. 17, must be some idolatrous ceremony, but it is not certainly known what.

BRASS. This word is used by us to denote a mixed metal, composed of copper and zinc, which does not seem to have been known till the thirteenth century. At any rate *nehosheth*, which is translated in the Bible "brass," must have been a natural metal, dug out of the earth, De. viii. 9; and generally it is supposed to have been copper. However, it is scarcely necessary to alter the common rendering, especially when we consider that it has been usual in all ages to mix up copper with other metals, for greater convenience in working, and for superior qualities which it thus acquires. One of these mixed metals connected with copper is bronze, and this was extensively employed in ancient times, and it may be strictly the metal intended in many parts of Scripture. Brass is a common emblem of strength, Ps cvii. 16; Je. l. 18; Mi. iv. 13, as indeed arms and armour were often made of this metal, as we make them of steel. By a new application of the figure, brass is used for stubbornness, and perhaps impudence, Is. xlviii. 4; Je. vi. 28. (*See* further under COPPER.)

BRAZEN SERPENT. (*See* SERPENT, BRAZEN).

BREAD. In the Bible *bread* is taken in a pretty wide sense, as including all that supports life; as in the petition, "Give us this day our daily *bread*." But in strictness it denotes baked food, and especially loaves. In general these must have been thinner and crisper than our loaves, more like many cakes or biscuits, as indeed frequent mention is made of wafers, which are the thinnest cakes that can be baked: and owing to

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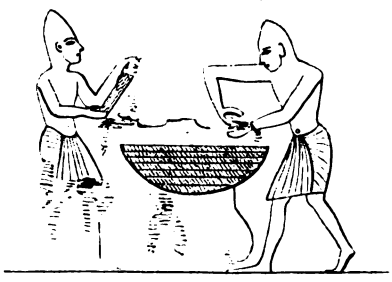
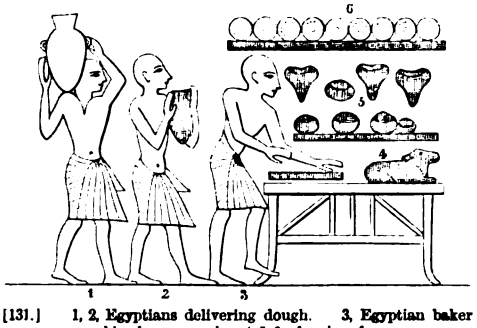
this peculiarity, we read habitually, not of *cutting* bread, but of *breaking* bread. The material used might be any kind of meal or flour; but practically we may reckon that it was chiefly wheat flour or barley meal,



[130.] Egyptians kneading dough.—Wilkinson.

generally the former, unless the latter is expressly named, Ju. vii. 13, Jn. vi. 9, in which passages there is an allusion to barley as furnishing the coarser and poorer of the two chief kinds of bread. Compare the prices of these two kinds of food, 2 Ki. vii. 1; Re. vi. 6. Families



[131.] 1, 2, Egyptians delivering dough. 3, Egyptian baker making loaves or cakes. 4, 5, 6, of various forms.

appear to have baked their own bread in general, which even a king's daughter might do, 2 Sa. xiii. 6, as the mistress of the house had done in primitive patriarchal times, Ge. xviii. 6. But there were also professed bakers, Ho. vii. 4; Je. xxxvii. 21, probably for the most part in the large towns, where public ovens would be convenient

[132.] Egyptian cakes or loaves of bread.[1] — From specimens in the British Museum.

and economical for the poor. We read in Scripture of both leavened and unleavened bread. The kneading troughs on which they wrought the dough were so small, that the children of Israel could make them up into baggage which they carried on their shoulders out of Egypt, Ex. xii. 34. Some suppose them to have been mere pieces of leather, such as are at present used for

[133.] Egyptian carrying loaves, with seeds stuck on them, to the oven.—Wilkinson.

this purpose by the wandering Arabs: others believe that they were bowls of wood, but not large, intended only to hold the bread which one family used during a single day. From the account of the meat-offerings, that is, offerings not of animals, given in the second chapter of Leviticus, Dr. Kitto thinks that he traces three different styles of baking in use among the Israelites, which are in use among the Arabs to this day. According to ver. 4, there was the meat-offering baked in the oven, of stone, or metal, or earthenware; this includes both cakes of an ordinary thickness, baked inside, and also wafers of dough, dropped in thin layers on the outside. According to ver. 5, there was the meat-offering baked in a pan, or as the margin renders it, on a flat plate or slice, and then broken in pieces; this pan or plate being a sheet of metal laid over the fire, on which their cakes might be baked, as oat cakes still are baked among the peasantry of Scotland. And according to ver. 7, there was the meat-offering baked in the frying-pan, which might naturally be understood to be not a kind of bread at all, rather something of the nature of a pudding, but which Kitto supposes to be bread baked upon the hearth-stone, or on a plate

[134.] Arab woman rolling out dough to form cakes of bread.—Layard.

covering a pit in the floor, which had been filled with fuel and used for heating the room as well as for cooking.

BREASTPLATE. *See* ARMS AND ARMOUR; also PRIEST, DRESS OF.

BRICKS. The earliest bricks on record, those used in building the city and tower of Babel, were of clay burned in the fire. "Let us make brick, and burn them

[1] The circular cakes are between five and six inches in diameter, and a little more than one and a half inches thick. The triangular cakes are drawn to a similar scale of proportion.

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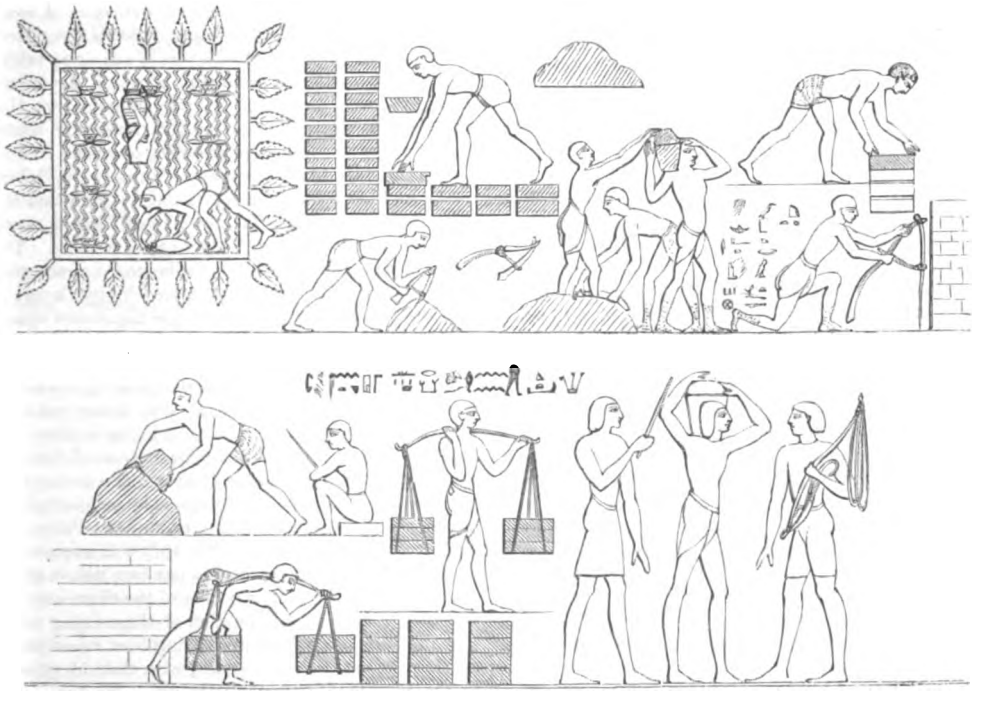
thoroughly. And they had brick for stone, and slime had they for mortar," Ge. xi. 3. Brick kilns are mentioned, 2 Sa. xii. 31; Je. xliii. 9; Na. iii. 14. Inscribed or painted bricks or tiles are also mentioned in Eze. iv. 1.

In ancient Egypt the bricks were invariably crude or unbaked; and Wilkinson observes, that when kiln-burned bricks are found, they are known to be of the Roman time. The crude bricks were made of a black loamy earth, which possessed little tenacity until mixed with straw, Ex. v. 7-18. They varied in forms and dimensions, some having been found of a wedge shape, to be used in the construction of arches. The most usual sizes are 16 inches long, 7 or 8 inches wide, and 5 or 6 inches thick. When used in the construction of walls they were laid on the flat side, but when in building arches they were laid edgeways. They are frequently found stamped on one side with hieroglyphics, some having an oval with the prenomen of the Pharaoh either in whose reign they were made, or perhaps signifying that they were to be used in the construction of some edifice belonging to that Pharaoh named in the oval. More bricks bearing the name of Thothmes III. (the Pharaoh who reigned a short time before the exodus) have been discovered than of any other period (Wilkinson). A large depôt of the bricks of Thothmes III. was found under the sand close to the river in a desert place, near the town of E'siut; and some thirty years ago several boat-loads were conveyed to the opposite shore and there burned, by order of Ibrahim Pasha, to be used in the construction of a dyke. There are bricks in the British Museum stamped with the names of Pharaohs Thothmes II. and IV; of Amunophth II. and III.; of Rameses II.; and of a priest of Amun Parennfer; but none have been discovered bearing the name of any of the Ptolemies or of the Roman emperors. In the British Museum is an ancient stamp of wood, engraven with the name of Amunophth, that was used for the purpose of marking the bricks.

It is to be presumed that in Egypt bricks were used in the construction of the ordinary dwelling-houses, all of which have entirely disappeared. The only remaining examples of their use are in three pyramids, in the walls surrounding temples, in tombs, in certain arches in the vicinity of the Memnonium, and in some other constructions at Thebes. Among the most remarkable of these are the remains of a wall called Gisr el Agóos, "the Old Man's Dyke," which extended from the sea to E'souan; some tombs at Dayr el Medeeneh, behind Goornet Murraee, of the time of Amunophth I., the vaulted roofs being lined with crude brick, where the friable nature of the rock urged the necessity of some such protection, proving the existence of the arch so



[135.] Brickmaking.—From Egyptian monuments.

early as 1540 B.C.; and some small brick pyramids, the central chambers of which have likewise vaulted roofs (Wilkinson's Thebes, p. 80, 126, 128, 356; also Ancient Egyptians, ii. p. 97, 98).

Brickmaking being esteemed by the ancient Egyptians an unhealthy and laborious occupation, Na. iii. 13, 14, was imposed upon captives and slaves. In a tomb at Goornet, or Gournon, that of the chief architect Rekshare, is a representation of some light-coloured people (bondsmen) employed in bringing water, digging clay with implements resembling hoes, kneading the clay, and pressing it into the brick mould, carrying the bricks, and piling them up for use. The labourers are urged on by taskmasters with their whips and goads, and the whole work is superintended by an officer seated apart. According to Dr. Lepsius and Mr. Osburn, this

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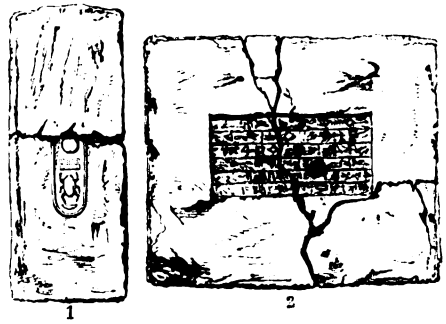
picture is of the time of Thothmes III., and there can hardly be a doubt that it represents a company of the oppressed Hebrews engaged as described in Exodus, ch. i. 11-14; v. 6-18, presenting the scenes most vividly before us.

In modern Egypt the art of brickmaking is almost forgotten, but the women are employed in working the clay and forming it into bricks (Yates' Egypt, i. 109, 215.) The word *tōb*, now used in Egypt for brick, is the same as the Coptic ⲦⲰⲂ, and the combination of hieroglyphics.

Among the Babylonians and Assyrians, both kiln-burned and sun-dried bricks were common. The burned bricks used in the great edifices of Babylon (*see* BABYLON) are generally about 12 inches square by 3½ inches in thickness. They are usually stamped with cuneiform



[136.] Egyptian and Babylonian Bricks.—British Museum.
1, Egyptian Brick of sun-dried clay and straw, stamped with the prenomen of Thothmes III., eighteenth dynasty.
2, Babylonian inscribed Brick, unbaked.

characters; some have rude figures of animals upon them; and tens of thousands, according to Sir H. Rawlinson, bear the name of Nebuchadnezzar. Vitrified bricks of different colours were common, and it has been conjectured that many of the principal structures were subjected to fire after they were built, so as to vitrify the entire surface. In building walls wattled reeds appear to have been laid between the courses of bricks, and the whole cemented together with hot asphalte (Herod. i. 179), or with clay mortar (Babylon Kasr.)

In Assyria, baked bricks being rarely used, no such masses of them exist as are found at Babylon, the chief portion of the ruins of Assyrian cities being composed of crude bricks reduced by age into a state only distinguishable from the soil by the regular and often different coloured lines perceptible on the sides of newly opened trenches. A tenacious clay, moistened and mixed with chopped straw, united the sun-dried bricks, reed and bitumen not being employed in Assyrian edifices as at Babylon to cement the layers of bricks, although bitumen was occasionally used to unite stones and even burned bricks (Layard's Discoveries at Nineveh).

The bricks used in the buildings of Nineveh are of various dimensions, from 1 foot square and 4 or 5 inches thick, to 18 inches square and 3 inches thick. Radiated bricks have been discovered 9 inches deep, 13 inches outward width, and 10 inches inner or narrowest width (Ainsworth). When baked in the sun only, they were employed in the construction of the tels or mounds and walls; and when burned in the kiln, they were applied to the flooring of rooms and the paving of courts of the palaces. The crude bricks were frequently painted, and some have been found at Nimroud with remains of gilding (Layard) The Ninevites also made use of bricks painted with various colours and devices, and then vitrified. These covered that part of the walls of the royal residences above the alabaster slabs, as high as the ceiling of the chamber; but whether the bricks were made for the purpose, or whether the colouring and vitreous surface were added after the construction of the wall, may be a matter of conjecture. The crude bricks were not inscribed, but the burned bricks bore cuneiform characters. The inscriptions on the bricks of both Nineveh and Babylon are written sometimes with the instrument used for making the cuneiform character while the clay was yet soft, sometimes engraved after it was baked, but more generally the stamp was inserted in the *mould of the brick*, and not applied *after the brick was made*, as in the example of Egyptian bricks of the time of the Pharaohs

It may not be inappropriate here to describe the leading features which distinguish the royal and sacred edifices of Assyria, and to offer a few conjectures respecting the mode of construction employed. The researches of Botta and Rich have proved that the great Assyrian palaces were invariably built upon artificial mounds, by which they were raised 30 or 40 feet above the level of the plain on which they stood; and that this pedestal or sub-basement was not a mere accumulation of loose earth incrusted with stone or bricks, but was a regularly constructed elevation, built of layers of sun-dried bricks solidly united with the same clay of which the bricks themselves were made. It further appears that this substructure was solid throughout, excepting where drains or water-pipes were inserted, or where subterranean channels, like the aqueducts found by Sir Robert Porter at Persepolis, existed (Travels, i. ii.): and that the mass of bricks forming the mound was incased round the sides with well-squared blocks of limestone. The whole of the upper surface of the mound, not occupied with buildings, was likewise protected by two layers of kiln-burned bricks or tiles, from 11 to 13½ inches square by 5 inches deep, all inscribed on the under side, and cemented together with a coating of bitumen. The upper layer was separated from the lower by a stratum of sand 6 inches in thickness, so that if any moisture chanced to penetrate, it would most likely be dissipated in the sandy stratum, and thence be drained off before it could touch the second layer of tiles. The mode of ascending to the entrance was doubtless by inclined planes or stairs, resembling the existing example at Persepolis. The accompanying section (No. 137) will explain the structure of the walls, as well as our own notion of the construction of the roof or ceiling of the chambers. It would seem from an examination of the existing ruins, that the walls of crude bricks having been raised to the required height, they were cased with slabs of gypsum to the height of 10 feet, A; that from the top of the slabs to the top of the wall the crude bricks were cased with kiln-burned bricks or tiles B, the lowest course C, which rested immediately upon the slab, being provided with a kind of projecting brick moulding or ornament, which curved over and beyond the slabs, so as to form a continuous lock, to prevent their falling forward, the moulding being retained in its position by the weight of the courses above; and finally, that the baked tiles or bricks B were painted on the surface presented to the interior of the rooms, in various colours and pat-

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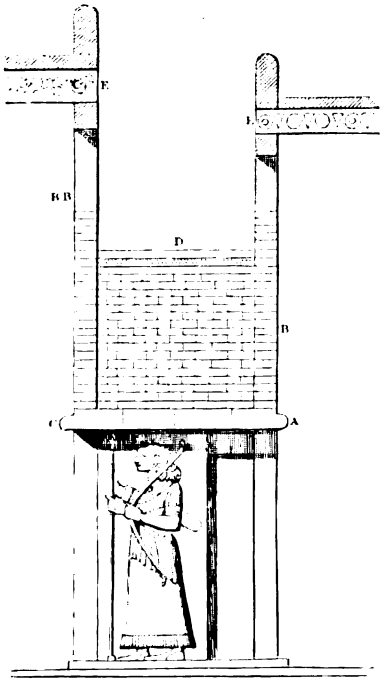
terns, including figures of men and animals. Thus far there is unequivocal evidence of the structure of the walls of the chambers, but beyond this we are dependent entirely upon speculation and analogies. Our own conjecture is, that the solid wall having been raised, the top was covered in with a course of burned bricks cemented with bitumen, upon which, as in the instance of the courts, there was a stratum of sand, and then another layer of kiln-burned bricks D, also cemented with bitumen. Upon this thick wall we suppose the surface bricks of the chamber B B to have been continued for some feet, occasional intervals being left for the admission of light and air, as exhibited in the centre part of the roof of the hall of columns at Karnak, and in other Egyptian temples. It is surmised that the beams of the roof E rested upon these dwarf walls, reaching across the entire width of the chambers, which at Khorsabad never exceeded 33 feet. The forests north of Nineveh would furnish abundance of large timber, even cedar, the approved wood for the purpose, 1 Ki. vi. 9, 10; vii. 2, 3. In the larger apartments there cannot be any difficulty in adopting a wooden column, for there are representations of columns on the sculptures, and Strabo tells us (xvi. i. 5) that the Babylonians supported the roofs of their houses by pillars of wood. M. Place discovered at Khorsabad a roll of thin copper, which may have incased a wooden pillar, and close to it were some thin pieces of gold, which exactly fitted the ornament on the copper. The inference is, that the wooden columns were first incased in copper, and then plated with gold. "He overlaid the posts with fine gold," 2 Ch. iii. 7. "The gold fitted upon the carved work," 1 Ki. vi. 35. The beams having been placed upon the dwarf walls, the rafters were next laid over them in the contrary direction, and upon these again the planks of cedar, which, as well as the beams, might be ornamented with vermilion, Jo. xxii. 14, still a common combination with green, for the ornamentation of the ceilings in the best chambers of the houses in Cairo. Above the planks there was probably a course of burned bricks, cemented with bitumen, and then a layer of clay and earth, in the way the roofs of houses in Syria are now made, for Botta found among the rubbish in the interior of some of the chambers at Khorsabad the stone rollers resembling our garden rollers, and like those called *mahadalet*, used to this day to roll and harden the roofs of the Syrian houses after the winter rains. This implement being always kept on the roof then as now, it is supposed fell into the chamber with the rafters at the time of the conflagration which reduced the palace to a ruinous heap.



[137.] Section, showing the construction of the walls and ceiling of an Assyrian house.—Bonomi.

The top of the solid walls, between the dwarf piers, afforded ample space for shady passages and sleeping apartments during the hot months of the year, and at the same time gave every facility for regulating the shutters and other obvious contrivances for excluding the rays of the sun, and for preventing the snow or rain from drifting into the chambers below. No staircases or means of gaining the upper apartments have been discovered; but so much of the buildings have disappeared, that the absence of all indication of those important parts of the edifices is in no way remarkable, especially as we know from the Egyptian temples that the staircase up to the roof was frequently contained in the thickness of the wall. The proportion of the voids to the solid of the walls would remarkably favour the same mode of construction. As regard the courts, it is not improbable that wooden columns were used to support an awning, which was held down and fastened to marble rings inserted in the pavement, and to the rings on the backs of bronze lions, Es. i. 5, 6. We are in ignorance as to the contrivance for the upper pivots for hanging the doors, whether they were inserted into a slab which stretched across the opening from jamb to jamb, or whether certain copper rings in the British Museum were not fixed into the walls above the slabs for the purpose of receiving the pivots. It will be seen that the foregoing restoration of the roof is in many respects analogous to ancient Egyptian temples, and to modern modes of construction in the East, and that it is assumed that the roofs were generally flat. There is, however, evidence in the illustrations upon the walls, that pitched roofs were likewise used in Assyrian buildings. In one the building is raised upon a sub-basement; and the roof is pitched, the pediment or gable end being presented to the spectator. The same illustration affords examples of flat roofs and of numerous windows.

[Botta's Letters on Nineveh; Bonomi's Nineveh and its Palaces, p. 100, 116, 147, 148, 187, 241-248, 3d edit. 1857; Fergusson's Palaces of Nineveh and Persepolis Restored.] [J. B.]

BRIDE, BRIDEGROOM, BRIDE-CHAMBER. *See* MARRIAGE.

BRIDLE. In the Bible this word is frequently used both in its proper, Ps. xxxii. 9; Pr. xxvi. 3, and in its figurative sense, 2 Ki. xix. 28; Is. xxx. 28; xxxvii. 29; Job xxx. 11; xli. 13; Ps. xxxix. 1; Ja. i. 26; iii. 2. The Assyrian sculptures, which throw so important a light on many passages of Scripture, contain representations of captives with bridles in the lips, presenting a common metaphor literally before us. In one subject (Botta, Plate 118) may be recognized the fate which befell Zedekiah king of Judah, as recorded in 2 Kings, and which would appear to

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have been no uncommon punishment for the crime of rebellion. In the centre stands the Assyrian king, before him are three persons, the foremost of whom is on his knees imploring mercy, and the two others are standing in a humble posture. The king is represented thrusting the point of his spear into one of the eyes of the supplicant, while he holds in his left hand the end of a cord which proceeds from rings that have been

[138.] Sculpture from Khorsabad, showing bridles in the lips of captives.—Botta.

inserted into the lower lip of all three of the captives, who are likewise both manacled and fettered. In another scene three people clothed in sheepskins are kneeling in supplication before the king. The prisoners are all fettered, and have in the lower lip a ring, to which is attached a thin cord held by the king. In other examples of prisoners with rings in their lips, are some of short stature wearing short beards, tasselled caps, long tunics, and boots or hosen (Botta, Plate 83). These we conceive to be natives of Palestine, Jews, probably Samaritans. It is not a little remarkable that when Sennacherib, a successor of the founder of the palace of Khorsabad, invaded Judea, the prophetic message sent by Isaiah in reply to the prayer of Hezekiah, should contain the metaphor here embodied. (Is. xxxvii. 20; also 2 Ki. xix. 27; Bonomi, Nineveh and its Palaces, p. 194-8, 3d edit.) Herodotus relates that when Memphis was taken by Cambyses, he made the son of Psammenitus, the king of the Egyptians, with 2000 noble youths, march to execution "with halters about their necks and a bridle in their mouths" (iii 14). [J. B.]

BRIER. *See* THORN.

BRIMSTONE. This well-known natural substance, known also by the name of sulphur, found in many places in large quantities, burns with a suffocating smell. It was a storm of fire and brimstone which destroyed Sodom and Gomorrah, Ge. xix. 24; and though plainly this was a miraculous judgment from the hand of the Lord, there is every reason to suppose that the judgment took this particular form in connection with the brimstone and bitumen which abound in the district. This judgment is constantly referred to as an example, pledge, and foretaste of the final and universal judgment of the ungodly. Hence the frequent mention of brimstone, chiefly if not entirely in a metaphorical sense, when reference is made to the punishment of the wicked, Job xviii. 15; Ps. xi. 6; Is. xxxiv. 9; Re. xix. 20, &c.

BROOK. A small river is the common meaning of this word. In our version of the Scriptures it answers chiefly to what we call a torrent (in Hebrew, *nahal*), which runs with strength in some seasons of the year, but during the summer months is often entirely dried up. Thus the word has come to express the torrent-bed, even though it be destitute of water. Unfortunately the same word in the original is at times rendered a river. So it has been in the case of the *brook* of Egypt, a small torrent to the south of Gaza, which was the border of the land of Canaan in the direction of Egypt, but which has been confounded with the *river* of Egypt, namely, the Nile, in consequence of this inexact translation in Nu. xxxiv. 5; Jos. xv. 4, 47

BROTHER. Besides the strict meaning of this word, the male child of the same parent or parents as another, it is used in looser senses, to which we have become accustomed from reading the Bible, if not from the natural variations of meaning in every language. Thus it takes in more distant relations, though pre-eminently cousins, or others nearly related, Ge. xiii. 8; De. xxv. 5, 6. At other times it may be any of the same clan, tribe, or nation, Ex. xxxii. 27; Je. xxxiv. 9. It seems to be extended to all mankind, as being made of one blood, Ge. ix. 5. In the New Testament, the plural especially is most frequently in use as a name for the disciples of Christ, who are all in Him the children of God and household of faith. Whether the brethren of Jesus, who are repeatedly mentioned in the gospels, were the children of His mother Mary, or more distant relatives, is a question presenting difficulties which have deterred many careful inquirers from pronouncing a decided opinion either way.

BUCKLER. *See* ARMS AND ARMOUR.

BUL [*rain*], the name of one of the Hebrew months, so called from the rains which usually fell at the period of the year to which it belonged. It was the eighth month, and usually included a part of our November and December. (*See* MONTH.)

BULL, BULLOCK. The Hebrew language, like our own and most others, had several terms by which the sexes, ages, and other conditions of domestic animals were distinguished. Neat cattle occupied a very prominent place among a people so eminently pastoral and agricultural as the Hebrews; and the selection of the species as one of the regular victims of the sacrificial altar, give it additional importance. The terms in most frequent use are בָּקָר, *bâkahr*, and שׁוֹר, *shor* (Chald. תּוֹר, *tohr*); the former of which appears in the Arabic *al-bakar*, and the latter, by a common change of *s* to *t*, in the *tor*, *taur*, *taurus*, &c., of the Indo-Germanic languages. These two words seem to have been used indiscriminately and interchangeably (see Ge. xxxii. 5, 7; Ex. xxii. 1; 1 Ki. i. 9, 19, &c.) for domestic cattle in a generic sense. The word פַּר (with a slight variation) *par*, is also extensively employed, especially in the directions for sacrifices; it appears specifically to mean a young bull, or one in the prime of his vigour, a "bullock," but not emasculated. עֵגֶל, *êgel*, is precisely correspondent to our term "calf," by which it is almost invariably rendered.

Besides these, the word אַלּוּף, *al-looph* (with variations), was occasionally used, with a loose generic mean-

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ing; while אַבִּיר, *ab-bîr* (literally mighty), was applied at first as a descriptive epithet, and then conventionally as an appellation to the ferocious, semi-wild, bovine races, which roamed through the forest pastures of Western Asia.

The use of the ox as a domestic animal among the Hebrews and the surrounding nations presented no peculiarity that calls for lengthened remark. No mention of it occurs before the time of Abraham, but we cannot doubt that it was included in the "cattle" which Jabal reared, and that it accompanied Adam out of paradise. (See observations on domestication, under Ass.) Abram, in his migration from Mesopotamia, may be reasonably supposed to have included *herds* as well as flocks in his substance; more were added to him in Egypt; and soon after the multiplication of the cattle of Abram and Lot was so great, that contention among the herdmen and separation ensued. Job, whom we suppose to have lived about the same time, had five hundred yoke of oxen, ch. i. 3, before, and a thousand yoke, ch. xlii. 12, after, his affliction. Forty kine and ten bulls, Ge. xxxii. 15, formed a portion of the present wherewith Jacob deprecated the jealousy of his brother Esau. And many other less definite phrases

[139.] Indian Bull.

scattered over the sacred narratives help to show us how extensive were the possessions of herds, which swelled the substance of the early patriarchs. We know nothing of the specific breed of cattle possessed by those patriarchs; but, coming as they did from the distant east, it is by no means improbable that their cattle were not unlike those of the Indian type. A bull of this breed is represented in the annexed woodcut (No. 139.)

The first mention of the actual use of animal food (though the grant of it was much earlier, Ge. ix. 3), is on the occasion of Abraham's hospitality to the three divine strangers that stood at his tent door, when he took "a calf, tender and good," and dressed it with butter and milk, Ge. xviii. 7, 8. There is no reason to suppose that the patriarch as yet suspected his guests to be superhuman; and the feast was merely an exhibition of ordinary hospitality offered to dignified travellers. Yet the slaughter of the herds for food was by no means a common occurrence among the pastoral tribes, if we may judge from the permanence of oriental customs; and the partaking of flesh was rather an occasional dainty than a daily necessity as with us.

The milk of the cow was habitually drunk fresh and sour as now, and it was used for the making of butter and cheese, as we learn from the mention of "butter of kine," De. xxxii. 14, and "cheese of kine," 2 Sa. xvii. 29. That of the sheep and of the goat was however used also, and perhaps more extensively. (*See* BUTTER.)

In agricultural operations oxen were largely employed, as for ploughing, for treading out corn, and for drawing carts, 2 Sa. vi. 3-6. As there is every reason to believe that these were unmutilated bulls, the temper and docility of the breed must have been remarkable to fit them for such service. In the case of the restoration of the ark by the Philistines, 1 Sa. vi. 7, milch kine were indeed employed for purposes of draught; but the substitution of these for bullocks was exceptional, and subserved a special purpose: it was an express test of the power of Jehovah to overcome the instinct of maternal affection. [P. H. G.]

BULL, WILD. (תֹּאַ, *toh*, and wild ox, תְּאוֹ, *t'oh*.) Each of these words occurs but once in the sacred Scriptures; the latter in the list of clean animals, De. xiv. 5, and the former as the name of a creature of great power taken in a net, Is. li. 20. There is a large species of antelope known to the Arabs by the name of wild ox (*beker el wash*), the *Antilope bubalis* of Pallas, which is common in the Syrian desert, as well as throughout

[140.] Wild Bull—*Antilope bubalis.*

every part of Northern Africa. Shaw says that it is of a familiar disposition, and that the young calves frequently mix with domestic cattle, and soon learn to attach themselves to the herd without attempting to escape afterwards. They fight like the common bull by lowering the head, and striking suddenly upwards with the horns, which are formidable weapons, either for attack or defence. The animal is larger than a stag, and is particularly remarkable for the great length of its head, and its narrow, flat, and straight forehead and face, which are very ox-like.

This creature is frequently represented in the paintings of the Egyptian tombs as an object of chase. It is worthy of note, that the modes of pursuing are always such as aim not at killing the animal, but taking it alive, which is quite accordant with what is stated above of the aptitude of the *beker el wash* for domestication. Thus the hunter, accompanied by his dogs, sometimes shoots the wild ox with arrows, but they are blunted arrows or knobbed at the extremity, and are calculated to stun but not to kill the prey. This effect indeed is evidently depicted, for the animal is arrested without falling, and the arrows are always

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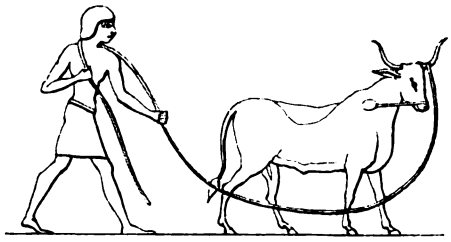
directed so as to strike the head. In other scenes, the hunter captures the wild bull by means of a noose or lasso, as wild horses are taken on the pampas of South America.



[141.] Capturing the Wild Bull or Antelope with Lasso.

It is therefore interesting, and at the same time confirmatory of the identity of the species, that the wild bull, Is. li. 20, is represented as captured in a net, vainly enraged at being deprived of liberty, but not injured.

Besides the *toh*, occasional allusions occur in Scripture to a race of bovine animals, which if not existing in the pristine wildness of nature, yet roamed the forest glades in uncontrolled liberty, and manifested all the power and ferocity of these creatures in a state of self-dependence. Bashan, with its rich pastures, varied by forests of oak and poplar, was celebrated for its herds of semi-wild cattle, if they were no more. The Lord Jesus on the cross, Ps. xxii. 12, complains of the virulence of his surrounding enemies under the emblem of these furious beasts — "Many bulls have compassed me: strong bulls of Bashan have beset me round." And many passages occur in which the image is used to express brute power and savage ferocity.

The sculptures recently exhumed from the Ninevite palaces abound in representations of this savage of the forest; for the conquest of the wild bull by the prowess of the Assyrian king was an exploit deemed worthy, no less than that of the lion, of representation on the sculptured walls of his palace. And let us not think lightly of this herbivorous animal, as if it were a timid or a powerless foe. The figures on the bas-reliefs show that the species was the Urus of ancient Europe (*Bos urus*, Smith), not the bison or aurochs; and a comparison of the representations of the Assyrian artists with a fine figure of the wild urus in Griffith's *Animal Kingdom* (iv. 411), shows how carefully the former attended to minute characters of specific identity. Of this species were the wild bulls of the Hercynian forest, which Cæsar describes (lib. vi.) as little inferior to elephants in size, of great strength and swiftness, sparing neither man nor beast, when they had caught sight of him. The race seems to have spread over the whole of Europe and Western Asia, reaching even to Britain: the huge forest that surrounded ancient London was infested with these *boves sylvestres*, among other wild beasts; and the race is supposed still to exist in a semi-domesticated

[142.] Hunting Wild Bull—from Monuments of Nineveh.—Layard.

state, in the white oxen of Chillingham and some others of our northern parks. The ferocity of the urus distinguished it from the bison, even among the Latin poets, and it was esteemed inferior to no animal in savage power. Hence the destruction of one was a great exploit, worthy of heroic fame. Philip of Macedon killed a wild bull in Mount Orbela, which had made vast havoc and produced great terror among the inhabitants; its spoils he hung up in commemoration of his feat in the vestibule of the temple of Hercules. The legendary exploit of Guy, Earl of Warwick, in freeing the neighbourhood from a terrible dun cow, whether historically true or not, implied a traditionary terror of the animal; and the family of Turnbull in Scotland are said to owe their patronymic to a hero who turned a wild bull from Robert Bruce when it had attacked him in hunting.

Whether or not the beautiful white cattle preserved with great care in some of our northern parks, are descended from the *uri* which lorded it in the forests of ancient Europe and Western Asia, their manners may illustrate the scriptural allusions already quoted. "The bulls, at the first appearance of any person, set off in full gallop, and at the distance of two or three hundred yards make a wheel round, and come boldly up again, tossing their heads in a menacing manner on a sudden they make a full stop, at the distance of forty or fifty yards, looking wildly at the object of their surprise; but upon the least motion being made, they all again turn round and fly off with equal speed, but not to the same distance: forming a shorter circle, and again returning with a bolder and more threatening aspect than before, they approach much nearer, probably within thirty yards, when they make another stand, and again fly off; this they do several times, shortening their distance, and advancing nearer, till they come

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within ten yards; when most people think it prudent to leave them, not choosing to provoke them further;

[143.] Wild Bull—*Bos urus*.

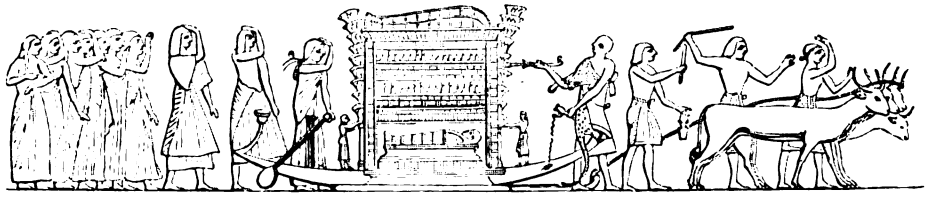
for there is little doubt but, in two or three turns more, they would make an attack" (M'Culley in Bewick).

BULRUSH. *See* REED. [P. H. G.]

BURDEN. This often occurs in the prophets, as the title of their announcements, chiefly in Is. xiii.–xxiii. "The burden of the desert of the sea," and "the burden of the valley of vision," Is. xxi. 1; xxii. 1, are prophecies against Babylon and Jerusalem. Once it is perhaps applied to an entire book, "the burden of the word of the Lord to Israel by Malachi." The expression seems to imply that it is a prophecy of evil, as it is singularly suitable in 2 Ki. ix. 25; but yet there are passages where there is more or less difficulty in upholding this meaning, and where our translators have therefore given up their own rendering "burden," for the more general word "prophecy," Pr. xxx. 1; xxxi. 1; and many modern Hebrew scholars have attempted to defend this rendering universally, but not by valid reasons. This name, "the burden of the Lord," appears somehow to have provoked the scorn of the unbelieving people in the days of Jeremiah, to whom the command was therefore given to discontinue it, though a threatening was added that the Lord would bring desolation and ruin upon them and their false prophets, Je. xxiii. 33-40. Yet it was used anew by Zechariah and Malachi.

BURNT-OFFERING. *See* OFFERINGS.

BURY, BURIAL. The practice of burying the dead seems to commend itself to mankind in general, unless in those savage states of society in which even such a feeling as respect for the remains of departed friends has become wholly blunted. It is the practice which has obtained in all Christian countries, partly no doubt owing to the influence of example in the case of our Saviour; but, besides, we trace it in the Old Testament as the uniform practice of the Jews. For, all who have been made acquainted with God as in covenant with them, have known him as "the God not of the dead, but of the living," and have preserved the body with what care they could, committing it to the earth in hope of a blessed resurrection. It is true that there are traces of two heathenish practices, embalming and burning: but they are mere traces, and afford no reason for supposing the practices to have been adopted among the people of God to any appreciable extent. The Egyptians had early betaken themselves to the singular custom of embalming their dead, as if, for want of any better hope, they would bid defiance to the ravages of the last enemy, and delay the process of corruption to the very latest possible moment. Yet even Jacob and Joseph, who were embalmed, as persons of their exalted rank in Egypt were wont to be, were buried in the same place, probably in the same manner, as others who had been committed to the grave without undergoing this process, Ge. xlix. 29; l. 26. And the wish expressed so strongly by them to be buried in the Land of Promise, and where their forefathers Abraham and Isaac lay, when taken in connection with Abraham's refusal to be buried among the idolatrous Canaanites, and his earnestness to acquire a burial-place which should be exclusively his own, Ge. xxiii. 6-9, are marks of the same truth having hold of their minds, namely, a conviction that their very bodies belonged to the Lord their God, and were in faith to be committed to the dust to which they must return. So with the other heathenish practice of burning the dead, it seems to have been altogether exceptional; in time of a plague, for instance, when this burning might check infection, Am. vi. 9, 10; or in such a case as King Saul's, whose body was so mangled that a decent ordinary burial could with difficulty be given, though in this case also the bones



[144.] Ancient Egyptian Funeral Procession.—From Cailliaud.

received the rites of burial, 1 Sa. xxxi. 12, 13. However, we read of a large use of spices which were laid alongside of the body, perhaps wrapped up in the clothes which were wound about it, or burned upon the spot to cause a sweet odour: and an amount of costly spices was sometimes lavished in this manner which strikes a careful reader with amazement, 2 Ch. xvi. 14; Jn. xix. 39, 40.

The heat of the climate in Palestine makes it desirable to hasten the funeral as much as possible, sometimes within an hour or two of death, seldom so long as a whole day after; and in the cases of Ananias and Sapphira, Ac. v. 1, &c., interment seems to have taken place without delay. Another reason would urge this among the Jews—the law which made any one unclean for seven days who touched a dead body, or was in a dwelling along with one, Nu. xix. 11, 14. As soon as the breath was gone, the nearest relatives closed the eyes and gave a parting kiss, Ge. xlvi. 4; l. 1. Then the body was washed with water and dressed, and laid out for burial, Ac. ix. 37, rolled in a sheet, Mat. xxvii. 59, or bound

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in grave-clothes, Jn. xi. 44. Whenever the news of the decease spread abroad, friends and neighbours came crowding in and filled the house with loud, wild lamentations; and these were frequently the more remarkable for apparent violence of emotion when hired mourners were called in, who even made use of instrumental music to add to the piercing wailing sounds, Mat. ix. 23, with Mar. v. 38; Je. ix. 17; 2 Ch. xxxv. 25. These mourners accompanied the body to the grave, with every gesticulation that could express ungovernable grief—tearing their hair, beating their breasts, rending their garments, and uttering lamentable cries, all which have been often described by modern travellers in the East. The body was seldom put in a coffin, though a special reason might require this, as when Joseph's body was to be carried up to Canaan; but the present custom of these countries seems to have also prevailed of old, to carry the body simply on a bed or bier, borne by the friends, while some nearest relations or others most deeply interested walked immediately behind, Ge. xxv. 8, 9; 2 Sa. iii. 31, &c.; Lu. vii. 12. The body, dressed in its grave-clothes, which might be very much the same as those that were worn during life, and with a napkin wrapped round the face, Jn. xi. 44; xix. 40, was then laid in the grave, and the funeral party returned home to eat the mourning

[145.] Modern Egyptian Funeral Procession.—Lane's Modern Egyptians.

[146.] Sepulchres of the Kings, Jerusalem.- Roberts' Holy Land.

feast, Je. xvi. 6, 7; Eze. xxiv. 17; Ho. ix. 4. From the first of these texts it may be inferred that certain heathen practices of cutting the hair and tearing the flesh in mourning, had crept into use in spite of the law of God against them, Le. xix. 28. From the history of Lazarus and his sisters, we see that it was usual for friends to continue for days coming in order to console the bereaved relatives, and that it was also usual for these mourners to go to the grave and weep there, Jn. xi. 19, 31.

The time during which these gatherings of sympathizers continued, and the extent to which money was laid out upon the funeral itself, and the feasting connected with it, are not determinable from Scripture, though there is mention of seven days, Ge. l. 10; 1 Sa. xxxi. 13; and a month, Nu. xx. 29; De. xxxiv. 8. But if an approximate estimate is permissible from practices in Syria at present, everything was arranged on an excessive and extravagant scale. Dr. Thomson furnishes some good evidence of this (The Land and the Book, p. 101-108). He speaks of the enormous gatherings being repeated at stated times for forty days; and he mentions a case that occurred as he was writing, of a young friend who had lost his father, and from whom the ecclesiastics were demanding 20,000 piastres for their subsequent services. And he believes that as families are now often reduced to poverty by funerals, it was so also in ancient times. And on this principle he explains the protestation which an Israelite made in the year of tithing, as to his having completed his givings for religious and charitable purposes, De. xxvi. 14, "I have not eaten thereof in my mourning, neither have I taken away aught thereof for any unclean use, nor given aught thereof for the dead;" that is, he had not been tempted in any such emergency, and amidst its expensive and oppressive demands, to alienate from the service of God and the wants of the poor that which ought rightfully to be devoted to them. On the other hand, it has been alleged that there is danger of error in connecting such extravagances with the older and better period of the Israelitish history.

Burial-places are in the East still kept with great neatness, often fenced in and planted with trees, as Abraham's appears to have been. Often there is a title telling who has been buried on the spot, a practice also of the Israelites, 2 Ki. xxiii. 17. These burial-places, being unclean by the law of Moses, were on the outside of the cities, except in the case of Jerusalem, as is reported, where the sepulchres of the kings were in the city of David, 2 Ch. xvi. 14, the like being done in Samaria with the kings of the ten tribes, if we may judge from 2 Ki. x. 35; xiii. 9, &c. An exception appears also to have been made in favour of Samuel, 1 Sa. xxv. 1; xxviii. 3. Perhaps the half-heathenish worship

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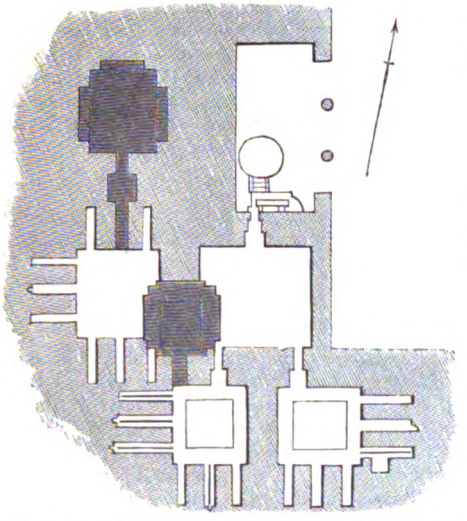
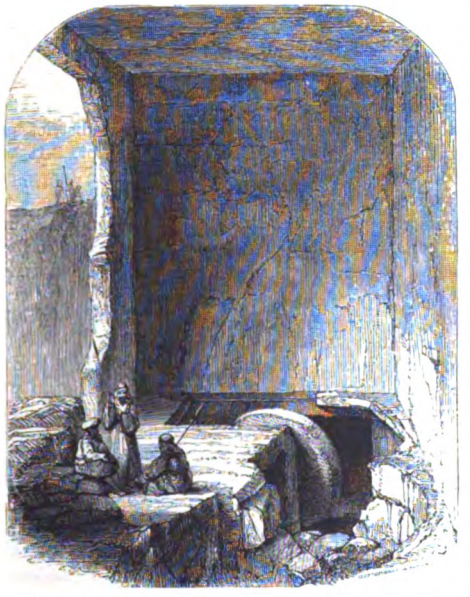
of the ten tribes led the people, however, to bury beside their altars, as at Bethel, in the same manner in which churchyards came to be burial-places among Christians



[147.] Plan of Sepulchres of the Kings, Jerusalem.—Barclay's City of the Great King.

in times of superstition, 2 Ki. xxiii. 15, 16. Graves may sometimes have been quite like our own; but the prevailing taste was to build houses for the dead, which men might do for themselves during their lifetime, and



[148.] Sepulchre with stone at its mouth.—Barclay's City of the Great King.

often these were cut out of the living rock, 1 Sa. xxv. 1; 1 Ki. ii. 34; Is. xxii. 16; Lu. xxiii. 53. To a cave there was a door, or sometimes a stone was rolled to the mouth of it, as at the graves of Lazarus and our Lord. At other times they seem to have stood very open, and to have afforded a shelter to outcasts from society, Is. lxv. 4; Mar. v. 5. But in order that those who wished to live in obedience to the law might not contract impurity unintentionally, the multitudes of sepulchres about Jerusalem are said to have been whitewashed every year about the time of the passover, so that all might easily avoid them. This has been understood to give point to our Saviour's denunciation of the hypocrites of his day, whom he compared to the newly whitened sepulchres, Mat. xxiii. 27.

There was no greater dishonour possible than the violation of the sepulchres of the dead, which God threatened and brought to pass on daring introducers and supporters of idolatry among his professed people, 2 Ki. xxiii. 15, &c.; Je. viii. 1, 2. To others it was threatened, as a punishment of similar severity, that they should be deprived of burial altogether, 2 Ki. ix. 10; Je. xxii. 18, 19. The same indignity was threatened to the blasphemous king of Assyria, Is. xiv. 19, 20. Public criminals, who had been put to death, were buried, De. xxi. 22, 23, but of course with as little of respect as was consistent with common decency. This would naturally have been the fate of our Lord's body, from which, however, it was preserved by the special providence of God, according to what had been foretold, Is. liii. 9; Jn. xix. 31-42.

There are magnificent ranges of tombs, named those of the kings, of the judges, and of the prophets, still standing at Jerusalem. Scripture also speaks of the graves of the common people, 2 Ki. xxiii. 6; Je. xxvi. 23, of which it is less reasonable to expect distinct traces.

[G. C. M. D.]

BUSHEL is used in our version to express the Greek (or rather Roman) *modius*, which was almost equal to our peck. (*See* MEASURES.)

BUTTER. There are comparatively but few passages of Scripture in which this word occurs, and they are all in the Old Testament. Nor are Hebrew scholars by any means agreed that *butter* is the proper rendering of the corresponding term in the original (חֶמְאָה). Derived from a root still existing in the Arabic, which signifies thick or coagulated, it is understood to denote the thicker portion or produce of milk, but whether cream, or butter, or curdled sour milk, is doubted. It is in favour of butter that all the more ancient translations, Greek and Latin, adopt it. But as this in the East does not differ very greatly from cream, and has nothing like the consolidated form of butter in European countries, the word might quite naturally be applied also to cream—the flower or fatness of milk, as Jarchi and some of the rabbins take it. The mode of churning, which travellers describe as prevalent in the regions about Palestine, is probably the same that was practised in remote times. The milk is put into a skin-bag (a whole goat skin sewed up so as to form a bag) and suspended in a slight frame, or between two sticks leaning against the tent or house; then it is moved to and fro with a jerk till the butter is obtained (Robinson's Researches, ii. p. 180; Thomson's Land and Book, p. ii. c. 18; Harmer's Observations, i. 441). But the article so obtained is usually in a semifluid state, and only once in his travels does Robinson speak of meeting with what could be called good butter (ii. 127). Thomson says, that "in winter it resembles curdled honey, in summer it is mere oil." "Some of the farmers," he adds, "have learned to make our kind of butter, but it soon becomes rancid, and indeed it is never good." One

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may therefore easily understand the expression in Job xxix. 6, "When I washed my steps with butter, and the rock poured me out rivers of oil"—butter and oil being almost equally fluid, and both alike symbols of richness and plenty; he also speaks of brooks of butter, ch. xx. 17. Arab cookery indulges very freely in the use of butter, though in the better days of Palestine oil from the olive-tree was probably more used for such purposes. "Butter and honey" are occasionally employed instead of the more common expression "milk and honey," to denote a land full of natural richness, and, it may be (as in Is. vii. 15, 22), in contrast to the sparseness and poverty of the inhabitants.

BUZ [*contempt.*] A tribe against whom Jeremiah prophesied, ch. xxv. 23, who probably dwelt in Desert Arabia, not far from Dedan and Tema, who are joined with Buz. Elihu may have belonged to this tribe, as he is named the Buzite, Job xxxii. 1. And as he is also said to have been of the kindred of Ram, or Aram, the father of the Syrians, the tribe may have sprung from Buz, the nephew of Abraham, whose brother Kemuel also is called the father of Aram, Ge. xxii. 20, 21.

C.

CAB. A small Hebrew measure, which, according to rabbinical authority, was the 180th part of an homer, or the 18th of an ephah; equal to $2\frac{3}{4}$ pints imperial measure. It is mentioned in 2 Ki. vi. 25, in connection with the terrible scarcity which then prevailed, and which is said to have reached such a height, that the fourth part of a cab of dove's dung was sold for five pieces of silver.

CA'BUL. 1. A place on the border of the tribe of Asher, Jos. xix. 27; probably the same as the village Chabolo of Josephus, on the confines of Ptolemais, forty stadia distant from Jotapata (Life, sect. 43, 45). Robinson found in this neighbourhood a village, Kabûl, which he regards as the representative of the ancient Cabul (Researches, iii. 88, edit. 1856). In the fourteenth and fifteenth centuries Kabûl was a place of Jewish pilgrimage.

2. A district comprising twenty cities in the north of Palestine presented by Solomon to Hiram, king of Tyre, in acknowledgment of his services in the erection of the temple and the royal palace, 1 Ki. ix. 13. Hiram on visiting the cities was dissatisfied with the gift: "he called them the land of Cabul;" and appears to have restored the district to Solomon then or shortly after, 2 Ch. viii. 2. The appellation evidently expresses contempt (Gesenius, Thesaurus, p. 650); but what may be its precise meaning, or what may have been the cause of Hiram's dissatisfaction, it is difficult to determine. According to Josephus (Antiq. viii. 5. sect. 3), the term denotes in the Phœnician language "what does not please;" but there is nothing in the cognate dialects confirmatory of this opinion. Various other etymologies have been proposed, but so doubtful that they need not be adverted to. It was a question with the older commentators how Solomon, contrary to the Mosaic law, could alienate any portion of the land which Jehovah had given to his people Israel; but an explanation may be found in the circumstance, that the district was probably of recent conquest and not yet inhabited by Israelites. Galilee, within which it lay, comprised at the time only the northern part of the province which latterly bore that name, and was designated "Galilee of the Gentiles," Is. ix. 1, showing that down to a much later period it was inhabited chiefly by heathen. It was only after the cities were restored to Solomon, 2 Ch. viii. 2, that he caused the children of Israel to inhabit them; and whence they were carried captive by Tiglath-pileser, 2 Ki. xv. 29. (See Keil, Die Bücher der Könige, p. 139). [D. M.]

CÆSAR. A name assumed as a title of honour by the Roman emperors after Augustus, who took it himself as the adopted son of Julius Cæsar. It thus became, like the Pharaoh of Egypt, or the Abimelech of the Philistines, a general designation for the head of the Roman state. In this manner it is applied in the New Testament writings to four successive emperors—Augustus, Lu. ii. 1; Tiberius, Lu. iii. 1; Claudius, Lu. xi. 28; Nero, Ac. xxv. 8. (See the several names.)

CÆSARE'A. There were two cities bearing this general name, mentioned in gospel history, the one, as the more noted and larger place, called simply Cæsarea, the other by way of distinction denominated Cæsarea Philippi; the one also within the bounds of Palestine proper, the other on its extreme limits, if not a little beyond them.

1. CÆSAREA PALESTINA. This city, originally called Strato's Tower, lay upon the Syrian coast, about half way between Joppa on the south, and Cape Carmel on the north. It stood in the plain of Sharon, an extensive, open, somewhat undulating pastoral district, and on the highway between Tyre and Egypt. It was about thirty-five Roman miles distant from Joppa, and fifty-five from Jerusalem by the nearest route; but the common road was from sixty-five to seventy. Hence the company of soldiers who conveyed Paul from Jerusalem to Cæsarea took nearly two days to the journey, Ac. xxiii. 31, 32, while the messengers of Cornelius from Cæsarea to Peter at Joppa appear to have travelled the distance in one day, ch. x. 9. Being one of the most considerable places in Palestine at the period of the gospel age, and the usual seat of the Roman procurator, as it had previously been of Herod, frequent mention is made of it in connection with apostolic agency and the history of the early church. There first, through the family of Cornelius, the door of faith was opened to the Gentiles by the special direction of Heaven, and the ministry of the apostle Peter. There also, and probably about the same period, Paul found a temporary refuge, when he was obliged to quit Jerusalem on his first visit after conversion, and before he returned to his native city, Tarsus, Ac. ix. 30. At a later period he was carried to the place as a prisoner and detained in bonds for two whole years, Ac. xxiii. 33; xxiv. 27. Peter, in like manner, when persecuted by Herod in Jerusalem, sought and found a temporary asylum in Cæsarea, Ac. xii. 19. It was the residence for many years of Philip the evangelist, Ac. viii. 40; xxi. 8, 16; and occasional visits,

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S Bough W Richardson

THE RUINS OF CESAREA.

FROM THE SOUTH WEST.

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beside those already noticed, were made to it by Paul in the course of his missionary tours, Ac. xviii. 22; xxi. 8.

The erection of the city is by Josephus ascribed wholly to Herod the Great (Antiq. xv. 9, 6), and there seems no reason to doubt the general accuracy of his account. Dr. Thomson treats it as enormously exaggerated in some of its statements, and also infers from the extent of quarryings which appear to have been carried on in the neighbourhood, that there must have been an earlier city on the same spot, long before Herod's operations commenced (The Land and the Book, p. ii. c. 32). But he adduces no sufficient grounds for disparaging the Jewish historian's narrative of things, with which both himself and the greater part of his readers must have been perfectly familiar; and Dr. Thomson seems to forget, that as Cæsarea was a sea-port, many of the stones quarried there may have been carried to other places along the coast. The site, we are expressely told, was chosen by Herod with a view to its forming a convenient harbour for ships. The nearest harbours were Joppa on the south, and Dora on the north, at a still greater distance than Joppa; and neither of these places had good havens or roadsteads, and were therefore, as Josephus states, but lesser maritime cities. Even in the site selected for remedying the defect in question there were no great advantages; the bay was not very capacious or deep, and it was exposed to winds and waves from the south. But there were some ledges of rock which ran out a certain way into the sea; and Herod took advantage of these, so as to construct large moles to serve as breakwaters, and inclose for a harbour a space that is said to have been equal to the Pyræum at Athens. The stones employed in constructing these moles are described by Josephus as fifty feet in length, eighteen in breadth, and nine in depth—that is, the larger stones for the principal places, for he expressly mentions others of smaller dimensions—and they were let down into twenty fathoms water. The principal mole was 200 feet wide, the one half of it serving simply as a breakwater, and the entrance for ships was on the north side. Beside the works connected with the haven, Herod built many large structures, and what Josephus calls sumptuous palaces. Among these was a theatre, an amphitheatre of vast dimensions, and a lofty temple upon the haven, seen at a considerable distance from the sea, having in it the two statues of Rome and of Augustus Cæsar. It was in a theatre, most likely in the fine building of that description made of polished stone erected by the first Herod, that his grandson Herod Agrippa was seized with the illness which speedily terminated in his death, Ac. xii. 21-23. Dedicated as the place was to Cæsar, with a temple to Augustus as one of its most prominent objects, inaugurated also, as we are told, by quite heathenish games and spectacles, the place must have been eyed with jealousy rather than with favour or pride by the Jews; and there is reason to believe that the population was more Greek than Jewish. A fierce contest is reported to have arisen in the reign of Nero between the two parties, as to which of them the city properly belonged; the Jewish portion contended it was theirs, because a Jew had built it, while the others, not disputing this, alleged it still was a Grecian city, on account of the temples and statues with which it had been from the first adorned. Bloody conflicts ensued from time to time, but with no decided advantage on either side, and the disturbances growing out of the dispute were not finally quelled till they merged in the more general struggle of the great Jewish war (Jos. Wars, ii. 13, 7).

That the population of the city was at one time large (according to some accounts 200,000), and that it was the seat of much wealth and grandeur, there can be no doubt. The designs of Herod in its erection were by no means disappointed. But the prosperity of the place was not of very long continuance. It was made a Roman colony by Vespasian; by and by it became the seat of a Christian bishop, which in the fourth century was occupied by the eminent divine and church historian Eusebius; and so late as the period of the crusades it is still mentioned as a place of some importance. But now and for many generations all is simply matter of history. "It is now the most desolate site in Palestine. Its ruins run out into the waves of the Mediterranean Sea, which dashes over the prostrate columns and huge masses of masonry; but no human habitation is to be found within the circuit of its deserted walls, no village or even hovel remains on the site of what was once the capital of Palestine" (Stanley's Sinai and Palestine, p. 261). The plain in the immediate neighbourhood is a vast bog, occasioned by the want of a proper outlet (since the ancient aqueducts fell into disrepair) for the streams issuing from the fountains that exist in the plain. The arches still remain of a double aqueduct, but they no longer serve the purpose for which they were constructed. As a matter of course, reeds and rank grass grow plentifully in the marshy ground, and snakes, lizards, and jackals find among them a congenial habitation. These are now the chief tenants of the district. But it still goes by the name of *Kaisarîyeh*.

2. CÆSAREA-PHILIPPI. The more ancient name of this place was Paneum or Paneas, which is still preserved in the modern Bâniâs. It was situated on the most easterly source of the Jordan—that which has been commonly regarded as the chief source—and which flows out from the base of a high limestone rock in several rivulets that presently coalesce into a united stream. Its position was on the very outskirts of Palestine, on the north, a short way to the east of Laish or Dan, which is so often named as the most northerly city of Palestine; also about a day's journey from Tyre, which lay right west, and about the same from Sidon on the north-west. It was on the great road to Damascus, from which it was distant about a day and a half's journey. It is probably the same with Beth-rehob, Ju. xviii. 28, which lay near Dan, but some would rather identify it with Baal-gad (which see). The perpetual freshness and beautiful verdure of the situation, its plentiful supply of water, its groves of olive, and the romantic richly-clad slopes of Hermon, which stretched away northward, rendered it peculiarly attractive as a place of summer residence and sylvan retreat. It is supposed, that this is probably the reason why it got the name of Paneas, having been thought by the Greek inhabitants to be an appropriate place for the worship of their sylvan deity Pan, whose temple or grove would naturally be called Paneum, whence the neighbouring village took the name of Paneas. There is also a great cavity in the earth beside it, full of deep and still water, which would yet more peculiarly adapt it to the Pan-worship. If in earlier times it belonged, as it seems to have done, to Syria, in the gospel age it formed part of the territory of Philip, tetrarch of Trachonitis, and was by him greatly en-

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larged and embellished. His father Herod had already done something in the same direction, and, in particular, had built a beautiful marble temple, which he dedicated to his great patron Augustus Cæsar; but the son added immensely to the size and splendour of the place. It thenceforth became known by the name of Cæsarea Philippi, but the natives appear still to have retained the more ancient designation. In history it is often called Cæsarea Paneas.

At a memorable period in our Lord's history he retreated for a season to this remote city, and in its immediate neighbourhood, there is every reason to believe, occurred the remarkable scene of the transfiguration on the mount, Mat. xvi. 13; xvii. 1. Jesus was then seeking retirement, for the purpose of being more alone with his disciples, and preparing their minds for the trying events that were before them. It was accordingly when in that region that he began to give them more distinct intimations of his approaching sufferings, death, and resurrection, and disclosed to them, in the most striking and emphatic manner, the spiritual nature of the kingdom he was going to establish. The discourses and transactions of that period formed a marked era in the history of his earthly ministry, though the disciples at the time could very imperfectly apprehend their import and design; only when the Spirit came, and brought all things in their true light and proper bearing to remembrance, could they reap the full benefit of the instruction. Cæsarea Philippi, however, with its coasts, appears to have been chosen for these more select communications merely on account of its remoteness and privacy; nor is anything said of the place itself—how it treated Jesus, or how he conducted himself toward it. The report of Eusebius, that the woman who was cured of the issue of blood resided there, cannot be regarded as of any authority. As a town, the place continued to have a certain degree of importance for many ages. Frequent mention is made of it in the history of the crusades, and, after a variety of changes, it was finally lost to the Christians in the year 1165. The most remarkable thing about it now is an old and majestic castle (Shubeibeh) standing on a height above the site of the city, supposed to have been in part built by the Herodian princes, though chiefly of later erection, and the scene of many a conflict in the days of the crusades.

CAI'APHAS [supposed to be a derivative of the Aramaic word *kephas*, rock], the name of the person who was in the position of high-priest during the period of our Lord's ministry and death. He is said by Josephus to have had Joseph for his proper name, having Caiaphas for his surname (Antiq. xviii. 2, 2; 4, 3). He held the office of high-priest for a considerable time, having been appointed by Valerius Gratus in A.D. 25 or 26, and retaining it till A.D. 37, when he was removed by Marcellus. As this was, at the time, a very unusual tenure of office, no fewer than four high-priests having been deposed by the Gratus to whom he owed his elevation, it may not unnaturally be regarded as a sign of that vigorous, but withal crafty and unscrupulous character, which plainly discovers itself in his proceedings toward Christ and the apostles. He was married to the daughter of Annas, or Ananus, who had been himself high-priest for several years, and five of whose sons had successively, though for comparatively brief periods, held the same office, (Josephus, Antiq xviii. 9, 1). This sufficiently explains the high sacerdotal rank and influence which Annas continued to enjoy, and how he should be coupled with Caiaphas, as substantially on a footing with him, in the management of ecclesiastical affairs. In Lu. iii. 2, Annas and Caiaphas are together named high-priests; in Jn. xviii. 13-24, the band that seized Jesus are represented as first leading him to Annas, and, while Caiaphas is called by way of eminence the high-priest for that year, yet both have that term applied to them; and again in Ac. iv. 6, Annas is associated with Caiaphas, and designated the high-priest, either from presiding at the council, or from taking the more active part in the proceedings against the apostles. (*See*, for the reason of this extension of the term high-priest, under the article ABIATHAR.)

It was before Caiaphas, as presiding high-priest at the time, that Jesus confessed himself to be the Son of God, and by him that the judgment of blasphemy was pronounced against the Holy One of Israel. This was, undoubtedly, the most awful fact in his history, and the crowning point of his guilt. But, perhaps, the most peculiar thing recorded of him is the circumstance of his having uttered a word respecting Christ which, from its being the utterance of the high-priest, is declared by the evangelist to have been, in a sense different from that intended by the speaker, a prophecy. The word itself was, "Ye know nothing at all; nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this," adds the evangelist, "spake he, not of himself, but being high-priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that he should gather together in one the children of God that are scattered abroad," Jn. xi. 49-52. The case was altogether extraordinary and peculiar. God's ordinary method in making prophetical announcements to his people, was through the agency of *holy* men, speaking as they were moved by the Holy Ghost. These alone could be the properly qualified and willing instruments of such a work. But occasionally instruments of another kind were (though only in an incidental and subordinate manner) pressed into the service. The most remarkable instance of that description was Balaam; and to the same class must be assigned Caiaphas, who, in a very singular and momentous crisis of affairs, was led to utter a sentiment, "in which thoughtful and reflective minds could not fail to perceive the overruling hand of God. It was, we may say, the guiding of the last official representative of the priestly order enigmatically to disclose the event, which was at once to antiquate its existence and to fulfil the end of its appointment. And this might the more fitly be done by one who knew not what he said, as the priesthood generally at the time had ceased to know the mystery of its own vocation." (Prophecy viewed in respect to its Distinctive Nature, &c. p. 494.)

CAIN [*what is gotten, acquisition*], the name given by Eve to her first-born son, as one whom she had gotten from, or rather with the Lord. Her words at the birth are somewhat peculiar, "I have gotten a man, אֵת־יְהוָה, with (namely, with the help of) Jehovah." Such we take to be the correct meaning of the original, and not, as some would render it, "I have gotten a man, Jehovah." Dr. Pye Smith, in his *Scripture Testimony*, even goes so far as to say, that "there seems no option to an interpreter, who is resolved to follow the fair and grammatical signification of the words before him, but to translate the words thus." But even he, and most

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others who adopt the same rendering, are obliged to explain away the sense which such a rendering yields; as it is against all probability to suppose that Eve now imagined she had actually given birth to the incarnate Jehovah. This idea, which the words on the view in question must have expressed, is softened into "something connected with the Divine Being"—a meaning which is not materially different from that obtained by the other and, as we conceive, more natural rendering. We find the same form of expression in the following passages, Ge. v. 24; vi. 9; xliii. 16; Ju. i. 16, signifying *with*, in the sense of *in fellowship with* God, or some other person spoken of; and in Ju. viii. 7, it bears the cognate sense of *with the help of* ("with the help of thorns of the wilderness," &c.) Eve simply meant, as we conceive, to indicate that the child she had now given birth to had come to her in connection with Jehovah's gracious presence or helping hand—referring, no doubt, more immediately to the manner in which she had been borne through the troubles of her first parturition, and how, notwithstanding the sorrows and dangers connected with it, God had been pleased to give her the commencement of a seed. This particular seed, however, proved in process of time of a very different kind from what the maternal feelings of Eve would naturally prompt her at the moment of his birth to anticipate; and the event which first awoke in her bosom the consciousness of a mother's joy was destined to be associated in her future experience with the pangs of parental bereavement.

The records of primeval times are too brief to dispel the mystery that hangs around this melancholy catastrophe. How the first-born of parents, who had themselves trodden the blissful haunts of paradise, and who could scarcely fail to strive, by pious affection toward their immediate offspring, to have the distance narrowed as much as possible between what originally had been the condition of man, and what through sin it had now become; how, in spite of all this, and of the many reasons and inducements which the infancy of the world presented for drawing closer together the bands of human concord, the root of evil in Cain should have sprung so wildly, and reached such a fearful height, as to issue in the unnatural crime of fratricide, it is difficult even to conjecture. As, however, it was evidently a feeling of wounded pride which at last precipitated in Cain the commission of the fatal act, we can scarcely doubt that the growth, however it may have come about, of a proud rebellious spirit of opposition to the will of Heaven in the matter of religious worship, was the form which the evil in him more especially assumed, and the direct cause of the direful consequences that followed. From the existence of such a spirit in Cain, manifesting itself in the kind of worship he presented, the Lord refused to show that respect to *his* offering which he showed to Abel's; and this favour exhibited toward the younger brother, in preference to the elder, so stung the haughty spirit of Cain, that the sullen scowl of wrath settled upon his countenance—settled so fixedly, that even the expostulation of Heaven proved unavailing to remove it, and no satisfaction could be found for the affront he had sustained, till the brother, who had been the innocent occasion of it, had been violently made away with. (*See* ABEL.)

Cain, however, soon found that such a mode of getting relief from one source of annoyance entailed upon him another and a greater. He was presently made to know that he had here to do with more than a fellow-creature; and that, however he might have succeeded in getting rid of Abel's presence, and concealing (as it would seem) the place and mode of his decease, he had to answer for it to a higher tribunal. The proud, heaven-daring spirit, even in this showed itself, at least at the first call to a reckoning with Heaven; for when the Lord demanded of him, "Where is Abel thy brother?" the stout-hearted reply was, "I know not; am I my brother's keeper?" But God was not so to be mocked; and the charge was instantly laid against him, "What hast thou done? the voice of thy brother's blood crieth unto me from the ground:"—not concealed and buried in the earth, as Cain in the frenzy of his impetuous rage had fondly imagined, but in the ear of Heaven lifting up a cry for vengeance upon him who had shed it. "And now," it was added in respect to the judgment to be inflicted, "thou art cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand: when thou tillest the ground, it shall not henceforth yield unto thee its strength; a fugitive and a vagabond (wanderer) shalt thou be in the earth." It is rather the mildness than the severity of this punishment which might now strike us, considering the atrocity of the crime which provoked it; since nothing more seemed to be indicated as to physical evil in what was threatened, than banishment to some distance from the original seat of the human family, and the consequent necessity of occupying a less fertile region, where the means of procuring subsistence should be more difficult of acquisition. It appeared otherwise, however, to the offender himself; his pride, evidently still unsubdued, writhed under the stroke; and he exclaimed, "My punishment is greater than I can bear." What led him to speak thus appears to have been not so much the physical as the social evils of his position—the alienation alike from God and man into which he was now thrown, and the savage horrors of the state of isolation and outlawry to which he was consigned. "Behold," said he, "thou hast driven me out this day from the face of the earth; and from thy face shall I be hid (rather, must I hide myself); and I shall be a fugitive and a vagabond in the earth; and it shall come to pass that whosoever findeth me shall slay me." Not an expression of regret escapes him; the sense of injury inflicted, or likely to be inflicted upon himself, is all that he is concerned about; and he seems utterly unconscious of any moral necessity for his appointment to such a lot, as the consequence of the unbrotherly and inhuman spirit he had displayed. There was just one indication of a softened mood in what he said—in his feeling it to be an intolerable burden to be treated as an exile from human society, and exposed to the calamities of an outlaw from heaven: and, as a token of mercy still mingling with the judgment, the Lord was graciously pleased to set bounds to the evil by assuring him of protection to his life —"Whosoever slayeth Cain, vengeance shall be taken of him sevenfold." In short, the punishment was limited to the *moral* effects that justly flowed from his crime—in accordance with the general clemency which characterized the divine administration during the antediluvian age, and which was peculiarly marked by the absence of law and penalty. (*See* ANTEDILUVIAN AGE.) He was simply to be placed at an outside by Adam and the other members of the human family, as one morally unfit to enjoy the benefits of free and social intercom-

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munion. And the Lord, we are told, even "set a mark upon Cain," or, as it should rather be, "appointed a sign for Cain," lest any finding him should kill him. What the sign was we have no means of ascertaining, and all conjectures upon the subject have proved of no avail. From the circumstances of the case, however, and from the use elsewhere made of the expression, for example, Ju. vi. 17; Is. vii. 10, 14, we are naturally led to think of some visible token, which the Lord gave to Cain, such as might serve the purpose of a confirmation of the word spoken, and a pledge of its fulfilment.

The sacred history tells us little more of the personal history of Cain; but it leaves no room for doubt as to the godless spirit which continued to characterize him, and which from him descended to his posterity. "He went out from the presence of the Lord," that is, from the place probably at the eastern approach of Eden, where the Lord manifested his presence to those who sought him in the appointed channels of worship; and "dwelt in the land of Nod on the east of Eden." As Nod simply means *exile*, the land which Cain chose for his future habitation evidently got its name from the condition of its original occupant: it was stamped as the *Botany Bay* of the primitive earth. He, we may be sure, did not wish it to be so designated; and the city, which, we are told, he afterwards built, he called by the name of his son Enoch. Nothing more is recorded of him personally, except that he took a wife with him to the place of his sojourn, and had a family by her. That this wife was one of the daughters of Adam and Eve, we are simply left to infer from the fact of their being the parents of all living. But it is not the practice of the sacred historian, in those brief notices of the earliest times, to record the birth of daughters individually; Adam, and those who followed him, are said generally to have begotten sons and daughters; but even of the sons only the more prominent links of the chain are given. It is absurd, therefore, to raise any question as to the quarter whence Cain derived his wife, or to regard the notice respecting his wife as an evidence of other tribes being in existence at the time, beside the offspring of Adam. The sacred narrative lends no countenance to such an idea; but it presents Cain himself as a kind of second head of the primitive population of the world—the head of that seed which virtually espoused the cause of the adversary, and became at length involved in his doom. Driven, as Cain and his immediate offspring were, to the occupancy of a less favoured position, and determined, possibly, in the spirit of rivalry and pride, to work up against the difficulties of their lot, they were not disappointed in finding such a reward as usually attends the efforts of those who ply to the utmost their worldly resources. The colonists of the land of Nod soon became a vigorous settlement, which in numbers, in inventive skill, in articles of refinement, and instruments of war, gave them a decided advantage over the better line of Adam's posterity; so that those who commenced life as exiles and outlaws rose by degrees to the ascendency in the world that had exiled them, and ruled it with a rod of iron. But while they could thus prevail over their fellowmen, the righteousness of God proved greatly too strong for them, and in the desolation of the flood destroyed and destroyers alike found a common grave.

CAI'NAN [*possessor*, Fürst; *weapon maker*, Ges.] 1. An antediluvian patriarch, the son of Enos, and the father of Mahalaleel, Ge. v. 9, 12; 1 Ch. i. 2; Lu. iii. 37.

2. A postdiluvian patriarch, introduced in our Lord's genealogy in Lu. iii. 36, as the son of Arphaxad and father of Sala. The name occurs in the Septuagint version of Ge. x. 22 after Aram; and in ver. 24 with the addition, "and Arphaxad begat Cainan, and Cainan begat Sala;" while chap. xi. 12, 13 assigns to him a generation of 130 years. Of all this there is no trace whatever in the Hebrew text; a circumstance which has given rise to much discussion among biblical critics. The matter may be of little importance in itself; but it has a considerable bearing on questions relative to the state of the Hebrew text. It is chiefly, however, from its connection with the controversy respecting the chronology of the Septuagint, that it demands special examination. Dismissing the various attempts at reconciling, in this instance, the Original with the LXX., as incapable of leading to any satisfactory result, the only alternative is, either the corruption of our present Hebrew text in these genealogical passages, or the incorrectness of the Septuagint, whence in that case it must have been taken by Luke, or a transcriber of his gospel.

The latter alternative is supported by the following evidence: *first*, the reading of the LXX. is not corroborated by any independent well-authenticated testimony apart from Luke iii. 36. The Samaritan Pentateuch, the Targums of Jonathan and Onkelos, the Syriac, Vulgate, Arabic, and other ancient versions, contain no trace of this second Cainan. No mention is made of him by Philo or Josephus: the latter, in particular, not only omits him in his list of the patriarchs after the flood, but by implication in the testimonies he deduces from Berosus (Antiq. i. 7, sect. 2), and others who make Abraham to be the *tenth* from Noah. The same is the case with such of the fathers as adverted to this matter; as Theophilus, Bishop of Antioch, and Origen, the latter, on the testimony of Procopius of Gaza, marking the passage with an obelisk (†) in his copy of the LXX. to denote its spuriousness. Eusebius also and Jerome omitted the second Cainan. Irenæus (Contra Hæreses, l. iii. 33) reckons seventy-two generations from Adam to Christ; whereas, including Cainan, the number would have been seventy-three.

Secondly, the testimony of the Septuagint itself is not uniform and consistent. It is true all the MSS. contain the important addition in Ge. xi. 12, differing, however, greatly as to the years assigned to his generation (see Landschreiber, Quellen zu Text der LXX. Bielefeld, 1856, p. 2), but three MSS. in Holmes's collation omit the name in Ge. x. 22, 24. But of more importance is the fact, that it is altogether wanting in the genealogical table in 1 Ch. i. 24.

On the other hand, the strongest argument for the genuineness of the reading of the Septuagint is Lu. iii. 36; but even here the *Codex Bezæ*, one of the oldest MSS. known, omits the name; and according to Scaliger (Proleg. ad Chronicon Eusebii, Leyd. 1606), other ancient MSS. likewise omitted it. Another argument relied on by the defenders of the Septuagint, is the testimony of Demetrius, said by Hales to be a heathen chronologer of Alexandria (B.C. 220), who made the period from the creation to the descent of Jacob into Egypt the same as that given in the Septuagint; thus including the generation of Cainan. Admitting, however, that Demetrius followed the Greek version of the Scriptures, this only proves that, at that early period, it contained the present reading, but it decides nothing as to the

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state of the Hebrew text. Objection is also taken to the view given above of the evidence of Berosus, Irenæus, and others, who reckon up the number of generations, and their testimony is declared, on the contrary, to be favourable to the genuineness of the Septuagint. It must, indeed, be admitted that such statements are ambiguous, and may be differently viewed according as the first member may or may not be included in the series; and it is therefore better to attach no weight to them. Irrespective, however, of such arguments, so strongly does the testimony in favour of the Hebrew text preponderate, that even strenuous advocates of the chronology of the Septuagint, as Hales, for example (New Analy. of Chron. i. p. 289), feel in this instance constrained to abandon their guide. Of course the reading in Luke iii. 36 has no higher authority than the source whence it was taken; and there can be no hesitation in pronouncing it to be the addition of some transcriber, first, perhaps, in the form of a marginal note, afterwards embodied in the text. (See Usher, De Cainane Arphaxadi Filio, Critici Sacri, vol. vi.; Baillie, Opus Histor. et Chronologicum, Amst. 1663, p. 26-30). [D. M.]

CALAH [*old age*], one of four cities in Assyria founded by Nimrod as a new centre of his extended empire, which at first embraced only Shinar; for so the somewhat ambiguous statement in Ge. x. 10, 11 (see *marg.* E. V.), is understood by the most eminent modern Hebraists, as Tuch, Knobel, and Delitzsch. All that is stated regarding the situation of Calah is, that the city Resen, described as "a great city" (Ge. x. 12), lay between it and Nineveh. It was held by Bochart and others, that the name was preserved in that of an Assyrian province called by Strabo Calachené, between the sources of the Lycus and the Tigris; but this is uncertain. The name frequently occurs in the inscriptions of Nimroud, and from these it appears that Calah lay on the east of the Tigris (Layard, Nineveh and Babylon, p. 354) Rawlinson would identify it with the present Nimroud, but Layard objects that this site is too near to Nineveh to admit the city Reseń between it and Calah (Ibid. p. 639.) Dr. Lobdell finds it at Kala Sherghat, which he takes to be the Caenae of Xenophon (Anab. ii. 4, sect. 28), four days south of Mosul (Biblioth. Sacra, April, 1857, p. 236), but this is on the west of the Tigris, and so cannot be Calah, if the reading of the monuments is correct. The name does not occur again in the Bible, unless as maintained by Bochart (Phaleg. iv. 22), Gesenius (Thesaur. p. 688), and others, it be the same as Halah, 2 Ki. xvii. 6; xviii. 9-11, whither Shalmanezer carried the Israelites captive. [D. M.]

CALAMUS. *See* CANE.

CA'LEB [*dog*], the name of a person, who occupies a distinguished and honourable place in early Israelitish history—the only one, except Joshua, of those who left the land of Egypt that were permitted to enter the land of Canaan. In the books of Moses he is designated the son of Jephunneh, Nu. xiii. 6; xiv. 6, 24, but of Jephunneh himself there is no further notice. And it would appear, by comparing other notices concerning Caleb, that Jephunneh was not of the seed of Israel at all, and that this family, which rose to so honourable a place among the covenant-people, belonged by descent to a foreign race. For in Jos. xiv. 14, Caleb is called "Caleb the son of Jephunneh *the Kenezite*," a native of that tribe; and in ch. xv. 13, after describing the boundaries of the portion of Judah, it is said of Caleb the son of Jephunneh, that Joshua "gave him a part among the children of Judah, according to the commandment of the Lord to Joshua, the city of Arba, the father of Anak, which is Hebron." This clearly bespeaks a peculiarity in the case of Caleb; for if he had belonged by birth to the tribe of Judah, his inheritance in that tribe must have fallen to him as a matter of course; and there should have been no need for any special commandment from the Lord upon the subject. But on the supposition of his having been by birth a stranger, an Israelite only by adoption, we can easily understand the reason of such an explicit direction; and the mention of the Kenezite in the preceding chapter in connection with the ancestral origin of the family explains the peculiarity. Then, when we turn to the genealogical table in 1 Ch. ii. 18–20, where we doubtless have the public and strictly Israelitish form of the matter, the paternity of Caleb is attached to the head of the family in the tribe of Judah, with which he came to be associated; he is there called "Caleb the son of Hezron;" for there is good reason to believe, that the Caleb there mentioned is the same that is so favourably known in earlier history, notwithstanding that in 1 Ch. iv. 15 he is again mentioned as "Caleb the son of Jephunneh," and as the father of a different offspring from what had been previously given. The different sons are, in all probability, the sons by different wives, having their lots in different localities, determined by the family and place of their respective mothers or wives; for in ch. ii. 42, we have still another list of the offspring of undoubtedly the same Caleb that is mentioned in ver. 18–20; whence it is likely that the three names indicate but one person, only viewed as the head, through several wives, of so many distinct families in Israel. Apart from this, however, and looking simply to the original notices in the Pentateuch, there seems good ground for concluding that Caleb was not by birth of the stock of Israel, but that by submitting to the bond of God's covenant with Israel, and by marriage allying himself to particular families within its pale, he attained to a place of power and influence among them, and in steadfastness to the faith of God's covenant rose high above most of those who were in the strictest sense "of the stock of Israel, Hebrews of the Hebrews."

CALF-WORSHIP, a form of false worship to which the ancient Israelites appear to have been peculiarly prone. The first species of idolatry into which they fell after their deliverance from the land of Egypt, was that of the golden calf, formed out of the ear-rings of the people, Ex. xxxii. 2. And when, again, at a later period, not the worship strictly speaking of false gods, but the false or corrupt worship of the true God, was introduced by Jeroboam, it took precisely the same type of the adoration of golden calves set up for the convenience of the people, one at Bethel in the south, and another at Dan in the north, 1 Ki. xii. 28. Nor is it unimportant to notice, that the author of this idolatrous innovation, though a native Israelite, had been for a considerable time a resident in the land of Egypt, having fled thither to escape the jealousy of Solomon, and only returned when he heard of Solomon's death, ch. xi. 40. This species of worship having thus originally appeared when the entire people were fresh from the land of Egypt, and having, on its second and more formal introduction, been set up by a man who had some time previously dwelt as a sojourner in the same land, seems plainly to point to Egypt as the source of the

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corruption. Not only might this be inferred from the passages referred to, but it is expressly affirmed by Stephen, in Ac. vii. 39, 40—"Whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt, saying unto Aaron, Make us gods to go before us," &c. And Philo gives the same account of the matter (De Vita Mosis, iii. p. 677)—"Forgetful of the homage due to the Supreme, they became zealots in the fabrication of Egyptian idols; and having constructed a golden bull, an imitation of the animal that was esteemed most sacred in that country, they presented unhallowed sacrifices." Indeed, the nature of the worship itself is conclusive evidence of the quarter whence it was derived; for the distinctive characteristic of Egyptian idolatry was the tendency it displayed to worship the deities under the symbolical representation of animal forms. In other countries it was the human form—predominantly, at least, though in a few peculiar cases this was combined with one of the inferior creation—under which the heathen mind imaged to itself the divine; and accordingly the Baal and Ashtoreth worship which, in various shapes and modifications, flowed in upon Israel from the lands in the immediate neighbourhood of Canaan, always associated itself with the fabrication of images in the likeness of men or women. In Egypt it was otherwise. There certain live animals were kept in some of the temples, and held in especial veneration—above all, the bull Apis, which, in the temple of Memphis, was treated with the most sacred regard. But while such *living* animal forms were preserved in some of the temples, the *representations* of these animals, as stated by Jablonski (Pan. Prol. p. 86), "were exhibited in most of the other temples throughout the whole of Egypt, and are still to be seen in their ruins." In like manner Strabo says of the Egyptian temples, "They have no carved work, at least not of any human likeness, but of some kind of irrational creature" (xvii. 805). So strong was the bent of the Egyptian mind in this direction, that when king Mycerinus, as related by Herodotus (ii. 129), devised religious honours for his daughter, instead of erecting for her a statue of costly materials or beautiful proportions, he is reported to have made a hollow wooden cow, which he gilded, and in that deposited her corpse. Whether there was any truth in the story or not, the account shows how the idea of deification in that country naturally shaped itself. The gilded cow was undoubtedly conceived of as a female deity (with which, if the daughter of Mycerinus was deposited within it, she must have been supposed to be in some sort identified), and every day, as Herodotus testifies, aromatics of all sorts were burned before it, and a lamp kept perpetually lighted in the apartment (see further Bochart, Hieroz. ii. ch. 53, and Hengstenberg, Pent. i. Diss. 1).

There can, therefore, be no reasonable doubt whence the Israelites, either in the earlier or the later periods of their history, derived the bovine form of their idolatrous worship. By the adoption of such a form, they gave proof of turning back in their hearts toward Egypt. The choosing of *any* symbolical form was wrong, because it is fitted to dishonour and falsify, rather than represent the Godhead; and such especially must have been the case, when the form was that of an irrational animal. From the use of cattle in husbandry, the bovine form was probably in Egypt raised to this dignity beyond any others, because, being pre-eminently an agricultural country, that form might be supposed the most perfect natural symbol of the productive and genial powers of deity. And as Canaan bore in that respect a considerable resemblance to Egypt, it would doubtless be maintained by Jeroboam and his abettors, that the figures he set up were an innocent and appropriate symbolizing of the true God. They had also the example of Aaron to appeal to, and of this they evidently took advantage, as they are reported to have invited the people to worship in the very words originally used in the wilderness, "These be thy gods (thy Elohim), O Israel, which brought thee up out of the land of Egypt," 1 Ki. xii. 28; Ex. xxxii. 4. We can easily conceive, too, that plausible arguments might not be wanting to justify then what had been condemned in the wilderness; especially, how it might be said, that the people had now been so long removed from Egypt, that they might with safety employ some of the forms, without associating with them the gross and debasing notions of the Egyptians—that they might with advantage make use of a symbol of God, without sinking the spiritual in the material. Such plausible sophisms as these would, undoubtedly, be employed to reconcile the covenant-people to the calf-worship recommended to their observance. But the prophets treated them as flimsy pretexts. They stigmatized the golden calves as strange gods, and the worship of them as spiritual whoredom, 1 Ki. xiv. 9; Ho. iv. 14, &c.

Why that which in Egypt assumed the form of a bull or a cow worship—worship under the symbol of the full-grown bovine form—should in Israel have been represented as that of a calf, cannot be determined with perfect certainty. It probably arose in part from the comparatively small size which, in accordance with the furniture of the tabernacle, was given to the images; and, indeed, in Egypt itself, many of the sacred shrines which contained representations of the objects of worship were evidently, as appears from the pictures of them that have survived, of a diminutive size. But the stronger reason, in all probability, is, that, as it is from the pen of inspired men that the accounts have been transmitted to us, so they have in this sought to give an aspect of puerility and insignificance to the corruption; they would present the contrast between what was and should have been in the most striking form. Men having the knowledge of the eternal Jehovah, and yet bowing down to a senseless *calf!* There is, therefore, a kind of ironical turn in such expressions as, "Thy calf, O Samaria!" "Let them kiss the calves!" as if degrading ignorance and brutality had therein reached their climax!

The calf or bovine form of worship in Egypt was of a bacchanalian character, being accompanied with boisterous demonstrations of feasting and revelry. Speaking of the feast of Apis, Herodotus says, that "as soon as he appeared, straightway all the Egyptians arrayed themselves in their gayest attire, and fell to feasting and jollity" (iii. 27). Indeed this seems to have been characteristic of Egyptian worship generally; for, at the great annual feast at Bubastis, or Bi-Pasht, in honour of the goddess Pasht, the Egyptian Diana, who was worshipped under the form of a human figure with the head of a lioness or a cat, there were also bacchanalian processions, in the course of which women played on the castanets, and men on the flute, while others clapped their hands; and more grape-wine is said to have been consumed at the festival than during all the

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rest of the year (Her. ii. 60). Processions formed a very prominent part of the religion of Egypt; and there can be no doubt that, as remarked by Drumann, a German writer, and fully established by Creuzer, in his *Symbolik*, vol. i.—"The processions were like orgies, in which even the women appeared, amidst indecent songs and dances, noisy music, and bacchanalian feasts; that there were also mummeries, in which they painted their faces, and struck or ridiculed the bystanders." We can thus easily understand how, on setting up the worship of the golden calf in the wilderness, it should have been said of the people, that "they sat down to eat and drink, and rose up to play," and that Moses, on approaching, heard the noise of persons singing and dancing, Ex. xxxii. 6, 17-19. They were, in fact, celebrating the orgies of an Egyptian festival, although it was professedly in honour of Jehovah that the worship was performed; so readily did the heathenish in *form* degenerate into the heathenish in *practice*. In later times also, the same tendency soon discovered itself, notwithstanding the pains that would naturally be taken by Jeroboam and his party to prevent it; for, in adopting the symbol of the calf, they corrupted the religion of the old covenant at its centre, and altogether obscured the essential glory of the divine character. Even if the worshippers looked through the symbol to the Being it represented, it could tell them of nothing but of his natural attributes—his productive power in the sphere of physical life; leaving entirely in the shade the moral elements which peculiarly distinguish the God of the Bible. When once Jehovah was contemplated simply as the author of nature, the door was open for heathenism of every form, which is but the varied deification of nature. And so it happened in Israel; the worship of Jeroboam's calves was found to draw after it, as an inseparable result, all sorts of will-worship and idolatry.

We simply add, in regard to the historical ground of the Israelitish calf-worship, that, while Apis was the

[149.] Mnevis or Mne.—Description de l'Egypt.

highest object of this kind of worship among the Egyptians, there was, at least in later Egyptian history, another had in great reverence. Plutarch says (De Is. p. 33), "Mnevis, the sacred ox of Heliopolis, was honoured by the Egyptians with a reverence next to the Apis, whose sire some have pretended him to be." Sir G. Wilkinson states that "the bull of Heliopolis appears to have been called in the hieroglyphic legends, Mne. It had a globe and feathers on its head; but though on the monuments of Upper Egypt, it is evident that it did not enjoy the same honours as Apis, beyond the precincts of its own city" (vol. v. p. 197). He adds, however, that "it was from this, and not from Apis, that the Israelites borrowed their notions of the golden calf; and the offerings, dancing, and rejoicings practised on the occasion, were doubtless in imitation of a ceremony they had witnessed in honour of Mnevis, during their sojourn in Egypt." This proceeds, of course, on the supposition that the worship of Mnevis had been established prior to the exodus—which, however, is doubted by some of the learned, in particular by Hengstenberg, in the portion of his work on the Pentateuch above referred to. But it is a matter of no practical moment; as it is understood that the worship of the two bulls was perfectly similar in kind; and the reason of supposing Mnevis rather than Apis to have been more immediately in view at the erection of the golden calf, arises simply from the greater proximity of the seat of his worship to the settlements of Israel in Egypt.

CALNEH, OR CA'LNO, one of the cities which constituted Nimrod's first seat of empire—"the beginning of his kingdom," Ge. x. 10. It was situated "in the land of Shinar," the Scripture designation of Babylonia proper, or the southern plain which reaches to the Persian Gulf, Ge. xi. 2; Da. i. 2; comp. with Je. xxviii. 3. In Isaiah xi. 11, Shinar is distinguished from Asshur (Assyria), which formed its northern boundary. The older writers, following the Targums of Jerusalem and of Jonathan, and the fathers Eusebius and Jerome, and relying also on the fact that Pliny (vi. 30) states that Ctesiphon was in Chalonitis, identified Calneh with Ctesiphon, a city on the eastern bank of the Tigris, opposite to Seleucia (Josephus, Antiq. xviii. 9, sect. 9); but this does not correspond to its designation in the land of Shinar, or in the plain between the Euphrates and the Tigris, and probably near the former. Rawlinson has suggested that its site is to be looked for at Niffer, where there are extensive ruins, a view adopted by Loftus (Researches in Chaldæa and Susiana, Lond. 1857, p. 100). There is nothing improbable in this supposition, but it waits confirmation. The name, though with a slight difference in the Masoretic punctuation, occurs in Amos vi. 2, and probably the same place is meant by Calno, Is. x. 9, for it is mentioned along with Hamath, as in Amos vi. 2. The reference in Amos is to some calamity which had overtaken this city, and to its then prostrate state, serving as a warning to Israel. This was probably its subjugation by the Assyrians (Baur, Der Prophet Amos, Giessen, 1847, p. 384), as intimated in the boastful language ascribed to their monarch, Is. x. 9, "Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus?"—the meaning of which evidently is, that none of the cities against which he had directed his arms had been able to resist him; one and all fell before his indomitable might. [D. M.]

CALVARY, the name given to the spot where our Lord was crucified. It is properly the Latin name of the place, the Vulgate translating *Calvaria;* but the original or Hebrew designation was Golgotha, and the Greek synonym given in the Gospels is κρανίον. The import of each alike is *skull;* Christ was crucified on a place, which had its name from a skull, doubtless because it was a place for executions, and had already

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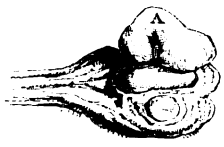
received an infamous character from its connection with the heads of dead men. For the place itself, see under JERUSALEM and its environs.

CAMEL, a well-known ruminant quadruped, whose native regions are Central and Western Asia. "The problem being proposed to construct an animated machine that should be best calculated to meet the exigencies of the animal, where could we find a better solution of it than in the construction of the camel? The pads or sole-cushions of the spreading feet are divided into two toes without being externally separated, which buoy up, as it were, the whole bulk with their expansive elasticity from sinking in the sand, on which it advances with silent step; the nostrils so formed that the animal can close them at will to exclude the drift sand of the parching simoom; the powerful upper incisor teeth for assisting in the division of the tough prickly shrubs and dry stunted herbage of the desert; and, above all, the cellular structure of the stomach, which is capable of being converted into an assemblage of water-tanks—bear ample testimony to the care manifested in the structure of this extraordinary quadruped"



[150.] Sole of a Camel's foot. The fleshy cushion or pad, A, lifted up to show construction.

(Penny Cyclopedia). It is true the remarkable peculiarity last mentioned has been discredited by Burckhardt and others; but the positive testimony of Bruce (iv. 596) and other travellers has been confirmed by the anatomical dissections of Sir Everard Home.

The scriptural allusions must all be considered as referring to the same species, that with a single hump, known to naturalists as the Arabian camel (*Camelus dromedarius*). Notwithstanding this scientific appellation, the term *dromedary* is not, as often supposed, a distinction of species, but of breed. The word is of Greek origin, from δρομὰς, a runner (δρέμω, to run), and indicates merely a swift breed, bearing about the same relation to "camel," as our word "racer" does to "horse." Every dromedary is a camel, but every camel is not a dromedary.

There is another species, the Bactrian camel (*C. bactrianus*), distinguished by having two humps on the back; but the native regions of this kind are the steppes of Tartary and Central Asia. This species is bred in the north of Turkey, but in Syria and Palestine is scarcely known.

The unsightly excrescence on the back, known as the hump, is another express provision to adapt the animal for its geographical position. It is a fatty secretion, stored up under favourable circumstances as a reservoir of nutriment against scarcity; being absorbed into the system when the animal is pinched for food, a casualty

[151.] Group of Camels.
1, From Laborde's Syria. 2, Camels and driver resting—Land of Goshen, Egypt.—Prissis' Oriental Album. 3, Bactrian or two-humped camel.

that is continually occurring in the long caravan marches across barren deserts. The Arabs say that "the camel feeds on its own hump;" and hence, on setting out on a journey, they are solicitous about the condition of these excrescences; since, if they are plump, the animals can bear long-continued fatigue and short commons with impunity.

All these peculiarities pre-eminently adapt the camel for the desert: no other animal would replace it. From very early times it has been the great medium of commerce across the desert. It was to a caravan of "Ishmaelites with their camels bearing spicery, and balm, and myrrh," that Joseph was sold by his wicked brethren. And at a still more remote era, the pastoral wealth of Job included, before his calamity, three thousand camels, and afterwards six thousand; an enormous stock, probably unapproached in modern times. Aristotle, however, mentions Arabians who possessed the first-named number.

From the context of Gen. xii. 16, it seems implied that the animal wealth enumerated as possessed by Abram in Egypt, was conferred on him by the Pharaoh, as an *amende* for the abduction of Sarai: it is strange, therefore, that the camel nowhere occurs, we believe, in the multitudinous representations of Egyptian manners depicted in the tombs; though these include many pictures of agricultural occupations, of cattle, and other animals, wild and tame.

In the present made by Jacob to Esau, Ge. xxxii. 15, thirty milch camels were included, which indicates the use of camels' milk. At present it is much used by the Arabs; "it is the milk for drink; that of the goats and sheep being generally made into butter. Even the young horse-colts, after being weaned, are fed exclu-

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sively on camels' milk for a considerable time, and in some tribes the adult horses partake of it largely. Flour made into a paste with *sour* camels' milk is a standing dish among the Bedouins. Rice or flour, boiled with sweet camels' milk, is another" (Kitto, Hist. of Palestine, ii. 390).

The swiftness of the dromedary, or running camel, is alluded to several times in Scripture. It is named בֶּכֶר, *becher*, רַמָּךְ, *rammach*, and רֶכֶשׁ, *rechesh;* this last agreeing with *reches*, which Col. H. Smith gives as one of the modern Arabic names of the swift camel. The term אַחַשְׁתְּרָנִים, *achashterânim*, Es. viii. 10, 14, appears to be the Hebrew plural form of a Persian word having the same meaning.

Purchas (vi. 1, sect. 9) speaks of a sort of dromedary called *raguahil*, which are accustomed to perform journeys of nine hundred miles in eight days at furthest. And this is confirmed by other authorities. Lyon says that the makerry (*el heirie*) of the North African Arabs will continue at a long trot of nine miles an hour for many hours together. The "sabayee," said to be the fleetest breed of running camel, will, it is asserted, perform a journey of six hundred and thirty miles in five days. The Arabs thus express the proverbial swiftness of the heirie: "When thou shalt meet *el heirie*, and say to the rider 'Salem aleik!' (Peace be to you!), ere he shall have answered thee 'Aleik salem!' he will be afar off, and nearly out of sight, for his swiftness is like the wind." On such steeds was the Persian monarch's decree whirled to the extremities of his vast empire, that authorized the Jews to withstand the murderous intentions of the cruel Haman, Es. viii. 14.

The camel was included, Le. xi. 4, among the beasts which were interdicted from food and sacrifice as ceremonially unclean. (*See* CLEAN BEASTS.) Though a ruminant, it is an aberrant form, deviating from the typical character of its order in the form of its foot. "Instead of having short and abruptly truncated toes, completely enveloped in large hoofs, flattened internally, and forming the sole basis on which the animal rests in progression, the camels have their toes elongated forwards, and terminating in small horny appendages, surrounding the last phalanx alone, rounded above, and on either side, and somewhat curved, while the under surface of the foot, on which they tread, is covered only by a thickened callous skin" (Gard. and Menag. of Zool. Soc. i. 274). In its dentition also, as well as in some other particulars, the camel approaches the Pachydermata.

The long hair of the camel, which is somewhat woolly in texture, becomes, towards the close of spring, loose, and is easily pulled away in locks from the skin. This material is applied by the modern Arabs to various purposes, the principal of which is the weaving it into a coarse sort of cloth, chiefly used for tent-coverings. Garments of this rough and sordid material were worn by the Baptist in his severe course of isolation in the wilderness, Mat. iii. 4. It was an outward mark of that deadness to carnal enjoyment and mortification which marked John's mission as God's prophet in the apostasy of Israel—the position they ought to have taken, if they had known their true condition before Jehovah. In this, too, he imitated his great predecessor and type, Elijah, 2 Ki. i. 8, in a time of similar degeneracy (see also Zec. xiii. 4).

[P. H. G.]

CAMPHIRE. In the Song of Solomon, i. 14; iv. 13, occurs the word כֹּפֶר (*kopher*), evidently denoting some fragrant plant. Our translators have rendered it *camphire*, or camphor; but there can be no doubt that the conjecture of Sir Thomas Browne is correct, and that the kopher of the Hebrews is the same as the κύπρος of the Greeks, and the well-known henna of the East.

The henna of the Arabs is a species of privet (*Lawsonia inermis*). Throughout the summer, in the gardens

[152.] Camphire—*Henna, Lawsonia inermis.*

of Egypt and Palestine, it yields its delicate little clusters of blossom, lilac-coloured. On account of their exquisite perfume they are highly prized, and one of the street-cries of Cairo is, "O odours of paradise! O flowers of the henna!" These flowers grow in light open tufts, and are compared by Mariti to "an upturned cluster of grapes;" and when we remember that they are still worn in their bosom by the ladies of the East, nothing can be more descriptive of a heart felt affection than the language of the Canticle:

> "My beloved is unto me as a cluster of henna
> From the vineyards (or gardens) of Engedi."

[J. H.]

CANA, a town in Galilee, at no great distance from Capernaum, and remarkable chiefly as having been the scene of our Lord's first miracle. It was there he turned the water into wine, Jn. ii. 1. It was also the city of Nathanael; and the place where Jesus was applied to by the courtier or nobleman from Capernaum in behalf of his dying son, and with a word effected the cure. We have no further notice of it in New Testament history, and it is never mentioned in the Old. A long-established tradition has identified it with a village bearing the name of Kefr Kenna, which lies about four miles north-east from Nazareth, on the road to Tiberias, and about fifteen miles from the latter place. Dr. Robinson, however, disputes the correctness of this tradition, and decides in favour of a place called Kana-el-Jelil, somewhat farther off, and in a more northerly direc-

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tion. "As far," he says, "as the prevalence of an ancient name among the common people is any evidence for the identity of an ancient site—and I hold it to be the strongest of all testimony, when, as here, not subject to extraneous influences, but rather in opposition to them—so far is the weight of evidence in favour of this northern Kana-el-Jelil, as the true site of the ancient Cana of Galilee. The name is identical, and stands the same in the Arabic version of the New Testament; while the form Kefr Kenna can only be twisted by force into a like shape. On this single ground, therefore, we should be authorized to reject the present monastic position of Cana, and fix the site at Cana-el-Jelil; which likewise is sufficiently near to Nazareth to accord with all the circumstances of the history."

A place bearing substantially the same name, but written Kanah, is mentioned in Jos. xix. 28, situated within the tribe of Asher, and apparently not far from Sidon.

CA'NAAN [*merchant*], Ho. xii. 7, where it is used in this sense of degenerate Israel: "Canaan! (merchant) the balances of deceit are in his hand." The word is found also in other passages in the sense of merchant, Is. xxiii. 8; Eze. xvii. 4, &c.; but this possibly, as is held by some, may be a secondary meaning, flowing from its use as a proper name. As a proper name, it occurs first of one of the sons of Ham—and, as there seems good reason to believe, the youngest son. For he is mentioned last in the genealogy of Ham's family, Ge. x. 6; and, when there was no special reason for departing from the order of nature (such as arose from the mention of the chosen line), the names would naturally hold the place in the genealogical table which belonged to them as children in the family. Canaan, however, though seemingly the youngest son of Ham, is brought into singular prominence in connection with his father's unbecoming behaviour toward Noah, and represented as somehow bound up with the father in respect to the guilt and the punishment. It is said that "Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without." And when Noah recovered himself, and pronounced the remarkable prophecy that indicated the general destiny of his offspring, not only is Canaan individually mentioned, but in the mention of him the father appears to be forgotten, and three successive times is his name uttered with a curse. "And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant," Ge. ix. 22-27. To account for this very striking peculiarity, various conjectures have been made—such as suggesting an alteration in the text, reading, Cursed be Ham, the father of Canaan—for which there is no authority; and supposing that Canaan may have actively participated in his father's guilt on the occasion, which also is without any countenance from the narrative, and, even if warranted, would not sufficiently explain the singular prominence given to the name of Canaan. The most natural explanation is that which proceeds on the ground of a correspondence between the relation of Ham to Noah on the one side, and of Canaan to Ham on the other. Ham, the youngest son of Noah, had acted with indecent levity toward his father, becoming a shame and reproach to him in his old age; and so, in the retributive providence of God, Ham should be punished in *his* youngest son; indecent levity in that branch of his family, growing into shameful profligacy and insufferable abominations, should contaminate the line, and hang as a cloud of doom over its future destinies. (*See* HAM.)

CANAAN, PEOPLE OF, CANAANITES, the descendants of the Canaan just mentioned. In the original genealogical table, the family tree is given thus: "And Canaan begat Sidon his first-born, and Heth, and the Jebusite, and the Amorite, and the Girgasite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite; and afterwards were the families of the Canaanites spread abroad. And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest unto Sodom and Gomorrah, and Admah and Zeboim, even unto Lasha," Ge. x. 15-19. Here two points naturally suggest themselves for separate consideration: the Canaanite progeny viewed as a race among the tribal divisions of the human family, and the character and destiny which more peculiarly distinguished them.

(1.) In regard to the first point, there can be no doubt as to the larger proportion of the tribes into which the stem of Canaan branched forth; we meet with them too frequently in sacred history to be in any difficulty, either as to who they were or where they were to be met with. If we know next to nothing about the Zemarite and the Sinite, this can only arise from their being among the smaller sections of the race; for the connection in which the names occur renders it manifest that they had their place among the families which stretched along the Mediterranean coast from Lebanon on the north, to the Dead Sea and the country of the Philistines on the south. The race was unquestionably a very prolific, active, and enterprising one. They rapidly grew into a numerous progeny, having been already extensively spread abroad at the comparatively early period when Abraham came as a sojourner into the region they occupied: "the Canaanite was then in the land" as a settled inhabitant, though still evidently forming but a sparse population. Their situation proved favourable both for agriculture and commerce; and in neither respect did they neglect the advantages placed within their reach. At the time of the conquest under Joshua, about B.C. 1450, it is evident that the land was already in a state of general cultivation; since, in the books of Moses we have the most glowing descriptions of its fertility and resources, and the greatest difficulties of the invaders arose from the number of its inhabitants, and the height to which they had risen in the arts of civilized life. The commercial cities of Tyre and Sidon are also mentioned as in existence, Jos. xix 28, 29, and as even then enjoying an honourable distinction; for they are singled out in the list of neighbouring cities for special notice—the one as "great Sidon," the other as "the strong city of Tyre." This perfectly accords with the traditions of Phœnician history in profane writers, which represent these Canaanite cities on the Phœnician coast as, in the very dawn of civilization, taking the lead in commercial enterprise, and, while enriching themselves, benefiting others by their busy trade and maritime intercourse. As the first merchants of the world, they must also have been, if not actually the inventors of writing (for it probably had an antediluvian origin), at least its earliest cultivators; since their commercial necessities would naturally call it into requisition; and we can thus easily account for the tradition

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which ascribes both the invention of letters and their introduction among the Ionians to the Phœnicians. Commerce then, as so often since, proved the pioneer of learning and civilization. And there must undoubtedly have been superior natural qualities in the mental and physical constitution, as well as advantages in the local position, of a race which could so distinguish itself for active energy, and take so prominent a part in the civil and commercial history of nations.

It is not, however, what the progeny of Canaan became and did in the region of their proper home, that is here to be made account of; for they took an important place among the earlier colonists, as well as the enterprising traders of the world. In the original record already quoted from Genesis, it is said, after enumerating the different Palestinian tribes that sprang from Canaan, that "afterwards the families of the Canaanites were spread abroad." We have here an indication of the emigrating spirit that distinguished especially the Phœnician section of the race, and the foreign settlements that were planted by them. Of these we have no account in Old Testament scripture; but the defect is to some extent supplied by notices that have been transmitted through other channels, or have been gathered from extant inscriptions and monuments. Cyprus, it has been ascertained, was at an early period possessed and colonized by them, and a great many Phœnician inscriptions have been found on it. Their progress westward can be distinctly traced at intervals along the coast of Asia Minor, and among the islands of the Archipelago; they had possessions in Crete; the greater part of the Cyclades were colonized by them (Thucyd. i. 8); they left traces of their operations in Chios and Samos, Cilicia, Caria, and Lydia; Herodotus makes mention of the remains of their gigantic mining operations in the island of Thasos (vi. 47); along the coast of Thrace also they had mining settlements (Plin. vii. 57); and the promontories and adjacent isles of Sicily, and Tartessus (the Tarshish of Scripture), and other places in the south of Spain, were long held by them for purposes of mining and commercial enterprise (Thucyd. vi. 2; Velleius, i. 2). But their largest colonies, and those which kept longest possession of the field, were their settlements in the north of Africa: Utica, their earliest settlement, founded, it is supposed, more than a thousand years B.C. (Pliny, xvi. 79; Arist. Mirab. Auscult. c. 146); Hippo, Adrumetum, above all, Carthage. Traces existed in these latter places, so late as the time of Augustine, of the Phœnician origin of the people; for he says, in connection with a very fanciful allusion to the case of the Canaanitish woman, whose daughter was healed by our Lord (Epis. ad Rom. Expositio, c. 13), that if the rustics about Hippo were asked what they were, as to their origin, they were wont to answer *Chanani*, that is, he adds, "by the mere change of a letter *Canaanites*" (Chanani, *i.e.* Chananæos esse). Procopius, also, makes mention of a monument found in Tigitina, with this inscription, Ἡμεῖς ἐσμεν οἱ φυγόντες ἀπὸ προσώπου Ἰησοῦ τοῦ λῃστου, We are those who fled from the presence of Joshua the plunderer (Vandall. ii 10); and it is said that traditions exist among the Arabians, to the effect that the people of Barbary were the descendants of these refugees. There is nothing improbable in the circumstance. While for commercial purposes merely, the Phœnicians were led to establish colonies at a very remote period on the African coast, it is by no means unlikely that these colonies might receive very considerable accessions from those who sought refuge by flight at the conquest of Canaan by Joshua. Multitudes undoubtedly did seek refuge in that way; and the African colonies of the Phœnicians would very naturally present themselves as a seasonable outlet for them. This opinion was maintained and, with his usual profusion of learning, advocated by Bochart (Phaleg. i. c. 24); and later researches have found no reason to call it in question.

"Thus, then," we may conclude in the words of Heeren, who, in his second chapter on the Phœnicians, gives a clear and succinct account of the enterprising and expansive energies of the Canaanite race, "this remarkable people spread themselves, not by fire and sword, and sanguinary conquests, but by peaceable and slower efforts, yet equally certain. No overthrown cities and desolated countries, such as marked the military expeditions of the Medes and Assyrians, marked their progress; but a long series of flourishing colonies, agriculture, and the arts of peace among the previously rude barbarians, pointed out the victorious career of the Tyrian Hercules." Would that the *moral* in their history had in any measure corresponded with the *physical* and *mental!* The issue should then have been very different. But all was marred by the incorrigible and wide-spread corruption of manners, in which they attained so bad a pre-eminence, that they became the peculiar subjects of divine wrath.

(2.) This has respect to the second point that was to be noticed—their character and destiny. As represented in the books of Moses, the abominations of heathenism reached, among the Canaanites, a depth and aggravation of foulness considerably beyond that of the surrounding nations, such as to deserve and draw down the more severe inflictions of Heaven's judgment. These, for a warning to the rest, fell first upon Sodom and the other cities of the plain, which outran all their neighbours in the race of impurity. But as the work of evil still proceeded, and the people, as a whole, became at length a reproach to humanity, the Lord laid their land under his solemn ban, by which it was withdrawn from its original occupancy, and, after being purged of its shameful abominations, was set apart to a strictly sacred purpose: it was constituted, in a peculiar sense, the Lord's own land, and, as such, was given for the inheritance of his covenant-people. (*See* ANATHEMA.) Such is the scriptural account of the matter; and it is the only one that will stand a close examination. Other and milder representations have sometimes been set forth, with the view of meeting the objections of unbelievers to the apparent harshness of the scriptural account—such as the old Jewish tradition, that in the original distribution of the earth among the descendants of Noah, the land of Canaan was assigned to the children of Israel; and the view of Michaelis, that the forefathers of Israel, by dwelling for a time as herdsmen in the land, had acquired a right to the soil, which it was competent for them to make good whenever they pleased at the edge of the sword. Such explanations are palpably insufficient: they rest on no proper historical basis, and are too manifestly of the nature of shifts for the occasion to serve the purpose for which they are invented. If the extirpation of the Canaanites, and the occupation of their territory, by the Israelites, cannot be vindicated on the great principles of righteousness, no considerations of a more recondite or simply political kind

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can ever succeed in reconciling it to men's convictions of right.

It is true we are possessed of no such minute or detailed account of the moral condition of the Canaanites, as might enable us to institute a close comparison between them in that respect and the other nations of ancient heathendom. But we know for certain, that a dreadful depravation of manners became generally prevalent among them at an early period, and grew till it reached a shameful height. It is chiefly of the Phœnician branch of the inhabitants, and their colonial establishments, that we have notices in the classical remains of antiquity; but these are such as to convey a very distinct impression of more than ordinary dissoluteness, and, in general, of a low moral tone. *Phœnician* faith appears to have been held in much the same repute as *Punic* faith; a "Phœnician lie," Strabo tells us, was a common saying (iii. p. 170); and the general tradition respecting the Astarte or Venus worship, which always carried along with it scandalous excesses, points to Syria, and often specially to Phœnicia, as its original seat. When we turn to the earlier records of the Bible, we find evident symptoms of this demoralization as a thing already at work, though by no means advanced to its final stages. The iniquity of the Amorites had become palpable, only it was not yet full, Ge. xv. 16; but in the cities of the plain, where circumstances favoured its development, it had reached such a height, even in the time of Abraham, as to draw down the consuming fire of Heaven. The case of these was like a mirror, in which the whole future of the Canaanite race reflected itself: first, the scandalous practices toward which nature in them seemed to have a peculiar tendency, and following on these the righteous judgment of Heaven, laying its terrible arrest on the evil by sweeping the evil-doers into the pit of destruction! Had the people of Canaan not been already far gone in the way of perdition, the fearful outbreak of sin and judgment in the vale of Sodom would have sounded (as it was no doubt designed to do) like a solemn warning-note in their ears, and led them to turn back in their course of degeneracy. For this, however, it proved quite ineffectual; and when we open the page of sacred history a few generations later, the most appalling representations meet us of the moral condition of the Canaanites. Thus, after mentioning and forbidding the foulest abominations, in respect to carnal indulgence, and going after "strange flesh," it is added in Le. xviii. 24: "Defile not yourselves in any of these things; for in all these the nations are defiled that I cast out before you; and the land is defiled; therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out its inhabitants." So also in regard to its idolatrous worship, with the horrid rites and superstitious practices attending it, it is said, "All that do these things are an abomination to the Lord; and because of these abominations the Lord thy God doth drive them out from before thee," De. xviii. 12.

Now, it is possible enough, that there may have been particular places, or even whole countries, as much addicted to these gross and polluting practices as the Canaanites, which yet were not made the subjects of so special and overwhelming a judgment; but this, if it were so—and we cannot be quite sure that it actually has been—would not essentially alter the case in regard to the Canaanites. It is clear, from the statements given on the authority of God himself, that by the time the sentence of extermination was issued against them, they had fallen into a state of profound and hopeless depravity; their sins were of that kind, which may be emphatically said to cry to Heaven for vengeance; and so the ban of extermination under which they were placed involves no other difficulty than has to be encountered in the judgment executed upon the antediluvian world by the flood; or the destruction that overthrew the cities of the plain; or the desolations that ultimately swept like a torrent over Israel itself; or, indeed, any of the general calamities which God has from time to time sent upon the world to chastise men for their corruptions. The ultimate ground and rationale of them all, is the fact of a moral Governor of the world, who must vindicate his authority, and often, by fearful things in righteousness, recall the wayward hearts of men to soberness and truth. Let this great fact be but granted and allowed its due weight, and the mystery that hangs over such cases of retribution to a large extent disappears. Nor should it be forgotten in regard to the Canaanites, how much to them of mercy was mingled with the judgment; that to give space for repentance, the stroke of vengeance was for centuries delayed; that various means of reformation were employed, especially in the exhibition of judgment upon the cities of the plain, and the living testimony of such eminent witnesses for the truth as Melchizedec, Abraham, and his immediate descendants; that plain intimations also were given, from time to time, of the coming doom—all tending, when duly considered, to show how loath God was to execute the work of doom, and rendering more manifest the incurable corruption and heedless profligacy of those on whom it was to alight.

Such being the real state of the case as regards the Canaanites themselves, it is obviously a secondary consideration, by what sort of instrumentality the sentence of doom might be put in execution. But if respect be had—as it manifestly, and even pre-eminently, ought in such a case to be—to the *moral* aspect and bearing of the transaction, then decidedly the fittest instrumentality was the agency of the people who were to succeed to the possession of the land. For, entering thus on their new destiny as the select instruments of Heaven for putting in force its decree against transgressors, and consecrating the land for a peculiar possession of God, the most effectual means that could be devised were taken, to impress upon their minds the holy nature of their calling, and commit them irrevocably to the cause of righteousness. They could no longer think of the foundations of their national existence without being reminded of their obligation to keep themselves from the pollutions of the world. The very position they occupied was a perpetual call to holiness of heart and conduct; nor could they turn back to the corruptions, on account of which they had been commissioned to drive out their predecessors from before them, without turning their own glory into shame, and practically disannulling their title to the inheritance.

And there is a still further consideration not to be overlooked in the vindication of this part of the divine procedure—namely, its typical bearing on the interests of God's kingdom. Nothing in Old Testament times can be fully understood, unless it is brought into connection with the grander things that were to happen in the ends of the world, and of which all that went before was, in one respect or another, but the foreshadow

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and preparation. In that scheme of provisional arrangements which was interwoven with the history of ancient Israel, Canaan was the land of rest, the inheritance, and, as such, the type and pledge of that everlasting inheritance which is laid up for the saints in glory. But this inheritance can only be entered by those for whom it is destined as conquerors; it is to be won from the hand of the adversary; and if they cannot overmaster the powers of evil, judge Satan, and cast him out, with all his lies and abominations, neither can they sit down and possess the kingdom. Now, in all this the earthly inheritance must be the image of the heavenly. The work given to Joshua and the host of Israel must anticipate what, in the higher sphere of the spiritual life, was to be done by Jesus and his redeemed people. And if the history of Israel as to its entrance on the land of Canaan had been materially different from what it actually was, one does not see how the things that then happened could have adequately forecast the future, and served properly to exhibit, on the theatre of the outward and visible, the pattern of what is spiritual and eternal.

Thus, when viewed in its proper light, and its various relations, the remarkable fate of the Canaanites, though so often assailed by infidels, is capable of a satisfactory explanation; and the Bible account, which brings clearly and broadly out the great moral principles connected with it, is that which most approves itself to our intelligent apprehensions and spiritual convictions.

CANAAN, LAND OF, viewed as the inheritance of Israel. The language employed respecting the land of the Canaanites is somewhat variable, according to the point of view from which it was contemplated; and occasionally terms are employed which it is not quite easy to reconcile with what is elsewhere stated. But there can be little doubt that the boundaries given in the genealogical table of Ge. x. 15–19, comprise all that strictly belonged to the land, which received its denomination from them. What they held elsewhere, after they had begun to "spread themselves abroad," belonged to them merely as isolated points, mercantile emporiums, or colonial settlements. Looking, therefore, to that original geographical statement, we find that "the border of the Canaanites was from Sidon, as thou comest from Gerar, unto Gaza"—that is, from the southern side of Lebanon along the Mediterranean coast to the country of the Philistines. Then it turned right east to the Dead Sea, "as thou goest unto Sodom and Gomorrah, and Admah and Zeboim, even unto Lasha." The city of Lasha is not again referred to; but it was manifestly in the immediate neighbourhood of the cities of the plain. So that, as thus defined, the country of the Canaanites was simply the tract lying within the Jordan and the Mediterranean, and stretching from Mount Lebanon on the north to the Dead Sea and the wilderness of Judah on the south. It is chiefly on the northern line that uncertainty hangs, though, as the conquests appear to have gone no farther than Mount Hermon, and Sidon is the most northerly town expressly mentioned in the tribe of Asher, the probability is that the real boundary line lay not far beyond Sidon. (*See* HAMATH.)

The terms of the promise given to the Israelites perfectly accord with this, when they are properly read. In the first local description, indeed, made to Abraham, Ge. xv. 18-21, a wider compass seems to be embraced: "Unto thy seed have I given this land, from the river of Egypt to the great river, the river Euphrates." But the specification that follows shows what was the portion more particularly meant, "the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgasites, and the Jebusites"—all tribes that lay within the region designated above. Either, therefore, in the general outline "from the river of Egypt to the river Euphrates," there was meant to be held out to the covenant-people such a place and position as would secure their ascendency over the whole of that district (which proved to be the case in the better periods of their history); or the promise was made to Abraham, not merely as the head of the covenant-people, but as the common father of the Ishmaelite as well as Israelite tribes, with various other families that ultimately merged in these, and which unquestionably did spread themselves by degrees over the entire region in question. The former supposition, however, seems the more natural; as, by the distinct tribes mentioned, we appear to be told what was to be the proper possession of Abraham's seed, while it is at the same time indicated that, as the owners of such a territory, they should wield a much more extensive sway. If we look from the promise to the historical record of the fulfilment, we find the same conclusion forced on us as to the proper boundaries of the land of Canaan: "The Lord gave unto Israel," it is said in Jos. xxi. 43, "all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein. . . . There failed not ought of any good thing, which the Lord had spoken unto the house of Israel; all came to pass." This refers, of course, only to the extent and compass of territory brought under the power of Israel, which reached to the utmost bounds of the Promised Land, and even on the farther side of Jordan included a considerable tract of country, that formed no part of what was strictly Canaanitish soil. Within the territory actually won, there were, as the sacred history elsewhere informs us, various strongholds and cities belonging to the original inhabitants which still held their ground, and some of which were never wholly dispossessed. But these were only a few isolated spots, which would have been of little moment if Israel had remained steadfast to the covenant of God, and which, even as it was, were gradually reduced within narrower bounds, till they well-nigh disappeared. During the struggles that ensued with these remnants of the ancient stock, the Canaanites are sometimes mentioned as distinct from the particular tribes, and a Jabin, king of Canaan, is even represented as for a time lording it over Israel, Ju. iv. 2; also iii. 5, &c. But the connection renders it plain that these were but portions of the original race in certain localities, retaining for some reason or another the general name of the race, without being recognized as a distinct tribe.

The country thus defined and bounded was of comparatively limited extent. In breadth, from Jordan to the Mediterranean, it rarely exceeds fifty miles; and from Dan to Beersheba, its two extreme cities in a longitudinal direction, the distance does not exceed 180 miles. Allowing a little margin for territory not conquered by the Israelites, the whole region of Canaan proper could scarcely have formed more than a square of 200 miles in one direction by 50 in another, or an area of 10,000 square miles. But, as if to compensate for this smallness of range, it was extremely varied

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in its natural features, and in its characteristics of soil and climate distinguished by manifold diversities. These it derived in a very great degree from the ridges of hills that intersect the country, and which now form, as they must ever have done, one of its most striking peculiarities. Standing in what is not far from the middle of the whole region, in the vast and fertile plain of Esdraelon, one perceives on looking northwards a vast amphitheatre of mountains, commencing with a variety of smaller eminences near at hand, and rising by degrees into the loftier ridges that look down upon the Sea of Galilee, till they reach their culmination in the snowy summit of Mount Hermon, 10,000 feet above the level of the sea. On the other side there is also to be seen a succession of eminences, with a general rise toward the south — in the immediate foreground the ridge of Carmel, stretching almost right across the country, but even at its greatest height near the western coast not rising above 1500 feet; then the hills of Samaria and the northern parts of Judah, which sometimes attain an elevation of 2000 feet, and these swelling onwards like a vast sea of rock, till in the region about Hebron they rise about 3000 feet. whence they begin to take for a time a downward inclination. "As a general rule," therefore, to use the words of Stanley, "Palestine is not merely a mountainous country, but a mass of mountains, rising from a level sea-coast on the west, and from a level desert on the east, only cut asunder by the valley of the Jordan from north to south, and by the valley of Jezreel from east to west. The result of this peculiarity is, that not merely the hill-tops, but the valleys and plains of the interior of Palestine, both east and west, are themselves so high above the level of the sea, as to partake of all the main characteristics of mountainous history and scenery. Jerusalem is of nearly the same elevation as the highest ground in England, and most of the chief cities of Palestine are several hundred feet above the Mediterranean Sea" (Sinai and Palestine, p. 128).

The prevailing character of the rock of which these mountain ridges are composed is limestone, and that belonging for the most part to the Jura and chalk formation. There are no volcanic formations, except in the neighbourhood of the Dead Sea: but in the northern parts basalt occasionally interchanges with the limestone, and on that as its basis rests the great plain of Esdraelon. The limestone of the higher elevations in Samaria and Judah is firm and compact; but in other places it becomes soft and marly, producing, when properly supplied with moisture, a luxuriant vegetation. As this, however, often comparatively fails, especially in summer, and, amid the general stagnation that prevails, little is done by artificial means to stimulate the vegetation, the hills too often present to the traveller a bare, whitish, or gray and parched aspect, fitted rather to fatigue than to please the eye, and to awaken feelings of disappointment. But the capabilities both of the soil and of the climate are great; they are favourable, in particular, to the cultivation of the vine, the fig, the olive, and the mulberry; and when the land was filled with a thriving and active population—as it was under the original inhabitants before the conquest, and for ages afterwards under the covenant-people—its appearance must have been very different from what it now presents. It was then, no doubt, most truthfully described by Moses, as emphatically "a good land; a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass," De. viii. 7-9. Even to this day many of these hills bear evidence, in their scarped rocks and ruined terrace-walls, to the pains that in ancient times had been taken to collect the mould on their slopes, and raise on it a fruitful cultivation. That it is not only capable of bearing, but actually has borne, a clothed and fertile appearance, and sustained in comfort a numerous population, admits now of no manner of doubt. Taking all, therefore, into account—what the land of Canaan was by nature, and what it had been made by industry and art—its pleasant varieties of hill and dale, its crystal streams and flowing brooks, its fertile plains, terraced hills, and wild romantic uplands—the land might well (to use again the language of Stanley) "be considered the prize of the eastern world, the possession of which was the mark of God's peculiar favour; the spot for which the nations would contend, as on a smaller scale the Bedouin tribes for some 'diamond of the desert' — some 'palm-grove islanded amid the waste.' And a land, of which the blessings were so evidently the gift of God, not as in Egypt, of man's labour; which also, by reason of its narrow extent, was so constantly within reach and sight of the neighbouring desert, was eminently calculated to raise the thoughts of the nation to the Supreme Giver of all these blessings, and to bind it by the dearest ties to the land which he had so manifestly favoured" (Sinai and Palestine, p. 123).

This last consideration touches on the reasons which may have led to the selection of Canaan as the possession of God's peculiar people. In that respect some weight may justly be assigned to it. But beside the natural properties of the land itself, which in extent, appearance, and resources, singularly fitted it for the home of such a people as Israel, the relative position of Canaan in respect to the surrounding countries must be regarded as what chiefly exercised a determining influence. The advantages which the land of Canaan afforded to its original inhabitants for developing their energies, and rising to civil and commercial rank in the world, were emblematic of similar advantages which, in a moral respect, it presented to the chosen people for fulfilling their high calling, and operating with effect upon the ignorance and corruption of the world. Israel was to be God's light among the nations of ancient time; and the land of Canaan was the most appropriate eminence on which it could be placed. "I have set it," said God, "in the midst of the nations and the countries round about," Eze. v. 5. "Viewing the world as it existed at the time of Israel's settlement in Canaan, and for a thousand years afterwards, we believe it would be impossible to fix upon a single region so admirably fitted, at once to serve as a suitable dwelling-place for such a people, and to enable them, as from a central and well-chosen vantage-ground, to act with success upon the heathenism of the world. It lay nearly mid-way between the oldest and most influential states of antiquity—on the one side Egypt and Ethiopia, with their dependencies; on the other Babylon, Nineveh, India—the seats of art and civilization, when the rest of the world still lay in comparative barbarism, and to which the much

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later, but ultimately more powerful commonwealths of Europe were primarily indebted for their skill, and even their philosophy and religion. Then, in the immediate neighbourhood were the Phœnician mariners, whose sails frequented every harbour of the civilized world; and all around, the Ishmaelite tribes, the great inland traders, who kept up a perpetual and most extensive intercourse among the different communities of Southern Asia and Northern Africa. So that isolated as the land of Canaan in some respects was, it was the very reverse of being withdrawn to a corner; and no region in the whole ancient world could have been selected, that afforded more obvious and varied facilities for exerting a beneficial and commanding influence on the *mind* of ancient heathendom" (Fairbairn's Ezekiel, p. 68). Unfortunately, the advantages thus placed within the reach of Israel were but rarely used as they should have been; and it ultimately fared with them, the conquerors of Canaan, much as it had previously fared with the original occupants. (For the present state of the country, see under PALESTINE.)

CAN'DACE, the English form of Κανδάκη, and the designation of that queen of the Ethiopians, whose eunuch or treasurer was converted to the faith of the gospel through the instrumentality of Philip, when on the way back from Jerusalem to Ethiopia, Ac. viii. 27, seq. The Ethiopia here referred to, it is now on all hands agreed, was that region in Upper Nubia, which anciently went by the name of Meroë, sometimes called "the Island of Meroë," from its situation between the Nile on the one side, and the Atbara on the other. The term CANDACE appears to have been rather an official title than a proper name, somewhat like the Pharaoh of Egypt. This is expressly testified by Pliny (vi. 35), who, speaking of centurions sent by Nero to explore the country, gives it as their report, that "a woman reigned in Meroë, *Candace* (regnare in Meroë Candacen), which name had now for a long time been transmitted to its queens." We have notices in Strabo (xvii 820) and Dio Cassius (liv. 5) of a queen of Meroë called Candace in the time of Augustus, who was of warlike disposition, and betwixt whom and the governor of Egypt, Caius Petronius, there was some skirmishing—not to her advantage, for she was first defeated in battle, and then had her capital, Napata, taken. Eusebius also mentions that so late even as his day the queens of Ethiopia continued to bear the name of Candace.

This singular prominence given to females in the governing power of Ethiopia, is confirmed by the monuments of the country. Comparing these with the remains of ancient Egypt, Heeren says, "The most remarkable difference appears in the persons offering: the queens appear with the kings; and not merely as presenting offerings, but as heroines and conquerors. Nothing of this kind has yet been discovered in the Egyptian reliefs, either in Egypt or Nubia" (Ancient Egypt. ch. ii.) Referring to the representations in one of the pyramids, as given by Caillaud, Heeren states, that "in one compartment a female warrior, with the royal ensigns on her head, and richly attired, drags forward a number of captives as offerings to the gods; upon the other she is in a warlike habit, about to destroy the same group, whose heads are fastened together by the top hair. On a third relief in the sanctuary she is making an offering of frankincense to the goddess." The same peculiarity was marked by Rüppel of Frankfort in the land of Kurgos, somewhat beyond Meroë. At one pyramid he found, among other things, two female figures at the entrance, holding lances in their hands, and in the act of piercing with them a band of prisoners; also in various others "the reliefs represent apotheoses of female figures only, while in all others they represent heroes, to whom offerings are brought." "If we look into history," Heeren adds, "we shall there find some little help towards a general explanation. 'Among the Ethiopians,' says Strabo, speaking of Meroë, the women are also armed.' We know, too, that they sometimes mounted the throne. Herodotus mentions a Nitocris among the ancient queens of Ethiopia, who ruled over Egypt (ii. 100). Upon the relief which re-

[153.] Female Warrior.—Caillaud's Voyage à Meroë.

presents the conquest of Ethiopia by Sesostris there is a queen with her sons, who appears before him as a captive. A long succession of queens under the title of Candace must have reigned there; and when at last the seat of empire was removed from Meroë to Napata, near Mount Berkal, there was also there a queen who ruled under the title of Candace. It is not, therefore, strange, but quite agreeable to Ethiopian usages, to see a queen in a warlike habit near her consort; although history has preserved nothing particular on the subject."

It may justly be inferred from the Ethiopian eunuch under Candace having gone to Jerusalem to worship, that Judaism had obtained considerable prevalence in the country, to which their practice, from remote times, of the rite of circumcision may have not a little contributed. Tradition ascribes to the converted eunuch the conversion also of Candace, and of many of her subjects, to the faith. This is quite probable, but no certain accounts have reached us on the subject.

CANDLE is frequently used in the English version of the Bible, where *lamp*, or the more general term *light*, would have been the more literal rendering. Usually, however, candle gives the substantial import, since at the time the translation was made candles had relatively the same place in domestic use that lamps had in ancient Israel. Symbolically, the expression is used (1) with reference to the clearness and accuracy of view, which is obtained by means of a candle in searching through an apartment, as when

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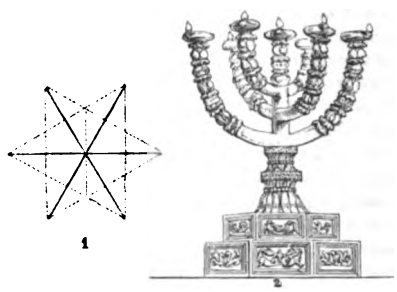
the Lord speaks of searching Jerusalem with candles, Zep. i. 12; or when the spirit of man itself, the light of conscience within, is called the Lord's candle to search the inward parts, Pr. xx. 27; (2) with reference to the knowledge or discernment generally, which is inseparable from it simply as a light, as when our Lord calls his people the light of the world, Mat. v. 14; (3) with reference to the cheering and gladdening influence, which when properly supplied a candle sheds through the house, as when it is said of David, that he was the lamp or candle of Israel, 2 Sa. xxi. 17; or of the wicked, that the lamp of the wicked shall be put out, Pr. xiii. 9.

CANDLESTICK [מְנוֹרָה, *menorah*, lamp-stand, light-bearer], the distinctive name for the candelabrum of the sanctuary, and used only for it, and of those made after its pattern for the temple, 1 Ki. vii. 49. According to the directions given for making it in Ex. xxv. 31–39, it was formed of a talent of pure gold. The description given of it is perfectly intelligible and plain as regards its general structure and appearance, but is not sufficiently explicit to enable us to determine with accuracy the subordinate parts. There can be no doubt that it had in the centre an upright stem, and that from this stem branched out six arms, three on each side, so as to present atop, along with the central column, a seven-fold light. It is not, however, distinctly said, that the six lateral and the one central supports were all to rise to the same height, and the lamps standing on them were to be on a level. This might very naturally present itself as the most appropriate form, and, if we may judge from the figure of the candlestick inscribed on the triumphal arch of Titus, among the furniture of the second temple, it would seem also to have been the form actually adopted.

There is a certain indistinctness also about the ornaments with which it was to be covered. In Ex. xxv. 33, 34, there are required to be made "three bowls like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick. And in the candlestick (viz. in the main stem, as contradistinguished from the branches) shall be four bowls made like unto almonds, with their knops and their flowers." Almond-shaped bowls or cups evidently form the first part of these ornaments; and as flowers are mentioned separately, the natural inference is, that the fruit not the flower of the almond is what is here referred to—a cup-like ornament shaped after the form of an almond. The next ornament is more uncertain; in the English Bible it is called *knop*, in the Hebrew it is *kaphtor*, and the Septuagint and Vulgate translations render it by words (σφαιρωτῆρες, *spherulæ*) which merely indicate a round or spherical shape. Josephus and some of the ancients understood by it *apples*, or rather *pomegranates*. But the term is not that which is elsewhere applied to either apples or pomegranates; and it is impossible to go further than to say, that it seems to denote something of a rounded form; and knops may serve as well as anything else for a rendering. This particular ornament was to be succeeded by a flower; and the whole three —almond-shaped cup, knop, and flower—were to be three times repeated on each branch, and four times on the main stem: so that the same ornamental series occurred in all twenty-two times upon the candlestick. In regard to the base, no particular directions are given; but for the lamps, it is clear that they merely rested upon the top of the different branches and the stem, and were not an integral part of the main piece. Indeed,



[154.] Probable arrangement of the branches of the Golden Candlestick. 1, Plan. 2, Elevation.

it could not well be otherwise, as it had been very difficult to get them properly cleaned and trimmed if they had been attached to the stand on which they rested.

From the description thus given, there will obviously appear no ground for the opinion which would regard the candlestick as intended to represent a fruit-bearing tree, consisting of a main stem and of six branches. This would anyhow have been unnatural, seeing that not fruit but lights formed the end or consummation to which all was manifestly designed to contribute. But even in the relative position of the ornaments themselves there is nothing to countenance the idea; since, while these comprised representations of both fruit and flowers, the fruit took precedence of the flowers, and not the flowers of the fruit, as in the field of nature. There is no reason for supposing the ornaments to have had any other design than to add to the elegance and ornateness of the structure, precisely as the more elaborate parts of the high-priest's dress were said to be for ornament and for beauty. The solid gold, in like manner, of which the whole was composed, was intended to give an impression of the costly and precious nature of the article, as serving an important and valuable purpose in the Old Testament economy.

In this purpose we are, doubtless, to include its more immediate or natural use, simply as a provision for diffusing material light. There being no windows in the tabernacle, the light could only enter by the outer curtain, which was drawn up by day; and, if there was not to be total darkness during the night, there must have been some means for artificially supplying it. This was done through the golden candlestick, which Aaron was commanded to "light in the evening," so as to cause them to burn "from evening to morning before the Lord," Ex. xxvii. 21; xxx. 7, 8; Le. xxiv. 3. Hence, we read of the Lord having appeared to Samuel "before the lamp of God went out in the temple of the Lord," 1 Sa. iii. 3; namely, before the time when the dawn of day rendered the artificial light in the sanctuary no longer necessary. Josephus, indeed, states that the custom was to keep the lamps burning night and day; but this, if correct, only proves the later usage to have been so far different from the earlier, and perhaps arose from the same feeling which led the people to multiply rites and fasts beyond what were prescribed in the law of Moses. The candlestick, in

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its natural use, as represented in Scripture, was a substitute for the natural light of day; hence, to be brought into requisition only when this failed; so that the dwelling of God might never appear to be enveloped in gloom, or without the apparatus necessary for conducting holy ministrations. And had the tabernacle, or temple, to which the candlestick belonged, been erected simply for the purpose of presenting suitable and appropriate services to God, in connection with the religious economy then existing, there might possibly have been no further design contemplated in its structure and use than the one now mentioned, of giving light in the sanctuary to those who might be ministering in holy things. But as everything in the earthly tabernacle was made to image what pertained to a higher—framed so as to symbolize the spiritual truths of God's kingdom, both as then unfolded, and as destined hereafter to receive a fuller development, the natural use of the candlestick could by no means exhaust its meaning, but must only have formed the ground of a spiritual and typical use. But as this cannot be exhibited properly excepting in connection with the tabernacle itself, and its other articles of furniture, we postpone the consideration of it till we reach the subject of the tabernacle.

The original candlestick of course perished at the time of the Chaldean conquest, along with the other articles necessary for the daily service of the sanctuary, which had remained in it to the last. In the second temple, it would seem, that a return was made to the simplicity of the first arrangement; at least in the book of Maccabees mention is made only of one candlestick, while the temple of Solomon was furnished with ten (compare 1 Kl. vii. 49; 1 Mac. i. 21; iv. 49, 50). Josephus, too, speaks as if there was only one in the second temple (Wars, vii. 5); and the representation on the arch of Titus

[155] Portion of bas-relief on Arch of Titus, showing the Golden Candlestick of the Temple of Jerusalem.—From a photograph.

leaves no room to doubt that it was carried to Rome along with other sacred spoils. It is reported to have been included in the plunder taken by Genseric to Africa in A.D. 455: to have been re-captured from the Vandals by Belisarius in A.D. 533, and carried to Constantinople; finally, to have been sent to Jerusalem, where it was lost sight of. But the correctness of these reports cannot be confidently relied on.

CANE. The English word *cane* is almost identical with the Hebrew *kaneh* (קָנֶה), and its Greek and Latin equivalents *καννα* and *canna;* and like the corresponding words *reed, grass,* &c., it is very loosely used. The

[156.] Cane—*Andropogon calamus.*

cane from which sugar is extracted (*Saccharum officinarum*) is a grass; whilst the canes made into walking-sticks, into the floating cables of ships in the Eastern Archipelago, and into the bottoms of chairs and other kinds of wicker-work, are more nearly allied to the palms. It is a convenient popular name for any plant of a tubular structure rising above the dignity of a reed, but falling short of a palm.

In our own country there are grasses which yield a pleasant perfume, the most frequent and familiar being the *Anthoxanthum odoratum*, or sweet-scented vernal-grass, which mainly contributes the delightful fragrance to new-made hay. In India such grasses are still more abundant. There is one genus especially distinguished for its odoriferous virtues, the *Andropogon*. The roots of the *A. muricatum*, called "khus-khus" in Hindee, are worked into screens or "tatties," which in hot weather are placed before the doors and windows of houses. During the heat of the day these tatties are constantly drenched with water, and as the dry hot wind from without flows through, causing a rapid evaporation, it comes into the apartments 20° or 30° reduced in temperature, and charmingly fragrant. Another *Andropogon*, the species *schœnanthus*, is well known as the lemon-grass, and a third, *A. calamus aromaticus*, is propounded by Dr. Royle with much probability as the *καλαμος αροματικος* of Dioscorides, and the "sweet-cane" or "calamus" of Scripture. The circumstance of its coming from a "far country" is all in favour of Dr. Royle's supposition. It occurs in Central India, being found as far north as Delhi, and south to between the Godavery and Nagpore. It is a tall plant, and yields the fragrant grass-oil of Central

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India. (See Royle's Natural History of the Himalayan Mountains, p. 425.)

The query has been often propounded, whether the "sweet-cane" of Scripture may not be the sugar-cane of commerce? To this it may be sufficient to reply, that the *kaneh* of the Hebrews seems to have been valued not for the sweetness of its taste but of its smell, Is. xliii. 24; Ca iv. 14.

It is not impossible that the Jews may have become acquainted with sugar within the biblical period, although we have no evidence that it was known so far westward till the conquests of Alexander opened the way to its discovery. (See Falconer's History of Sugar, in the Memoirs of the Philosophical Society of Manchester, vol. iv. p. 291.) At a comparatively early period the sugar-cane was freely cultivated in Syria, and the *naif* author of the "Gesta Dei per Francos," tells how kindly the crusaders took to it: "Calamellos ibidem mellitos, quos vocant *zucra*, suxit populus illorum salubri succo lætatus." "At the time of harvest the inhabitants bruise it when ripe in mortars, and set aside the strained juice in vessels, till it solidifies in the semblance of snow or white salt. Mixed with bread, or treated with water, they use it as pottage, and prefer it to honey. The besiegers of Albaria Marra and Acchas, having suffered fearfully from hunger, were greatly refreshed thereby." [J. H.]

CANKERWORM (יֶלֶק, *yelek*), a voracious, gregarious insect, very destructive to vegetation. Some have supposed the Egyptian chafer (*Scarabæus sacer*) to be the insect intended, but it by no means meets the requirements of the sacred text. Only in the larva state does this beetle feed, and in that condition it is stationary, solitary, and concealed beneath the earth. In Ps. cv. 34, the term caterpillars (English version) seems equivalent to *locusts*, which composed one of the plagues of Egypt. "The locusts came, and [even?] *caterpillars, and that without number*.' Jeremiah, li. 14, 27, and Nahum, iii. 15-17, allude also to the immense numbers of these insects, as well as to the suddenness with which they appear and depart after having performed their work of devastation. In the latter prophet, as well as in Joel, i. 4; ii. 25, the term seems to be nearly identical with that rendered *locust*, or at least to differ from it only as one species differs from another closely allied to it in form and manners. In Je. li. 27, the epithet *rough* (סָמִיר, that which stands out) is applied to the *yelek*, which may help to identify it with some of the tropical Gryllidæ, which are formidably spinous. (*See* LOCUST.) [P. H. G.]

CAN'NEH is mentioned in connection with Haran and Eden as trading with Tyre, Ezc. xxvii. 23, but nothing further is known regarding it. After Bochart it is usually identified with Calneh, but the conjecture is destitute of evidence; while the fact of Calneh's destruction by the Assyrians long before the time of Ezekiel is utterly unfavourable to it. Michaelis takes it to be the Kane of Ptolemy (vi. 7, sect. 10), a place of trade, and a promontory on the south coast of Arabia, and according to Arrian the king's chief place of export for the incense country. This seems countenanced by the fact of its being mentioned along with other Arabian localities, particularly Eden, by many taken to be the modern Aden in Arabia. (See Knobel, Die Völker-tafel der Genesis, Giessen, 1850, p. 269.) [D. M.]

CANON, is simply the Greek word κανών, which has been adopted as a convenient term for expressing what is of binding authority, especially and pre-eminently the collected books of sacred Scripture. In its original meaning, however, the word denoted a *cane* or *reed*, whether as a natural production or as a straight rod for purposes of measurement. It came, however, to be used tropically for a *standard* or *rule*, by which anything was to be compared or adjusted; in which sense it is of frequent use among classical writers, and also occurs in the New Testament, as in Ga. vi. 16, "as many as walk by this rule" (τῷ κανόνι τούτῳ); 2 Co. x. 13. The rule meant in these cases is to be understood quite generally of any prescribed order, or line of procedure which it is proper to observe, and has no special reference to the collected volume of Scripture. By a still further extension of the original import, it came too, among the early ecclesiastical writers, to signify rule or measure in a more restricted sense—an accredited and authoritative account, first of that doctrine which from apostolic teaching was generally received among the churches of Christ, then, of persons and things—for example, a list of clergy in any particular place, of psalms and hymns for public use, of decrees of councils, of books fitted for employment in the services of the sanctuary. This latter use is not a scriptural one, and did not prevail till some time in the third century.

The term in its application to sacred Scripture being thus of ecclesiastical, not of biblical usage, it does not properly come into consideration here. But to complete the history of the word, and to indicate more distinctly its relation to the Bible, we must note, that even when it began to be applied to the sacred writings, it was not confined to writings in the strictest sense authoritative and divine, but included such as were deemed proper to be read in churches. In this way some books not claiming inspired authority were reckoned canonical, and some again actually forming part of Scripture—in particular, Canticles in the Old Testament, and the book of Revelation in the New—were omitted from the list, because they were considered unsuitable for public use. There is extant a book of Philastrius, a friend of Ambrose (*De Hæresibus*), in which he gives a catalogue of what he calls *canonical books*, but which wants both the Epistle to the Hebrews and the Apocalypse; while yet, in another part of the treatise, he calls those heretics who refuse to include the Apocalypse in Scripture—plainly showing that with him the canonical was by no means synonymous with inspired or authoritative. In like manner, Gregory Nazianzen at once calls the Apocalypse the last work of grace, and at the same time places it among the apocryphal; that is, the private or non-canonical, as contradistinguished from those which were familiarly employed in the public assemblies (Stuart on the Canon, p. 27, 28).

This laxity in regard to the use of the term canonical was fraught with serious consequences, as has already been pointed out under the article APOCRYPHA; but the term itself became gradually more definite in its application. It was at length regarded as the proper designation only of such writings as are strictly authoritative and divine, the ultimate standards of faith and practice to the church of Christ, although parties differed, and still differ, in regard to what writings should be so reckoned. Such in later times is the sense universally ascribed to it; so that the sacred canon is all one with holy Scripture; and the question which respects

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the Old and New Testament canon is simply that which respects the genuineness and the authority of the Scriptures of the Old and New Testament. (See therefore, for the discussion of the subject, under SCRIPTURES.)

CANTICLES (שִׁיר הַשִּׁירִים: Ἀισμα ᾀσμάτων: Syriac, חֶכְמַת חָכְמָתָא, *wisdom of wisdoms:* Targum—Songs and Hymns which Solomon the Prophet and the King of Israel spake before the Lord of the whole world.) Our remarks upon this most interesting and difficult portion of the Old Testament scriptures we shall arrange under the following heads:—

I. Unity of the Composition.
II. Subject-matter.
III. Form and Arrangement of the several Parts.
IV. Age and Authorship.
V. Canonical Authority.

I. That the Song of Songs is not a collection of separate lyrics, but, as the title indicates, forms one continuous composition, ought not to be disputed. The title is not "The Songs of Solomon" (as in the book of Proverbs, "The Proverbs of Solomon"), but "The Song of Songs, which is Solomon's,"[1] *i.e.* the most beautiful and precious of songs, just as the Messiah's title of King of kings describes him as the most powerful and glorious of kings. It is entitled *a* Song, not a collection of songs; and no one who reads it, even in our English version, with any degree of attention can fail to remark that the title gives a true account of its character; the parts into which the composition is distributed being so related, both in matter and in form, as to constitute a single poem. Not only does one spirit breathe through the whole; but all the parts and members of the poem are fitly framed together, each being evidently intended not to be complete in itself, but to enter into harmonious union with the others. The characters (if we may so call them) are the same throughout. Solomon or Shelomo, the beloved (דּוֹד) of Shulammith (or the Shulammite, as in Eng. vers., vi. 13); Shulammith, the love (so our version renders רֵעָיָה perhaps somewhat too strongly) of Solomon, and the daughters of Jerusalem or Sion, ch. i. 5; ii. 7; iii. 10, 11; v. 8, &c. The brethren of Shulammith are also introduced at the commencement, ch. i. 6, and at the close, ch. viii. 8. Throughout the whole poem characteristic expressions recur again and again, as, "Thou fairest among women," the form of address with which Shulammith is approached by the daughters of Jerusalem, ch. i. 8; v. 9; vi. 1; "Whom my soul loveth," the fond epithet used by Shulammith in speaking of her absent Beloved, ch. i. 7; iii. 1-4; "My Beloved is mine, and I am his. He feedeth among the lilies," ch. ii. 16; vi. 3; "I adjure you, O ye daughters of Jerusalem, by the roes and hinds of the field," &c., ch. ii. 7; iii. 5; v. 8; viii. 4; "When the evening breeze blows (יָפוּחַ הַיּוֹם) and the shadows flee away," &c., ch. ii. 17; iv. 6; comp. also ch. iv. 1, 2, with i. 15 and vi. 5; and in the Hebrew, ii. 13, 15, with vii. 13; i. 14 with iv. 13; ii. 9 with viii. 14; in all of which passages we meet with rare Hebrew words, found nowhere else in the Old Testament scriptures, which, recurring again and again as they do in this Song, stamp upon all its parts a markedly distinctive character, and render the unity of the whole composition evident and striking. It may also be remarked that, notwithstanding the obscurity of the poem, there may be discovered throughout an onward advance towards a contemplated result; and that the close throws us back again upon the commencement (comp. ch. viii. 11, 12, with i. 6, especially the Aramean form כַּרְמִי שֶׁלִּי), thus making it evident that we have before us not a collection of songs which may be separately interpreted, but a single poem, the various parts of which can be rightly understood and interpreted only when viewed as parts of a harmonious and self-consistent unity.

II. The question of the *unity* of the poem thus introduces us to a much more difficult and important one: viz. What is its *subject?* What was the design of the author in its composition? What is the peculiar character of the thoughts and feelings to which he gives utterance in the beautiful and glowing language of this Song? A first answer to these questions is at hand. It needs but one glance at the Song to discover that its theme is *love.* The poet sings the loves of Shelomo and Shulammith. The Song begins:

> "May he kiss me with kisses of his mouth,
> For sweeter are thy loves than wine."

And the expressions already mentioned as occurring in all parts of the song, and thus manifesting its unity, indicate likewise its character. Like the forty-fifth psalm, it is a Song of Loves: it is indeed *the* Song of Loves, the choicest of all such songs.

So far all are agreed. But when we take the next step and inquire, What is the character of the love which pours itself forth in this Hebrew Song? we are overwhelmed by the multitude of conflicting answers which our question summons forth from the expository tomes of critics, ancient and modern, Jewish and Christian, living and dead. Strange that a song of loves should have been the occasion of so many critical conflicts!

The various expositions, however, may all be ranged under two heads, the *literal* and the *allegorical,* though some expositors take a middle position, and endeavour to present a view of the poem in which the literal and the allegorical are combined and harmonized. So far as numbers are concerned, the allegorical interpreters have greatly the advantage of their opponents. The allegorical may indeed claim to be the traditional exposition of the Song. The venerable fathers of the Christian church concur with the great Jewish teachers in recognizing its allegorical character. The Targum on the Song, which may be regarded as embodying the authorized exposition of the Jewish synagogue, is allegorical throughout. From an early period, indeed, we read occasionally of a few, both among Jews and Christians, who ventured to question the decision of the synagogue and of the church, but these were never able to gain for the views they propounded even a temporary influence. It is only in recent times that the two parties have become more equally balanced; the literalist view having been adopted, as we might have anticipated, by the great majority of modern German critics, and so elaborated and illustrated by these

[1] A peculiarity of the title is the insertion of the relative "which." Ewald thinks there is involved in this peculiar form of expression the fact of the existence of other songs from the same author, and would render the title thus: "The finest of the songs composed by Solomon," or, "The finest of Solomon's songs" (*Die poetischen Bücher des A. B.* i. 184.) So Bleek (*Einleitung,* s. 635). I rather think that שִׁיר הַשִּׁירִים, must be rendered absolutely, "The finest of songs," not of Solomon's merely, but of all songs.

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writers as to commend it to the acceptance of not a few among the critics and theologians of other countries.

The fact that the allegorical exposition has, so far as can be ascertained, been till quite recently the recognized exposition alike of the Christian church and of the Jewish synagogue, is an important fact, which cannot be overlooked by any fair and candid inquirer. Still this fact is by no means decisive of the question at issue: for numbers have not always truth and reason on their side. We proceed, therefore, to a review of the argument in support of either hypothesis.

Those who interpret the Song literally agree in holding that it is an outpouring of merely human loves. But when we inquire a little more closely, we discover among these interpreters a great and wide diversity of sentiment, and that not on lesser matters of detail, on which diversity of sentiment is only what might be expected when we have to deal with a poem of such high excellence and of so great antiquity, but with regard to its main scope, design, and argument. So decided is this difference, that while some expositors hold that Shulammith is the wife of Solomon, who dotes on him with the fondest conjugal affection, and in this poem gives warmest expression to her love, others (and this is a favourite view with the Moderns) maintain that she is a simple maiden whom Solomon, overcome by love, seeks to allure into his already well-filled harem, but who, having previously pledged her faith to a village youth of her own rank, resists with success the solicitations of royalty, and maintains fidelity to her humble lover.

We cannot but think that so great a diversity of sentiment furnishes a strong argument in favour of the allegorical interpretation. Surely if this were a common love song, the author would never have left it open to dispute whether he intended to represent his heroine as doting upon his hero, or as resisting his advances and giving her love to another.

It is no sufficient reply to this statement to allege that there is a not less decided difference of sentiment among allegorical interpreters. For allegorical composition is necessarily obscure, and in interpreting it, it is easy to run into various and erroneous views. Moreover, it is to be remarked that of two diverse interpretations of an allegorical composition, it is not necessary that one or other be set down as erroneous, inasmuch as the principles or sentiments which the allegory embodies, may have a great variety of manifestations, each of which may be regarded as so far a legitimate interpretation of it.

We are not aware that in the whole range of human literature any love song can be pointed out, so obscurely expressed as to leave it open to dispute whether the two principal parties stand to one another in the relation of friendship or of aversion. And we therefore conclude some deeper meaning lies in the obscure utterances of a poem which has been so grievously misunderstood either by one section or by another of the literalist interpreters.

But let us turn to the Song itself. No name of God, it has often been remarked, appears in it, except in one passage (viii. 6, שַׁלְהֶבֶתְיָהּ) to which no importance is to be attached. Some of the descriptive passages are certainly expressed in language which jars somewhat with our ideas of taste and propriety. The veil of allegory, it has moreover been urged, is never even for an instant removed, so as to betray the true character of the poem, if it be an allegory. We may read the whole—multitudes have read the whole—from beginning to end, without having awakened within them one spiritual aspiration; but rather the reverse. It is added that there are no references to it in the other Scriptures, to show that it was regarded and made use of as an expression of spiritual emotion, either by the prophets of the Old Testament, or by our Lord and his apostles under the New.

To these and similar arguments employed by the literalist interpreters we have given all due consideration; yet, without having any conscious bias towards either side, we feel bound to adhere to the allegorical interpretation, as not only the most ancient, but on other grounds the most probable.

First of all, with regard to those parts of the Song which are objected to on the ground of taste and propriety, they will be found to be wonderfully few and far between, and most of them may be paralleled by other passages of Scripture, which are allowed to have a spiritual import. For example the very first words, "May he kiss me with kisses of his lips," have a parallel in Pr. xxiv. 26, "He giveth lip-kisses who returneth a proper answer;" from which we gather that the lip-kiss was a proverbial expression for high satisfaction and delight. Again, the description in ch. iv. 5, which is repeated in other parts of the Song, has been objected to by some fastidious critics: yet Lowth, the bishop and the man of fine taste, is quite enraptured with it, and asks, "Quid delicatius, quid exquisitius, quid etiam aptius et expressius, cogitari potest?" It is allowed, indeed, that some of the expressions employed are not such as any religious poet of our age and country would use. But every one knows that the standard of propriety in such matters is continually undergoing change. Language which not very long ago the most staid and modest matron might have employed with perfect propriety, would now be regarded as unbecoming. And why then should we wonder if in an old song of love, brought to us from the far East, we stumble upon some utterances which do not quite accord with our standard? Of course these remarks apply only to matters of taste and propriety. They do not touch the morality of the poem. The standard of morals cannot change. And if it were possible to point out anything approaching to the immoral or impure in the Song of Solomon, that would at once destroy its claim to a place among the sacred Scriptures, and to the character of a sacred allegory. But it need scarcely be said that there is not the slightest ground for such an allegation. Those who have found anything unholy in this Song have themselves put it there.

It has been much insisted on that no name of God appears in any part of the Song. On first thoughts this is certainly matter of surprise. A divine song in which is no mention of God! But on more mature consideration this fact, instead of throwing doubt upon, really furnishes an argument in favour of the allegorical interpretation. According to that interpretation in its received form, Shelomo stands for Jehovah, or for the Messiah, Jehovah manifest in the flesh. What then though the name Jehovah, or Elohim, or Adonai is not found in the poem? Jehovah himself is there, in his representative Shelomo. To have introduced Jehovah, as a being distinct from Shelomo, might have marred and obscured the allegory.

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At any rate, supposing Shelomo to be the representative of Jehovah, the absence of all the divine names from the poem is easily explained. For in truth Shelomo becomes for the time a divine name; and Jehovah, so far from being absent from the poem, is found to be its leading character from beginning to end.

While, however, the omission of the usual names of God is thus easily accounted for on the allegorical hypothesis, we cannot see how it can be rendered consistent with another hypothesis, which may be called *the moral*, which has been proposed with the view of reconciling the literal interpretation of the Song with its inspiration and canonicity. According to one form of this hypothesis the Song is a poetical embodiment of the idea of marriage, Shulammith being the model wife. According to another, Shulammith is the model maiden, steadfast in her purity and in faithfulness to her humble lover, even when pressed by the solicitations of royalty. Yet how can it be explained, consistently with the uniform teaching of Scripture, that this model wife, or model maiden, whichever she may be, amid her rejoicings, amid her struggles, never once makes mention of God's name—seems to have no thoughts of God—is good without being godly, virtuous without being pious? Surely the Scripture does not elsewhere countenance this apparent independency of virtue on piety and the fear of God.

We pass now to the objection which has perhaps been most largely insisted upon by the literalist interpreters; viz. that in the poem itself there is no intimation whatever of its allegorical character, no hint which may serve to betray the deeper meaning supposed to lie under what seems to be nothing more than love scenes between a human pair. It is allowed that there are allegories in Scripture which resemble in not a few particulars the poem before us: but it is alleged that into all of these expressions are introduced which betray their real character and spiritual significance, and it is maintained that, seeing there are no such intimations of its allegorical character in the Song of Solomon, we have no reason to regard it as other than what it seems to be—a poetical representation of scenes from real life.

The objection is not without weight. We admit that, were the Song of Solomon brought to us for the first time, not as an integral part of the Jewish Scriptures, but by itself, a few leaves of ancient poesy dug up from the ruins of the old world, we would very probably glance over the whole from beginning to end without any thought of its being designed to give expression to the deep religious feelings and sympathies. But closer study of the Song could not fail to alter our estimate of its character and value. And the following considerations seem quite sufficient to obviate the force of the objection.

It is not alleged that every allegory must contain within it—in its composition, in its phraseology—some decisive evidence that it is an allegory. On the contrary, that is regarded as the most perfect, in which the veil of allegory most completely overspreads the entire composition. The proof of the allegorical character of a composition may be not in itself but in its adjuncts—such as its authorship and the circumstances of its first appearance. Several of our Lord's parables contain no internal evidence that they are parables; as, for example, the parable of the prodigal son, one of the most beautiful of them all, which, moreover, has not a few points of resemblance to the Song of Songs: yet no one questions their parabolic character. That is decisively established, not by anything in them, but by their adjuncts—the character of Him who spoke them, and the circumstances in which they were spoken. Now, though we cannot trace back the Song of Songs to its author and origin with such decisive evidence as we happily possess in the case of our Lord's parables; still it is of great moment that this Song has come down to us among the holy writings of the Jews, and from an age and dispensation under which it was usual to represent and portray the spiritual and heavenly by means of carnal and earthly symbols.

Further, we seem to be justified in taking a distinction between the poetic allegory and the prophetic allegory. In the latter, the *instruction of others* by means of an allegorical representation is the object directly aimed at; and, this being the case, it is very necessary that the veil of allegory should not be too closely drawn, lest the true character and ends of the composition should be missed or lost sight of. But in the poetic allegory, instruction is not the first and direct object of the author: his first object is to give utterance to the wide ranging thoughts and overflowing emotions of his own breast; in this case, therefore, the partial withdrawment of the allegorical veil with which he has chosen to clothe his thoughts is not so necessary.

Hitherto we have conducted our argument on the supposition that the Song contains within itself no decisive evidence of its allegorical character; and we have admitted that this supposition seems to be warranted by a first cursory perusal. But more careful examination and more mature thought lead to a very different conclusion. This at least has been our own experience. The longer we have studied the Song, the stronger has become our impression, derived entirely from internal evidence, of its allegorical character. The grounds of this persuasion cannot be fully displayed without taking a minute survey of the whole poem, which our limits and present object forbid: but the following remarks may be sufficient to explain their nature.

They are of two sorts, *negative* and *positive:* negative, inasmuch as it seems impossible—at least it has hitherto proved so—to give a satisfying explanation of the various phenomena without having recourse to the allegorical hypothesis; positive, inasmuch as the structure of the poem in various parts seems to furnish direct evidence of its allegorical character.

None of the literalist interpreters have ever been able satisfactorily to lay bare the group of facts which must, according to their hypothesis, form the centre of the poem. We have already remarked that the most diverse and contradictory views have been propounded upon this point. There is no concurrence of sentiment among these interpreters upon any one hypothesis. One of the more recent, propounded by an evangelical theologian of Germany, is as follows:—He supposes that an annalist of the reign of Solomon, had he put on record the circumstances which form the ground-work of the poem, which unfortunately no annalist has done, would have employed some such language as this: "In such and such a year king Solomon took to wife a young woman of Sunem, and she was very fair, and he preferred her before all his other wives, and advanced her brothers who were vine-dressers to great honour"

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(Delitzsch, p. 168). Fortunate young lady! Fortunate yet unfortunate! Fortunate to have been so loved and so sung! Yet how unfortunate to have been consigned for so many ages to utter oblivion, not because she wanted a sacred bard, but because the bard wanted a critical and clear-sighted interpreter!

Now contrast with the hypothesis just mentioned, another, which in various forms has met, as has been already noticed, with very general acceptance among German expositors, and which even in this country is not without its advocates. In one of the most recent commentaries on the Song of Solomon, the narrative of facts supposed to form the historical basis of the Song is given as follows:—"There was a family living at Shulem consisting of a widowed mother, several sons, and one daughter, who maintained themselves by farming and pasturage. . . . . In course of time, the sister, while tending the flock, met with a graceful shepherd youth to whom she afterwards became espoused. . . . . On one occasion while entering a garden, she accidentally came into the presence of king Solomon, who happened to be on a summer visit to that neighbourhood. Struck with the beauty of the damsel, the king conducted her into the royal tent, and there, assisted by his court-ladies, endeavoured with alluring flatteries and promises to gain her affections, but without effect. . . . . The king, however, took her with him to his capital in great pomp, in the hope of dazzling her with his splendour; but neither did this prevail. . . . . The king convinced at last that he could not possibly prevail was obliged to dismiss her; and the shepherdess in company with her beloved shepherd returned to her native place. . . . ." (The Song of Songs: Translated, &c., by Christian D. Ginsburg.)

We do not propose to enter minutely into an examination of these hypotheses. What we would meanwhile call attention to is the support which the allegorical hypothesis derives from the conflicting and mutually destructive views of those who reject it.

With regard to the positive evidence which the poem itself furnishes of its allegorical character, we have already remarked that it cannot be fully exhibited without entering more at large on expository ground than can be done in a work like the present. All we can do is to point out its more marked and prominent features.

What are the names of the leading characters in the poem? They are Shelomo, or Solomon, and Shulammith, or the Shulammite, names which come from the same root, and correspond in signification. This resemblance cannot be accidental; it must be designed: the names, therefore, must be regarded as significant. This conclusion is confirmed by two passages, one at the commencement and the other at the close of the poem. In the former, ch. i. 3, "As ointment poured out is thy *name*," there appears to be a special reference to the meaning of the name Shelomo, viz. peaceful, peace-giver, the spreading abroad of peace being compared to the pouring out of the sweet ointment which "maketh the face to shine," and diffuses a mellowing and soothing influence. Compare Ps. cxxxiii., "Behold how good and pleasant it is for brethren to dwell together in unity: it is like the precious ointment on the head, that ran down to the beard, even Aaron's beard," &c. In the other passage, ch. viii. 10, Shulammith seems to explain her own name, when she describes herself as one who has found peace, *shalom* (שָׁלוֹם); and it is remarkable that the name Shulammith is not found in the earlier parts of the Song, but only towards the close, ch. vii. 1, after her union with Shelomo has been perfected, and she has found peace in his love. Comp. Jn. xvi. 33. From all which it appears to be a legitimate conclusion that the names Shelomo and Shulammith are employed in the poem significantly as the *peace-giver* and the *peace-receiver;* and if so, it will be allowed that this conclusion gives very considerable support to the allegorical exposition.

We are aware that, by a considerable number of recent expositors, the name Shulammith has been regarded as equivalent to Shunammith, or Shunammite, *i.e.* inhabitant of Shunem, 1 Ki. i. 3, &c. This view is favoured by the LXX.: yet there can be no question that Shulammith is the right reading, and we have no evidence that Shunem was also called Shulem by the ancient Hebrews. Wherever the town is mentioned in Scripture, it is written Shunem, and the derivative adjective Shunammith. More probable is the connection pointed out by some of the older expositors between Shulammith and Salem, the old name of Jerusalem, which certainly comes from the same root. According to this etymology, the Shulamite might represent one admitted to the citizenship of Salem, which would give a true and excellent sense. But it is better to adhere to the common explanation of the name which has been given above. It is well, however, to remark that the name given to the bride is not Shelomith, the feminine form of Shelomo, and which is found among the female names of the Hebrews, Lc. xxiv. 11, but Shulammith, which does not appear to be a proper noun at all, but a common noun formed from the pual conjugation שֻׁלַּם, and having the passive signification of a reconciled one—one restored to amity and happiness (qui in fidem ac tutelam Dei traditus et receptus est, Ges. Thes.), from which we gain a clear view of the spiritual relation of Shelomo and Shulammith.

We might now enter upon a particular examination of the various passages in which the names Shelomo and Shulammith are introduced into the poem, with the view of showing that the former always signifies the peace-giver, the protector, the guardian; and the latter, peace-enjoying, secure, happy. Comp. ch. i. 5, the *curtains* of Solomon; ch. iii. 7, the *palanquin* of Solomon surrounded by sixty heroes of the heroes of Israel; ch. viii. 8, the *vineyard* of Solomon, well fenced, on Baal Hamon, *i.e.* a place of repose and calm delight amid the noise and contentions of the world; and also ch. vii. 1, the only passage in which the name or rather title, the Shulammite, is found, and where it is evidently employed to represent the bride in the state of security and happiness and honour to which she has attained, being immediately followed by the title of Prince's Daughter, ch. vii. 2, and preceded, ch. vi. 10, by the remarkable description, which is of itself a very strong confirmation of the truth of the allegorical exposition, "Fair as the moon, clear as the sun, terrible as an army with banners."

If we pass now from the names Shelomo and Shulammith to the body of the poem, we find that the ideas contained in these names are carried through the whole. Shelomo is the king in whose presence there is perfect peace and fulness of joy, as is beautifully represented in ch. i. 12: he is the shepherd, feeding among the lilies: he is the owner of a vineyard, filled with the choicest vines, comp. ch. viii. 11 with Is. vii. 23, under which his servants

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repose securely, undisturbed by the tumults of the outer world, Jn. xvi. 33, and of the pleasant fruit of which they eat delightedly, ch. ii. 3; v. 1. And as Shelomo is the peace-giver, so his bride is represented first as a peace-seeker, and at length as a peace-finder. She has been hardly used even by her nearest of kin, ch. i. 6; comp. Ps. lxix. 9, driven forth from her own vineyard, where alone she found peace, to labour in other vineyards in which she could take no delight, and where there was no covert to protect her from the scorching summer's sun. Her countenance, though still beautiful, is black with exposure, and toil, and anguish of heart. The contrast between the countenances of the bride and bridegroom, as described by the former, ought to be carefully marked even in the terms employed. She is black (שְׁחוֹרָה), ch. i. 5: he is bright and ruddy (צַח וְאָדוֹם), ch. v. 10. Now that the blackness is to be understood in a figurative sense, as descriptive of the church's affliction, or the depression and desolation of the believer, is rendered very probable by a comparison of the only other passage in which we find the same terms contrasted, viz. La. iv. 7, 8. Her Nazarites were purer than snow, they were whiter (צַחוּ) than milk, they were more ruddy (אָדְמוּ) than rubies . . . . ; their visage is blacker than a coal (שְׁחַר). The comparison "black as the tents of Kedar," ch. i. 5, is also to be marked, and viewed in the light of the only other passage in which the tents of Kedar are mentioned: "Woe is me that I sojourn in Mesech, that I dwell in the tents of Kedar! my soul hath long dwelt with him *that hateth peace*," Ps. cxx. 5, 6. Further, Shulammith is described by the poet as dwelling in the wilderness, and brought up from thence by her beloved, ch. iii. 6; viii. 5. Every one familiar with the Scriptures must be aware that this is one of the most common figures employed by the sacred writers to describe a state of affliction. Comp. especially Re. xii. 6 and Ho. ii. 16, in which last passage there is a contrast between the wilderness and the vineyard which strikingly illustrates the descriptions of this Song: "I will allure *her*, and bring her into the wilderness, and speak comfortably to her, and I will give her her vineyards from thence, ... and she shall sing there as in the days of her youth." This passage may, indeed, be regarded as throwing very great light upon the Song of Solomon: it is in fact a summary of it. In the commencement of the Song, Shulammith is represented as driven out of her vineyard into the wilderness. And what is the picture opened up to us in the close of it? She is seen coming up from the wilderness leaning upon her beloved, ch. viii. 5: she takes possession of the vineyard she had lost, ch. viii. 12: and sitting in her gardens, in the full joy of her heart, she sings to her beloved, ch. viii. 13, 14.

We shall not extend our remarks on this part of our subject further. We shall only add that, in addition to the internal evidence for the allegorical interpretation, a specimen of which has just been adduced, that interpretation receives strong support from other parts of the Hebrew Scriptures. [Comp. Ps. xlv. throughout, especially ver. 15-18, with Ca. i. 4; Pr. i.-ix.; Is. v. 1, &c.; xxvii. 2-6; liv. 5; lxi. 10; lxii. 4; Ho. i.-iii., and xiv.; Zep. iii. 14-20; Jo. ii. 2; iii. 1; Eze. xvi. and xxiii Compare also in the Apocrypha, Wisdom of Solomon, vii. viii., and Ecc. xxiv. In "the voice of the bridegroom and the voice of the bride," so frequently introduced by Jeremiah, ch. vii. 34; xvi. 9; xxv. 10; xxxiii. 11, there is perhaps a reference to the Song of Solomon, especially as in the last passage it is followed by "the voice of them that shall say, Praise the Lord of hosts, for the Lord is good; for his mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of the Lord." Those who wish to see a much more full collection of the probable or possible scriptural references or allusions to the Song of Solomon, may consult Mr. Moody Stuart's *Commentary*. See also Hengstenberg, Das Hohelied, p. 234, 252, 253.] It has all along from the earliest times, so far as can be ascertained, been the received exposition of the Jewish and Christian churches. By the former, indeed, the book was regarded as specially sacred; and we know with what devout earnestness and sympathy it has been studied by some of the noblest and purest spirits that have adorned the latter. It is true there is no direct quotation from it in the New Testament; for the very obvious reason that the appeals of our Lord and his apostles to the Old Testament were intended chiefly to illustrate the growth of the Christian out of the Jewish dispensation; and this is not the subject of the Song of Solomon: but, though there may be no formal quotation, we cannot but think that an attentive reader will find many allusions to it, much that brings its glowing scenes to mind, especially in the writings of John, and in some of the parables and discourses of our Lord, Mat. xxi. 33, 34, 43; xxii. 2; xxv. 1; Jn. iii. 29; Eph. v. 27; Re. iii. 20; xix. 7; xxii. 17, 20.

With regard to the different forms which the allegorical exposition has assumed in the hands of different commentators, we must reject that one which makes Shulammith the incarnation, so to speak, of Wisdom; for this, among other reasons, that it is Shulammith who seeks and finds rest in the love of Shelomo, rather than Shelomo in that of Shulammith. But between the other leading expositions it is not necessary that we should pronounce any discriminating judgment, at least in so far as regards their prominent features. Shelomo is the peace-bestower. It is in his love that Shulammith finds peace. He may be regarded, therefore, either as the representative of Jehovah, the Covenant-God and King of Israel, or as a type of the Messiah, the Prince of peace. There is no reason that we should give an exclusive preference to one or other of these expositions. For an allegorical representation, like a prophetic word, may have more than one form of realization or fulfilment. And so, too, of Shulammith. She may be regarded as the representative of the Church, or of the individual soul which seeks and finds rest in Christ. If we have any preference for the former view, it is only because it seems to be more in harmony with the national character of the dispensation under which the Song of Songs was written, and by the principles of which we must to a certain extent be guided in its interpretation.

To what may be called the historico-allegorical and prophetico-allegorical interpretations of the Song, the former of which discovers in it a veiled history of the past, the latter a veiled prophecy of the future, we have space only to make this passing allusion. One of the most ancient examples of the former, with which, however, the prophetical is combined, will be found in the Jewish Targum on the Song: among the most recent examples of the latter is a *Commentary*, by Mr. Moody Stuart of Edinburgh.

III. We pass now to the consideration of the *form*, under which the subject just described is presented to us in the Song of Songs. It is evidently that of a nup-

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tial song distributed into various parts. We shall not discuss the question which has been so much agitated, whether it is to be classed among dramatic compositions, for the answer to that question must depend entirely upon the meaning which is assigned to the word *dramatic*. If, under the head of dramatic composition, we include every poem into which dialogue enters, then of course the Song of Songs must be regarded as a drama. But as this term is usually understood to mean an artificial and highly-wrought composition into which action largely enters, to which character the Song of Songs has no claim, and as terms ought always to be employed in the sense in which they are commonly understood, we must regard the use of the term dramatic in the present case as calculated to give an erroneous idea of the character of the poem. In our view of the formal arrangement of the poem, we take a middle position between those who represent it as a regular drama, distributing it into acts and scenes, which we cannot but think displays a great want of taste and judgment in the handling of so ancient and simple a composition, and those who hold the view mentioned at the commencement of this paper that it is not a continuous composition at all, but a collection of separate lyrics. We hold the Song of Songs to be simply a descriptive nuptial song or poem, distributed into parts; these parts being distinguished from one another both by matter and by form.

After examining very carefully the Song itself, and the various plans which have been proposed for its distribution into parts, we have come to the following conclusion. The parts of which it consists are five, perhaps with some reference to the fivefold distribution of the Pentateuch and the book of Psalms, and are as follows, viz.:—

A. i. 1—ii. 7.
B. ii. 8—iii. 5.
C. iii. 6—vi. 9.
D. vi. 10—viii. 4.
E. viii. 4—14

These parts, we have said, are separated from one another, both formally by artificial marks of separation, and by their contents.

With regard to the artificial distribution of the poem, it is sufficient to remark, that the first two of the five divisions just mentioned have the same ending ("I adjure you, O daughters of Jerusalem, &c.,") and the last three the same beginning ("Who is this," &c.) The middle division (C) is much longer than the others, but that arises from the nature of its subject: it is the principal division of the song.

Proceeding to examine these parts, we find that they are distinguished from one another not only by the artificial contrivance above noted, but by a real difference of subject-matter. What this difference is, however, is not equally clear in all the divisions. The second, third, and fourth divisions present no great difficulty; and they evidently form the body of the poem. The other two divisions, the introductory and concluding, are more obscure. We shall therefore commence with the former.

The third division (C) first invites attention. It is the central division, much longer than any of the others, and evidently contains the principal matter. Its subject is *the marriage*. It begins with a description of Solomon's palanquin, as it is seen in the distance approaching from the wilderness, borne on high, clouds of incense rising and covering it, and all around a bodyguard of the heroes of Israel. Who is this? It is the bride conducted towards his royal mansion by her royal lover. 'Tis "the day of Solomon's *marriage*, the day of the gladness of his heart," ch. iii. 11. The daughters of Jerusalem (like the ten virgins of our Lord's parable) are called upon to go forth and meet the royal bridegroom. Then follows the bridegroom's praise of his bride. He dwells chiefly on the beauty of her veiled countenance, ch. iv. 1-5. This passage has been appealed to by the literalist interpreters as a ground of opposition to the allegorical scheme. "The following language," says Dr. Davidson, quoting the passage, in his *Introduction to the Old Testament*, "supposed by the allegorical interpreters to be spoken by Jehovah to Israel, or by Christ to his church, appears to us indecorous and irreverent on that hypothesis." But surely this statement proceeds on a mistaken view of the nature and interpretation of an allegory. No judicious interpreter ever supposed the language in question to be "spoken by Jehovah to Israel, or by Christ to his church." All that is meant is that Jehovah does love his church, and think her most beautiful and precious. The language quoted is to be regarded not as the expression which Jehovah gives to these feelings, *for if it were, the poem would not be an allegory at all;* but as the expression of corresponding feelings, glowing in the breast of a human lover.

The stanza, if it may be so called, which follows, is very remarkable, and is distinguished from the other parts of the poem by the frequent repetition of the appellations *Bride* and *Sister-Bride*, which are found nowhere else, ch. iv. 8–v. 1. With regard to the latter of these appellations, Hengstenberg rightly remarks that it is "a holy riddle;" but its meaning is sufficiently unfolded by such passages as Mar. iii. 35: "Whosoever shall do the will of God, the same is my brother, and sister, and mother." In reply to the bridegroom's ardent utterance of love, in which he compares her to a garden full of all odoriferous plants, the perfume of which fills and intoxicates the soul, the bride no longer draws back, but gives herself up to his love: still not without lowly wondering thoughts and fears, lest she should prove unworthy of such a spouse:

"Awake, O north wind!
Draw near, O south wind!
Blow upon my garden,
Let its perfumes flow forth;
That my beloved, coming to his garden,
May eat its choicest fruits."

The reply of the bridegroom, ch. v. 1, "I have come to my garden," &c., forms the centre-point of the whole poem. The bridegroom and the bride are now one. The marriage union is complete. Comp. Is. lxii. 5, "As the bridegroom rejoiceth over the bride, so will thy God rejoice over thee." But we need not go to other passages of Scripture to prove the spiritual import of the passage before us. That is very evident from the passage itself, not only from the *sister*-bride of the first clause, but also from the closing words in which the bridegroom calls upon his friends to come and share the fulness of his joy—

"Eat, O friends!
Drink, yea, drink abundantly, O beloved!"
(Compare Is. lv. 1.)

This concludes the first half of the third or C division of the poem. The second half, which is of about equal length, ch. v. 2–vi. 9, is the counterpart of the first.

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It contains the shady side of the picture. The rapturous joys of love cannot last always. There is a reaction; and the reaction is the greater, the more intense the joy and the deeper the love. This is beautifully represented by the poet. The bride slumbers; but her slumbers are disturbed. "I slept, but my heart waked," ch. v. 2. She dreams. Her beloved comes to the door of her chamber. He calls to her; he knocks; but she does not open to him, ch. v. 3. He puts his hand in at the hole of the door: then she rises and opens to her beloved; but it is too late—he is gone. Her soul is now filled with the anguish of love, as it was but a little ago enraptured with its joys. This is finely described by the poet. She wanders forth, just as she had risen from her couch, in search of her beloved. She encounters the rude watchmen. She appeals to the daughters of Jerusalem, and gives a glowing description of her beloved. At last she awakes, and it is a dream. She finds her beloved where she had left him—in his garden, ch. vi. 2, compared with v. 1. And her joy again finds utterance in the words, "I am my beloved's, and my beloved is mine; he feedeth among the lilies." Yes! He is not gone, as I had thought. It was but a dream created by my foolish fears. He will never leave me, never forsake me. I am ever his, and he is ever mine.

The third division of the poem closes with the response of the bridegroom. He praises the beauty of her countenance. As he is to her, so she is to him, the chiefest among ten thousand, and altogether lovely. Queens, concubines, virgins without number—she alone is more precious than all. Nay, so surpassing is her beauty, that even those who might have looked upon her with the jealous eyes of rivals are overpowered by it, and join in praising her, and wishing her all joy in her beloved, ch. vi. 9.[1]

We shall only indicate our views of the second and fourth divisions of the poem (B and D). They describe, as their position indicates, the former the loves of the period before marriage, the latter the loves of the period after marriage. The second part bears a close resemblance to the third. There is the same alternation of light and shade; but, as we might anticipate, the light is not so brilliant nor the shade so deep. Compare the encounter with the watchman in ch. iii. 3 with ch. v. 7. As in the third division, it is in a dream that her fears manifest their presence, ch. iii. 1:

> "Upon my bed by night
> I sought him whom my soul loveth:
> I sought, but found him not."

This part, the second, contains several passages of great poetic beauty. It describes the spring-time of love, ch. ii. 10-13. The fourth division (D) describes the bride after marriage, in all the glory of the royal station to which the love of Shelomo has elevated her. It begins:—

> "Who is this that looketh forth as the morning,
> Fair as the moon,
> Clear as the sun,
> Terrible as an army with banners?"

Such is the wondering inquiry of the onlookers. She is ashamed to be thus gazed upon. She thinks of her humble origin and sudden elevation, and turns away from their gaze. They call to her to return, and allow them to admire her beauty. Her reply is modestly humble as before. Why do ye make a spectacle of me? What is there in me to draw the wondering eye? Then follows a description of the queen in all the majesty of her form, and the beauty of her royal apparel, ch. vii. 2-6. The words are not those of the king, as is commonly thought, but of the people, as is very clear both from the manner in which they are introduced and from the title by which she is addressed—Prince's daughter. Their praise seems to end with the sixth verse, "A king is enchained by thy flowing locks," which words naturally introduce the king himself as speaker. He echoes all the praises of the people, dwelling not on the beauty of her countenance as before, but on the stateliness and majesty of her queenly form, which he compares to the palm-tree ch. vii. 8. She hangs upon his words delightedly. With all her humble thoughts of herself, she cannot conceal from herself that she is the beloved of the king; and, emboldened by this conviction, she gives passionate utterance to her love in return. She exults in his love:

> "His left hand is under my head,
> And his right hand embraces me.
> I adjure you, daughters of Jerusalem,
> That ye wake not up,
> Waken not up Love
> Till she pleases" (ch. viii. 3, 4).

The verses just quoted lead us back to the consideration of the first division of the Song, ch. i. 1–ii. 7, at the close of which also they are found with a very slight variation. This division, like the second and third, has its alternation of light and shade. The bride gives expression to her lowly thoughts of herself, and tells in few words the story of her grief. "My mother's sons (Ps. lxix. 9) were angry with me (Is. xli. 11; xlv. 24), they made me keeper of vineyards—mine own vineyard I kept not," ch. i. 6. She is separated from her beloved. "Tell me, thou whom my soul loveth, where thou feedest [thy flock]." The daughters of Jerusalem comfort in vain, ver. 8.[2] But now the scene is suddenly changed, ver. 9. Her beloved is restored; and in his presence she indulges in sweet anticipation of coming joys. "My nard giveth forth its perfume," ver. 11. Her anticipations shape themselves in the form of an imagined dialogue between her beloved and herself, in which free and glowing expression is given to their mutual love, ch. i. 13–ii. 3. She sinks, overcome with love and joy, ch. ii. 5.

In the last division of the Song, ch. viii. 5-14, we find the joyous anticipations of the first division fully realized. The bride is seen coming up from the wilderness, leaning upon her beloved. In his unchanging love she has found peace, ver. 10. The lost vineyard, ch. i. 6, is regained, but only to be laid as an offering at the feet of her beloved, ch. viii. 12. Her mother's sons, by whom she had been hardly treated, ch. i. 6, are forgiven, ch. viii. 12, last clause.[3] The wilderness is forgotten; her

[1] That this division contains the marriage-scene is very evident. For in it alone do we find the words רְחָנָה (from חָתָן, bridegroom), and כַּלָּה, bride. Moreover, here alone does the Shulammite appear veiled. Compare ch. iv. 1, 3, and vi. 7, where mention is made of her צַמָּה, or veil, erroneously translated "locks" in our version, and of the רָדִיד, ch. v. 7. Compare also the description in ch. v. 5, with ch. iii. 2. It may be added that אִישׁ, ch. v. 16, may mean *husband* (Jer. iii. 20).

[2] It is worthy of notice that the epithet "Daughters of Jerusalem" is found nowhere else in the Old Testament except in this Song; which, therefore, it is probable our Lord had in mind when he said, "Daughters of Jerusalem, weep not for me," &c., Lu. xxiii. 28.

[3] In ch. viii. 8, 9, it is the brethren of Shulammith who are introduced speaking. These verses correspond to ch. i. 6. They are somewhat obscure, and have been variously interpreted.

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Eden is restored; and in the shade of its pleasant trees she sings forth the joy of her heart, ver. 13.[1]

IV. *Authorship of the Song, and Place and Time of its Composition.*—This head embraces a variety of questions, the difficulty of which is not compensated by their importance. In regard to some other books of the Old Testament—the prophetical, for example—questions of date and authorship are of vital moment. But the subject-matter of the Song of Solomon is of such a character that its value does not depend on any circumstances of time and place. It will continue equally edifying to the church whether it is found to belong to the age of Solomon or to that of the captivity.

The title ascribes it to Solomon; and this accordingly must be received as the most ancient tradition with regard to the authorship, and must have all the weight attached to it which is due to such a tradition. But we have no decisive evidence that the present title proceeded from Solomon himself. On the contrary its form seems to intimate a different and later origin. And there are other considerations which serve to throw considerable doubt on the tradition embodied in the title.

1. From the subject-matter of the Song, it seems to have proceeded from one of those periods, when the experience of the church was of a more mixed description than accords with the historical accounts of the reign of Solomon. The bride describes herself as hardly treated by her brethren, driven forth from the parental roof, dwelling in the wilderness, and black with exposure to the scorching summer's sun. This description does not find its counterpart, so far as we are informed, in any part of the reign of Solomon: nor can it be applied to the reign of David his predecessor. It is true that the name and reign of Solomon correspond with the bright side of the picture presented to us in the Song: but still we are disposed to believe that the feelings of rapturous joy in the Lord to which the Song gives expression must have proceeded not from a period of settled tranquillity, like the age of Solomon, but from a period of conflict and darkness issuing in the joy of a glorious deliverance.

2. If we have rightly decided that the name Solomon has in this song a symbolical or typical import, it is evident that such a use of the name was much more fitting after the death of King Solomon than during his life. We can well understand how, amid the troubles which followed close upon the death of that monarch, and which continued with but few intervals of repose to disturb and divide the church for many centuries, his reign, to the glories of which the people of Israel looked back with pride and fond longing, should have become the recognized type of that glorious future period of peace and unbroken prosperity, in which every true Israelite believed all present troubles and distresses would issue at last. But during the actual life of Solomon, especially when we consider the confusions and sins by which in its latter part it was deformed, such a typical use of his name was not so fitting. Certainly it is difficult to believe that such a use would have been made of it by himself.

3. So far as regards the place of composition, the Song appears to have been the production of one who had his usual residence among the northern or eastern tribes, and not in Judah. If we except the names Jerusalem and Zion, which are introduced as the centre and head-quarters of divine worship, almost all the local references are to the northern and eastern divisions of the land of Israel. General references to Lebanon, Carmel, Sharon, Gilead, and Damascus, we might expect in compositions coming from any division of Palestine. But the author of the Song speaks, as if from familiar acquaintance, of the tower of Lebanon looking toward Damascus, ch. vii. 5, of the flocks of goats reposing on Mount Gilead, ch. iv. 1, a comparison which he repeats in ch. vi. 5; of Tirzah, of the dance of Mahanaim, ch. vii. 1, and of the pools of Heshbon by the gate of Bath-rabbim, ch. vii. 4. From which it would appear that these were the localities with which the author of the Song was most familiar, as they are the first to present themselves to his mind, while in search of some suitable comparison or illustration.

And this conclusion is confirmed by the language of the Song. It is natural to suppose that the Hebrew language, as spoken by the northern tribes, and still more as spoken by the tribes east of Jordan, had a closer affinity to the Syriac and Arabic than the Hebrew spoken in Jerusalem and the neighbourhood. Between the northern tribes of Israel and the Syrians of Hamath and Damascus, and between the eastern tribes and the Arabians of the great desert, from whom they were separated by no well-defined boundary, there was the closest connection and constant intercourse: a connection and intercourse which must have largely affected the character of the language spoken by these northern and eastern tribes. Now, in the language of the Song of Solomon, as in that of other compositions, such as the song of Deborah, unquestionably emanating from those tribes, we seem to discover traces of this influence. Words belonging to the Syriac or Arabic language, or to both, but found nowhere else in the Hebrew writings, we frequently meet with in the Song of Solomon, ch. ii. 11; iv. 1, 14; v. 3; vii. 3; viii. 5. Occasionally we find roots common in the other Hebrew books here under a Syriac form, ch. i. 17, בְּרוֹת = בְּרֹשׁ, and vii. 3, מזג = מסך. In the syntax also a Syriac influence is observable, ch. i. 6; iii. 7. Yet these Syriasms and Arabisms do not at all connect this Song with the later Hebrew writings; they are very clearly distinguished from the Chaldeisms of the books of Chronicles, Ezra,

But, comparing them with ch. i. 6, they seem to represent the brothers, who ought to have been the guardians of their sister's virtue and happiness, as considering how they might best enrich themselves by means of her. She is as yet young, and her character is not fully developed; but, whether she prove a wall or a door, *i.e.* firm and constant, or giddy and easily accessible to temptation, they will endeavour not to be losers by her. The *silver* tower and the planks of *cedar*, represent the anticipated accession of wealth through the judicious bestowment of their sister.

[1] It is important to notice the epithets by which Solomon addresses the Shulammite in the various divisions of the poem. In the first (A), the only epithet he employs is רַעְיָתִי, my friend or my love. In the second (B), he adds to רַעְיָתִי, יְפָתִי and יוֹנָתִי, my fair one and my dove. In the third (C), which is the principal division, in addition to all the above, we find אֲחֹתִי כַּלָּה, כַּלָּה, my sister bride, and תַּמָּתִי, my perfect one. In the fourth division (D), all the foregoing epithets are dropped, and the bride is spoken of only as בַּת נָדִיב and הַשּׁוּלַמִּית. And in the fifth (E) we find only the epithet הַיּוֹשֶׁבֶת בַּגַּנִּים. By the epithets in the two last divisions is described the state of felicity and dignity to which the love of Shelomo has elevated his bride.

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&c. Their presence is to be accounted for not by lateness but by locality of composition.

Now, if the foregoing remarks render it probable that the Song of Solomon is a production of the northern or eastern division of the land of Israel, and not of Judah, they of course throw great doubt on the ancient tradition which assigns the authorship to Solomon.

At the same time we cannot concur with those who throw the composition of the Song forward on the age of the Babylonish captivity. The historical references point to a much earlier date. The tribes beyond Jordan, it is evident, had not been carried captive when the Song was written: otherwise it would scarcely have contained allusions to the flocks reposing on Gilead, to the dance of Mahanaim, and the pools of Heshbon by the gate of Bath-rabbim. The mention of Tirzah in immediate connection with Jerusalem, ch. vi. 4, seems to carry us a step farther back still, and to point to the conclusion that the Song was written some time in that half century (975-925 B.C.), during which Tirzah and Jerusalem were the two capital cities of Israel, the one of the northern, the other of the southern kingdom. To this period also point the freshness and minuteness of the allusions to the transactions of the reign of Solomon which are scattered over the poem. During that period, when the separation between Israel and Judah was still recent, there must have been a large party in the former kingdom who longed for reunion with their national sanctuary and with the divinely chosen family of David, and who lived in the firm faith that the period they so anxiously longed for would speedily arrive, when Israel would again be one—one in Jehovah their God and Solomon their king. It is not improbable that the Song of Songs proceeded from some one belonging to this party. But this is a matter on which certainty cannot be attained.

V. Finally, with regard to the *Canonical Authority* of the Song, it has always been recognized both by the Jewish and by the Christian church. It is true that, both in ancient and modern times, doubts have been entertained and expressed on this subject by individual members of both churches. But these doubts have always been met and overpowered by the general voice of the church teachers—sometimes by their solemn ecclesiastical decision. From the treatise Yadaim, ידים, towards the close of the Mishna, we find that a decision of this kind was pronounced by the Jewish doctors early in our era: but this decision was intended not to define for the first time the belief of the church, but to give expression to what already was, and had all along been, the established belief, and to meet the doubts of a few.[1] There can be no doubt, therefore, that the Song of Songs formed a recognized portion of the sacred Scriptures in the days of our Lord and his apostles (as is indeed otherwise evident from the allusions they make to it), and has received the sanction of his authority. Indeed the title is of itself sufficient to prove that from the most ancient period the Song has been accounted sacred. For why was it called the Song of Songs? Several of the psalms have the title "Song," but this is called "Song of Songs." Why? Whence this preference? In what consists the superiority of this song? Surely, had it not been regarded as an inspired composition, it would not have been dignified by a title which gave it a higher place than even the inspired songs of David. No doubt it is a song of surpassing beauty, but we cannot imagine that that alone would have induced the ancient Jewish fathers to bestow upon it so exalted a title, had they not recognized its sacred and sublimely mysterious character. Finally, the references to the Song in the other books of Old Testament scripture is the crowning proof of its having been recognized, even from the time of its composition, as the production of one who spake as he was moved by the Holy Ghost.

[Expositions of the Song of Songs are numberless. Among modern German commentators, Ewald, Delitzsch, and Hengstenberg may be mentioned, each as representing a class. The two most recent commentaries in English are those of Mr. Ginsburg and Mr. Moody Stuart, to both of which, though differing very widely from one another, and also from the view of the Song given in the foregoing pages, we would refer the student for ample information, with regard to the principal authors who have written on the Song of Songs, and the views they have taken of it.] [D. H. W.]

CAPER'NAUM, a city on the western side of the Sea of Tiberias, and on its upper or northern division. It comes into notice at the commencement of the gospel history, as a place which our Lord visited at an early period, but without remaining in it more than a few days, Jn. ii. 12; and at which he afterwards fixed his residence so continuously, that it became for a considerable portion of his active ministry the centre of his operations. The occasion of our Lord's thus repairing to Capernaum is most distinctly marked by the evangelist Matthew, who says, "Now when Jesus had heard that John was cast into prison, he departed (or withdrew) into Galilee, and leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim," Mat. iv. 12, 13. The language implies, that it was a sort of withdrawal from a more conspicuous or accessible place, to one more convenient for the work of a quiet and laborious ministry, which our Lord made at the time: and the language is explained, in connection with the historical event which occasioned the withdrawal in question, by the circumstance that Diocæsarea or Sepphoris, which was a common residence of Herod Antipas, lay in the immediate neighbourhood of Nazareth, at the distance of only five or six miles. After Herod, therefore, had so far committed himself against the cause of God as to throw the Baptist into prison, there was no reasonable prospect of Jesus being allowed to prosecute in quietness and freedom his peaceful but reforming agency, from a position so near the palace of the royal persecutor. Prudence required that he should retire to a region

[1] The passage is as follows, according to the rendering of De Sola and Raphall: "All sacred scriptures make the hands unclean (a doctrine of the Pharisees, arising out of their superstitious reverence for the sacred volume. See farther on in the same treatise, ch. iv. sect. 6). The Canticles and Ecclesiastes make the hands unclean. [The separate mention of these two books shows that some doubts had been expressed with regard to their canonicity, as we find in what follows.] R. Jehudah saith, Canticles make the hands unclean, but Ecclesiastes is subject to a dispute. R. José saith, Ecclesiastes does not make the hands unclean [*i.e.* it is not canonical], but Canticles are subject to a dispute. . . . R. Simeon ben Azai said, I have it as a tradition from the mouths of seventy-two elders, on the day they inducted R. Eleazar ben Azariah into the president's seat, that Canticles and Ecclesiastes make the hands unclean. R. Akibah said, Mercy forbid! No man in Israel ever disputed that the Canticles make the hands unclean; as the whole history of the world does not offer an epoch equal to the day on which the Canticles were given to Israel; for all the Kethubim are holy, but the Canticles are holy of holies."—*Yadaim*, chap. iii. sect. 5.

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where he was less likely to be disturbed in his operations; and as he had no prospect of finding this in the south, where the priestly and traditional influence of Jerusalem was sure to impede him at every step, he naturally directed his course northwards, and fixed upon Capernaum, which lay in the fertile tract of Gennesaret, as on all accounts the most suitable for his purpose. It was also within that Galilean district to which ancient prophecy had pointed, as in itself one of the most spiritually depressed, yet the first that was destined to be shone upon by the clear light of the new dispensation: hence the evangelist marks in our Lord's going to reside and labour in Capernaum the fulfilment of the prophecy in Is. ix. 1, 2. But the more immediate reason was the relative position of the places, as at a considerable distance from Herod and the more active enemies of the truth.

The precise period during which Jesus continued to make Capernaum his more settled place of abode cannot be accurately determined. It must have been somewhere between one and two years; long enough to admit of its being designated "his own city," Mat. ix. 1, and also to admit of its being characterized as the chief of those cities around the northern shore of the Galilean lake, in which most of his mighty works had been done, but which still repented not, nor believed the gospel, Mat. xi. 20-23. The address to Capernaum was the most solemn and severe delivered on the occasion, "And thou, Capernaum, which art exalted unto heaven (raised, that is, to the highest elevation in point of privilege and honour by my habitual presence and superhuman works) shalt be brought down to hell; for, if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day." The words cannot be understood as denoting less than an entire downfall, or a sweeping desolation, such as if the place were to be swallowed up in the all-devouring gulf of Hades. That they have been literally fulfilled is so little a matter of doubt, that the only difficulty with modern inquirers has been to ascertain precisely where it stood. Dr. Robinson tells us, that the very name of Capernaum, as well as those of Bethsaida and Chorazin, have perished; after making the most minute and persevering inquiry among the Arab population along the western shore of the lake, and around its northern extremity, he indicates the result by saying, "No Muslim knew of any such names, nor of anything that could be so moulded as to resemble them" (Researches, iii. p. 295). He adds, that the Christians of Nazareth, who are acquainted with the names from the New Testament, apply them to different places, according to the opinions of their monastic teachers, or as may best suit their own convenience in answering the inquiries of travellers. The actual site has with good reason been sought near the fountain which Josephus calls Capharnaum, and which, in all probability, derived its name from the village. This fountain was situated in a very fertile tract, lying along the shores of the lake, and bearing in Josephus the name of "the land of Gennesaret." But there is a diversity of opinion as to what may have been the particular fountain which was meant by Josephus; and two places in particular have been fixed upon and respectively contended for as the proper one—one at Khan Minîyeh, and another more to the north at Tell Hûm. The subject has been very carefully considered by Dr. Robinson, especially in his supplementary volume of *Researches*, and everything said that can well be urged in favour of Khan Minîyeh. Dr. Robinson's view is thus summed up: "That Gennesaret was a known and limited tract; that, according to the evangelists, Capernaum was situated in or near that tract; that the circumstances mentioned by Josephus go to fix it near Ain et Tîn [adjoining Khan Minîyeh]; that down to the seventeenth century it was recognized there by all the more intelligent travellers; and it was, apparently, during the seventeenth century that the tradition began to waver, and transfer the site of Capernaum to Tell Hûm. The latter is first mentioned by Nau, about A.D. 1674." (Researches, p. 358.)

Not a few recent writers, including Stanley, concur with Robinson in this view of the matter, but high authorities (Wilson, V. de Velde, Thomson) adhere still to the more common opinion of Tell Hûm being the proper site. V. de Velde says, "The position of Tell Hûm seems to us to agree in every respect with the gospel narrative, being *near*, not *in*, the land of Gennesaret, and not far from the east side of the lake, to allow people to follow Jesus on foot, whilst he was crossing the water with his disciples, Jn. vi. 2. That position would also make Kepharnome a near and convenient resting-place for Josephus, when he was ill; and its name, although it *may* be a borrowed one, may also be the remains of its ancient appellation." Dr. Thomson says, too, that he "attaches great weight to the name. Hûm is the last syllable of *Kefr na hûm*, as it was anciently spelled, and it is a very common mode of curtailing old names to retain only the final syllable. Thus we have Zib for Achzib, and Fik for Aphcah," &c. He adds, "so far as I can discover, after spending many weeks in this neighbourhood off and on for a quarter of a century, the invariable tradition of the Arabs and the Jews fixes Capernaum at Tell Hûm, and I believe correctly" (The Land and the Book, p. ii. c. 24). The absolute determination between the two proposed sites is fortunately not of great moment. If we take Tell Hûm (which, undoubtedly, has the greatest number of authorities on its side), the site of Capernaum comes to be fixed very near the top of the lake, on the west side; while if Khan Minîyeh is preferred, it must be assigned about three or four miles farther south. That is the whole difference. The place itself was of no great note, either in a commercial or a political respect; its title to a place in history arises simply from its connection with the life and ministry of Jesus; and this, unfortunately, served but to tell with disastrous effect on itself.

CAPHTOR, the original seat of the Philistines, Am. ix. 7, who are therefore called Caphtorim, De. ii. 23, and "the remnant of the country (or rather, *island*) of Caphtor," Je. xlvii. 4. Before determining the country here meant, notice must be taken of an apparent contradiction between these statements regarding the origin of the Philistines and the relation intimated in Ge. x. 14. Mizraim begat "Pathrusim, and Casluhim, out of whom (rather, *whence*) came Philistim and Caphtorim." Vater and Tuch suppose a transposition of the text of this passage, taking Caphtorim to have followed Casluhim, before the relative clause; but of a corruption of the text there is no evidence: the Samaritan, all the ancient versions, as also 1 Ch. i. 12, agree with the present reading in Genesis. The passage however, it is to be remarked, has no reference as usually taken to *descent*, but only intimates

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that the Philistines once dwelt by the Casluhim, and from them proceeded to other settlements; the expression מִשִּׁם יָצָא (*yatza misham*) has merely a local reference, as departure from a place or land (Knobel, Völkertafel, p. 215). Still the fact remains that the Caphtorim and Philistim are here introduced as distinct people, or perhaps as two portions of the same people. The latter supposition is confirmed by several passages which intimate a distinction, and yet a very close connection between the Philistim and another people called the Kerethim, Ezc. xxv. 16; Zep. ii. 5; indeed the names are interchangeable, compare 1 Sa. xxx. 14 with ver. 16. The reference in Genesis may be to some migration of the Philistim, either prior to their settlement in Caphtor, or intermediate between their departure from it and their final settlement on the western coast of Palestine, and to a sojourn with their brethren the Casluhim, who are supposed to have inhabited the district between Pelusium and Gaza. The whole subject, however, is involved in obscurity; for even with regard to the determination of Caphtor itself nothing can with certainty be affirmed. That it is not Cappadocia, as the older writers following the Septuagint and the Targums held, is now generally admitted. That Caphtor was an island plainly appears from Je. xlvii. 4, for although the term אִי sometimes means "a maritime land," "a coast," *c. g.* Is. xx. 6, yet as Hitzig has shown, in the present instance it can only be "an island" (Urgeschichte der Philistäer, Leip. 1845, p. 15); and if so, various considerations show that it must be looked for in the Mediterranean. The islands Cyprus and Crete divide the suffrages of modern writers on this subject, but as the former is invariably in the Old Testament named Chittim, its claim to be regarded as Caphtor is obviously excluded. Crete, on the other hand, if not Caphtor, has no Hebrew name—a conclusion not easily reconciled with its importance. The designation of the Philistines as Kerethim may probably have some relation to their Cretan origin. The testimony of classic authors is in favour of Crete, particularly that of Tacitus (Hist. v. 2), who evidently confounding the Jews with the Philistines, after whom Palestine was named, says, "Judæos, Creta insula profugos, novissima Libyæ insedisse." (See Baur, Der Prophet Amos, p. 76-80; Delitzsch, Genesis, p. 290, 291.) [D. M.]

CAPPADOCIA, an extensive district of Asia Minor, the boundaries and divisions of which are differently described by ancient writers, and appear indeed to have varied considerably from time to time. But as a Roman province, to which state it was reduced by Tiberius in A.D. 17, it was bounded on the north by Pontus, on the east by the Euphrates and Armenia Minor, on the south by Mount Taurus and Cilicia, and by Phrygia and Galatia on the west. The region is for the most part of a mountainous nature, and on this account was colder than Pontus, which lay to the north of it. It abounded with fine pasture lands, and was distinguished for its good breed of horses. In various parts, however, it was capable of cultivation, and yielded wheat of fine quality, with other kinds of grain, grapes, and the more delicate fruits. It is rarely mentioned in the gospel history; but on the day of Pentecost sojourners at Jerusalem from Cappadocia are mentioned among those who heard in their own tongues the apostles speaking of the wonderful things of God; and the apostle Peter includes the Jewish Christians in Cappadocia among the strangers scattered abroad, to whom his first epistle was addressed, Ac. ii. 9; 1 Pe. i. 1. It thus appears, that Cappadocia, like other provinces in Asia Minor, had become to a certain extent the residence of dispersed Jews before the Christian era; but we know nothing of the proportion as to numbers in which they may have dwelt there, nor as to the particular localities and occupations with which they more especially connected themselves.

CAPTIVITY is a word which may be taken so strictly as to mean imprisonment. But a body of captives, men taken in war and in the first instance placed in confinement, might often or even generally be set at liberty, and left with comparatively few restrictions pressing on them, so long as they conducted themselves peaceably and submissively in the foreign country to which they had been carried. And thus, by an easy modification of meaning, captives and captivity are used in Scripture very much in the common sense of exile; yet with the notion that this state of exile was compulsory, and that the persons so exiled were in a dependent or oppressed condition in the land of their sojourn, not at all as refugees may be and often are in our own country. In this sense we have learned from Scripture to speak of the Babylonish captivity, which is explained to be "the carrying away into Babylon," Mat. i. 17.

But the removal of the tribes of Israel, though we often speak of it as a single event, was really a very complex process. The larger number of the people were carried away, not to Babylon, but to Assyria, that earlier empire which was afterwards swallowed up by Babylon. And the period during which their removal was gradually effected was not less than 150 years. There were, however, three great captivities. First, in the reign of Pekah king of Israel, who was murdered about B.C. 739, the king of Assyria, Tiglath-pileser, came up and smote the north-eastern part of the land, "Gilead, Galilee, all the land of Naphtali, and carried them captive to Assyria," 2 Ki. xv. 29, probably in this carrying out the policy of his predecessor Pul, who had come up against the land but had been bribed away by king Menahem, 2 Ki. xv. 19, 20. Certainly these two kings, Pul and Tiglath-pileser, are expressly named together as those who carried away the Reubenites, and the Gadites, and the half tribe of Manasseh who dwelt beside them on the eastern bank of the Jordan, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, 1 Ch. v. 25, 26. Secondly, in the reign of Hoshea king of Israel, Shalmanezer king of Assyria came up against the land, and after leaving him for a time upon the throne as a tributary, he imprisoned him on account of treachery and revolt, and at the end of a three years' siege, took Samaria and carried the remainder of the ten tribes away, about B.C. 721 or 719, to a district apparently the same as that to which their countrymen had already been brought—he "placed them in Halah, and Habor, by the river of Gozan, and in the cities of the Medes," 2 Ki. xvii. 6. Thirdly, the two tribes, that constituted the kingdom of Judah, were carried captive by Nebuchadnezzar king of Babylon, 2 Ki. xxiv. xxv.

Even this last captivity, the carrying away of the people of Judah to Babylon, was not accomplished at once. Three distinct captivities are mentioned, Je. lii.

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28-30. The first, of 3320 persons, in the seventh year of Nebuchadnezzar, is no doubt the same as that placed in the eighth year of his reign (for such differences occur frequently in the histories of kings in the Bible, and are to be traced to the practice of counting the beginning of the year from different months, or reckoning the months of a broken year sometimes to the reign which ended in it, sometimes to the reign which began in it), when he carried off the weak young prince Jehoiachin, three months after the death of Jehoiakim his father, 2 Ki. xxiv. 10-16. But the number mentioned by Jeremiah seems to apply only to some more distinguished portion of the captives, for in this passage princes, officers of state, mighty men of valour, craftsmen, and smiths are included, apparently to the number of 18,000, while only the poorest sort of the people are said to have been left. The second removal was eleven years later, in the eighteenth of Nebuchadnezzar, B.C. 588, or 586 according to others, when he destroyed Jerusalem and carried off Zedekiah the last king; at this time 832 persons were taken away. The third removal was in the twenty-third of Nebuchadnezzar, when 745 were taken to Babylon by Nebuzar-adan, the captain of the guard; by which act of gleaning it would seem that the land was left utterly empty of inhabitants. It can scarcely be doubted that this is only a partial enumeration of the people who were carried to Babylon from the land of Judah, not improbably a very large number more may have been taken from the country districts, and even from Jerusalem itself at an earlier time. Of this we have a trace in Da. i. 1, 2, "In the third year of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God, which he carried into the land of Shinar, to the house of his god." We should not have known distinctly about this event but for the circumstance that Daniel was carried away among the number. And in dealing with a history of whose details we are so ignorant, it is miserable criticism which endeavours to injure the credibility of the books of Scripture because one of them mentions circumstances which we do not know how to adjust with details narrated by another. Certainly there is a general reference to some event of this sort, when Jehoiakim was conquered by Nebuchadnezzar, and was on the point of being taken to Babylon, yet was left behind, 2 Ch. xxxvi. 6. And just as certainly there is nothing in what the Lord said, Je. xxv. 1, &c., to contradict this statement, in spite of what some have alleged to the contrary.

This prophecy by Jeremiah contains the remarkable statement that the captivity should last for seventy years, after which the king of Babylon's yoke was to be broken, and himself and his people punished. And again, he prophesied the restoration of the people and the renewal of the Lord's goodness to them in their own land, Je. xxix. 10, &c. The fulfilment of these prophecies is found by the inspired writers themselves, Ezr. i. 1; Da. ix. 2, in the edict of Cyrus, which gave the people liberty and encouragement to return to their own land. The edict was issued on his taking Babylon, B.C. 536; or, as some think, after a two years' reign of Darius; and so the commencement of the period is to be dated from B.C. 606, the fourth year of Jehoiakim, in which Jeremiah delivered his message to the prostrated people, whose political independence was gone, and a large number of whose fellow-countrymen seem to have been just newly led into exile, or to have been on the point of being so led, according to the different views which expositors have taken. But that carrying to Babylon was not completed ecclesiastically till the temple was destroyed, about B.C. 586; and perhaps we should say that the ecclesiastical restoration was not complete for seventy years from that date, when the rebuilding of the temple was accomplished in the sixth year of king Darius, Ezr. vi. 15.

The history of the return of "the children of the captivity," or "the children of the province," as they named themselves, is given chiefly in the books of Ezra and Nehemiah, though information is also to be found in the prophecies of Haggai and Zechariah. In general the course of events was this:—the decree of Cyrus encouraged the people to return, with such money and goods as they could gather, and indeed they were aided by the contributions of many who did not return along with them; all being placed under the care of Sheshbazzar prince of Judah, who seems to have been the same as Zerubbabel, or else to have soon died and been succeeded by him. But after settling themselves down in Jerusalem and around it, and erecting the altar for sacrifices, and laying the foundation of the temple, they had offers of assistance from the heathens who had come to inhabit Samaria and the vacant country round about them: on declining which help they were exposed to the bitterest hostility of these pretended allies. In fact, after the death of Cyrus the building of the temple was forcibly stopped by them until the second year of king Darius. Then, under the vigorous urgent ministry of the prophets, the prince and people were encouraged to resume; and an appeal from their enemies to the king produced a royal decree eminently favourable to them, so that the temple was completed about the year B.C. 516. The next event of importance was the arrival of new colonists under Ezra the scribe, in the seventh year of king Artaxerxes, and with new privileges bestowed by him. Some writers date this B.C. 478, because they identify the king with him whom the Greeks called Xerxes: but in general he has been identified with the Greek Artaxerxes I., and in this case the date is B.C. 457, as in our English Bibles. Next came Nehemiah, the cup-bearer of Artaxerxes, in the twentieth year of his reign, B.C. 445, and by his liberality, self-denial, and persevering wisdom, the walls of the city were built, its fortifications completed, its worship restored to full vigour and original purity, and the whole colony established on as firm and satisfactory a basis as seems to have been possible in these days when the outward glory of the theocracy was waning. These two last dates are thrown ten years earlier by a few writers, who believe that a miscalculation in the common chronology has given that number of years too much to the reign of Xerxes, and in consequence has thrown the accession of Artaxerxes proportionally too late.

The two tribes, or people of the kingdom of Judah, had been nearly all carried away; and the returning people seem to have been chiefly of these two tribes, so much so that the prevalent name for the nation henceforward was Jews. The ten tribes perhaps were not so completely carried away, at least it has long been a prevailing opinion that a number of them amalgamated

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with the heathen nations who were brought into the land of Israel, and so formed the mongrel race of Samaritans described in 2 Ki. xvii. There are those, however, who deny that there was old Israelitish blood in the Samaritans; the most distinguished of these in our day is Hengstenberg. At any rate, the ten tribes were carried farther off, were left longer in captivity, and were more heathenish in their tendencies: on all which accounts they were likely to return to their own land in much smaller numbers than the tribes of Judah and Benjamin. Yet we find the sacrifices at the return offered expressly for all the twelve tribes, Ezr. viii. 35. We have dwellers in Jerusalem mentioned from among the ten tribes, 1 Ch. ix. 1-3. The whole number who came up in the time of Cyrus is declared both by Ezra and Nehemiah to have been 42,360, and yet the particular families as enumerated by Ezra amount to only 29,818, by Nehemiah to 30,990: from which the inference is not unreasonable, that these belonged to the two tribes and the Levites, whose genealogies had been perfectly preserved at Babylon, so that any deficiencies for seventy years were not difficult to supply; whereas the remaining 12,000 belonged to the ten tribes, who were more widely and longer scattered, so as to be unable to trace the particulars of their lineage satisfactorily. The language of Isaiah, ch. xi. 12, 13, of Jeremiah, ch. iii. 18, xvi. 15; xxxi. 7-20, of Ezekiel, ch. xxxvii. 16, of Hosea, ch. i. 10, 11, may be to a large extent symbolical, yet seems to pre-suppose a literal return of the two great divisions of the children of Israel. The language of Zechariah also, ch. ix. 13; x. 6, 10, appears to speak of this as having actually happened. In the New Testament we read of the entire body of the twelve tribes as still subsisting and waiting on the service of God, Ac. xxvi. 7; Ja. i. 1. And though search has been made for the lost ten tribes, from age to age, in all quarters of the globe, there is no trace of them anywhere. That many mingled among the heathen is very probable: and the rest appear to have fallen into the ranks of their countrymen, after the captivity of the whole twelve tribes had removed the cause of their melancholy schism. Of course among the returned Jews, as well as among the much larger number who did not return, the distinction of tribes came to be more and more lost sight of; and this result was reached the more readily and the sooner, because the tribes did not dwell separately and have their distinct portions, administrations, and interests, as they had during their earlier settlement in the land of Canaan.

It is not necessary to speak particularly here of that which falls beyond the time of Scripture history, the second and more awful captivity of the Jews by the Roman power. As our Lord had foretold, the very generation who rejected him and put him to death lived to see their national existence utterly ruined, their city and their temple finally destroyed. Josephus, a contemporary and eye-witness, and a man with excellent opportunities for obtaining information, speaks of 1,100,000 as having perished in the siege of Jerusalem, which was taken by Titus A.D. 70, and the wretched remnant were sold for slaves till the market was glutted, and the words of Moses seemed literally verified, "The Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you," De. xxviii. 68. Gradually the severity of their Roman masters relaxed, and the Jews of Palestine were encouraged to revolt, under the guidance of a false Christ who named himself Bar-Cochaba, "the Son of the Star," alluding to Balaam's prophecy, Nu. xxiv. 17. But the emperor Adrian destroyed them miserably, forbade them to come near Jerusalem, and rebuilt it as a heathen city, calling it Ælia, after one of his own names, A.D. 135.

The cause of these great captivities must be sought for in the purpose of God, which he had made known to the children of Israel when he called them to be his people. He promised the land of Canaan to Abraham and to those who succeeded him, as a possession for them and their seed, whose God he engaged to be. But as he swore in his wrath that the generation who came out of Egypt should not see that good land which he had promised to their fathers, Nu. xiv., because they were in truth not his people, whatever profession they might make of being his: so be warned two successive generations who were on the point of entering and taking possession, that the land was his, and that they could hold it by no other tenure than the covenant which he had graciously made known to them, while the breach of the covenant must be followed by exile, Le. xxvi.; De. xxviii. The prophets Hosea, Amos, Micah, Isaiah, as well as those who lived nearer the final catastrophe, reminded the people of these warnings, and denounced the approach of unavoidable ruin to the inhabitants of what ought to have been the Lord's land. And the facts of the history are the filling up of that prophetic sketch which Moses had given to the people from the beginning.

Politically, however, there were other causes at work, and we trace the use of these as instruments in the hand of God, though his overruling providence was unsuspected by the great actors in these worldly changes, Is. x. 5-7. It was not an uncommon practice among ancient conquerors to remove those whom they had subdued to new seats of colonization: for the despots of those ages and countries were reckless of human life and happiness, and they were not likely to be deterred by scruples and difficulties about concerns of inferior importance. Sometimes they carried off the picked men of war to recruit their armies in distant regions, and by this contrivance they at the same time broke the military power of the nation which they had conquered. Sometimes they carried off skilled artisans to fill the magnificent capitals which they had built, but for which they had not found inhabitants; or, they carried off multitudes of unskilled labourers, whose lives were prodigally spent in the execution of great public works. Sometimes they depopulated entire provinces, transferring the original inhabitants of the one to the other, thus punishing them by exile from their home, and making them feel that revolt was hopeless, yet offering them the means of earning a livelihood in the new country and new circumstances in which they found themselves. This last seems to have been the case with the ten tribes, 2 Ki. xvii.; and also with the two tribes, from the first proposal under Sennacherib onwards till its accomplishment after the murder of Gedaliah the Jewish governor of the remnant left in their own land, 2 Ki. xviii. 31, 32; xxv. 11, 12, 25, 26. Only by a special providence the land of Judah was left empty through these seventy years of captivity, ready to be re-occupied when Israel returned to favour with God.

Once more, there are moral purposes which we can-

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not fail to trace in the captivity. God at first appointed Israel to dwell alone among the nations, as a little reclaimed territory, while the great world on every side of them was a moral waste. As often as they forgot their high calling and mingled themselves among the heathen and learned their works, they also were subjected to sufferings which taught them to return to God. And one of the severest of these, just before the kingly government was established in Israel, when the judges were proved to be insufficient for ruling the people, and when the worship at Shiloh became polluted and was violently terminated, is called the "captivity of the land," Ju. xviii. 30, although we have no reason to think that any considerable number of people were exiled. But the captivity in Babylon was the result that justly befell the covenant people from their becoming assimilated to heathen states, whence God no longer protected them, but broke them up and left them to be sucked into the movements of the great political whirlpools of Egypt, and Assyria, and Babylon, which destroyed the independence of the minor states in the civilized world. The land of Israel became involved in the fortunes of the surrounding lands, when it was no longer a focus of light, in some respects rather a focus of corruption. But afflictions were sanctified to many of the scattered people, and they became a leaven to work upon the masses of heathenism. It is impossible to say with any certainty how they were treated by their Assyrian and Babylonian conquerors. The mere mention of elders of the people among the captives to whom Ezekiel ministered is no proof that the outward organization of Jewish law and government was permitted to subsist, though this is the tradition handed down to us. Psalm cxxxvii. might rather favour the opinion that they were generally ill-treated. Yet the books of Daniel, Ezra, Nehemiah, and Esther prove that individual Jews did rise to high distinction, and exercised a powerful influence over the heathen. Probably we may infer that their condition as a whole was improving, and was more than tolerable, when Cyrus established the Persian empire on the ruins of the Babylonian, from the fact that the great majority of the people remained in the countries of their adoption instead of returning to Judea. It was the policy of Alexander the Great, and of his successors both in Syria and in Egypt, to treat the Jews kindly and to give them many privileges. This permanent dispersion of so large a part of the Jewish people through Asia and Europe, spread some knowledge of the true God very widely among the heathen, and paved the way for the preaching of the gospel of Christ to all nations, as we observe in the New Testament throughout, but especially in the Acts of the Apostles. It was thus that the course of events made the territorial arrangements of the Mosaic dispensation pass gradually into those very different arrangements of the Christian dispensation, which are free from any artificial limitations as to either time or space. [G. C. M. D.]

CARBUNCLE, the name of a precious gem, which is now more commonly called *garnet*, and twice found in the English Bible as the translation of בָּרְקַת, Ex. xxviii. 17; Ezc. xxviii. 13. It is doubtful, however, if such be the proper rendering of the original. The word is obviously derived from בָּרָק, *to glitter, to lighten*, and must have been applied to some gem which shed the appearance of a fiery or lightning brightness. Carbuncle, which means literally a little coal, undoubtedly has somewhat of this appearance, being of a bright red, and when held to the sun resembles a piece of burning charcoal. It may be regarded, therefore, as perfectly probable that this was the gem referred to; but it is impossible to speak with certainty on the subject. In Ex. xxviii. 17, the Septuagint, Vulgate, and Josephus all have *smaragdus*, or emerald, where carbuncle is in the English Bible; but this seems to be not so properly a different translation of the original term, as a transposition of the two terms which follow each other—emerald and carbuncle, instead of carbuncle and emerald. For at Eze. xxviii. 13, where the two terms again occur in succession, the Septuagint follows the reverse order and corresponds with the English version. There is, at all events, no need for altering the common rendering in either case; but we may add Braun has endeavoured to prove that the emerald is the gem meant (De Vest. Sacredott.); and Winer and Gesenius both lean to his opinion.

CARCHE'MISH, a place of considerable importance on the Euphrates, Je. xlvi. 2; 2 Ch. xxxv. 20. The earliest mention of it is in Is. x. 9, in an enumeration of the cities conquered by the Assyrians. It next appears as the scene of a battle between Pharaoh Necho king of Egypt, and the Babylonians, when the latter were defeated; Josiah king of Judah, who attempted to oppose Necho's march, having also been slain, 2 Ch. xxxv. 20-24. Four years afterwards, however, Pharaoh Necho was here discomfited by Nebuchadnezzar king of Babylon, Je. xlvi 2. The site of Carchemish is generally placed near the junction of the Chaboras of the Greek geographers, the Chebar of the Israelitish captivity, 2 Ki. xviii. 11; Ezc. i. 1, with the Euphrates. Here was the Circesium of the classical writers. The place is still known to the Bedouins by the name of Carkeseea (Layard, Nineveh and Babylon, p. 234). This locality, although once of so much importance, is now utterly waste. "From its mouth to its source, from Carchemish to Ras-al-ain, there is now no single permanent habitation on the Khabour. Its rich meadows and its deserted ruins are alike become the encamping places of the wandering Arab" (Layard, Ibid. p. 284). Dr. Hinks however maintains from his reading of the Assyrian inscriptions that the true site of Carchemish is at or near Bir, on the opposite bank of the Euphrates, and about 200 miles higher up than it is generally thought to be (Journal of Sac. Lit. July, 1854, p. 408). It would be premature to pronounce a judgment on the arguments adduced in support of this view while any doubts remain as to the correctness of the readings from the monuments. [D. M.]

CAR'MEL [*the park*, or *vineyard-like garden*]. The word frequently occurs as an appellative, not as a proper name, and is usually rendered by "fruitful field," or something of like import, Is. xxix. 17; xxxii. 15; Je. ii. 7, &c. But as a proper name it is applied first and chiefly to a mountain and promontory in the tribe of Asher, and also to a town in the tribe of Judah.

1. MOUNT CARMEL, more properly an elevated ridge than a mountain in the ordinary sense, forms one of the more striking and attractive features in central Palestine. It is altogether fully twelve miles long, is sometimes called eighteen, and on the side toward the sea juts out into a bluff promontory or headland, the only thing that deserves the name on the sea coast of Palestine. This headland lies a few miles to the south of Ptolemais or Acre. It is in various parts of

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quite easy ascent from the sea, and on that side is only about 600 feet above the level of the sea; as it stretches toward the south-east it rises higher, and toward the eastern extremity it reaches an elevation of about 1600 feet. Of its general aspect Stanley says (Sinai and Palestine, p. 352), "Its name is certainly taken from its garden-like appearance, and which, as it has no peculiarity of shape, is its chief distinction. By this, its protracted range, bounding the whole of the southern corner of the great plain [viz. of Esdraelon], is marked out from the surrounding scenery. Rocky dells, with deep jungles of copse, are found there alone in Palestine. And though to European eyes it presents a forest beauty only of an inferior order, there is no wonder that to an Israelite it seemed, 'the park' of his country; that the tresses of the brides' head should be compared to its woods; that its ornaments should be regarded as the type of natural beauty; that the withering of its fruits should be considered as the type of natural desolation," Ca. vii. 5; Is. xxxv. 2; Am. i. 2.

Toward the south Carmel slopes gradually down into the hills of Samaria and the plain of Sharon, in which stood the ancient Cæsarea. In some parts there are pretty deep ravines; but the more rugged, as well as the loftier part of the range is toward the north-east; and it is with that part that tradition associates the memorable scene of conflict between Elijah and the prophets of Baal, beside a spring which is said to be perennial, and might therefore have been still flowing even in a season of peculiar drought. It is the extreme eastern point of the range, where the last view of the sea is obtained; and there, it is said, the Druses who reside in the neighbouring villages assemble once a year to offer sacrifice. (For the character of the scene itself, *see* ELIJAH.) The forests of Carmel, spoken of in ancient prophecy, have disappeared; so also its vineyards, if it ever had any; and the mountain can only be characterized now as a fine pasture field. It could never have been very thickly inhabited, as it must always have been a pastoral district. There are to be seen the ruins of several villages on it, none of them apparently indicative of large or numerous buildings, and ten or twelve villages are still found within its precincts. The most remarkable thing now, and for many generations connected with it, is the convent, the original seat of the barefooted monks, whose establishments from the thirteenth century began to spread over Europe. The traditions of the Latin church connect this order with Elijah, but without the slightest foundation in history. The real founder of the convent was Bertholdt, a Calabrian, who went to the Holy Land as a crusader in the twelfth century, and at the traditional abode of Elijah founded a community of hermits. In 1259 St. Louis erected a convent for the order in Paris, which tended considerably to increase its popularity in France and Germany; but he was not, as is sometimes stated, its proper founder. The convent on Carmel is still kept up, and occupied by about twenty Latin monks. At the siege of Acre Napoleon used it as an hospital.

How far Elijah might be wont to resort to Mount Carmel, or whether he might ever have had a place of residence there, is altogether doubtful. It is probable that, beside the sacrificial conflict with the priests of Baal, the severe action of the prophet in calling down fire from heaven to consume successive companies of troops sent by the king of Israel to apprehend him, took place on Carmel. For the first company is said to have found him sitting on the top—not "of a hill," as in the English Bible, but of "the mount," meaning probably that mount with which he had been previously associated as a man of God, to which he might be known at least occasionally to resort, 2 Ki. i. 9. That Elisha was in the habit of sojourning on Carmel is plain from the affecting narrative of the Shunammite, coupled with other notices in his history. Immediately after the ascent of Elijah he went to Mount Carmel, and when the Shunammite required his presence for the recovery of her child, it was to Carmel that she repaired, 2 Ki. iv. 25; iv. 25. But even in his case these were apparently but occasional visits, though it is by no means improbable (considering the wonderful and stirring events to which Carmel had borne witness in the days of Elijah) that one of the schools of the prophets may in Elisha's time have had its settlement there. But ancient history knows nothing of an order of religious recluses connected with Carmel as their proper home.

2. CARMEL, as a city, was situated in the mountain district of Judah, and was the residence of the churlish Nabal, whose wife Abigail was afterwards espoused by David, Jos. xv. 55; 1 Sa. xxv. 2, 40; xxvii. 3. It is in all probability the same Carmel at which Saul set up a place after his victory over Amalek, 1 Sa. xv. 12. The ruins of the place still exist, and have been found about ten miles south-east from Hebron, bearing the name of *Kurmul*. They are of considerable extent, and among them are the remains of a castle of great strength. In the time of Eusebius and Jerome it was the seat of a Roman garrison, but it makes no figure in Bible history.

CAR'MI [*vine-dresser*]. 1. The father of the unhappy Achan who troubled Israel, Jos. vii. 1, 18. It is probably the same person who is meant in 1 Ch. iv. 1, and named among the sons of Judah—intending his remoter as well as more immediate offspring. 2. A son of Reuben, and the head of the Reubenite family called Carmites, Ge. xlvi. 9; Ex. vi. 14; 1 Ch. v. 3.

CAR'PUS, an early believer at Troas, with whom St. Paul appears to have been on terms of intimate fellowship, since he left with him a cloak and parchments; but of whom nothing else is known, 2 Ti. iv. 13.

CARTS. *See* WAGONS.

CASLU'HIM (Sept. Χασμωνιείμ), mentioned in Ge. x. 14, among the descendants of Mizraim; in other words, as a branch of the Egyptian race. Bochart has endeavoured to identify them with the Colchians, who, according to Herodotus, were of Egyptian origin (Phaleg. iv. 31). Bochart has brought all the available learning to bear upon the subject, and has rendered the opinion he advocates probable; but the materials are too few to enable us to arrive at certainty; and as the Casluhim take no place in sacred history, nothing depends on the precise opinion that may be entertained regarding them. Gesenius concurs in Bochart's view.

CASSIA (קִדָּה, *kiddah*). One of the commodities in which the Tyrian merchants traded, and one of the ingredients used in the preparation of "the holy anointing oil," Ex. xxx. 24; Ezc. xxvii. 19. There can be little doubt the word is rightly translated cassia, as well as the *ketzioth* (קְצִיעוֹת) of Ps. xlv. 8, and we may add of Job xlii. 14.

The cassia known to the Hebrews was one of the productions now familiar to commerce as *cassia lignea*,

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which, according to Dr. Wight, is obtained from various species of the genus Cinnamomum. (*See under* CINNAMON.) Like the cinnamon of the shops, it is the inner bark of the tree which yields it, stripped off and dried. It may be as well to mention that cassia bark and cassia buds are not obtainable from the botanical

[157.] Cassia—*Cinnamomum cassia.*

genus Cassia. The leaves and pods of this last, or at least of its two species *Cassia lanceolata* and *C. obovata*, yield the less popular drug known as senna.

Both as an unguent for the person, and as one of the perfumes thrown on the funeral pile, cassia as well as cinnamon was largely used by the Romans. Says Martial to the fop—

> "Quod semper casiaque, cinnamoque,
> Fragras—
> Rides nos, Coracine, nil olentes;
> Malo, quam bene olere, nil olere."
>
> Epigr. vi. 55.

And in the following enumeration of funereal perfumes, the myrrh, the incense, the cassia, and the cinnamon remind us of scriptural combinations:—

> "Unguenta, et casias, et olentem funera myrrham,
> Thuraque de medio semicremata rogo,
> Et quæ de Stygio rapuisti cinnama lecto,
> Improbe de turpi, Zoile, redde sinu." Epigr. xi. 54.

(See also Persius, Sat. vi. 36). [J. B.]

CASTOR AND POLLUX, the Dioscuri of heathen mythology, the fabled twin sons of Jupiter and Leda. They were regarded as the kind of protecting genii of mariners, and their figures were in consequence frequently affixed to vessels as a propitious sign. It is simply in this use and application that they occur in Scripture; the ship in which Paul sailed from Malta had for its sign Castor and Pollux, Ac. xxviii. 11; compare also Hor. Car. i. 3, 2; iv. 8. 31; Xen. Symb. viii. 29.

CATERPILLAR (חָסִיל, *chasil;* יֶלֶק, *yelek*). The former term is derived from חָסַל, *chasal*, to consume, see De. xxviii. 38, and doubtless signifies some insect remarkable for its ravages on vegetation. The English term "caterpillar" is used for the larval stage of butterflies, moths, and sawflies; and though some of these are sufficiently gregarious in their habits to strip shrubs in gardens of their leaves, yet their devastations, especially in a sub-tropical climate, where vegetation is vigorous and rapid, are rarely of much importance. The locust tribe, on the other hand, have always been regarded with dread and dismay in the East; generally appearing in countless hosts, and denuding the districts on which they alight of every green thing.

The Sept. usually render *chasil* by βροῦχος, a word of like etymological significance, which all antiquity concurs in representing as the name of some species or stage of *gryllus;* perhaps the wingless larva stage of the common locust, but not confined to this sense. We must always bear in mind that the precision of modern science was unknown in early times, and it would be absurd to look for greater exactitude than even now prevails among men in general. How many even among well-educated persons can now distinguish one species of insect from another? How many can tell the leading difference between a bee and a syrphus, between a humble-bee and a blue-bottle?

The word occurs only in a few, viz. 1 Ki. viii. 37; 2 Ch. vi. 28; Ps. lxxviii. 46; Is. xxxiii. 4; Joel i. 4; ii. 25. The attributes and associations of the animal intended, confirm its identification with some sort of locust.

For יֶלֶק, *yelek*, see CANKERWORM. [P. H. G.]

CATTLE. *See* BULL.

CAUL occurs in two senses in the English Bible. In Is. iii. 18, it is used of a female head-dress, a sort of net-work worn by way of ornament. But in Ho. xiii. 8, where the Lord represents himself as going to meet Ephraim like a bear robbed of her whelps, and says "I will rend the caul of their heart," it means the præcordium, or membranous vessel that contains the heart. In the original the words are quite different in the two cases.

CAVES. It is one of the distinguishing features of the earlier historical records of Scripture, the frequent mention that occurs in them of caves, and the important ends that were sometimes served by them in the history of God's people. When Lot was obliged to escape for his life from the vengeance that fell upon Sodom, it was in a cave that he and his daughters found a temporary refuge, Ge. xix. 30. The cave of Machpelah became through Abraham's choice and purchase the common sepulchre of himself and his immediate relatives—whence also the practice of burying in caves naturally acquired a kind of sacred sanction among the covenant-people, and appears to have been preferred to other places when circumstances were not unfavourable to its adoption. So commonly was this the case, that the imagery of certain parts of Scripture can be properly explained only by a reference to the practice of turning the caves of the earth into burying vaults. In particular, the graphic and sublime delineation of the prophet Isaiah respecting the descent of the king of Babylon into the chambers of the dead, ch. xiv., is of this description. Babylon herself is there personified in her monarch, who is represented as cast down by the mighty power of God from his towering elevation, and sent as a humbled captive into the midst of the slain, who raise over him the shout of exultation as at last brought down among themselves. It is, of course, an ideal scene, but the drapery in

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which it is clothed was evidently suggested by the practice of burying in caves, where the dead were laid in rows along the ledges of the rock—or, as it was afterwards improved upon by the richer and more princely classes of the people, who hewed out for themselves sepulchres in the rock, adorning them with fretted roofs and stately pillars, and furnishing them with cells on either side for the remains of the departed. (See Lowth, De Sac. Poesi Heb. Prælec. vii.) In the glowing description of Isaiah, it is as if all these tenants of the sepulchral vaults had at once started from their slumber, and sent forth out of their stony casements the chorus of a common rejoicing!

But the services for which caves were often made available to the living were of greater interest and importance than those which they rendered to the dead. In times of oppression and cruel bondage the Israelites frequently sought refuge in the caves of the earth, Jn. vi. 2; 1 Sa. xiii. 6; 1 Ki. xviii. 4; and during the most memorable period of domestic persecution, when for many tedious years the son of Jesse was obliged to seek for places of retreat and safety from the relentless jealousy and hatred of Saul, it was often to the dark and capacious recesses of the caves in the southern territory of Judah that he owed the means of his preservation. He went and hid himself in the cave of Adullam, 1 Sa. xxii. 1; and most probably there, as that was emphatically *the* cave to which he betook, though others also were occasionally resorted to, he indited the pathetic and instructive lyric which forms Psalm cxlii., in which, among other deep-toned utterances of soul, he says, "I looked on my right hand and beheld, but there was no man that would know me; refuge failed me; no man cared for my soul. I cried unto thee, O Lord; I said, Thou art my refuge, and my portion in the land of the living." In a cave somewhat farther off, in the wilderness of Engedi, near the shores of the Dead Sea, David escaped the pursuit of Saul only by remaining hid with his men in the sides of the cave, while Saul came into its mouth without perceiving them, 1 Sa. xxiv. 1. Dr. Robinson says of the whole of that region, that "the country is full of caverns, which might then serve as lurking places for David and his men, as they do for outlaws in the present day" (Researches, ii. p. 203). And of one of these caverns in the district of Engedi, Captain Lynch of the American expedition remarks, that it was "large enough to contain thirty men," and that "it has a long, low, narrow gallery, running from one side, which would be invisible when the sun does not shine through the entrance" (p. 289)—possibly the very gallery on which David and his little band lay concealed when Saul presented himself in the mouth of the cavern. But far larger caves exist at no great distance from the same region; for near the south-west extremity of the Dead Sea, in the salt mountain of Khasm Usdum, Dr. Robinson gives the following account of a remarkable cavern, of which, he says, the Arabs had frequently spoken:—"It is on a level with the ground, beneath a precipice of salt. The mouth is of an irregular form, ten or twelve feet high, and about the same in breadth. Here we stopped forty minutes in order to examine the interior of the cavern. This soon becomes merely a small irregular gallery or fissure in the rock, with a watercourse in the bottom, in which water was still in some places trickling. We followed this gallery with lights, and with some difficulty, for 300 or 400 feet, into the heart of the mountain, to a point where it branches off into two smaller fissures, and then returned" (ii. p. 485). But these are only specimens of what is to be found in many parts of Palestine and its immediate neighbourhood. In various places, particularly in the neighbourhood of Hebron and other pastoral places, the peasants often live for a considerable part of the year in caves; and in times of war—such as those of which a detailed account is given by Josephus—the caves in different parts of the country were often occupied by parties of soldiers, and fortified.

The ascetic tendency which in the Essenes had obtained a footing in the southern parts of Palestine before the gospel age, and which after the second century began to develope itself powerfully throughout the East in connection with Christianity, naturally disposed many to take up their abode in caves, as one of the most approved modes of forsaking the world, and giving themselves up to a retired and contemplative life. Then grottoes, or caves, partly of a natural and partly of an artificial description, came to be in peculiar vogue, and were looked upon as deriving a certain degree of sanctity from their subterranean position. The passion in this line even grew to such a height, that it led to a general traditional disfigurement of the facts of gospel history, as was long ago remarked by Maundrell, in his *Journey from Aleppo to Jerusalem* in 1697. He says, when speaking of the transfiguration, "I cannot forbear to mention in this place an observation, which is very obvious to all that visit the Holy Land, viz. that almost all passages and histories related in the gospel, are represented by them that undertake to show where everything was done as having been done most of them in grottoes; and *that* even in such cases where the condition and the circumstances of the actions themselves seem to require places of another nature. Thus, if you would see the place where St. Ann was delivered of the blessed Virgin, you are carried to a grotto; if the place of the annunciation, it is also a grotto; if the place where the blessed Virgin saluted Elizabeth; if that of the Baptist's or of our blessed Lord's nativity; if that of the agony, or that of St. Peter's repentance, or that where the apostles made the creed, or this of the transfiguration, all these places are also grottoes; and, in a word, wherever you go, you find almost everything is represented as done under ground. Certainly grottoes were anciently held in great esteem, or else they could never have been assigned, in spite of all probability, as the places in which were done so many various actions.'

CEDAR. The cedar (אֶרֶז, *erez*) belongs to the natural order Coniferæ. To that noble division must be assigned some of the most imperial forms in the vegetable kingdom—the *Araucaria*, or Norfolk Island pine, attaining an altitude of 200 feet, and the *Wellingtonia*, on the mountains of California, of which specimens are still standing 360 feet in height and 50 in circumference. The habits of the order are generally hardy; from their pine forests our Scandinavian kindred derive a large proportion of such wealth as commerce brings them, and both the imported larch and the indigenous Scotch fir redeem from sterility many thousands of acres in the less genial regions of our own British isles.

When a seedling the cedar of Lebanon (*Cedrus Libani*) affects the spire-like or pyramidal form, like

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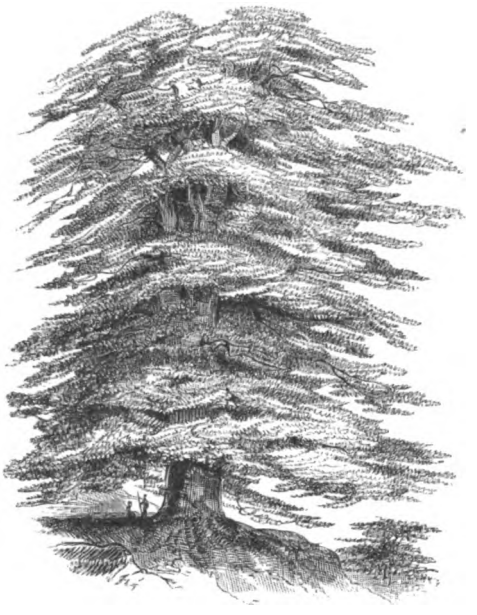
most of its kindred, and consequently the bole is usually straight and erect. But when it has reached maturity "the leading shoot becomes greatly diminished, or entirely ceases to grow; at the same time the lateral



[158.] Cedar of Lebanon—*Cedrus Libani.*

branches increase in size and length, so as at last to cover a space whose diameter is often much greater than the height of the tree itself." It is then a wide-spreading tree with a flattened pyramidal summit, and with horizontal branches, usually disposed in so many tiers or stages (Selby's Forest Trees, p. 522). As its leaves remain two years on the branches, and as every spring contributes a fresh supply, it is an evergreen—in this resembling other members of the fir family, which, the larches excepted, retain the same suit for a year or upwards, and drop the old foliage so gradually as to render the "fall of the leaf" in their case imperceptible.

Cedars still grow on the range of Lebanon, as well as on the Taurus chain in Asia Minor. There is one group on the Lebanon, not far from Tripoli, to which almost every tourist pays a pilgrimage. In 1832 Lamartine thus describes them:—"We alighted, and sat down under a rock to contemplate them. These trees are the most renowned natural monuments in the universe; religion, poetry, and history have all equally celebrated them. The Arabs of all sects retain a traditional veneration for these trees. They attribute to them not only a vegetative power which enables them to live eternally, but also an intelligence which causes them to manifest signs of wisdom and foresight, similar to those of reason and instinct in man. They are said to understand the changes of seasons; they stir their vast branches as if they were limbs; they spread out or contract their boughs, inclining them towards heaven or towards earth, according as the snow prepares to fall or to melt! . . . . Every year, in the month of June, the inhabitants of Beschierai, of Eden, of Kanobin, and the other neighbouring valleys and villages, climb up to these cedars, and celebrate mass at their feet. How many prayers have resounded under these branches, and what more beautiful canopy for worship can exist!" At this spot there are some hundreds of smaller cedars, but the ten or twelve patriarchs are pre-eminent. It has been remarked that they are all much furrowed by lightning, which seems to strike them frequently; and this will at once remind the reader of Ps. xxix. 5, where it is expressly said, "The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon." To Dr. Graham, now of Bonn, we are indebted for the following measurements of the twelve largest cedars on Lebanon: The circumferences of the trunk at the base he found to be respectively 40 feet, 38, 47, 18½, 30, 22½, 28, 25½, 33½, 29½, 22, 29¾: the largest having thus a circumference of 47 feet, or a diameter of nearly 16 feet (Graham's Jordan and the Rhine p. 26). They grow at an elevation of about 6000 feet above the sea, and where for a long period of every year they are surrounded by snow. This lofty elevation enables them to be thoroughly at home on the ordinary level of higher latitudes.

For nearly 200 years the cedar has been naturalized in Great Britain, and thrives as well in English parks as on its native mountain. At Chelsea there are still standing two cedars which were planted in the Botanic Garden there in 1683, but which being then three feet high must already have been some years old. They were anxiously watched by Sir Hans Sloane, who in a letter to his friend, the excellent John Ray, March, 1685, says, "One thing I much wonder to see, that the *Cedrus Montis Libani*, the inhabitant of a very different climate, should thrive here so well as, without pot or green-house, to be able to propagate itself by layers this spring. Seeds sown last autumn have, as yet, thriven very well, and are likely to hold out." In the library of the British Museum there is "An Account of the Cedar of Libanus now growing in the garden of Queen Elizabeth's palace at Hendon, 1788" [by R. Gough]; with some valuable MS. notes apparently by Sir Joseph Banks. This paper, on the authority of "well-established tradition," claims for a cedar at Hendon, which was blown over on New-Year's day, 1779, the honour of having been planted by Queen Elizabeth's own hand. For this there is nothing but tradition, and the silence of Gerard, Parkinson, Evelyn, and Ray renders it extremely improbable. (See the Gentleman's Magazine, March, 1779.) Of historical cedars we have seen none more interesting than a group of four at Caen Wood, Hampstead, planted by the great Lord Mansfield in 1756, and which, springing to a height of nearly 50 feet before they break into branches, are each of them upwards of 100 feet high, with a trunk averaging nearly 15 feet in circumference. In Scotland the first cedars were planted at Hopetoun House in 1740, and, as tradition says, were brought thither by Archibald, Duke of Argyle.

Its frequent occurrence will render most of our readers familiar with the general appearance of the cedar. In the statelier specimens the mighty bole and the massive ramification convey a powerful impression of strength and majesty; whilst the "shadowing shroud" of others, extending their branches so as to measure from side to side more than the height of the tree, coupled with the foliage so dense and impenetrable, recalls the magnificent description of Ezekiel:—

"Behold, the Assyrian was a cedar in Lebanon,
With a shadowing shroud, of a high stature;

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And his top was among thick boughs.
The waters made him great, . . .
Therefore his height was exalted above all the trees of the field, and his boughs were multiplied;
And his branches became long, because of the multitude of the waters where he shot forth.
All the fowls of heaven made their nests in his boughs,
And under his branches did all the beasts of the field bring forth their young,
And under his shadow dwelt all great nations."
Eze. xxxi. 1-9; comp. Ps. lxxx. 10; xcii. 12.

On the sublime description of the poet we can offer no better commentary than the remarks of Gilpin, the accomplished author of *Forest Scenery*:—"Two of the principal characteristics of the cedar are marked: the first is the multiplicity and length of its branches. Few trees divide so many fair branches from the main stem, or spread over so large a compass of ground. 'His boughs are multiplied,' as Ezekiel says, 'and his branches become long;' which David calls spreading abroad. His very boughs are equal to the stem of a fir or a chestnut. The second characteristic is what Ezekiel, with great beauty and aptness, calls his 'shadowing shroud.' No tree in the forest is more remarkable for its close-woven leafy canopy. Ezekiel's cedar is marked as a tree of full and perfect growth, from the circumstance of its top being among the thick boughs. Every young tree has a leading branch or two, which continue spiring above the rest till the tree has attained its full size. Then it becomes, in the language of the nurseryman, clump-headed, but in the language of eastern sublimity, 'its top is among the thick boughs;' that is, no distinction of any spiry head or leading branch appears; the head and the branches are all mixed together." Dr. W. M. Thomson calls attention to a peculiarity which we have often marked in the home-grown specimens—the flat and stratified ramification. "The branches are thrown out horizontally from the parent trunk. These, again, part into limbs which preserve the same horizontal direction, and so on down to the minutest twigs; and even the arrangement of the clustered leaves has the same general tendency. Climb into one, and you are delighted with a succession of verdant floors spread around the trunk, and gradually narrowing as you ascend. The beautiful cones seem to stand upon, or rise out of this green flooring" (The Land and the Book, p. 200, pt. 2, ch. xiv.) So emblematic of imperial grandeur and permanence, both the painter and the poet have largely employed it in their lays and their landscapes; and the admirer of Martin's elaborate creations will recall the flat-topped cedars which he sets on high in his Garden of Eden, and in his Babylon. Alluding to the sensitive quality ascribed to the tree by the Maronites, Southey says—

"It was a cedar tree
That woke him from the deadly drowsiness;
Its broad round spreading branches, when they felt
The snow, rose upward in a point to heaven,
And, standing in their strength erect,
Defied the baffled storm."

And Thomson:—

"On some fair brow
Let us behold, by breezy summers cool'd,
Broad o'er our heads the verdant cedar wave."

And Shakspeare, on the fall of Warwick:—

"Thus yields the cedar to the axe's edge,
Whose arms gave shelter to the princely eagle,
Under whose shade the ramping lion slept,
Whose top-branch overpeer'd Jove's spreading tree,
And kept low shrubs from winter's powerful wind."

The wood of the cedar contains a considerable amount of resin. This causes it to burn with a lively and brilliant flame, and when the red heifer was sacrificed, the priest was commanded to take "cedar-wood, and hyssop, and scarlet, and cast it into the midst of the burning heifer," Nu. xix. 6. But whatever might be its effect on the flame of the altar, the cedar had a deeper significance; for in the instructions for cleansing the leper, and the house of the leper, Le. xiv. 6, 49, and where there is no mention of incremation, cedar-wood is one of the ingredients prescribed. The allusion is probably to its incorruptible qualities. These were well known to the ancients. A gum which exuded from the stem, called by the Romans *cedria*, was used for embalming the dead, and the leaves of papyrus when rubbed with it were secure from the attacks of worms. It is said that the books of Numa were found in his tomb uninjured, being indebted for their preservation to the cedria in which they had been steeped. So distasteful to insects is this principle that there are few better means of protecting furs and woollen fabrics from the attacks of moths than intrusting them to a wardrobe lined with cedar, or even placing beside them chips or shavings of cedar-wood. The proverb, "cedro digna," is thus as well founded as it is classical; and in the language of symbols the Hebrew worshipper hailed the employment of this amaranthine and antiseptic agent as an assurance that the cure was complete, and that the plague should return no more.

The wood of the cedar grown in this country is too soft and spongy, and warps too easily, to be well adapted for cabinet work. Doubtless it would be different with the slow-grown trunks which had consolidated their fibre for a thousand years amidst the snows of the mountain; and no carpenter need desire a more compact or close-grained plank than an authentic specimen from Lebanon at this moment before us. Pliny tells us that after 1200 years the cedar timber of a temple at Utica was perfectly sound, and at Saguntum in Spain, he says that a cedar image of Diana, older than the Trojan war, was found and spared by Hannibal.

How long the 80,000 hewers mentioned in 1 Ki. v. 15, were employed in the mountains we are not told, but the consumption of cedar for the temple, for "the house of the forest of Lebanon," and for the other undertakings of the sumptuous monarch, must have been enormously great. It is not at all unlikely that the cedar forest never recovered the inroad, and the only extensive tract of cedar now existing in those regions is that which M. Bové discovered between Sakhlêhé and Der-el-Khamer, in a locality so remote that its existence was probably unknown to Hiram, and so inaccessible that the timber could only be removed on the backs of animals. It is right to add, however, that we think it by no means unlikely that under the generic name "cedar" were included, besides the true *C. Libani*, the several varieties of pine, cypress, and juniper which the same region yielded, and some of which, like "the tall fragrant juniper of the Lebanon, with its fine red heart-wood," were admirably adapted for architectural purposes.

From 2 Ki. xix. 23 it appears to have been one object of Sennacherib's ambition to "go up to the sides of Lebanon, and cut down the tall cedars thereof." In this attempt he was at that time baffled by the direct interposition of the Most High, and the miraculous destruction of his army. But what he then failed to effect

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was accomplished by another Assyrian monarch, and the prophecies regarding the decline of Lebanon have been exactly fulfilled: "The rest of the trees of his forest have grown so few, that a little child may write them," Je. xxii. 5-7; Is. x. 19. An inscription has been found at Nimroud recording the conquests of an Assyrian king in Northern Syria, and his spoliation of the much-coveted mountain (Layard's Nineveh and Babylon, p. 355-357).

Closely allied to the "glory of Lebanon" is that other cedar, which may well be called "the glory of the

[159.] Cedar—*Cedrus Deodara.*

Himalayas." The deodara (*deoadera*, or "tree of God," see Ps. civ. 16), the *Cedrus Deodara*, with a stature of 150 feet, with the "shadowing shroud" of its beautifully drooping branches, with the glaucous bloom of its dark-green leaves, and with its delightfully fragrant timber, is the sacred tree of the Hindoos, and is almost uniformly employed in the construction of their temples. Indeed, the recent researches of Dr. J. D. Hooker leave little room to doubt that the three grand monarchs of the mountain, the cedars of Lebanon, of the Himalaya (*C. Deodara*), and of the Atlas range in Northern Africa (*C. atlantica*), are all varieties of the same species, which, in localities widely sundered and in climates of greater or less humidity, have acquired a style and habit of marked and enduring diversity. (See the Natural History Review for Jan. 1862, p. 11-18.) [J. H.]

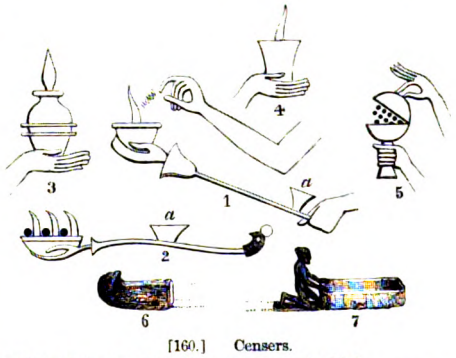
CEDRON. *See* KIDRON.

CEILING. *See* HOUSE.

CEN'CHREÆ, OR CENCHREA, the port of Corinth on the eastern side, and at the distance of between eight and nine miles from the city. It was itself a considerable place, and shared in St. Paul's labours while he resided at Corinth. A church was in existence there when the epistle to the Romans was written; for in ch. xvi. 1, Phœbe, a member of that church, is commended to their favourable notice; and in Ac. xviii. 18, Paul is spoken of as having shorn his head in Cenchreæ, in connection with a vow, implying that he sometimes resided there. (*See* CORINTH.) There is now only a small village on the site, and comparatively few traces are to be seen of the ancient buildings.

CENSER, the vessel employed for presenting incense to the Lord in the sanctuary, and which was appointed to be set every morning on the altar of incense when the priest went in to dress the lamps, and again at even on his going to light them. Live coals from the altar of burnt-offering were put into it, and then a quantity of incense was thrown on them, causing a cloud of sweet perfume to ascend, and to fill the sanctuary. No description, however, is given of this part of the sacred furniture. It is not even mentioned by name in the original instructions respecting the erection of the tabernacle; in connection with the altar of incense, it is merely said, that Aaron was to burn incense thereon every morning when he went in to dress the lamps, and when he lighted them at even, Ex. xxv. 7, 8. How he was to do so, or what sort of vessel was to be employed on the occasion, is left altogether unnoticed. But at Nu. iv. 14, censers are mentioned among the vessels of the tabernacle, which were to be wrapped up in proper coverings when the order was given to march. And from various passages, Le. x. 1; Nu. xvi. 6, 17, in which each ministering priest is spoken of as having his censer, it would appear that they existed in considerable numbers—too much so to be of very costly material. Indeed, as the censers of Korah and his company are expressly said to have been of brass, Nu. xvi. 39, and had been in use for priestly ministrations before the rebellion, the natural supposition is, that they were all made of the same material; and hence, that the *golden* censers made by Solomon for the temple, 1 Ki. vii. 50, were, like many other things, of a costlier fabric, and possibly also of a more ornate form, than those used in the tabernacle.

Neither, however, in connection with the erection of the tabernacle, nor with that of the temple, is the least idea conveyed of the form and appearance of the censers employed; nor is it known whether any diversity in this



[160.] Censers.

1, Throwing incense on the flame in censer.—Rosellini. 2, Balls of incense burning in censer; *a a*, Boxes for holding incense.—Rosellini. 3, 4, Censers of different forms.—Wilkinson. 5, Box or cup for incense.—Wilkinson. 6, 7, Head of handle and pan of censers, in bronze.—British Museum.

respect might be allowed. It has been supposed (for example by Kitto) that they were of different constructions; at least, that the censer used by the high-priest on the day of atonement, which he was to carry in his hand into the most holy place, Le. xvi. 12, 13, must have differed from that placed in the daily service on the

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altar of incense. But there is no necessity for this. If the one used by the high-priest on the day of atonement required a handle, that he might carry and hold it for a time, so also did the others; for as no fire was allowed to be put into a censer but that taken from the brazen altar, Le. x. 1, all other being accounted *strange* fire, it was necessary that every censer should have a handle in order that it might be conveniently carried from the altar to the sanctuary and set in its proper place. The probability is, that the original censers bore the resemblance of some sort of pan or small pot, with a handle at one or at both of the sides for lifting by, rather than the vase-like forms with perforated lids used in the religions of classical antiquity, and now in the Church of Rome. The Egyptian censers, so far as one can judge from the figures preserved of them, appear to have been chiefly designed for holding in the hand, and could scarcely be of the same form with those used in the tabernacle.

CENTURION, the captain of a century or hundred, in ancient armies. Frequent mention is made of this officer in gospel history, though seldom with reference to the exact number of men under his authority. There is such a reference, however, in Ac. xxiii. 23, where Claudius Lysias orders *two centurions* to get ready with their *two hundred men* to convey Paul safely on his way to Cæsarea. Special mention is made of two centurions on account of the benefit they derived from their religious opportunities in Palestine, and the high attainments to which they rose in divine knowledge and faith. The first of these is the one who, at a comparatively early period of our Lord's public ministry, sent to him a request that he would recover his dying servant, and expressed his belief that if Jesus but gave the word at a distance the desired effect would assuredly follow, Mat. viii. 5-10—which drew from our Lord the striking declaration, "Verily, I have not found so great faith, no not in Israel." This person was not necessarily (as is often loosely affirmed) or even probably, a Roman. Residing, as he appears to have done, at Capernaum, which lay within the jurisdiction of Herod Antipas, the natural inference is that he belonged to the army of Herod, which we know to have been modelled after the Roman pattern; and so, while certainly a heathen by birth, was much more likely to have been of Syrian or Greek parentage than of Roman. Italian citizens were not wont to enter the armies of petty sovereigns. The other centurion is Cornelius, who was in all probability a Roman, and who even before his reception into the Christian church is characterized as a devout man, and one that feared God with all his house, Ac. x. 1; so that though a Gentile by birth, he had undergone the preparation of the law before he was called to receive the gospel. It may be right to add to these two, the centurion who, after having heard and seen all that took place at the crucifixion of Jesus, uttered the memorable words, "Verily this man was the Son of God"—the more memorable (whether he understood their full import or not), that Jesus had been condemned by the Jewish leaders expressly on the ground of his having claimed to be the Son of God. It was ordered that an intelligent heathen confessed the very faith which the Jewish rulers repudiated, and by so doing became a sign of the transference of the kingdom from Jewish to Gentile hands. All the three, indeed, might be regarded as signs of a like description; for as the faith in each one of them was remarkable, so there is in the application made of it a distinct pointing, in one form or another, to the gathering of the heathen into the fold of Christ.

CE'PHAS, the Aramaic word for *rock* or *stone*, corresponding to the Greek Πέτρος—the surname given by our Lord to Simon Barjonas. (*See* PETER.)

CHAFF, the refuse of thrashed and winnowed corn, the ἄχυρον of the Greeks, comprehending, as used in Scripture, not merely the outer covering of the grain, but also the chopped straw, which, according to the ancient process of thrashing and winnowing, became mingled with what is now more commonly designated chaff. Forming the lighter, and the comparatively worthless part of the produce, chaff in Scripture is frequently used as a symbol of what is doctrinally or morally of a similar description—of false teaching, Je. xxiii. 28; of vain counsels that are destined to come to nought, Is. xxxiii. 11; of fruitless professors and evil-doers, who must be driven away by the tempest or consumed by the fire of God's wrath, Ps. i. 4; xxxv. 5; Mat. iii. 12.

CHAIN. From a very remote antiquity chains appear to have been in use, both as ornaments and as instruments of punishment and bondage; in the one case being made of light fabric and costly material, chiefly gold, in the other usually of iron, and of greatly coarser and stronger workmanship. It is the ornamental use of them that is first mentioned in Scripture, in the case of Joseph, who on his elevation by Pharaoh had a chain of gold put about his neck, Ge. xli. 42. But as he had already been *bound* in prison, it is more than probable that he had previously had some experience of chains of another description. Chains also and bracelets are mentioned among the spoil which the Israelites obtained from the Midianitish and Ishmaelite tribes whom they overcame, Nu. xxxi. 50; Ju. viii. 26. And the breastplate of the high-priest was fastened to ouches with chains of wreathen work—much probably as the judges of Egypt were accustomed to wear little images of the goddess Thmei or truth suspended by gold chains *from their neck*. Indeed, as ornaments, chains seem to have been in constant use among the Israelites and other nations of antiquity from the earliest times, and were worn alike by men and by women, Pr. i. 9; Eze. xvi. 11; Ca. i. 10; iv. 9.

The iron chain of bondage and confinement is also of early occurrence, and no doubt in the despotic countries of the East was in frequent demand. In various passages of Scripture it is taken as the natural symbol of oppression or punishment, La. iii. 7; Eze. vii. 23; Ps. cxlix. 8, &c. In the later times of biblical history, when we come upon Roman usage, the custom of attaching a prisoner by a chain to a soldier, for the purpose of closer custody, meets us in the narratives of apostolic suffering. Paul's chain—that, namely, which bound his right hand to the left of the soldier who had charge of him—is once and again referred to; and when Herod was determined to make sure of Peter's safe custody, he even caused both hands to be thus fastened to the hand of a soldier at either side of him, Ac. xii. 6.

CHALCEDONY (Gr. χαλκηδών), occurs only once in Scripture as the name of a precious stone—one of those figuratively employed as the foundations of the new Jerusalem, Re. xxi. 19. It is a species of quartz, and does not materially differ from the agate. It occurs in irregular masses, forming grotesque cavities in the trap rocks, and occasionally also in the granite.

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The most beautiful specimens known were found in one of the mines of Cornwall, bearing the name of Trevascus. It is of fine and compact texture, semi-transparent, in hardness somewhat inferior to rock-crystal; and has been much used in the manufacture of cups, plates (especially in India, where this species of manufacture has been carried to a wonderful perfection), knife-handles, snuff-boxes, &c. The common colour of chalcedony is a light brown, approaching often to white; but various other colours also occasionally enter into it.

CHALDEANS, CASDIM, strictly the people of Chaldea, the most southerly region of Babylonia (Mesopotamia), but applied in Scripture to the people generally of the Babylonian kingdom, 2 Ki. xxv.; Is. xiii. 19. The term Chaldeans likewise signifies learned men, philosophers, possibly the priesthood, Da. ii. 2-10; iii. 8; iv. 7; v. 7, 11. The earliest recorded notice of the Chaldeans as a people is in Ge. xi. 28–31, where "Ur (Edessa) of the Chaldees" is mentioned as the land of the nativity of the family of Abraham, and whence Terah, his son Abram, and his grandson Lot, with their families, "went forth to go into the land of Canaan."

The Chaldeans are thought to owe their origin to Chesed, son of Nahor, Ge. xxii. 22; Cellarius, lib. iii. 16. Jerome says, "Chased, son of Nahor, from whom Chasdim, afterwards Chaldæi." Chesed, however, only united the scattered tribes into a nation of the land of Ur, but there is little doubt that they were a distinct tribe or people (Jerom. in Quest. on Ge. xxii.; Diod. i. 28; Strabo, xvi. c. iii. 1; Ainsworth's Researches in Ass.) It has been supposed by some that the Chaldeans were descended from the Kurds, a hardy race, who still inhabit the mountains of Kurdistan between Nineveh and Media, and that they founded Ur prior to the time of Abraham. Jeremiah speaks of it as "an ancient nation, a nation whose language thou knowest not," ch. v. 15. From Isaiah, ch. xxiii. 13, it may be inferred that they were not united as a nation until "the Assyrians founded it for them that dwell in the wilderness." In the time of Job, they are mentioned as making warlike and predatory excursions into Arabia, Job i. 17. The Bible makes no further mention of the Chaldeans till the time of Nebuchadnezzar, 2 Ki. xxiv. 2, when Habakkuk calls them a "bitter and hasty nation, which shall march through the breadth of the land to possess the dwelling places that are not theirs," ch. i. 6-10. From Berosus, Abydenus, and other fragments in Eusebius, and from the canon of Ptolemy, some useful information may be obtained; but it is so impossible to connect their accounts with the sacred text, that they are recommended for separate study and investigation (see Cory's Fragments, 1832, p. 21, 30, 32, 36, 44, 64; for dynasties, 67-84). According to Syncellus, the Chaldeans were the first who assumed the title of kings, the first being Euechius, or Nimrod, who reigned at Babylon, and was succeeded by a dynasty, the whole term of which was 225 years. To these Chaldean kings succeeded an Arabian dynasty which lasted 215 years, when the people would appear to have come under the rule of the Assyrians, the seat of government of this portion of the empire being at Babylon. After the revolt of Babylon, and the conquest of the Assyrian empire by the Medes (Diod. Sic. iii. 2, after Ctesias, ii.), the Chaldeo-Babylonians acquired a temporary independence. The ecclesiastical and astronomical canons preserved by Syncellus, and the canon of Ptolemæus, enumerate from the time of Nabonassar, B.C. 747, "who is the same as Salmanassar, king of the Chaldeans, to Nirigasolasarus, who is Belshazzar," nineteen Chaldean or Babylonian kings, whose united reigns, including two periods of interregnum, amount to 192 years. Fifth on these lists is Mardo-cempadus, the Merodach Baladan, who made a treaty with Hezekiah king of Judah, 2 Ki. xx. 12; 2 Chron xxxii. 31; Is. xxxix. 1, in the time of Sennacherib. Sennacherib appears to have levied an army against the successors of Merodach, and to have appointed his son Esarhaddon (13th on the canons) king of Babylon, B.C. 680. (Alex. Polyhistor, Eu. Ar. Chron. 42.) Sardocheus, the next king, reigned over Babylon, Nineveh, and Israel, for twenty years. Sardocheus was succeeded by Chyniladan, during whose reign of twenty-two years Babylon revolted, and Nabopolassar (16th king of the canons) became king of the city and of the lower half of the valley of the Tigris and Euphrates. Nabopolassar formed a league with Cyaxares, king of Media, and conquered Assyria, consolidated the empire under the Chaldean rule, and from this time the Chaldeans and Babylonians appear to be identical, 2 Ki. xxv.; Is. xiii. 19; xxiii. 13; Je. xxiv. 5; xxv. 12; l. 1; Eze. i. 3, 11, 24; xii. 13; Da. ix. 1. (*See* BABYLON.) Under Nebuchadnezzar, the son and successor of Nabopolassar, the Chaldeo-Babylonian empire attained its greatest power and extent, comprehending all Western Asia as far as the Mediterranean. Nebuchadnezzar was succeeded by his son Evil-Merodach, 2 Ki. xxv. 27, who released Jehoiachin, king of Judah, from his prison, and set "his throne above the throne of the kings that were with him in Babylon," ver. 28. Evil-Merodach was succeeded by Nergalsarassor (*Niriyosolasarus* of Ptolemy), of whom there is a cylinder at Trinity College, Cambridge. After him Labonsardochus reigned a few months, and the last king of the Chaldean dynasty was Nabonidas (*Nabonadius* of Ptolemy, and the *Labynctus* of Herodotus (i. 188; see also Berosus in Josephus, i. 20), of whom there are four cylinders in the British Museum. No cylinders have been found of a later date than Nabonidas, who is supposed to be the Belshazzar of the Bible, Da. v. The Medo-Persian army conquered Babylon about B.C. 538; Belshazzar was slain, and "Darius the Median (the same with Cyaxares II., according to Mr. S. Sharpe) took the kingdom, being about three score and two years old," Da. v. 30, 31; ix 1. Refer also to Da. vi. 28; x. 1.

The form of the Chaldean government was entirely despotic; the monarch was styled "king of kings," Da. ii. 37, and his will was as supreme as his decrees were cruel and merciless, Da. ii. 5; iii. 19; vi. 8; Je. xxix. 22. The kingdom was divided into provinces, governed by satraps or viceroys, Da. vi. 1; Is. x. 8. (*See* GOVERNORS OF PROVINCES.) The king was inaccessible to his subjects, and lived in great state, retired within his palace like the Persians, Es. ii. 19, 21; iii. 1; iv. 2; Da. ii. 49; King's House, Nineveh and its Palaces, 3d edition, p. 237, 238. The king's counsellors, Da. iii. 24-27, and officers of the household (which see), were various, and are specially described in Daniel, ch. i. 3; ii. 14, 49; iii. 2, 3; vi. 2. The Chaldeans of Babylon were Sabeans, and worshipped the heavenly bodies, the planets Jupiter, Mercury, Venus, Saturn, and Mars being honoured, as Bel, Nebo, Meni, &c. (Gesenius on Isaiah; also Belus in art. Babylon). Rawlinson reads a passage in one inscription found at Nimroud, to the effect that Phulukh, the Pul of Scripture, Phalock of the LXX., and Bolochos of the Greeks, received the homage of the Chaldeans, and sacrificed in the

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cities of Babylon, Borsippo, and Cutha, to the respective tutelar divinities Bel, Nebo, and Nergal, 2 Ki. vii. 30. The Chaldeans boasted of having astronomical observations for a period of 470,000 years (Cicero; Epigenes quoted in Pliny; and art. Babylon); but there are no authenticated reports prior to the era of Nabonassar, and to the eclipses observed at Babylon during the reigns of the Mardocempadus (Merodach Baladan) of Ptolemy, of Nabopalassar, Cambyses, and Darius.

The language spoken in Babylon in the time of Nebuchadnezzar, and with which the Jews would be familiar, was probably Chaldee, identical with that of part of the book of Daniel, and distinct from the "tongue of the Chaldeans," Da. i. 4, specially taught to the Hebrew children. Both Deuteronomy, ch. xxviii. 49, and Jeremiah, ch. v. 15, make mention of the Chaldees as a "nation whose language" the Jews knew not, a circumstance that would favour the assumption that the Chaldees were Kurds, whose language would probably be a very distinct dialect from the Chaldee of the book of Daniel, or the Syriac (Aramaic).

Layard, speaking of the modern Chaldeans, says that the language is a Shemitic dialect allied to the Hebrew, Arabic, and Syriac, and still called Chaldani or Chaldee. "In its written form it bears a close resemblance to the Chaldee of the book of Daniel. It is an interesting fact that the Chaldean spoken in Assyria is almost identical with the language of the Sabeans, or Christians of St. John, as they are vulgarly called—a remarkable tribe who reside in the province of Khusistan, or Susiana, and in the districts near the mouth of the Euphrates, and who are probably the descendants of the ancient inhabitants of Babylonia and Chaldea" (Popular Account of Discoveries at Nineveh, vii. p. 142, 1851).

Among the four thrones mentioned in Daniel, ch. vii., the kingdom of the Chaldees is symbolized as a lion having eagles' wings.

In Da. ii. 2 four kinds of magicians are named—"the magicians, and the astrologers, and the sorcerers, and the Chaldeans;" these last being a sort of philosophers, who were exempt from all public offices and employments, their studies being physic, astrology, the foretelling of future events, interpretation of dreams by augury, worship of the gods, &c. Among the wise men of Babylon they seem to take the lead, and be the spokesmen, Da. ii. 10; iv. 6-9; v. 7, 8, 11. The Greeks and Romans applied the term Chaldean to the whole order of learned men of Babylon (Strabo, xvi. c. i. 6; Diod. Sic. ii. 29; Cicero, De Div. i. 1, 2). At the time of the Arab invasion, the learning of the East was still chiefly to be found with the Chaldeans. We are indebted to them for the preservation of numerous precious fragments of Greek learning, as the Greeks were many centuries before to their ancestors, the Chaldees of Babylon, for the records of astronomy and the elements of eastern science. The caliph Al Mamoun sent learned Nestorians into Syria, Armenia, and Egypt, to collect manuscripts, and confided for translation to his Chaldean subjects, amongst other treatises, those of Aristotle and Galen (Layard's Pop. Acc. Nineveh, c. vii. p. 131, 1851; Humboldt's Cosmos, ii. c. 5). In later times, professed diviners, astrologers, and expounders of dreams, were known by the name of Chaldeans in the western world (Joseph. Wars, ii. 7, 3), in the same way as the modern professional divines of Egypt are called Moghrabin, thereby intimating that they originally came from Tunis, Tripoli, or Morocco, countries to the west of Egypt.

Upon the walls of the Assyrian palaces are representations of various magi, all distinguished by a peculiarity of dress. It may be difficult to determine the class to which they respectively belong, but there is one (Botta, pl. xliii.) who may be particularized as a diviner, and probably of the Chaldean race; for his person is much thinner, and his features are more delicate than are those of the other attendants of the court, indicating a different order of occupations, and an exemption from the ruder and more active employments of life. [J. B.]

[161.] Chaldean Diviner. Botta.

CHALDEE LANGUAGE. The Chaldee being a form of the *Aramean* language, one of the three principal varieties of the ancient Semitic (*see* articles on ARABIC LANGUAGE, HEBREW LANGUAGE), we shall point out, in the first place, the general characteristics of the Aramean, as distinguished from the Hebrew and Arabic languages, and, in the second place, the special characteristics of the Chaldee, as a dialect of the Aramean.

I. *Of the Aramean Language.*—The region called in the Hebrew Scriptures *Aram*, may be described generally as occupying the northern and north-eastern divisions of that corner of Asia which was the home of the Semitic languages. It was bounded on the north by the Taurus range and the river Tigris, which latter also formed its eastern boundary; on the west, by the Mediterranean and Mount Lebanon; and on the south, by Palestine and the Arabian desert (Winer, RWB). Its principal divisions are frequently mentioned in Scripture, viz.: Aram-naharaim, or Padan-aram (Mesopotamia), and, west of the Euphrates, Damascus, Hamath, Zobah, &c. The inhabitants were chiefly of Semitic descent, and spoke a Semitic language, which in Scripture is called Aramith, אֲרָמִית, 2 Ki. xviii. 26; Da. ii. 4; Ezr. iv. 7. From the passages just quoted, it appears that this Aramean language was very extensively known, not only within the limits above mentioned, but beyond them. The princes of Assyria and Judea were familiar with it; it was spoken in the palace of Nebuchadnezzar; and even formed the medium of correspondence between the Persian court and its subjects in Judea and Samaria. It may also lay claim to a high antiquity, having probably been the language of Abraham previous to his migration into Palestine, De. xxvi. 5, and certainly of his grand-nephew Laban, Ge. xxxi. 47. But unfortunately the older monuments of the language have perished; the Chaldee portions of Daniel and Ezra being the earliest specimens we possess of a language which had probably existed and flourished at least two thousand years before.

The question as to the relative antiquity of the Hebrew and Aramean has been frequently discussed by the learned; and the conclusion in which most competent inquirers seem now to acquiesce is, that the two

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languages do not stand to one another in the relation of mother and daughter, but are sister-languages, the offspring of a common parent. The Aramean certainly occupied the region to which all tradition points as the primeval abode of mankind, and from which, according to Scripture, the nations were spread abroad over the earth. It is, moreover, in several respects, less developed and cultivated than either the Hebrew or the Arabic. But poverty of forms is by no means a proof of superior antiquity; and our ignorance of the exact nature and results of the transaction at Babel hinders us from attaching so much importance to the circumstance of geographical locality as it might otherwise deserve.

Of the Aramean language there are two forms or dialects, viz. the Chaldee and the Syriac—the former, as the name indicates, prevailing in the eastern, the latter in the western parts of Aramea. In both of these dialects numerous writings are still extant, from the examination of which, notwithstanding their comparative recency, we may obtain a pretty accurate idea of what the old language really was, and of the points in which it differed from the Hebrew. The results are as follows:—

1. With respect to *sounds*, letters of the T class usually supplant the Hebrew sibilant; as *tab*, he returned, the Hebrew of which is *shab; d'hab*, gold, the Hebrew of which is *zahab*. The strong Hebrew letter ז is in many words weakened into ע, which latter, moreover, seems to have lost in Aramean the rough guttural sound which it sometimes had in Hebrew, and still frequently retains in Arabic: as, *e.g.* עִזָּא = Heb. עֵז; אַרְעָא = Heb. אֶרֶץ. And, lastly, the *vowels* are much more sparingly employed in Aramean than in either of the sister-languages; and this peculiarity is of the greater consequence, as the vowel sounds have very important functions assigned to them in the structure and inflexion of all the languages of the Semitic class.

2. With regard to *words* and *forms*, the Aramean language is defective in the following particulars: (1.) It has *no definite article*, or rather, to express the article, it employs not a prefix, like the Hebrew and Arabic, but an affix (א); which affix, however, having in course of time lost much of its original definite force, came to be regarded and employed as a constituent part of words, of which it had at first been but an occasional appendage; and hence the language, as we find it in the extant writings, can scarcely be said to possess a definite article at all. (2.) The *dual number* is almost entirely wanting, not only in verbs and adjectives, as in Hebrew, but also in nouns, even such nouns as *hand, eye*, &c., which denote objects double by nature. (3.) In the verb, *the purely passive conjugations*, distinguished in Hebrew and Arabic by the U sound, are altogether wanting, if we except a few traces met with in biblical Chaldee, which have usually been regarded rather as hebraizing than as genuine Aramean forms. The *niphal* conjugation is also wanting. (4.) An important defect is the absence of the distinction between the *strong and weak forms*, employed in Hebrew to represent respectively the *concrete* and the *abstract*, and to describe the verbal action as *perfect* or *imperfect*, realized or not yet realized. (5.) Of the *tense, commonly called future*, there is only one form; the other forms which appear in Hebrew, and still more prominently in Arabic, being almost unknown.

To compensate in some measure for these defects, we find in Aramean, (1.) A more regular, though less extensive, conjugation system, consisting of three *active* and three reflexive or passive conjugations, the latter all formed on the same model by the prefix אִת. The *schafel* conjugation, also, of which only some traces are found in Hebrew, is in more common use in Aramean. (2.) Separate forms or combinations to express *present, imperfect*, and *pluperfect* time, which in Hebrew are either altogether wanting, or are met with much less frequently. The expression for pluperfect time, however, is rather a Syriac than an Aramean form, not being found in the earlier Chaldee writings (Schaaf's Opus Aramæum, p. 361). It may also be observed (3.) that *adjectives* are more numerous than in Hebrew, and separate forms for the ordinal numbers are not limited to the units.

3. With regard to *syntax*, the three principal peculiarities are: (1.) *The expression of the genitive relation* by means of the relative, the former of the two related nouns being put in the emphatic state, or having a suffix attached to it. This is a much less imaginative, and more cumbrous method than the Hebrew. (2.) The absence of the *vau consecutive or relative*, which meets us so frequently in the Hebrew writings, and gives them so peculiar a character. (3.) The frequent use of the *participle*, where in Hebrew a finite tense would appear. The effect of these peculiarities is to take away very much from the life and poetical character of the language, and to render it dull, prosaic, and commonplace, though, it may be, more exact and full in the expression of thought.

II. *The Chaldee Dialect.*—The points of difference between the Syriac and Chaldee are not sufficiently numerous and marked to constitute them separate languages. They are merely dialectic. The principal of them are as follows:—(1.) The Chaldee *ā* sound becomes in Syriac *ō*. The Hebrew occupies a middle position, agreeing sometimes with the Syriac, sometimes with the Chaldee. It is somewhat curious that, in this point, the language which is called the *modern Syriac* agrees with the ancient Chaldee (Stoddart's Grammar of Modern Syriac). Perhaps this is explained by the geographical position of the Christian tribes by whom this language is spoken. (2.) The Chaldee, according to the traditional pronunciation, is without diphthongs, differing in this from the Syriac. (3.) The doubling of a letter, admissible in Chaldee, seems to have been avoided in Syriac, in the punctuation of which there is, consequently, no sign equivalent to *dagesh forte* of the Hebrew, or *teschdid* of the Arabian grammarians. (4.) In Syriac, the 3d masc. sing. and 3d masc. and fem. pl. of the future tense are formed by prefixing *n*, instead of *y* of the Chaldee and of the other Semitic languages. The reason perhaps is, that in Syriac initial *yod* was too feeble to maintain its consonantal power in such a position. The Talmudists frequently make a similar change of a feeble letter at the beginning of a word into נ. Compare also the forms לֶהֱוֹן לֶהֱוֵה of the biblical Chaldee. (5.) The Chaldee infinitive wants the Syriac prefix *m*, except in the *peal* conjugation. (6.) The form of the demonstrative pronoun is likewise different.

Historical Notice of the Chaldee Language.—As has been already mentioned, the most ancient specimens of

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Chaldee which have come down to us are contained in the sacred Scriptures. It is not improbable that the exploration of the monumental remains of the great eastern empires, which has of late years been carried on with so much zeal and success, may bring to light some Chaldee monuments and inscriptions of a more ancient date, and enable us to trace the progress of the language through some of its earlier stages. Already various inscriptions in Semitic characters have been detected on the weights, cylinders, &c., found in the ruins of the Chaldean cities (Layard's Nineveh and Babylon, p. 601, 606; Zeitschrift der Deutch. Morg. Gesell. vol. ix. p. 476, note). A discovery, specially interesting, has been made by Mr. Layard of several cups or bowls of earthenware, containing inscriptions which have been very successfully deciphered by Mr. Ellis of the British Museum. They are found to contain amulets or charms against evil spirits (Nineveh and Babylon, p. 509, &c., Zeitsch. der D. M. G. vol. ix. p. 465-489). The date of these inscriptions is not accurately ascertained, but it can scarcely be carried higher than twelve or fourteen centuries. It has been remarked that they contain the final letters ץ ן ף, &c., which were of later introduction; and a writer in the Journal of the German Oriental Society thinks he has detected evidence that they must be later than the era of Mohammed. Besides these recent discoveries, the student of Chaldee may examine with advantage the Palmyrene inscriptions, long since made known to the world (Phil. Trans. for year 1754), and the Egyptio-Aramean monuments and papyri, described by Gesenius in his great work on Phœnician Antiquities (Mon. Phœn. p. 226-245. See also for another Egypt.-Aram. Inscription, Z. der D. M. G. vol. xi. p. 65).

Still it is not probable that any of these monuments belongs to a period so remote as the age of Daniel or Ezra; and most of them are of much more recent date. And, besides, it must be allowed that monumental inscriptions, from their very nature, can convey to us but a very imperfect idea of the character of a language, especially when these inscriptions are without any marks to indicate the vowel sounds. The principal source of our knowledge of the Chaldee, as of other languages, must be found in the literature which has come down to us in that language.

This literature has usually been arranged in two divisions, viz.: *the Biblical Chaldee*, or those portions of the Old Testament scriptures which are written in Chaldee, Da. ii. 4–vii. 28; Ezr. iv. 8–vi. 18; and vii. 12-26; and Je. x. 11; and *the Chaldee of the Targums and other later Jewish writings*. The former is distinguished by a closer approach to the Hebrew idiom, and is therefore considered less pure than the Chaldee of the Targum of Onkelos, the oldest and most valuable of the Targums. The following peculiarities of the biblical Chaldee may be marked: (1.) The more frequent use of the construct state. (2.) The occasional use of the future tense in describing past action, Da. iv. 30-33; vi. 20; vii. 16, and also in describing continued and habitual action, Dan. iv. 9, 16; vii. 28. (3.) The frequent use of ה for א both as a feeble letter, and as a formative prefix of the aphel and passive conjugations. (4.) The suffixes כון הון frequently take the forms כום חום in Ezra. These forms also appear in the later Targums. (5.) The use of the Hebrew hiphil and hophal conjugations, Da. v. 13; vii. 11, 22; Ezr. iv. 15. (6.) The occasional use of the dual number, Da. ii. 45. (7.) The occasional use of the negative particle אַל. But compare Onkelos on Ge. xix. 7. (8.) The use of the passive participle with the affixes of the preterite tense. Most of these peculiarities have been set down as Hebraisms; but the correctness of this view is not established. Some of them probably belong to an older form of the language than that which appears in the Targums. It is certain that the Egyptio-Aramean monuments, even the stone of Carpentras, which, according to Gesenius, is not of Jewish origin, exhibit forms not less decidedly Hebraistic than those above mentioned; *e.g.* ה for א, וי for ויי (= Heb. וּ) and אִישׁ for אֱנָשׁ, or גֶּבֶר (Gesenius, Mon. Phœn. p. 228). And in the Babylonish cuneiform, according to Dr. Hincks, the future is constantly used to denote past action.

With regard to the second division of the Chaldee literature, consisting of the Targums and other later Jewish works, it is characterized by great diversity of idiom and style, arising in part from the influence of time and social changes, and in some measure also from the fact that the same degree of attention was not paid to the accurate transcription of these works as to that of the sacred writings. Already, even in the Targum of Onkelos, we find the quiescent letters more largely introduced as vowel marks than in the biblical Chaldee, *e.g.* the suffix הִ of the latter becomes יהִ in the former, and the termination תִ takes the form יתִ. Contracted forms also become more numerous, as תְּהֵי for תִּהְוֶה, and the change of הי into the prefix יִ. In the Targum of Jonathan on the Prophets, these divergencies from the biblical Chaldee become more decided. Occasionally, indeed, even in Onkelos, forms appear which we should expect to find only in the latest Chaldee writings; but in characterizing a document, we must not attach too great importance to forms which are of rare occurrence, as it is not uncommon for an ancient document to be somewhat modernized in process of transcription. In the later Targums we meet with many new and strange words and forms, not a few of them traceable to foreign influence. But into the minute detail of these peculiarities our space does not permit us to enter.

[The student of Chaldee will find the necessary aids in Winer's Chaldee Grammar; Buxtorf's Chaldee and Rabbinic Lexicon; Schaaf's Opus Aramæum; Beelen's Chrestomathy.] [D. H. W.]

CHAMBERING is used only once in our Scriptures, and in a bad sense—of lewd and licentious behaviour, Ro. xiii. 13. The word in the original, κοίτη, is by no means confined to that sense, not even in New Testament scripture, but such is undoubtedly the meaning it bears in the passage just referred to.

CHAMBERS OF IMAGERY is a peculiar expression of the prophet Ezekiel, and by him used only on one occasion, ch. viii. 12, when he is portraying in vivid and striking colours the idolatrous corruptions which had obtained a footing in the kingdom of Judah during the later stages of its history. It has respect, indeed, only to one form of those corruptions—the imitation of the manners of Egypt, by painting on the wall of a chamber representations of the irrational creatures, and various idols, which were the immediate objects of veneration and worship. When carried by the Spirit of God from the banks of the Chebar to the temple courts of Jerusalem, the prophet hears, among

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other things, the voice of the Lord saying to him, "Son of man, dig now in the wall; and I dug in the wall, and behold a door. And he said to me, Come and see the evil abominations which they are practising here. And I came and looked, and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed everywhere on the wall round about. And there stood before them seventy men, elders of the house of Israel, and Jaazaniah the son of Shaphan stood in the midst of them, each man with his censer in his hand, and the prayer (or worship) of the cloud of incense ascending. And he said to me, Hast thou seen, son of man, what the elders of the house of Israel are doing in the dark, every man in the chambers of his imagery; for they say, Jehovah does not see us, Jehovah has forsaken the earth" (ver. 8-12; Fairbairn's Translation). The practice of painting on chamber-walls objects of worship, and even giving elaborate and detailed representations of the religious services performed in honour of them, was apparently of Egyptian origin; it was at least carried to its chief perfection there; and there alone did the downward tendency of idolatry go so far as to consecrate to religious honours "creeping things and abominable beasts." Of this, ample proof has been given by late writers on Egyptian antiquities, as may be seen, for example, in Wilkinson's *Manners and Customs of the Ancient Egyptians*, ch. xiv. Such a description, therefore, as that of the prophet Ezekiel very fitly served the purpose of representing the degenerate inhabitants of Judah and Jerusalem as giving way to an egyptizing spirit in religion; instead of adhering to the prescribed worship of Jehovah, they went a whoring after the idolatrous practices of the heathen—each one taking up with what in these most peculiarly struck his fancy, or seemed best adapted to allay his superstitious fears, and giving to that a place in *his* chambers of imagery. The prophet lays stress on the diversity—every man having, as it were, his own chamber, replenished with his own darling objects of idolatrous regard (for such ever is the divergent, self-willed tendency of idolatry); and also points to the conscious shame connected with it: what they did in this lower phase of idol-worship they did "in the dark," and as in chambers which were closed up and required to be dug into that they might be surveyed. We have no reason to think, as has sometimes been imagined, that this hole-and-corner secresy was itself an imitation of heathen usage, as if such also were the usual practice in Egypt. No doubt, inner chambers, difficult of access, in tombs and other monuments of Egypt, have been found exhibiting such pictorial representations as those described by Ezekiel; but these were not the places where worship was performed; they but preserved the entablatures on which were portrayed the objects of worship, or the worship itself, for a memorial to future generations. The spiritually-degraded Egyptians, like the heathen generally, knowing nothing better, were not ashamed of their idolatry; they rather gloried in their shame, and connected their beast-worship with public processions and boisterous demonstrations. But the Israelites could not sink quite so low; and while their superstitious fears and depraved hearts led them to lust, in this respect, after the abominations of Egypt, their better knowledge made them conscious of a certain degree of shame in what they did, and caused them to practise their foul rites in the darkness of secresy.

It is a mistake, therefore, to suppose, that the representation of the prophet respecting the withdrawn and studiously hidden nature of the worship referred to had its parallel in the province of heathenism. It is a mistake also (however commonly fallen into) to suppose that the prophetic delineation was intended to exhibit an actual scene taking place in the temple chambers; this is partly guarded against by the statement, that what the prophet saw was a representation of what every man was doing in *his* chambers of imagery; it was but giving a kind of rehearsal of what was daily proceeding in the land. And the same might be inferred still more from the ideal character of the whole description; the prophet throughout the chapter describes what he saw "in the visions of God," and in which, as elsewhere so doubtless also here, he was presented with no literal details or matter-of-fact transactions, but with a condensed and life-like exhibition of the truth of things, such as, though in itself an ideal picture, would still convey a faithful impression of the reality. The scene, therefore, which passed before his spiritual eye was laid in the temple buildings, because the temple was at once the centre and the image of the whole kingdom. "As the heart of the nation had its seat there, so there also, in the mongrel and polluted character of the worship celebrated, the guilt of the people found its representation; and, hence, when the object was to present a clear and palpable exhibition of the crying abominations that existed in the land, the scene was most fitly laid in the temple, and assumed the form of things seen and transacted in its courts. But we are no more to regard the things themselves in the precise form and combination here given to them, as all actually meeting together at any particular moment in the temple-worship, and simply transcribed by the prophet from the occurrences of real life, than to regard the instructions that immediately follow—viz. to set a mark for preservation on the foreheads of some, and to destroy the rest with weapons of slaughter—as actually put in force at the time, and in the manner there described" (Fairbairn's Ezekiel, p. 86).

CHAMELEON (כֹּחַ, *koach*). It is difficult to determine, with any approach to certainty, obscure animals which are but once or twice alluded to in Scripture; and especially when their names are simply *mentioned*, with no glance at their attributes or their habits. The Hebrew word rendered *chameleon* occurs as the name of an animal but once, Le. xi 30; and the only clue that we have to its meaning, besides its sound, is its association with certain other unclean and forbidden creatures, which are termed "creeping things," and which may reasonably be presumed to be the smaller quadruped Reptilia. Our English version follows the LXX. in rendering כֹּחַ, chameleon, χαμαιλέων. The chameleon is an oriental animal, and was doubtless familiar enough to the Alexandrian Jews; but these were probably no naturalists, and are therefore no more sure authority on a question like this, than a dozen Oxford divines would be in deciding what bird is the woodwale of our early ballads.

The word *koach* occurs frequently in the Scriptures, but with the single exception of Le. xi. 30, it invariably means *strength*. We do not think that the term as signifying a reptile has the slightest affinity with the word so spelled, in its normal signification, any

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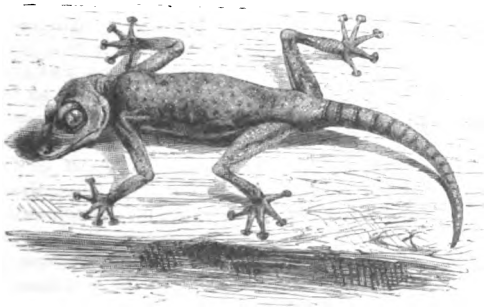
more than our English word *humble-bee* has with the moral adjective *humble*. Each is an example of an imitation word; the reptile is doubtless named *koach* from its *croak*.

Now we have never heard or read any allusion to the voice of the chameleon. There is, however, a tribe of small lizards common in the warmer regions of the earth, several species of which are abundant in Western Asia and Egypt, whose remarkably harsh croaking, pertinaciously uttered in dwellings and out-houses during the silence of night, has forced them on general attention, and secured for them names imitative of their voices in various languages, as *tockai*, *geitje*, *gecko*, *croaking lizard*, &c. We refer to the family Geckotidæ, and to one or other of the commoner species of this



[162.] The Gecko—*Ptyodactylus hasselquistii*.—Brit. Mus.

family, perhaps the *Ptyodactylus hasselquistii*, or the *Platydactylus ægyptianus* of modern zoologists.

The geckos are small lizards, usually somewhat clumsy in form, stealthy and cat-like in their actions, secreting themselves in holes and crevices by day, and at night coming forth to prey upon nocturnal insects. The form of the eye indicates their season of activity; for the pupil, which is capable of great expansion and contraction, closes to a vertical line. The animals crawl with ease and confidence on perpendicular walls, and even on the under sides of ceilings, beams, and the like, provided these have a somewhat roughened surface. This curious power, the rapidity with which they disappear in some crevice when alarmed, and their sombre and lurid hues, their association with night, their loud and harsh croak, their slow and stealthy pace, and especially a certain sinister expression of countenance, produced by the large globular eye, unprotected by an eyelid and divided by its linear pupil, have combined to give to these reptiles in all countries a popular reputation for malignity and venom, and they are generally much dreaded. This reputation, however, appears to be wholly groundless; and the story told by Hasselquist, of a man who would lay hold of the reptile, and whose hand instantly became covered with red pustules, inflamed and itching, must be received with suspicion. Still more incredible is another account by the same naturalist, to the effect that he saw at Cairo two women and a girl, at the point of death, from having eaten some cheese over which a gecko had crawled!

The most interesting point in the economy of these curious lizards is the structure of their feet, by which they are enabled to defy the laws of gravity. The feet are nearly equal, short, stout, and terminated by five toes, differing little in length, which radiate as if from a centre, so as to form two thirds of a circle. The under surface of the toes is, in most of the genera, much widened, and furnished with small plates or laminæ, overlapping each other in a regular manner, which varies in different genera and species. The toes are frequently united by a membrane at their base. The claws are pointed, hooked, and kept constantly sharp, by an apparatus by which they are capable of retraction, like those of the cat.

It is by means of the singular lamellated structure of the under surface of the toes, that these reptiles, or at least many of them, are enabled to cling to vertical or even inverted surfaces, as house-flies do. The mode in which this is effected we do not thoroughly understand; but we may conjecture that it is by the raising of these imbricated plates by muscular action, so as to form a vacuum beneath the sole, when the pressure of the external air causes the toe to adhere firmly to the surface. The similarity of the structure to that of the coronal sucker in the remora suggests this explanation. A familiar illustration of the principle is seen in the leathern suckers which children make, which adhere so firmly that large stones are lifted by them.

[P. H. G.]

CHAMOIS (זְמֶר, *zemer*). It may with safety be assumed that the antelope which we understand by the term *chamois*, an animal which is never seen except among the loftiest and most inaccessible peaks of such mountain chains as the Alps and Pyrenees, the Taurus and the Caucasus, would not have been mentioned among the creatures whose flesh was permitted to Israel; but what the *zemer* was is uncertain.

The word occurs but once, De. xiv. 5, where it is associated with other wild ruminants, in an order which, so far as we can identify them, appears to begin with the smaller kinds, and to go on to the larger. If anything can be adduced from this, the *zemer* ought to be the largest of all, since it is the last enumerated. The LXX., followed by the Vulgate, render the term by καμηλοπάρδαλις, *camelopardalis*; and as this is an animal which it was impossible to confound with any other, and which once known by name could never have been forgotten, much weight must attach to their identification; especially as the Arabic version gives the same rendering, *ziraffe*.

At this day the giraffe (*Camelopardalis giraffa*), now so familiar to us from the numerous specimens which ornament our menageries, and which breed freely in captivity, is found commonly in Nubia, and many other parts of East and South Africa. It frequents vast plains, feeding mainly on the foliage of the arborescent Mimoseæ, in company with the ostrich, many antelopes, and wild Equidæ. Now, many of the geological and botanical characteristics of such regions exist in Arabia and Southern Syria; and it is by no means improbable that, at the time of the exodus, the giraffe (whose name is Arabic) was found scattered over the peninsula. If so, it would be likely to fall in the way of the Israelites during their forty years' wanderings, and, when seen, would be an object of desire for the wholesomeness and quantity of its flesh. It was certainly familiar to the early Egyptians, who have represented it on their monuments, though it does not occur in their hunting scenes. And in later times the Romans were able to procure considerable numbers of this magnificent creature from Alexandria for their

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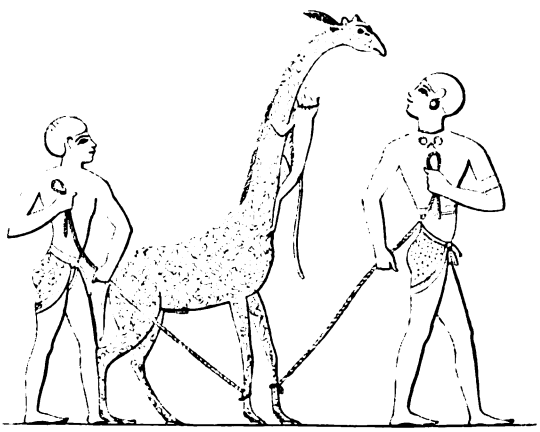
shows and pomps. The third Gordian, for example, exhibited ten giraffes at once.

Cognate words to *zemer* are used to signify a branch or twig, and music or singing. The latter sense seems to be peculiarly inapplicable to the giraffe; for under no circumstances is it known ever to utter a sound. But its habit of feeding, by gathering with its tongue and



[163] Giraffe. From Egyptian painting, representing chiefs of four nations bringing presents to Thothmes III.

cropping the twigs of trees, may bear a relation to the former sense. On the whole, we think it likely that this beautiful and stately ruminant is the "chamois" of the English version.

The giraffe is the largest of ruminants, attaining a height of 18 feet, a considerable part of which is, however, due to the long and swan-like neck, the grace and elegance of which add much to the charm of this beautiful animal. The legs, too, are long; but still the body is far more bulky than that of the largest ox. The withers are considerably higher than the rump, a disproportion which does not reside in the legs—for the hind legs have a slight advantage in this respect—but in the elongation of the shoulder-blades, and the height of the spinous processes of the first dorsal vertebræ. The countenance is antelope-like, with a most gentle expression, and the eye has all the dark lustrous fulness of that of the gazelle. The physiognomy is, in fact, a correct index of the character; for it is a most gentle and harmless creature, notwithstanding its vast size and immense muscular power. Its means of defence are, first, its swiftness of foot; and here its length of limb stands it in good stead, for it strides over the ground with a loose shambling gait, which a good horse has difficulty in overtaking. Secondly, it can and does throw round its hind leg with great force, if its pursuer approaches too close. Le Vaillant says from his personal knowledge that, by its kicking, it often tires out, discourages, and even beats off the lion. And Dr. Livingstone considers that there would be little to choose between a blow from this sledge-hammer of a hoof, and one from the arm of a windmill. The males in the Zoological Gardens at London are said to fight occasionally in a singular but very effective manner, by swinging the head round, with the long neck as a radius, and striking the head of the adversary with immense force.

The skin of the giraffe is of a light bay hue, studded with great irregular spots, which are chestnut in the female, and nearly black in the male: these angular spots are so arranged as to leave narrow winding interstices of the ground colour. Its head is adorned with two short permanent horns, tipped with hair, and there is a rudimentary third horn, placed medially upon the forehead. [P. H. G.]

CHANGERS OF MONEY were a class of traders who sprang up in the later times of the Jewish commonwealth, chiefly for the accommodation of the dispersed Jews who came to the annual feasts at Jerusalem. These occasional visitants required to have the coin of the different countries from which they came exchanged for that which was current in the land of their fathers; and as they all required the didrachma, or half-shekel, which was imposed at the erection of the tabernacle upon every full-grown male, Ex. xxxviii. 26, and continued to be recognized as binding in future generations when they presented themselves at the temple courts, so, for their greater convenience, the money-changers planted their tables in that part of the temple buildings which was called the court of the Gentiles. It was there our Lord found them, and manifested his righteous indignation at the profanation which they had brought into the house of God, by driving them out of its sacred precincts, Mat. xxi. 12; Jn. ii. 14. Even lawful merchandise ceased to be lawful when carried on there; and it is not doubtfully intimated by our Lord, on the second occasion that he resorted to this severity, that the mode of conducting the merchandise itself was unjust; for he charges them with having made God's house "a den of thieves."

CHAOS. This, although not a scriptural term, is yet frequently used to designate the state of the earth at the period of its history set forth in Ge. i. 2. Derived from the Greek and Roman cosmogonies, it had been early introduced by Christian commentators into this biblical connection. According to Hesiod (Theog. 116) chaos was the vacant and infinite space which existed previous to the creation of the world, and out of which the gods, men, and all things sprang into being. Ovid's account of chaos is considerably different. He describes it as a confused mass, which contained the elements of all things which were formed out of it (Metam. i. 5). Notions somewhat similar, though differently expressed, prevailed throughout almost all the ancient world, showing that they must have been derived from some common source, being in all probability primeval traditions of the creation, which in their uncorrupted purity have been preserved only in the sacred Scriptures. Some cosmogonies, indeed, as the Phœnician, retain the biblical terms descriptive of chaos, but changed into personal existences; for instance, the Hebrew term בֹּהוּ (*bohu*), *emptiness*, being transformed into BAAU, the name of the producing principle. But while a few cosmogonies admit that it was through the agency of a god that chaos was reduced into order, which resulted in the present mundane system, the great majority are entirely atheistic, ascribing the action either to the properties and dispositions of matter, or to a blind necessity; while they all differ from the scriptural account of creation by making chaos a primarily independent existence, contrary to the biblical doctrine which makes it the creation of God, or at least limits its duration by a prior act of creation.

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As this, however, is a subject greatly misapprehended, owing to the misapplication of the term chaos to the Mosaic account of the creation, with which it has little in common, and to the supposed collision between the language of Scripture and modern geological discoveries, it will be necessary to consider the import of Ge. i. 2, and its connection both with the initial announcement respecting the creation and with the narrative which follows.

First, this account of the earth's condition follows an announcement—the first in the sacred record, "In the beginning God created the heavens and the earth." It will be shown in the article CREATION that this announcement, while giving no intimation as to the question of time, or in any way limiting the antiquity of the universe or the earth, distinctly teaches that the original act of creation had respect to the origination of matter, and the disposition of the matter so created into distinct masses throughout space to form the nucleus of worlds and systems; but it will be necessary to consider here the relation of this original creating act to the chaotic state of the earth. The first verse is frequently regarded as a general title and summary of the chapter, on the ground chiefly that the creation of the heavens and of the earth is subsequently mentioned, ver. 8, 10. But as "the heavens" and "the earth" in the latter case are evidently used in a different sense from what they are in the first verse, and as this supposition, beside destroying the continuity of the discourse, gives a commencement of the narrative grammatically unprecedented in the Bible, and further presents the earth in such a state as would readily induce belief in an eternal chaos, a doctrine altogether foreign to Scripture, there is no alternative but to regard the passage as announcing the first creating act of the series. The state of the earth at this stage is described as "without form and void;" but a closer rendering would be "emptiness and vacuity," a combination of synonymous terms according to a Hebrew idiom to express complete desolation; while the scene is further deepened by the intimation that "darkness was upon the face of the deep," the universal ocean with which, as stated in Ps. civ. 6, the earth was at that time enveloped.

But a question arises whether this description applies to the earth's original state, and before the process of creation issued in order and life, or to an after period in its history, when, through some convulsion, darkness and death succeeded a former creation. The latter supposition is adopted by many, who maintain that the terms descriptive of the desolation are elsewhere used of devastations of previously fertile and populous regions, Is. xxxiv. 11; Jo. iv. 23. This may, indeed, be conceded without any disadvantage to our argument, for there is no similar passage with which the present can be compared. Another argument in support of this view is that such a rude chaotic state ill accords with a production of God, and his expressed end in creation, Is. xlv. 18; but this is confounding the end with the beginning, and demanding that the work only commenced should resemble the completed structure. It is unnecessary to reply to such arguments, for the original will not, according to the best authorities, admit of this construction; for the rendering, "the earth became," on this supposition, instead of "the earth was," would require to have been differently expressed in Hebrew (Kurtz, Bibel und Astronomie, Berlin, 1853, p. 104). But not only is this view philologically inadmissible—the very science in favour of which it is maintained sternly refuses the benefit proffered; geology will not admit, any more than the narrative in Genesis, of any break in the great creative process, or any convulsion which cuts off the present orders of life on the earth from those which preceded. "From the origin of organic life," remarks Professor Phillips, "there is no break in the vast chain of organic development till we reach the existing order of things; no one geological period, long or short, no one series of stratified rocks, is ever devoid of traces of life. The world, once inhabited, has apparently never, for any ascertainable period, been totally despoiled of its living wonders." The same is the testimony of all geologists. It is necessary to advert to this, from the circumstance that when the discoveries of geology relative to the age of the earth began to trouble the interpreter of Scripture, an escape from the difficulty was sought in the assumption that Genesis describes only a renovation of the earth's surface after some desolating convulsion, at first thought to be universal; but as the progress of the science rendered this untenable, the chaos was next taken to be of limited extent, and confined to some portion of Western Asia (Pye Smith, Script. and Geology, 5th edit. p. 250), and that it makes no reference to the creations the evidences of which are preserved in the rocks, but only to the vegetable and animal productions at present in existence, and introduced in the course of six natural days. But this assumption, even in its latest and most limited form, of a chaos immediately preceding the creation of man, is distinctly repudiated by geology, while it is equally at variance, as already remarked, both with the letter and the spirit of the Mosaic narrative; so that a reconciliation between Genesis and geology must be sought on other principles than the supposition that Ge. i. 2 describes the wreck of an older world; and not, as it should manifestly be taken, as descriptive of the primeval state of the earth before any arrangement of its surface began.

Secondly, it is necessary to examine the biblical description of chaos, and consider its relation to modern discoveries and theories of creation. From such it stands altogether apart, neither impeding investigation, nor countenancing in particular any of the theories in support of which scientific men are divided. Of any stages through which the earth may have passed, down to the period when it was surrounded by the dark chaotic waters, Scripture is silent. For any expression to the contrary, it may, according to modern hypotheses, have existed as diffused nebulous matter, afterwards condensed into a molten mass, gradually cooling down so as to admit of a watery envelope, or its formation may have proceeded in accordance with the Neptunian principles, or, indeed, in any other way which science may ultimately determine; for all that Scripture affirms is (and so far there is no antagonism between its testimony and that of science), that at the period in question, some early stage in the earth's history, life, and the first conditions of life, were wanting. Nor can the duration of this chaotic period be determined from anything in the narrative, which is equally reserved regarding any physical processes which may have been going on in the interval; but that it was a short period, or one of inactivity, there is no reason to conclude from anything known from nature or revelation of the operations of the omnipotent Creator. There was a pledge however in the character of the Creator and his initial act, as announced in the first sentence of the Bible, that the state of matters next described should not always be;

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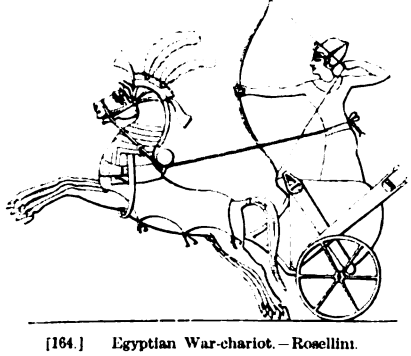
or according to the declaration of the prophet—"For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it not in vain" (תֹּהוּ, *tohu, emptiness*)—the condition described in Ge. i. 2 was not to be a terminal result—"he formed it to be inhabited," Is. xlv. 18. Moreover, it is declared that "the Spirit of God moved upon the face of the waters," another important point in which the cosmogony of the Bible, and in particular its chaos, differs from all the atheistic notions current in ancient or modern times, which attribute the results either to the "fortuitous concourse of atoms," or to "laws of nature" acting, strange to say, independent of or without a law-giver. It strikingly accords too with the latest discoveries of science that light should be the first product of the creating Spirit, who brooded over this dark chaotic deep—light in its universality throughout space, and not as a satellite to the earth in the absence of the sun. [D. M.]

CHARGER, an old, but now antiquated term for a kind of hollow plate or trencher, for serving up anything on—such as flour or oil—used also for the presentation of John Baptist's head to Herodias, Nu. vii. 79; Mat. xiv. 8. The word was properly a general term, indicating what bore or was loaded with any weight, and hence had various applications, among others to a horse as ridden upon, which is still in use.

CHARIOTS. The Hebrew words *merkabah* and *rekeb* appear to be used indiscriminately to denote state chariots, Ge. xli. 43; xlvi. 29; 1 Sa. viii. 11; 2 Sa. xv. 1, and war-chariots, Ex. xv. 4; Joel ii. 5; 2 Ki. ix. 20, 21, 24. The words *merkab, rekeb*, and *agaloth*, are all rendered chariots of any or every nation, Ex. xiv. 9; Jos. xvii. 18; Ju. i. 19; iv. 3; 2 Ki. v. 9; ix. 21, 24; x. 16; Is. xxi. 7, 9. *Agaloth*, in Ps. xlvi. 9, is assumed to indicate war-chariots, but it more frequently applies to waggons or carts, Ge. xlv. 19, 21, 27; Nu. vii. 3, 6-9; 1 Sa. vi. 6-14.

The earliest notice of chariots upon record is in Ge. xli. 43, where Joseph is made to ride in the second chariot which Pharaoh had, and although we have



[164.] Egyptian War-chariot.—Rosellini.

Egyptian monuments of the period, there is no representation of a chariot of any kind until the reign of Rhamses I., about 1300 B.C., and the subsequent reign of his son Rhamses II., when they appear in great abundance, and from which time they are of constant recurrence.

In ancient warfare chariots must have been of the greatest importance, and accordingly we read of the chariots of the Egyptians, and of the 900 chariots of iron of Sisera, Ju. i. 19, as a terrible advantage on the side of the enemy. The Philistines in their war against Saul had 30,000 chariots, 1 Sa. xiii. 5. David took 1000 war-chariots from Hadadezer king of Assyria, but burned 900, reserving only 100 for himself, 2 Sa. viii. 47. The mountainous nature of the country of Judea rendered chariots comparatively useless, nevertheless Solomon made himself a chariot of the wood of Lebanon, Song iii. 9; and he also brought chariots from Egypt, 1 Ki. x. 29; but there is no mention of their being employed in battle. The king of Syria, Antiochus Eupator, led 300 chariots armed with scythes against Judæa, 2 Mac. xiii. 1, 2. Nahum alludes constantly to chariots, ch. ii. 3, 4.

If we examine the sculptures of Egypt we find that the strength of the armies of the Pharaohs was in their chariots, an Egyptian army being composed exclusively of infantry and bigas, or two-horsed chariots, which carry the driver and the warrior. The sculptures sometimes show three persons in each chariot—the skilled warrior, his shield-bearer, and the charioteer, a circumstance that throws a very important light on a passage in Exodus, xiv. 7, that has given rise to much speculation. (See Gesenius or Parkhurst under שָׁלִשׁ.) The word which in our text is translated *captain* means literally a *third* man, who was a chosen warrior, an expert bowman in each chariot, and the Egyptian representation proves that some chariots did contain this third man. This fact is further illustrated by a reference to the Assyrian sculptures, where the war-chariots almost invariably contain three men, the warrior, the shield-bearer, and the charioteer. In no instance is an Egyptian ever represented on horseback. Such palpable evidence that the Egyptians did not employ cavalry is difficult to reconcile with the Scripture account of the pursuit of the Israelites, which expressly speaks of "the horses and chariots of Pharaoh, and his horsemen," Ex. xiv. 9. Hengstenberg, after a critical examination of the text, says, in his *Egypt and the Books of Moses* (p. 126), that "Moses does not mention cavalry at all; that, according to him, the Egyptian army is composed only of chariots of war, and that he, therefore, agrees in a wonderful manner with the native Egyptian monuments." It is demonstrated that the word *rekeb*, rendered "horsemen," does not mean "cavalry," but merely riders *in* the chariots, in other words, chariot-warriors. Ex. xiv. 7, which gives the first account of the Egyptian army, says, "that he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them" (or in each)—that taken in connection with this, the "horsemen" in verse 9 and the subsequent verses, means literally "riders," not *upon* the horses, but *in* the chariots; and that, though Moses' song of triumph mentions the "horse and his rider," Ex. xv. 1, yet, that ver. 4 clearly indicates that by rider chariot-rider is understood. "Pharaoh's chariots and his host hath he cast into the sea; his chosen captains also (chariot-warriors) are drowned in the Red Sea."

The Egyptian monuments exhibit various descriptions of chariots, all similar in form, having but two wheels (excepting in one obscure instance), and differing only in the richness of detail, all being furnished alike with the bow and arrow-case conveniently attached to the sides. The frame-work, wheels, pole, and yoke were of wood, and the fittings of the inside, the bindings of the frame-work, as well as the harness, were

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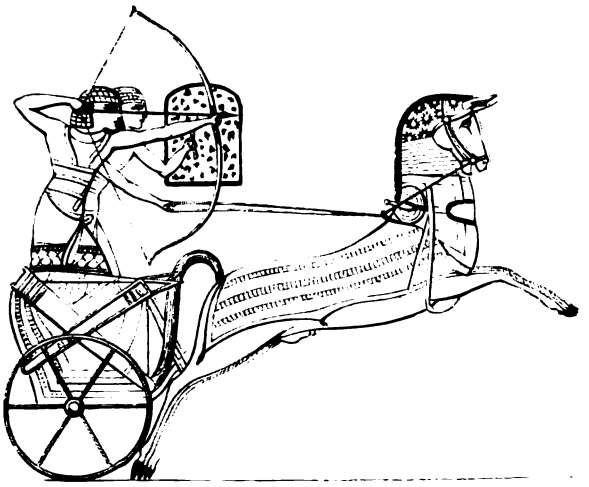
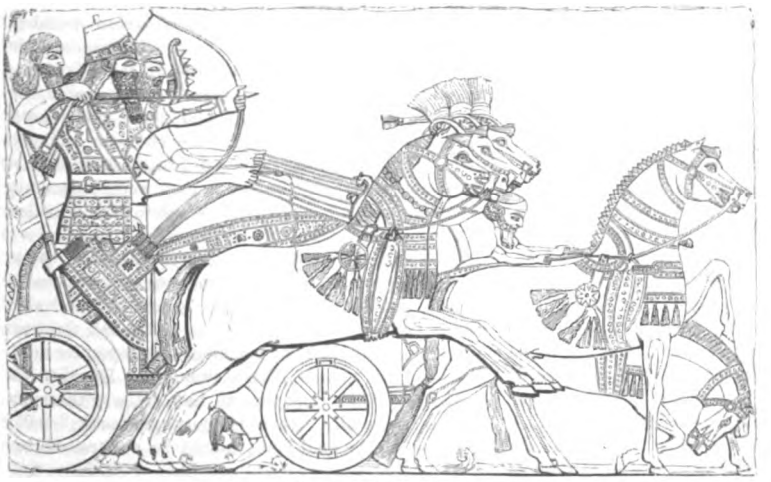
chiefly of raw hide or of tanned leather, by which the parts were bound together. The currier and tanner were such numerous trades that in Thebes a district



[165.] Egyptian War-chariot.—Rosellini.

of the city was assigned expressly to them (Wilkinson's Egyptians in the Time of the Pharaohs, 1857, p. 114). The occupants of the chariot always stood.

The king's chariot was in no respect different from those of his subjects, excepting in the superior richness of its fittings, and that he usually stands alone, without charioteer or shield-bearer, the reins of the two horses being fastened about his waist, leaving his hands free to discharge his arrows, or to deal death with his spear or falchion. The being alone in his chariot may be a symbol that to him belonged the entire glory of the victory. The chariot of Joseph was doubtless a state chariot such as we are familiar with from the paintings.



[166.] Assyrian War-chariot.—Layard.

They were often accompanied by numerous attendants and running footmen (Wilkinson's Egyptians, 1857, p. 8). "He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen, and some shall run before his chariots," 1 Sa. viii. 11. "Absalom prepared him chariots and horses, and fifty men to run before him." 2 Sa. xv. 1.

The sculptures discovered at Khorsabad, Nimroud, and Kouyunjik afford precise information regarding the chariots used by the Assyrians, Na. ii. 3, 4.

The illustration (No. 166) selected from the sculptures from Nimroud, shows how closely the Assyrian chariot resembled the Egyptian in all material points. "To the sides are attached, crossing each other, two quivers full of arrows. Each quiver contains a small bow, and is likewise furnished with a hatchet. Proceeding from the front of the chariot, over or between the horses, is a richly embroidered appendage, which seems to resemble the embroidered hanging, and sometimes padded separation used in India for preventing the horses coming together. This appendage is peculiar to the chariots represented at Nimroud. The bossed shield of the king is placed at the back of the chariot, serving for further security; in front is the metal bar fixed to the pole, as in the chariots of Egypt, and the pole terminates in the head of a swan; in the Egyptian example the termination is a ball. The spear is inserted behind the chariot in a place appointed for it, decorated with a human head. The harness and trappings of the horses are precisely like the Egyptian. Pendant at the side of the horse is a circular ornament, terminating in tassels, analogous to that divided into thongs at the side of the Egyptian horse, which may be intended to accelerate the pace of the animal, as in the case of the spiked balls fastened to the trappings of the race horses of the Corso in Rome. In both examples several bands pass over the chest, and lapping over the shoulders of the horses, join the ligaments attached to the pole or yoke. A remarkable band and thong, through the upper end of which passes a single rein, is the same in both harnesses. The tails of the Assyrian horses are fancifully compressed in the centre, while the Egyptian horses have a band round the upper part or root. Around the neck of the Assyrian horses is a string of alternately large and small beads, which appear to have cuneiform characters cut upon them—possibly a chaplet of amulets, according to the custom of the oriental nations of the present day" (Nin. and its Pal. 1857, p. 256, 257, 357). The wheels of the war-chariots are usually heavy, with broad felloes, and have sometimes six and sometimes eight spokes. The chariots are drawn by two and frequently by three horses

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abreast; and on the sculptures found at Khorsabad is a representation of a quadriga carried on the shoulders of some men of giant stature. The war-chariots usually carry three—the charioteer, the warrior, and the shield-bearer. One illustration shows the warrior and his shield-bearer fighting on foot, in front of the chariot, which contains the driver, while a groom holds the horses' heads. The state chariots are highly decorated, and contain three—the king, his umbrella-bearer, and the charioteer. (*See illustration*, ASSYRIA.) The hunting-chariots at Khorsabad and Kouyunjik are generally lighter than those at Nimroud, have not the quivers of arrows at the sides, but merely one quiver towards the front. They are usually drawn by two horses; in these the king is sometimes accompanied by two spearmen and the charioteer. Carts and waggons, drawn by oxen, are frequently shown both on the Egyptian and Assyrian monuments.

The Persepolitan sculptures in the British Museum furnish examples of the Persian chariots, which appear to have been larger in the body than those of either Egypt or Assyria. [J. B.]

CHARITY comes to us, through the medium of the French *charité*, from the Latin *caritas*, in its secondary sense of *love accompanied with esteem, loving affection, warm regard*. This appears to have been the common meaning of the word in the earlier stages of the English language, while *alms* was appropriated to express the outward benefaction in which charity manifested itself toward its objects. By and by, however, the latter expression fell into disuse, and *charity* came to signify the external gift of kindly affection, even more than the affection itself. *Love*, in this latter respect, took very much the place of *charity*. The changes through which the language has thus passed cannot be affirmed to be altogether for the better; and they certainly give rise to a considerable indefiniteness, and occasional confusion of terms. *Love* is made to comprehend both mere natural liking, a simple instinct of the *animal* nature, and the highest principle of the *moral* nature—the very perfection of all spiritual excellence: two things immensely different. *Charity* too still retains its double meaning, and vacillates between the kindly affection, which it always should comprise as its chief element, and the extension of material relief to the needy, which may or may not carry along with it any exercise of genuine kindness. In a considerable number of passages *charity* has been adopted by our translators as the proper synonym for ἀγάπη, *love;* it had been so by Wycliffe, and his example was followed by subsequent translators. Very commonly the connection renders it manifest that the word has respect to inward affection or principle, not to any outward benefaction; it does so especially in the remarkable passage, 1 Co. xiii., where the apostle draws a sharp distinction between the charity spoken of and the largest acts of beneficence—even the giving of all one's goods to the poor. In such cases no reader of any intelligence can imagine that it is the mere act of almsgiving which draws forth the eulogium of the apostle. But it certainly had been better, if, where the word ἀγάπη is used in Scripture, it had been translated uniformly either by charity or by love; and in the present state of the English language, if a fresh translation were made, we could not hesitate to prefer the rendering of *love*.

CHAS'MAL, or more properly CHASH'MAL, the name of some sort of metal of extraordinary brightness, in respect to this quality referred to by Ezekiel, ch. i. 4, "like the bright glitter of Chasmal in the midst of the fire;" also ch. i. 27; viii. 2. Our translators have rendered it *amber;* but this undoubtedly is wrong. The Septuagint probably gave the right meaning by ἤλεκτρον, which, as is now agreed, was not amber, but a compound metal made up of gold and silver, and remarkable for its shining brightness. Gesenius, however, prefers understanding it of polished brass, or brass made smooth, furbished. He thinks this strengthened by the expression "smooth brass," ch. viii. 17, conveyed by different words, but used in a similar connection. The term χαλκολίβανον, in Re. i. 15, is also thought to favour the idea of brass, this being, if not the only metal, yet the chief ingredient in the composition; but the word rather appears to be a synonym for another compound expression of Ezekiel—נְחֹשֶׁת קָלָל (*nehosheth kalal*), ch. i. 7, brass in a glow or white heat. Respecting chasmal, the opinion now commonly entertained is that mentioned above, a composite of gold and silver, and, from its remarkable brightness, fitly imaging the clear and dazzling splendour of the divine Majesty. In this symbolical sense it is used by Ezekiel, so far differing from fire, as this is always connected with the severity or punitive righteousness of God.

CHE'BAR, more properly KĚBÀR, Sept. Χοβάρ, a river on which a considerable portion of the Jewish captives was located by Nebuchadnezzar, including that to which the prophet Ezekiel belonged, 2 Ki. xxiv. 15; Eze. i. 1, 3, &c. There can be no doubt that it is the same river as that called by the Greeks Chaboras; it is a river of Mesopotamia, the only large river that flows into the Euphrates, which it does at Circesium. It is fed by several smaller streams. The present name is *Khabûr*. In the mode of exhibiting the ancient name there is considerable variation; beside those already given, we meet with Chabura, Aborrhas, and Aburas (Smith's Dict. of Greek and Rom. Geography).

CHE'DORLA'OMER, the name of a king, of whom we know nothing more than what is recorded in Ge. xiv., where he is described as king of Elam—a district afterwards associated with Persia and Media—and the leader of four kings, who seemed to have formed a league for the purpose of subjugating and spoiling the tribes in the land of Canaan and its neighbourhood. In this they met with considerable success; but after taking Sodom and carrying off Lot, the kinsman of Abraham, among the captives, they were pursued by the father of the faithful, and defeated with great loss in the northern parts of Palestine.

CHEESE. It would seem that the Hebrews had no fixed or appropriate name for what we designate cheese. In the English Bible the word cheese is found altogether thrice; but on one of the occasions, the term in the original is the one commonly employed for milk. Thus in 1 Sa. xvii. 18, Jesse, on sending David to his brothers at the camp, says to him, "Carry these ten cheeses"—literally, "these ten cuttings of milk:" milk, of course, in the fluid state cannot be understood, because in that case one could not speak of cuttings; and we are therefore obliged to think of milk in the compressed form of cheese, and most likely done up, as it still commonly is in the East, in small cakes, strongly salted, soft when new, but presently becoming very dry and hard. So made, it necessarily is of an inferior description, and, by travellers from this country, is usually

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spoken of with disrelish. Job, ch. x. 10, asks, "Hast thou not poured me out as milk, and curdled (coagulated) me like cheese?" The word here (גְּבִינָה), nowhere else used, is from a root that signifies to contract or draw up, and hence is quite naturally applied to the curdling up or contracting of milk into cheese. The adjective occurs in Lev. xxi. 20, of gibbous or humpbacked persons. In the third and only remaining passage, 2 Sa. xvii. 29, the word is again different, a plural word שְׂפִית, and is rendered *cheeses*, only from the connection apparently requiring that sense ("honey, and butter, and sheep, and *cheese of kine*"), and from the ancient interpreters having so understood it. But how it should have come to be so used is not certainly known, the verb-root from which the word seems to be derived commonly signifying to make bare or naked. The want alone of any fixed term for cheese, and the rareness of the allusions that appear to be made to the subject in Scripture, are clear signs of the very inferior place which it had as an article of food among the ancient Hebrews. And if the cheese now used in Palestine is found to be of poor quality, we may certainly infer, from what has been stated, that it is not the loss of a domestic art that once flourished which we are called to mark, but rather the failure in former as well as present times properly to acquire it.

CHE'MOSH, the national god of the Moabites, 1 Ki. xi. 7; 2 Ki. xxiii. 13; Je. xlviii. 7, 13, who were on that account called "the people of Chemosh," Nu. xxi. 29; Je. xlviii. 46. At an early period the same deity appears, too, as the national god of the Ammonites, Ju. xi. 24, though his worship seems afterwards to have given place to that of Moloch, Je. xlix. 1, 3; 1 Ki. xi. 5, 7; just as in the case of the Moabites themselves the worship of Baal-peor preceded or accompanied that of Chemosh, Nu. xxv. 3, 5; Jos. xxii. 17. With regard to the Ammonites there is nothing improbable in the supposition of their national god being designated by the two names Moloch and Chemosh; for the former is only a sort of general designation of the deity as *king*, just as Baal, or *lord*, may have been in the other case, if we are to assume with Jerome that the Chemosh of the Moabites was identical with their Baal-peor. Nor is it strange to find the same object of worship among people so closely related as the Moabites and the Ammonites, particularly when mentioned in connection with matters of common concern, Jos. xiii. 23; Ju. xi. 15. From the Moabites the worship of Chemosh passed over to other countries; for traces of it are found at Tyre, Babylon, and among various Arab tribes (Beyer, addit. ad Selden. de Diis Syris, Lip. 1672, p. 323). It was even introduced among the Hebrews by Solomon, who "built a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem," 1 Ki. xi. 7.

From various notices in Arab writers, and from an old Jewish tradition (Winer, Realwörterbuch, i. p. 223), the Arabs would appear to have worshipped Chemosh under the figure of a black stone (not *star*, as frequently repeated in English books, as Kitto, *Cyc. Bib. Lit.* i. p. 421; Henderson, *Jeremiah*, p. 232, from a slip in Winer). Persiktah, as quoted by Hackmann (Disst. de Comoscho, p. 48), says, "Cemosch lapis erat niger." But as to the attributes of this god, his mode of worship, or his relation to the other and better known gods of heathenism, there is nothing better than conjecture. Le Clerc (Common. in Nu xxi 29) supposes that Chemosh represented the sun; others, as Beyer (*loc. cit.*) take him for the planet Saturn; while Hackmann, who has devoted a dissertation to the subject (reprinted in Oelrich's *Collectio Opusculorum*, Bremæ, 1768, vol. i. p. 17–60), regards him as "the war-god" of the Moabites. Even the etymology of the name is a matter of dispute. The probability however is, that Chemosh, if not identical with, as Jerome holds, yet was closely related to Baal-peor. [D. M.]

CHENANI'AH [*goodness* or *favour of Jah*], one of the presidents of the temple music, and the one who had charge of the choral services which accompanied the ark of the Lord when it was conducted from the house of Obed-edom to the hill of Zion, 1 Ch. xv. 22.

CHERETHITES AND PELETHITES (הַכְּרֵתִי וְהַפְּלֵתִי). The body-guard of king David, and of king David alone, not of Saul his predecessor, nor of any of his successors, either on the throne of Judah or of Israel. For it is only in narrating the history of David that the Cherethites and Pelethites are mentioned by the sacred writers. Before his reign, and also after his decease, the troops specially attached to the royal person appear to have gone by the name הָרָצִים, or "the runners." It was his "runners" or guard whom Saul ordered to slay Ahimelech and the priests of Nob, 1 Sa. xxii. 17. Under Rehoboam we find "runners" acting as gate-keepers of the royal palace, as well as attendants on the king when he went abroad, 1 Ki. xiv. 27, 28. And they are afterwards mentioned several times in the subsequent history of Judah and Israel, 2 Ki. x. 25; xi. 4, &c. In the latest books of the Old Testament, the name "runner" is used in the more restricted sense of "courier," 2 Ch. xxx. 6; Es. iii. 13, 15; viii. 14. But in the history of David we never read of the runners (הָרָצִים), but always of the Cherethites and Pelethites, who seem, therefore, under that monarch to have discharged the same duties as were discharged by the רָצִים under his predecessor and his successors.[1]

The captaincy of this body of troops was, as we might anticipate, a post of distinguished honour, and was bestowed by David on one of his bravest officers, Benaiah the son of Jehoiada, 2 Sa. viii. 18; xx. 23; 1 Ch. xviii. 17. Under the command of Benaiah we find them in attendance upon David when he fled from his son Absalom, and afterwards forming part of the army which Joab hurriedly assembled and led against Sheba the son of Bichri, who after the death of Absalom, headed the rebels in the north. It is evident, however, that this latter was an extraordinary duty imposed upon the Cherethites and Pelethites, 2 Sa. xx. 6, 7, and that had not Amasa delayed to assemble the men of Judah, they would not have been hurried away from their proper position and function of attendance upon the king's person. The proclamation of Solomon as king, just before his father's death, is the last occasion on which they are mentioned in the history of Israel, 1 Ki. i. 38, 44. Their captain, however, Benaiah, took an active and prominent part in the settlement of the kingdom under Solomon, by whom he was advanced to the highest military position as general of the whole army in the room of Joab, 1 Ki. ii. 34, 35.

[1] It is possible that the body of troops called Cherethites and Pelethites continued to form the royal body-guard also under Solomon; but on this point we have no evidence, only we do not read of runners during his reign.

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But what mean the names Cherethites and Pelethites, and why was the body-guard of David so called? This is a difficult question, which has been variously answered. Some explain the names as common nouns, meaning *cutters* and *runners* (*carnifices et cursores*), from the roots כָּרַת and פָּלַשׁ, and appeal to the analogy of הַכֹּרִי וְהָרָצִים, which we find in 2 Ki. xi. 4, 19. So Gesenius. But this view is very improbable. For (1), if Pelethites has the signification of runners, why introduce a new word and a foreign word instead of the pure Hebrew word הָרָצִים, which had previously been in use to designate the royal body-guard? (2.) It is very questionable whether this signification can be derived from the Arabic root which is appealed to, and which means rather to *flee*, to *escape*, like the Hebrew פָּלַט. (3.) The form כֹּרְתִי does not easily yield the sense "slayer," the participle being כֹּרֵת and not כֹּרֵת, and its signification "cutter," rarely "slayer," except when it is followed by the noun רֹאשׁ, head. (4.) The combination הַכֹּרְתִי וְהַפְּלֵתִי, appealed to as analogous to הַכֹּרִי וְהָרָצִים, is found only in one section of the Scripture history, 2 Ki. xi. 4, 19, and there is no evidence that the two words of which it is composed have the same close connection with one another as the words כֹּרְתִי and פְּלֵתִי, which are never found separate. Besides, the signification of הַכֹּרִי is doubtful (compare the Lexicons of Gesenius and Fürst).

We do not hesitate, therefore, to adopt the other view which has been taken of the words כֹּרְתִי and פְּלֵתִי, viz. that they are national or tribal names. With regard to the former, Cherethite, there can be little doubt that this is the correct explanation of it, (1) because we find from other passages of Scripture that Cherethite was a name of the Philistine tribes, or of one division of them, and was so used in the time of David, 1 Sa. xxx. 14; compare also Eze. xxv. 16, and Zep. ii. 5. Some connect these Cherethites of Philistia with the island of Crete, and not improbably, though the evidence, it must be allowed, is defective (compare Vitringa in Jesaiam, vol. i. p. 450). (2.) Along with the Cherethites and Pelethites are mentioned in 2 Sa. xv. 18 "the Gittites, six hundred men which followed David from Gath;" and this seems to favour the conclusion that the two former names are of the same description as the latter, viz. local or tribal names.

Assuming this explanation of Cherethite to be correct, a further question remains—Were the Cherethites of king David a body of foreign troops? or were they Israelites who, from a lengthened residence in foreign parts, had attached to them a foreign name? The former is the common opinion, but we are by no means sure that it is the correct one. We cannot think it probable that David alone of all the kings of Israel should have surrounded himself with a foreign body-guard. Besides they were under the command of one of the heroes of Israel. Rather would we believe that they were for the most part Israelites, who being partizans of David, or for some other cause, had been compelled during the reign of Saul to take refuge among the Cherethites of Philistia, and who, having shared David's adversity, were naturally regarded by him, on his accession to the throne, as the men in whose fidelity he could place the most perfect confidence. At the same time it is quite possible that with these were mingled some native Cherethites, whom the presence and fame of David had attracted to his standard, and attached to his person and to his religion.

This view, we think, is confirmed by the addition of Pelethite to the tribal name Cherethite. This term has occasioned a great deal of difficulty to critics. The opinion of Ewald that it is just another form of Philistine (פְּלִשְׁתִּי = פְּלֵשְׁתִּי) cannot easily be assented to. More probable is its connection with פָּלְטִים, "escaped," Je. l. 28; Nu. xxi. 29; Is. lxvi. 19, ט being changed into ת, with the view of forming a more harmonious combination with כֹּרְתִי. [D. H. W.]

CHER'ITH [*separation*], the name of a brook, to the streams and lurking-places of which Elijah was sent during a portion of the years of famine, 1 Ki. xvii. 3-7; but the locality of which is no further designated than that it was before, or upon the face of Jordan. Eusebius, Jerome, and many others, have thought that this expression pointed to a brook and valley on the east of Jordan; and there can be no doubt that such frequently is the local import of the phrase. But it is also often used in the more general sense of *over against*, *towards*, Ge. i. 20; xviii. 16; xix 28, &c. Robinson has mentioned Wady Kelt, near Jericho, as probably the brook and valley meant, influenced partly by the name, which differs from the ancient Hebrew in little more than the substitution of a *k* for an *l*, letters which are frequently interchanged; and partly by the nature of the wady itself, which is a deep and narrow glen, looking as if it had been cut out of the rocks that overhang it with their tremendous precipices. This appearance might have suggested the name, which indicates something "cut off," "separated." Van de Velde suggests Ain Fasael, a little to the north, which certainly, as he describes it, might well, in a season of drought, accord with the nature of the retreat to which we may suppose Elijah to have been sent. "A steep and rocky track," says he, "of more than a thousand feet led us onward. The further we came down the warm and fiery wind from the Ghor met us right in the face. . . All was burned. Thistles, grass, flowers, and shrubs, grew here with rare luxuriance, but now everything was burned white, like hay or straw, and this standing perhaps five or six feet high. My guides, as well as myself, thought we should die while in this gigantic furnace. At last we see living green. A thicket of wild fig-trees and oak-shrubs mixed, and intermixed with oleanders and thorny plants, seems as it were to hide itself at the base of the glowing rocks, keeping full vigour of life, notwithstanding the extraordinary heat. What may be the cause of this? It is a fountain of living waters which keeps the leaves of these trees green, whilst everything round about is consumed by drought and heat. 'This is Ain Fasael,' said my guide. There is a distance of three quarters of an hour between the fountain and the end of the valley in the plain of the Jordan. The rocks on both sides of the valley contain a great many natural caves." Whether this might really be the temporary hiding-place of Elijah or not, it were difficult to conceive anything more suited to the purpose, or that seems more entirely to meet the conditions required for the occasion.

CHER'UB, and plural CHER'UBIM, (כְּרוּב, כְּרוּבִים), the name of certain mystic appearances, or composite figures, which are first mentioned in connection with the ex-

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pulsion of our first parents from the tree of life and the garden of Eden. "And the Lord God placed at the east of the garden of Eden the cherubim, and a flaming sword, which turned every way, to keep the way of the tree of life." The silence that is here observed on the first mention of the cherubim respecting their precise nature, or their actual structure, is striking; and the more so, that they are introduced as certain definite and familiar objects—"placed *the* cherubim"—as if they were so well known to those for whom the sacred narrative was more immediately designed, that no particular description was needed. Nor is it much otherwise when, centuries later, at the erection of the tabernacle in the wilderness, the cherubim again appear in connection with the more peculiar dwelling-place of God. For while Moses was instructed to place a cherub at each end of the ark of the covenant, nothing whatever is said of their form and structure, excepting what is implied in their having faces that were made to look toward the mercy-seat, and outstretched wings that spread themselves like a covering over it, Ex. xxv. 19, 20. However, therefore, it may have happened, there can be no doubt of the fact, that the ancient Hebrews are supposed to have been so far acquainted with the cherubic forms as to render any description of them on the part of the sacred historian unnecessary; and we are left to gather from the later, and somewhat incidental representations of Scripture, coupled with those brief historical notices of an earlier kind, all that can now be known respecting them.

1. In endeavouring to obtain some definite notions respecting the cherubim, we must, at the outset, abandon all hope of deriving any help from the import or derivation of the word. This has been twisted into various forms, and has been subjected to certain changes or transpositions in the letters, in order to make it throw light upon the nature of the subject, but with no convincing or satisfactory result. Thus, by taking the ב at the beginning as the particle of similitude, Parkhurst and the Hutchinsonians arrive at the import "like the mighty," or "the great one;" by transposing the two first letters, and viewing *kerub* as all one with *rekeb*, Hyde, and latterly Hofmann and others, would take it in the sense of chariot, the distinctive name of the chariot of Deity; by a still different alteration, and a reference to the Sanscrit, Delitzsch finds its root in a verb to lay hold of, to grasp, and understands it of the cherubim as the holders up or bearers of the throne of God, &c. But everything of this sort is conjecture; and conjecture, for the most part, resorted to at second hand, to lend support to the idea that on other grounds has already been formed of the design and use of the cherubim. The Hutchinsonians, with their usual arbitrariness, conceived the cherubim to be symbols of the Triune Jehovah in union with man, hence *their* ridiculous explanation of the term. In like manner, the other persons referred to, giving undue prominence to certain passages of Scripture, chiefly of a poetical cast, have sought to connect the cherubim in such a way with the manifested presence of Deity, that to make the word expressive of his throne or chariot, was to obtain a subsidiary aid to their theory. But the notions themselves are untenable; and the word so pressed into the service can be of no avail in securing for them an intelligent support.

2. To look, then, at what is said of the form and appearance of the cherubim, it must be admitted that they are not presented to our view as always entirely alike. And possibly it was on that account that Josephus declared no one in his day knew, or could even conjecture, what was the shape of the cherubim which Solomon made for the most holy place of the temple (Ant. viii. 3, 3). But on such a subject we cannot place much dependence on the authority of Josephus; for we can easily conceive how he might think it expedient to feign ignorance on a point of this nature, when writing more especially with a view to Gentile readers; and the rather so, as we find him committing two mistakes here, on points concerning which he could easily have obtained correct information. He affirms the cherubim for the temple to have been made of solid gold, and to have been 5 cubits high; while in the sacred history they are declared to have been made of wood, overlaid with gold, and to have been 10 cubits in height, 1 Ki. vi. 23, 28. In such a case one cannot lay much stress on any statement of Josephus, as to the entire ignorance that prevailed regarding their form. There can, however, be no doubt that the representations given of them at one place do not always entirely correspond with those given at another; and we may so far accord with the opinion indicated by the Jewish historian, that as regards certain variable elements, no one could know whether the cherubim, either of the tabernacle or of Solomon's temple, possessed them or not. For example, the cherubim seen by Ezekiel beneath the throne of God are represented as having each four faces and four wings, while in the cherubim carved upon the walls of his figurative temple two faces only are ascribed to each; indeed, there was strictly but one face to each, for he speaks of the representation as one whole, and says that on the walls there was a perpetual repetition of the same figures—a palm-tree in the middle, with a cherub, having a man's face on the one side, looking toward it, and a cherub on the other with a lion's face, ch. xli. 18, 19: each, therefore, exhibited but one distinct face, though this possibly arose from its being but a side view. Again, Re. iv. 7, 8, the "living creatures," as the cherubim are there designated, are represented, not as existing in one corporeity with four faces, but as a fourfold creaturehood, each having a face diverse from the other—altogether four faces, but six wings. And in the Apocalypse the bodies of the creatures appear full of eyes, as they do also in Eze. x. 12, where, with his usual particularism, the prophet represents "their whole flesh, and their backs, and their hands, and their wings," as full of eyes; while in his first vision the eyes are connected only with the wheel-work, to which the cherubim were attached, ch. i. 18. It seems plain, therefore, that certain circumstantial differences were deemed allowable in the ideal representations of the cherubim, and we may justly infer also in the actual forms given to them.

But with these circumstantial differences, there are certain marked characteristics, that seem always to belong to the cherubim, wherever they distinctly appear. One is that they are composite animal forms; and when these animal forms are specified, they always consist of the likeness of man, the lion, the ox, and the eagle. This fourfold composition is brought so prominently out in the visions of Ezekiel, and these visions themselves stand in such close relation to the temple, that we cannot doubt, the figures set up there in the most holy place, over the ark of the covenant, partook of the same compound elements. It is perfectly pos-

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sible, however, that the composition may have been differently moulded; that the fourfold likeness may not have been all exhibited in the face, but partly in the face and partly in the members of the body. Such seems to have been the case in the wall-cherubim in Ezekiel's vision already referred to: the features alone of a man and of a lion appeared in the face; but from each being still designated a cherub, we are led to conclude that the figure was not that simply of a man and of a lion respectively, but possessed the usual composite structure—the existences not represented in the face appearing in other and subordinate parts of the body. So may it have been, for anything we know, in the cherubic figures on the ark of the covenant, and on the east of the garden of Eden. But we are not the less to believe, that in the figures as a whole, in one mode or another, the four animal existences of man, lion, ox, and eagle, had their representation. It is essential to the cherub that it be a composite figure; and that, however precisely moulded, the composition should partake of the four different elements in question.

Another point that comes distinctly out in the cherubic representations is the prominence of the human form. Kurtz thinks that their predominantly human aspect may be inferred alone from the absence of definite descriptions of them in the earlier records of Scripture (Herzog's Encycl. art. Cherubim). That, perhaps, may be questioned, at least as a general statement; though ground may be found for it, if the historical position from the first assigned to the cherubim is duly taken into account. For one cannot conceive that the way to the tree of life, after man's expulsion from the garden of Eden, or the place of immediate proximity to the divine presence in the holy of holies, could have been surrendered to any ideal occupants that bore the aspect and conveyed the impression of a lower terrene existence than of him who was made in the image of God. But other representations bring the point in question clearly into view; as when it is said, Eze. i. 5, that "they had the appearance of a man." So also, Re. iv. 7, it is said of the third cherubic form, that "it had a face as a man"—meaning, apparently, that the face in this case corresponded to the body; that the countenance, like the general form, was human, while, in the others, the face differed from the human structure it surmounted. The same thing further appears from the possession and active employment of a hand, which is once and again ascribed to the cherubim; and, finally, from the part they are represented as taking, along with the elders and the redeemed generally, in the Apocalypse, in celebrating the praise of God, and rehearsing the wonders of redemption, ch. iv. 8; v. 11, 12. The only passage that seems to convey a different impression, and one that is often appealed to in opposition to the view we maintain, is Eze. x. 14, where, in respect to the cherubic vision before him, the prophet says, "And every one had four faces: the first face the face of a cherub, and the second face the face of a man, and the third the face of a lion, and the fourth the face of an eagle." Here, since in the three last faces, the likeness of a man, a lion, and an eagle, respectively, was descried, while, in that of the first, the prophet speaks of seeing simply the face of a cherub, it has been very commonly supposed that the ox-aspect must have been meant, and that, consequently, the cherubic form must have been predominantly bovine—otherwise the ox-aspect could not thus have been left in abeyance, and that of a cherub substituted in its stead. But this would be to place the representation here at variance with other representations of the same prophet, and even of this chapter, where he speaks so distinctly of the man's hand being under the wings, and the doing by the cherubim of a man's part. The proper explanation of the passage appears to be, that the prophet, who simply describes what passed in vision before him, was standing at the time right in front of one of the cherubim, the one who gave the live coals to the angel; that, accordingly, he could not say, in regard to this particular cherub, which form was most prominent in the face—for the whole cherubic features presented themselves to his eye; what he saw was just the complete face of a cherub; while, having only a *side* view of the others, which stood at different angles to his position, they severally exhibited the different forms he ascribes to them. (See Fairbairn's Ezekiel in loco.)

3. Now, these marked peculiarities in the structure of the cherubim—their being always presented to our view as composite forms, made up of four animal existences, but with the shape and lineaments of humanity for the ground and body of the whole—draw a broad line of demarcation between them and the winged forms which have come to light among the remains of Egyptian and Assyrian antiquities. Some sort of affinity may, indeed, be allowed to have existed between the latter and the cherubim, as both alike were composite forms of animal existence, not representations of creatures that have any actual place in the realms of animated being. But the comparison does not carry us beyond this general idea of resemblance. The heathen figures consist almost exclusively of some bestial form with a man's head—wings, perhaps, superadded, as in the case of the two huge bulls obtained at Nineveh—or of a single form with wings appended to it.

Monstrous combinations of a like kind have also been found in Egypt, of which those exhibited in the cuts, Nos. 167—171, from the paintings of Beni-Hassan and Thebes, may be taken as specimens.

Besides such representations as these, it seems to have been quite common to attach wings to any particular animal form—such as that of a serpent, of a lion, of a man, or even of an inanimate object; whether for ornament, or with some symbolical aim, cannot be certainly known. But all such representations differ so widely from the cherubim, especially, come so far short of that complex structure, with its remarkable prominence of the human figure, that very little account can be made of it, in explaining the design of the cherubim, or even in determining their specific form. And it cannot have been from any loose or general resemblance of this sort, that the sacred historian refrained from giving, at the first mention of the cherubim, a more particular description of their structure and appearance.

4. Leaving this line of inquiry, therefore, as one that can yield no available results, we return to look at the wonderful scriptural compound itself; and ask, What may have been the object of combining with the human form those other creaturely existences, which in the cherubic figures were, in a manner, grafted upon it? If the human was, as we have reason to believe, the prominent and pervading part of the composite structure, then the subsidiary animal forms must have been intended somehow to contribute to its ideal perfection—to throw around the common attributes of humanity

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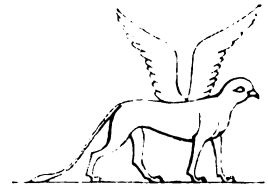
others, which are more strikingly represented in certain of the inferior creation, than in him who is its proper lord and its head. Nor can there be any doubt that, of the animal creation, those actually selected for the purpose are each the highest (namely, if viewed from the stand-point of antiquity) in their respective provinces:—of wild animals, the lion, king of the forest—the representative of royal majesty and fearful strength; of tame animals, the ox, from his common employment among the ancients in the labours of husbandry, the natural image of patient and productive industry; and of birds, from his velocity and strength of wing, capable alike of the most rapid movements and the most aërial flight, the eagle, the highest embodiment of soaring energy and angelic nimbleness of action. These different qualities are so well known to

[167.] Winged human-headed Bull.—Layard.

[168.] Winged human-headed Lion.—Layard.

[169.] Composite winged figure.—Botta.

[170.] Composite winged figure.—Wilkinson.



[171.] Composite winged figure at Beni-Hassan.—Wilkinson.

belong to the several creatures mentioned, and are so often brought into notice in Scripture itself, that no one can doubt the fitness of each to represent and image the particular qualities connected with them. And to present the human form as invested and conjoined with the creaturely personifications of such diverse qualities, was to exhibit a concrete ideal of excellence, human, indeed, in its groundwork, having man's intellectual and moral powers for its most fundamental characteristic, yet higher in its collective attributes and attainments than can be claimed for humanity in the existing state of things. It was to show man, not only as possessed of his own superior physical and spiritual nature, but that as also endowed with lion-like majesty and strength, bovine patience of toil and productiveness, aquiline elevation of aim and velocity of movement—properties which, if it does not entirely want, yet it so imperfectly possesses, and can so partially exercise, that one can easily apprehend how much they would add to its completeness. But in respect to the further question, why the nature of man should have been so exhibited in ideal combination with these animal existences, and the properties they symbolized, the answer must be sought in the collateral information that is given concerning the cherubim, especially as regards the positions they were appointed to occupy, and the kind of services they are represented as performing.

5. It is impossible to do more here than briefly glance at, and bring together, the several points of information which may be gathered from the different notices of Scripture respecting the cherubim. One thing—and what may fitly be mentioned in the first place—is common to all the representations, viz. their ministering, and, consequently, creaturely character. No one who considers what is said of them could mistake them for emblems of Deity; so far from being objects of adoration, they themselves worship and serve. In their very first employment, as connected with the garden of Eden, they have a work to do—indeed, man's proper work—to keep the way to the tree of life. When placed in the innermost sanctuary, at each end of the ark of the covenant, the attitude in which they stood was that of adoring contemplation, looking toward the mercy-seat, where reconciliation for iniquity was made, and the throne of grace established for men. Passing from their objective representation to the use made of them in prophetic vision, we find them, in more than one place, supplying the ministers of vengeance with the materials of divine wrath upon human guilt, Ezc. x. 7; Rev. xv 7; and again, they appear in the highest and foremost rank of those heavenly attendants of the King of Zion, who perpetually show forth his praise and extol the wonders of his grace, Re. iv. 8; v. 11. Creaturely position and ministerial service are what evidently belong to them—but these of the most exalted and honourable kind. For, think, secondly, of the positions assigned them—always in the nearest relationship to God, where God's holiness, and the life connected with it, most peculiarly dwell. They first make their appearance in the blissful haunts of paradise, the pro-

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visional occupants of man's lost inheritance; and, as such, the witnesses of a moral glory, which man was no longer capable of sustaining. In the most holy place, they form, with their composite forms and outstretched wings, the immediate attendants of the Great King; his dwelling there is above the mercy-seat and between the cherubim, Ex. xxv. 22; not *upon* them, as the bearers of his majesty or the pillars of his throne, but *between* them, as having them for the familiars of his presence, and his selectest instruments of working. Hence also, in the passages above referred to from Ezekiel and the Apocalypse, it is they who furnish angels with the materials of action, as standing nearer to the throne of Godhead even than they; and while angels and elders were seen *round about* the throne by the Apocalyptist, the cherubic forms appeared *in the midst of* the throne, as well as round about it, Re. iv. 4-6. Closest proximity to God, therefore, and, by necessary consequence, fitness for the loftiest sphere of holy and blessed life, are what we are taught to associate with the cherubim in Scripture. And then, lastly, there is the property of life itself, most remarkably associated with them. They are emphatically the *living creatures*—so called in Ezekiel and Revelation about thirty times; and because all life, therefore are they also sometimes represented as all eyes—which are the most peculiar organ and index of life—and all motion, never resting in their ministrations of service, as if life were theirs in undecaying freshness and immortal vigour. But life, so closely linked to the presence of God, and so ceaselessly employed in doing service to Him, must be pre-eminently holy life—life at once enjoyed and exercised in connection with the righteous purposes of the divine government toward men; and so they must be regarded as standing at the farthest possible remove from both sin and death.

If the points now noticed, which include the more fundamental and important representations concerning the cherubim, are allowed their due weight, the description in Ps. xviii. 10 of God's manifestation for the deliverance of the psalmist, in which it is said, "He rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind," cannot occasion any difficulty. It must be understood simply as a poetical allusion, and no more in the one part than in the other should it be pressed closely. The winds are God's instruments of working—his messengers, or angels, as they are called in Ps. civ. 4; and so, poetically, he may be represented as flying upon these, when the object is to exhibit him as moving swiftly onwards to the execution of his purpose. In like manner, and with a similar play of imagination, he might be represented as riding upon a cherub; not that this was ever meant to be understood as the proper throne or chariot of Deity (which were at variance with the spirit of all the leading representations), but merely as the creaturely form with which he had most peculiarly associated his presence and his glory; so that he was naturally thought of by the psalmist in connection with that form—serving himself of its ministry—when coming as the covenant-God to avenge the cause of his servant. It is but a passing and poetical allusion, and cannot, with any propriety, be turned into a principal passage.

6. If now we bring to a practical bearing the information that has been evolved respecting the cherubim, and keep prominently in view, as we ought, the historical use made of them, we shall perceive it to be greatly too indefinite a description of their nature and design to say of them that "they were symbols of the presence of God" (Kalisch), or "the created witnesses and bearers of the divine glory" (Kurtz). Doubtless, they were both the one and the other; but so was the flaming sword at the gate of Eden, which yet was different from the cherubim; so afterwards was the ark of the covenant and the shekinah on the top of it; and so, in a greater or less degree, is every institution and ordinance of God. We must look for something more specific; especially since, if viewed in so general a light, the bearing actually exercised by them on the faith of God's people would, from the positions assigned the cherubim, be of the most diverse and heterogeneous kind. So Kalisch, indeed, unfolds the matter, interpreting the significance of the cherubim in their different positions by way of a formal contrast: "The cherubim are types of the providence and proximity of God; but the cherubim of paradise are the effects of the alienation of men from God; those on the mercy-seat symbolize their conciliation. The former guard a treasure, which is for ever denied to man; the latter, one which was proclaimed to all nations as their common inheritance. The former are, therefore, armed with a fearful weapon, resembling the terrific flashes of lightning; the others look lovingly down upon the ark, overshadowing it with their protecting wings. The one typify a covenant destroyed, the others a covenant concluded; and, instead of the tree of life, of which the one deprives the human families, the others point to a treasure, which is also a tree of life to those who cling to it" (Comm on Gen. iii. 22-24). Such a mode of interpretation is altogether arbitrary, and, while affecting precision and certainty, it really exhibits the greatest looseness and caprice. Divine symbols were not capable, after this fashion, of speaking for and against, giving intimations of death or life according to the mere circumstances of their position; and God as little intended, by the symbolical apparatus at the east of Eden, to shut out all hope of life from fallen man, as afterwards, by means of the sacred furniture in his sanctuary, to proclaim it as the common inheritance of all nations. In both cases alike, as God himself changes not, and no essential change had taken place in the circumstances of mankind, we cannot doubt that there also was presented the same hope to the fallen, guarded by the like safeguards and limitations, and that as God was not all mercy in the tabernacle, neither was he all terror at the gate of Eden. Indeed, it was precisely through the cherubim of glory, that his mercy found symbolical expression to those who came to worship before him on the east of Eden, as it did also, with some variation, and somewhat fuller accompaniments, in the most holy place of the tabernacle.

For we have no reason to associate the flaming, ever-revolving sword with the cherubim, so as to form the two into one compound symbol, and regard the sword as waved by the hands of a cherub. The sacred text gives no countenance to that idea; it rather presents them to our view as separate, though related objects, necessary, when taken together, to convey that complex instruction which the circumstances of men required, and awaken in their bosom the feelings which it became them to entertain. For this, however, an image of terror and repulsion could not have sufficed "There was needed along with it an image of mercy and hope; and both were given in the appearances that

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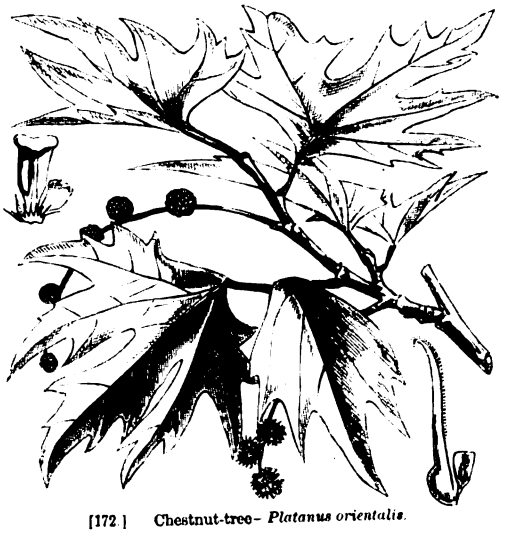
actually presented themselves. When the eye of man looked to the sword, with its burnished and fiery aspect, he could not but be struck with awe at the thought of God's severe and retributive justice. But when he saw at the same time, in near and friendly connection with that emblem of Jehovah's righteousness, living or life-like forms of being, cast pre-eminently in his own mould, but bearing along with his the likeness also of the choicest species of the animal creation around him, what could he think, but that still for creatures of earthly rank, for himself most of all, an interest was reserved by the mercy of God in the things that pertained to the blessed region of life? That region could not now, by reason of sin, be actually possessed by him; but it was provisionally held, by composite forms of creature-life, in which his nature appeared as the predominating element. And for what end, if not to teach, that when that nature of his should have nothing to fear from the avenging justice of God, when raised to its yet destined state of perfection, it should regain its place in the blissful haunts from which it had meanwhile been excluded? So that, standing before the eastern approach to Eden, and scanning with intelligence the appearances that there presented themselves to his view, the child of faith might say to himself, That region of life is not finally lost to me. It has neither been blotted from the face of creation, nor intrusted to beings of another sphere. Earthly forms still hold possession of it. Better things, then, are doubtless in reserve for them; and *my* nature, which stands out so conspicuously above them all, fallen though it be at present, is assuredly destined to rise again, and enjoy in the reality what is there ideally and representatively assigned to it" (Fairbairn's Typology, vol. i. p. 237).

The instruction was not materially different which was conveyed by the cherubim on the ark—only it belonged to a more advanced stage of the divine dispensations, and marked a progress in the relation of man to his proper end. Here also, as at Eden, there are awful manifestations of the justice of God; the divine presence shrouds itself in a pillar of cloud, from which emanations of wrath are ever ready to break forth on the profane, and not even can the holiest in standing venture to approach without the incense of prayer and the blood of atonement wherewith to sprinkle the mercy-seat. But still the secret place of the Most High *can* be so entered; the region of divine life and fellowship is no longer an utterly barred one; the way is at least partially opened, though but provisionally, and as through a veil darkly; and the cherubim of glory, imaging manhood in its ideal perfection, and, with their eye ever intent on the blood-sprinkled mercy-seat, encompass the dwelling-place of Jehovah, as much as to say, that if men did but come through this sanctified medium, and lay hold on the hope set before them, they should also in faith have their dwelling there; that even now they should be permitted to drink from the fountain life; and that, when the mystery of God was finished, they should in his immediate presence have experience of joys for evermore.

We conclude, then, that the cherubim were designed pre-eminently to be symbols of faith and hope to the fallen yet believing people of God. They were ideal representatives of humanity in the highest and holiest places—representatives, not of what it actually is, but of what it was destined to become, when the purpose of God in its behalf was accomplished, and other elements than those now belonging to it had gathered into its condition. They were made after an ideal form, not simply in the likeness of man, in order that the lofty privilege to which they pointed might not be supposed to be the heritage of man as fallen; and yet with so much of man's likeness in their general structure as to inspire the confidence, that for man they were designed to light the way of peace and hope. God manifested as dwelling between the cherubim is God appearing in a state of blessed nearness to men, and in covenant for their redemption from sin, that he may bring them to dwell in his presence and glory. And hence, when the vision is opened into the final issues of redemption, the redeemed themselves are there—God is seen dwelling with them, and they with God; but the cherubim, as no longer needed to point the way, when the end itself has been reached, have finally disappeared; they belonged to that which was in part, and when the perfect has come, for ever pass away.

Having thus at some length unfolded what we take to be the true meaning and place of the cherubim, it seems unnecessary to go over in detail the various and often fanciful theories which have been broached in earlier and later times on the subject. They may be seen briefly exhibited in the *Typology*, already referred to, vol. i. p. 242–248.

CHESTNUT. In Ge. xxx. 37, we are told that Jacob made speckled rods of armon-twigs, עַרְמֹן, and from Eze. xxxi. 8, we find that this armon was a stately



[172] Chestnut-tree- *Platanus orientalis*.

tree with magnificent branches, and each context favours the supposition that it grew in a rich soil and near water, like the poplar and willow. In common, therefore, with the great majority of interpreters, we accept the rendering of the Septuagint and Vulgate, and assume that the Platanus or plane is intended.

The *Platanus orientalis*, or plane of Palestine and of classical antiquity, must not be confounded with the plane-tree, commonly so called in Scotland and England. This last is a maple, *Acer pseudo-platanus*, and

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like the rest of its saccharine family, it contains a sweet sap in the liburnum or under bark, for the sake of which it is often tapped by school-boys in spring. Even by those least familiar with plants, the false plane or sycamore may be readily distinguished from the plane, oriental and occidental, by its seeds. In the former they are *keys*, or twin carpels, flattened into wing-like discs; in the latter, they are globular caskets or catkins—balls more or less rough, which hang on the branches throughout the winter in graceful strings or tassels, suggesting the name of button-wood, by which the *P. occidentalis* is usually known in the United States of America.

There is no tree with which a Londoner is more familiar, or for which he ought to be more grateful. We know not whether aught of its vigour in the midst of smoke and dust is to be ascribed to its faculty of shedding its bark, and so coming out in a new coat every year; but both the species thrive luxuriantly, and with their leafy canopy afford a shelter alike impenetrable by sun and shower.

A native of Syria, Asia Minor, and Greece, the plane was a special favourite with the ancients. The groves of Academus were groves of plane, and it was under avenues of plane that Aristotle and his Peripatetics promenaded,

"Whilst nourishing a youth sublime,
With the fairy fruits of knowledge, and the long result of time."

Pliny tells us of some celebrated planes—one at Veliternum, in whose hollow trunk the emperor Caligula entertained fifteen guests; another in Lycia, which in the same way accommodated Licinius Mucianus, the consul, and a festive party of seventeen besides—"large ipsa toros præbente fronde, ab omni afflatu securum, optantem imbrium per folia crepitus, lætiorem, quam marmorum nitore, picturæ varietate, laquearium auro, cubuisse in eadem" (Plinii Nat. Hist. lib. xii. 5). If not the same tree, it was in the same neighbourhood that the famous plane-tree grew which arrested Xerxes on his march, and for which he showed such crazy fondness—according to Ælian, decorating it with scarfs, and necklaces, and costly jewels, and when at last obliged to tear himself away from it, causing a golden medal to be struck as a commemoration of it.

This plane is a native of Palestine, and, next to the cedar, no tree could supply Ezekiel with a worthier image of massive strength and stately grandeur.

[J. H.]

CHIEF OF ASIA. *See* ASIARCHÆ.

CHILDREN. In the authorized version of Scripture, the term is often used in a general sense for offspring or descendants, and where *sons* would be the more exact synonym for the original: as children of Abraham, children of Israel. But taking the word with reference to children strictly so called, there are certain things deserving of notice respecting the position of such among the covenant-people, and the usages to which it gave rise: (1.) The most distinguishing peculiarity, perhaps, was the close identification of children with parents in their covenant-standing. The ordinance of circumcision, which formed the introduction to the covenant, and might be called its personal badge, was administered to infants of eight days old, for the express purpose of connecting parent and child together in the same bond of obligation and promise toward God. And it was impossible that this could be done in a right spirit, and with any suitable apprehension of the meaning involved in the transaction, without elevating the relation of the child in respect to its parent, rendering it in a manner sacred in his eyes. Among such a people children would naturally be regarded as God's gifts, in a more peculiar sense than they should otherwise have been, and only among them could the saying have arisen—"Lo, children are God's heritage." (2.) In consequence of this covenant-relationship, there emerged another peculiarity—the solemn mutual responsibilities laid upon each. Parents in Israel were taken bound to have their children reared in their own faith, and fitted for occupying in due time the place of true members of the covenant; and hence the many injunctions imposed on them in the law to teach their children and to command them to walk in the way of the Lord, Ge. xviii. 19; De. vi. 7; xi. 19; hence also the kind of sacred honour which parents were entitled to expect, and children were bound to render, while still under the parental roof. This received its highest sanction in the fifth commandment of the law, which accorded to parents a certain measure of that honour which properly belongs to God, and suspended on its due observance the prolonged existence of the children of the covenant in the land given to them for an inheritance. It proceeded on the great principle, that the relation of children to their earthly parents was to be so recognized and acted on as to form a suitable preparation for the higher relationship which in mature years they were to hold toward God, and that where the one failed there was no reasonable prospect of the other being properly maintained. In regard to specific measures, however, we have no information. In later times, the child at five years old was placed more directly under the charge of the father, and at twelve he reached a new stage; he was then called *ben-hatorah*, son of the law, and was initiated in a more advanced discipline and instruction. (3.) It necessarily followed from this connection between parent and child, as a third note of distinction, that very severe measures should be taken with such children as set at nought the honour and restraints of parental authority. Not only was the general law enacted, that every one should fear his father and his mother, and this placed in immediate connection with the call to keep the Sabbaths of the Lord and worship only him, Le. xix. 3, but there were such more specific enactments as the following:—"He that smiteth his father or his mother shall surely be put to death," and even he that cursed them was to share the same fate, Ex. xxi. 15, 17; "cursed be he that setteth light by his father or his mother," De. xxvii. 16; and if any parent should openly accuse his son as stubborn and rebellious before the elders of the city, the people were to stone him with stones, till he died, De. xxi. 21. It may well be supposed, that enactments like these would very rarely be carried into effect, even when cases occurred fully warranting the infliction of the penalty; natural affection would commonly prevail over the demands of justice; but the very insertion of such laws in the statute-book of the nation was a strong testimony to the spirit that should pervade the relationship. (4.) We may regard it, perhaps, as only another natural sequence of the fundamental character of this relation, that children were politically, as well as socially and religiously, bound up in the closest manner with their parents. The inheritance of the parent fell by legal right to his offspring, divided among his sons into equal parts, excepting that the eldest obtained a double

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portion in honour of his birthright. And as the possessions of the Israelites were thus subject to a regular rule of succession, wills were not known amongst them. The connection was equally close on the other side; for in cases of extreme poverty the child might be sold for the debt of the parent. The law, indeed, did not expressly authorize this; but as the father himself might be reduced to the condition of a bondman for payment of his debt, it was but natural to infer that his children also were to be held liable to the same fate. Practically, there can be no doubt, this was the course taken, 2 Ki. iv. 1; Is. l. 1, Ne. v. 5; but in the case of children as well as parents, the merciful provision came into play, that the bondage could only last till the year of release, Le. xxv. 39-42, and even while it lasted, was to be alleviated with proper marks of brotherly kindness. As a check also against the worst, and as a regulating principle in ordinary judicial transactions, it was enacted, that the children should not be put to death for the parents, any more than the parents for the children, De. xxiv. 16.

CHILDREN, like SONS, is often used figuratively of persons who are distinguished, whether for good or evil, by some particular quality or power: they are called children of that quality or power, to mark more distinctly its predominance in them; they appear, in a manner, to be born of it. Thus the true recipients of the gospel are called "children of light," having the knowledge of God in Christ, the only knowledge that brings salvation, shining into their hearts, and fashioning their whole character and lives, Lu. xvi. 8; also "children of obedience," on account of the free and ready spirit of submission to the divine will which characterizes them, 1 Pe. i. 14; and the more immediate disciples of Christ, those who hailed him as the Bridegroom of his church, and rejoiced in the gladsome light and liberty which it was his mission to bring to the world, are named "children of the bride-chamber," Mat. ix. 15. On the other side, we have such expressions as "children of hell," "sons of Belial," "children of this world," "children of the wicked one," Mat. xiii. 38; xxiii. 15; Lu. xvi. 8, to denote the moral depravation and inevitable ruin of those who are opposed to the principles of righteousness and truth. Sometimes even the term is applied more specifically in reference to a particular element of life, or phase of character, as in Mat. xi. 19, where persons wisely fulfilling the work of God are called "children of wisdom;" Ac. iv. 36, where Barnabas, "son of consolation," is given as a surname to Joses; as also Mar. iii. 17, where John and James are styled "sons of thunder;" and many things of a similar description. The rationale of this form of speech has been excellently unfolded by Steiger in his remarks on 1 Pe. i. 14:—"In the oriental way of contemplating things, the general is not only recognized as a reality, but as something more real and earlier than the individual that holds of it, which is therefore viewed as its offspring. Hence so many expressions that appear to us strange and incongruous, but which we should not soften and explain away in translation. Thus a *fruitful hill* is named a *son of fruitfulness*, where in idea we find our poetical expression 'father of fruits.' But as the latter mode of considering things, which is customary with us, points onwards to the appearance and the consequences, so the other goes back to the nature and the ground. According to it, regard is had to the origin of the hill as touching its fruitfulness, and consequently the general fruitfulness appears quite correctly as in this respect its offspring. It proceeds out of itself, has become concrete in it, and only because the fruit-bearing power has thus entered into it, is the hill itself fruit-bearing. The same thing also is indicated in *our* mode of expression; for we name that, which naturally yields fruit, not merely fruit-bearing, but fruit*ful*, which expresses the *vis nativa*, the inherent power. To such a principle of derivation must be referred, not only all similar expressions—such as 'sons of might,' 'daughters of song'—but also others, as in the construction with periods, when בֵּן (*son* or *child*) signifies the product of the particular time—for example, a child of a troublous time; all those expressions, in short, which at first betoken merely a resemblance or a subordinate relation, but in which this signification is always grounded upon the notion in question . . . . . *Children of obedience, of faith*, therefore, are those who through faith have become that which they now are, through its being implanted within them; who have been born again, and hence possess the character of faith, and are always ready for obedience. It was consequently a right feeling which led the older translators and expositors to retain the word *child* (viz. in 1 Pe. i. 14), although they sought, without clearness of view, to refer it immediately to God, or put on it the interpretation *children of God*, which makes the obedience as such to be easily known. But the proper way of rendering the connection is this—children of faith are children of grace, which is equivalent to children of God; *i.e.* God, through the faith which is wrought in them by his grace, makes them to yield obedience to himself, or to be his children." And so indeed of all such expressions: the particular quality or power is viewed as taking possession of the man, so as to give birth and being to him in the state and aspect under consideration: he virtually becomes its offspring.

CHILDREN OF GOD, AND CHILDREN BY ADOPTION. *See* ADOPTION.

CHIL'EAB [probable meaning, *like his father*], the name of David's son by Abigail, 2 Sa. iii. 3, but who is elsewhere called Daniel, 1 Ch. iii. 1. The reason of this twofold name is uncertain; but for the rabbinical notions concerning it, and some speculations of his own, see Bochart, Hieroz. i. p. 663.

CHIM'HAM [*languishing, longing*], son of Barzillai the Gileadite, who, at the father's request, was taken by David to Jerusalem, after the quelling of Absalom's rebellion, for the purpose of being treated with royal favour and distinction, 2 Sa. xix. 37, 38. History has preserved no further notice of him.

CHIN'NERETH, CHINNEROTH, CINNERETH—for so many forms does the word assume—the name of an ancient town on the Lake of Galilee, from which the lake itself is supposed to have derived its name, Jos. xix. 35; xi. 2; De. iii. 17. The place seems after the conquest to have sunk into obscurity, as it is unknown in the history of the covenant people. But, as what was originally called the Sea of Chinnereth, Nu. xxxiv. 11, bore ultimately the name of the Sea of Tiberias, it has been very commonly supposed, that the modern Tiberias rose on the site of the ancient Chinnereth. (*See* TIBERIAS.)

CHI'OS, an island in the Archipelago, near which St. Paul passed on his way from Mitylene to Samos, Ac. xx. 15. It lay very nearly in a straight line between Lesbos, in which Mitylene was, and Samos, and was

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about 8 miles distant from the mainland of Asia. It was about 30 miles long and 10 broad; fertile in the production of cotton, silk, and fruit. The modern name is Scio, or, as the Greeks spell and pronounce it, Khio. No record exists of its connection with Christianity in apostolic times; but after the lapse of ages, we read of a Bishop of Chios, showing that the gospel had obtained a footing on its shores. During the struggle of the war for independence, it became the scene of a terrible tragedy—the Turks having in 1822 fallen on it, and committed a dreadful massacre among the inhabitants.

CHIS'LEU, OR **CHISLEV**, the ninth month of the Jewish year, commencing with the new moon in December or the latter part of November. The term itself is understood to be of Persian origin. The chief observance connected with it was "the feast of the dedication," as it was called, kept in commemoration of the purification of the temple after it had been impiously profaned by Antiochus Epiphanes, 1 Mac. iv. 59; Jn. x. 22. The feast began on the twenty-fifth of the month, and lasted for eight days. The modern Jews fast on the sixth day of it, on account of the destruction of Jeremiah's roll by king Jehoiakim; and the seventh is said to be a feast of joy in commemoration of king Herod's death.

CHIT'TIM, OR **KITTIM**, the Kittians, descendants of Japheth by Javan, Ge. x. 4, and generally believed to be the same with the Cyprians. In Scripture it occurs only as a plural, with reference to the people, rather than the place; but the singular has been found in a bilinguar inscription discovered at Athens, in which the name of a Cyprian buried at Athens is written both in Greek and in Phœnician letters: he is designated Νουμήνιος Κιτιεύς, Numenius the Kitian, a native of Citium in Cyprus. Cicero speaks of the inhabitants of Citium as a Phœnician colony (De Finibus, iv. 20); and Dr. Pococke, when there, copied as many as thirty-three inscriptions in Phœnician characters. But the word Chittim was also used by the Hebrews as a general name for the isles of the sea, probably because in their earlier history Cyprus was the chief island with which they were acquainted. Josephus testifies as to the fact, though his mode of accounting for it may be disputed—"Chethimus possessed the island of Chethima, which is now called Cyprus, and from this all islands and the most part of maritime places are called Chethim by the Hebrews (Ant. i. 6, 1). In this more extended sense the word is used in Nu. xxiv. 24; Je. ii. 10; Eze. xxvii. 6; Da. xi. 30. A special respect is, no doubt, had to the islands in the Ægean, and towns along the coast of Greece, because these were the insular and maritime places, beyond which the knowledge of the ancient Hebrews could scarcely be said to extend. Bochart has laboured to support the rendering of the Vulgate, which has identified Chittim with the Romans; but the prevailing opinion now is what has just been stated—that the term primarily denoted Cyprus, and then was extended so as to comprehend the islands in the Ægean, and people generally across the seas. (See Gesenius' Thesaurus; Hengstenberg's Balaam, at Nu. xxiv. 24; Pococke's Description of the East, vol. ii. p. 213.)

CHI'UN, a word of disputed import, and occurring only once in Scripture. The prophet Amos, when charging the Israelites with a hereditary proneness to idolatry, points back to the state of matters in the wilderness, and asks—"Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? But [*i.e.* no, not unto *me* did ye present sacrifices and offerings, but] ye love the tabernacle of your Moloch, and Chiun your images, the star of your god, which ye made to yourselves" ch. v. 25, 26. The Septuagint changed the latter part of the statement thus—"Ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them." And this version of the words is adopted by Stephen in the Acts, and brought forward as a proof that the people in the wilderness had been "given up to worship the host of heaven." It has been long matter of controversy, what form or aspect of heathen-worship might be meant in the original passage by Chiun; and also how the Septuagint could have turned "Chiun your images, the star of your god," into "the star of your god Remphan, images." The words of the original have evidently to some extent been transposed in the Septuagint; but in regard to the chief point, the opinion most generally entertained by the learned has been, that the *Kiun* or *Kevan* of Amos was read by the Greek translator *Revan* or *Raiphan*, which last appears to be the correct reading, and that this was understood to be an Egyptian name for Saturn. Hence also the Syrian version, at a later period, gave Saturn as the proper rendering, with special reference doubtless to the planet Saturn, which was worshipped by some eastern nations among the host of heaven as a kind of evil genius. The authorities, however, upon which this view chiefly rested, have rather fallen into disrepute of late; and Gesenius, who had previously espoused and vindicated the view, in his last and most matured opinions abandoned it. He came to the conviction, which is acquiesced in by Hengstenberg and many others, that the *Chiun* of the prophet is no deity at all, but ought to be translated *statue* or *image*, as, indeed, it was long ago rendered by the Latin Vulgate, *imaginem idolorum vestrorum*. The rendering then becomes—"Ye bore the tabernacle (strictly, *booth*) of your Moloch, and the figure (or image) of your idols, the star of your god, which ye made for yourselves." This view is the rather to be acquiesced in, as it is against all probability to suppose that a deity so little known as Chiun, Raiphan, or Remphan (whichever form may be preferred), if such an one ever really existed as an object of worship, should have been introduced in so familiar and incidental a manner by the prophet. He must, we naturally think, have alluded to forms of worship which were generally known to have existed, and were familiar to the minds of all. But the use made of the passage by Stephen is perfectly justifiable; since the prophet undoubtedly identifies the worship referred to with an idolatrous regard to the host of heaven, employing, as he does, the expression "the star of your god," or "your star-god." Indeed, throughout the world of ancient heathendom, idolatry and star-worship always stood in close affinity with each other. The worship of the Syrian Baal or Moloch was quite commonly identified with the sun, as Ashtaroth or Astarte was with the moon; the one was the king of heaven, the other the queen; and *star*-worship (making this include the heavenly bodies generally) might be regarded as in ancient times inseparable from *false* worship.

Viewed in a doctrinal respect, the chief peculiarity of the passage in Amos arises from the measure of guilt it seems to charge upon Israel in the wilderness, as if

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during the whole period of sojourn there the people had continued in the open practice of heathen worship, and had carried about with them idolatrous tents and images! It is difficult to understand how this could be the case, considering both the searching oversight under which they were placed, and the occasional testimonies that are given of their progressive advancement in the wilderness toward a sound spiritual condition. These testimonies, indeed, never pronounce an unqualified approval of their state; nay, they leave us in no doubt, that to the last a considerable intermixture survived of the stubborn and carnal spirit of idolatry, De. x. 16; xxix. 2-4; xxxi. 16, seq.; Eze. xx. 7-17; while still, as a whole, the people toward the close of the wilderness-sojourn are represented as in a state of greater purity and devotedness than either when they left Egypt, or than they afterwards continued for any length of time to maintain, Jos. xxiii. xxiv.; Jo. ii. 2, 3, &c. There is no real contrariety, however, in the representations, when they are properly balanced and compared. Relatively, Israel in the wilderness became an holy people; the effect of the discipline and judgments through which they passed was to make them such—otherwise God could never, at the close of the period, have conducted them into the land of Canaan, from which at an earlier date, and when they were in a worse condition, he had kept them back. But the purity was still only comparative, not absolute, as was but too clearly evinced by the occasional murmurings of the people, and the falling away of so many of them, near the termination of the wilderness-period, to the worship of Baal-peor, Nu. xxv. It is to this continuous, never wholly eradicated, existence and operation of the old leaven that the prophet Amos points. He does not mean to say—as seems often to be imagined—that this was the preponderating element in their condition, or that in consequence of it the people never ceased to bear about with them the instruments and to engage in the services of idolatry. The meaning rather is, that their natural tendency lay in this direction; and that, looking to the strong bent of their disposition, or their general characteristics as a people, it might be said that they performed their sacrifices to others than Jehovah, and turned his tabernacle into a sort of idol-tent. In a word, while he gave them the true religion, they failed even in the earlier and comparatively purer part of their history to keep it entire, and were ever intermingling and defiling it with the corruptions of heathenism. Such appears to be the real purport of the charge of the prophet.

CHLO'E, the name of a Christian female at Corinth, from the members of whose family Paul received his information respecting the unhappy divisions that had sprung up there after he returned to Asia, 1 Co. i. 11. She is never again mentioned.

CHORA'ZIN, a town in Galilee, on the Sea of Tiberias, and evidently not far from Capernaum and Bethsaida, along with which it is mentioned by our Lord, and left with a woe upon its head, on account of its neglect of gospel privileges, Mat. xi. 21. It is rather singular, that while it is thus in a parting word of Christ raised to a bad pre-eminence, as one of the cities "wherein most of his mighty works were done, and still repented not," the narratives of the evangelists never notice any visit of our Lord to the place, or any work done in it—an incidental proof how much is left unrecorded of the things that filled up our Lord's active ministry. No trace has yet been found of its site.

CHRIST JESUS. It is of no practical moment whether we couple the personality of our Redeemer with the name CHRIST, or with that of JESUS. Very commonly the latter is preferred, as being historically and properly the personal designation. But if respect be had to the whole course of revelation on the subject—if the divine testimonies *before* the incarnation be taken into account, as well as those *posterior* to it, it may seem fully as natural to give the preference to the name of Christ or Messiah; for before the volume of Old Testament scripture had closed, this had come to receive a strictly personal application, and was employed much as a proper name. On this account, therefore, and because it is the name from which has flowed the more distinctive epithets both of the people and of the cause of Jesus, we adopt it as presenting the fittest place for the little that can be said directly, in a work like the present, on the wonderful and glorious Being to whom it relates.

The name *Christ* in Greek, *Messiah* in Hebrew, bearing, as it does, the participial or adjective sense of *anointed*, was capable of being applied, and actually was applied, in the earlier parts of Scripture, to a variety of persons. Because the high-priest was emphatically the anointed one at the first institution of the tabernacle worship, he is therefore called "the priest, the Christ" (Heb. *hamaschiach*, Gr. ὁ ἱερεὺς ὁ χριστός, Le. iv. 3). After the institution of the kingly office, and the setting apart of him who bore it by an act of consecration with oil, he became, in a peculiar sense, the Lord's anointed, or the Christ of the Lord, as Saul is once and again designated by David, 1 Sa. xii. 3, 5, &c. Hannah, however, at the close of her song of praise, had already given the word a loftier direction—not without respect, it may be, to the more immediate bearers of the royal dignity, but still more especially pointing to one who should gather into his person the highest powers and prerogatives associated with the chosen people, and give them a world-wide development; for she speaks of the Lord "exalting the horn of his Messiah" (anointed), so as, at the same time, to "judge the ends of the earth." In Ps. ii., the Lord's Christ is He who is God's Son by way of eminence, and who receives the heritage of earth to its utmost bounds as his sure possession. And, to say nothing of other passages, in Daniel, ch. ix., we find the term applied to the expected deliverer, without the article or any accompanying epithet, precisely as a proper name: "Know, therefore, and understand, that from the going forth of the commandment unto Messiah (Christ) Prince;" and again, "And after threescore and two weeks shall Messiah (Christ) be cut off," ver. 25, 26.

It need not surprise us, therefore, when we open the New Testament, to find, in the very first announcement of the actual birth of the Saviour, this name applied to Him as a personal designation: "Fear not," said the angels to the shepherds, "for unto you is born this day in the city of David, a Saviour, who is Christ, Lord" (ὅς ἐστιν Χριστὸς κύριος, Lu. ii. 11). But before his birth, the name, in its Greek form, Jesus (Hebrew *Yeshua*) had been divinely appointed for his more strictly personal designation. "Thou shalt call his name Jesus," said the angel to Joseph, "for he shall save his people from their sins." Unfortunately, by the translation, the ground of the connection is lost between the name and the reason assigned for its impo-

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sition; there being no formal resemblance between *Jesus* and *he shall save*. As originally spoken, it would be otherwise; it would run thus, *Yeshua ki Yoshiya* יְשׁוּעַ כִּי יוֹשִׁיעַ—Saviour, for he shall save. And when *sins* are mentioned as the specific evil from which the bearer of this name was to save his people, it was intimated from the outset that he was to appear pre-eminently as a *spiritual* Redeemer—one who had higher ends in view, and a nobler mission to accomplish, than the political regeneration of his country, or the promotion of the merely secular interests of the world. If these should anyhow come within the scope of his benevolent working, it could only be as results following in the train of his more direct and proper undertaking.

When viewed in respect to their ultimate meaning, the two names of Jesus and Christ differ only by pointing to diverse aspects of his high calling: the one (Jesus) gave indication of the *nature* of the work he had to do, the other (Christ) bespoke his *consecration and special endowment* for the service it required at his hands. Each implied the other: He could not have been the Jesus, if he had not been destined to receive the unction which constituted him the Christ; nor, on the other hand, should He have been constituted the Christ, unless the infinitely great and important work, implied in his being the Jesus, had been committed to his charge. There had been persons who preceded him in the divine administration bearing the names, and to some extent also possessing the reality of what he was to be and do among men; but it was only as the faint and imperfect image, the mere shadow of what was to be found in him. Consequently, those of them who might be said to be Christed or anointed, the priests, the kings, and occasionally also the prophets of the olden time, had no such consecration as he had; they had the external anointing, and in part also the Spirit's grace which it symbolized (for God never mocks his true servants with a mere shell that has no kernel); but it was a grace that could be measured; and the very stress laid upon the outward rite bespoke the comparative deficiency of the internal gift. In Him, however, who came as the great antitype of all those provisional instruments of grace and salvation, the outward altogether disappears, because the inward in its perfection has come. *His* anointing consists of the indwelling of the Spirit, formally bestowed at his baptism, bestowed not by measure; and having, in the plenitude of this grace, finished the work given him to do for his people, he obtains the same in measure also for them; so that they become *Christed* in him, 2 Co. i. 21, and receive out of his fulness grace for grace. As it was the unction of the Holy One that made him the Christ, so it is their receiving from him the same unction, in proportion to their capacity and their need, which gives them a participation in his work, and a standing in his kingdom, 1 Jn. ii. 20; Ro. viii. 9. (Compare what is said under ANOINTING.)

In the historical manifestation of the person and work of our Lord, the question which had to find a practical solution bore respect to the significance of both names; for it was in reality all one to ask, whether he was entitled to bear the name of Jesus? or whether he ought to be recognized as the Christ? But it was otherwise, as matters actually evolved themselves. The deep import of the name Jesus was concealed from the men of his generation, on account of its being borne from childhood as a personal designation; in *their* view it merely served to distinguish him as an individual from other individuals around him. But from the time that he began to manifest himself to Israel, the question which naturally arose in men's minds was, whether this Jesus was *the Christ?* Was he indeed the person predetermined in the counsels of Heaven to hold the office, and fulfil the destiny, of the Lord's Anointed? Hence, throughout the gospels, whenever the discourse turns upon the claims of Jesus, it has respect in some form to his being or not being the Christ (the article being always prefixed, at least in the original); and the substance, first of apostolic belief, and then of apostolic preaching, was that Jesus of Nazareth was indeed the Christ, Mat. xvi. 16; Jn. vi. 69; Ac. ii. 36; ix. 22; x. 38; xvii. 3. But when we reach a more advanced stage of gospel history, when the Messiahship of Jesus was fully established in the convictions of believers, and Christian communities were everywhere founded on the conviction as a fully authenticated fact, the term Christ also passed into a personal designation; and instead of "Jesus the Christ," the common form of expression came to be "Jesus Christ," or "Christ Jesus," as we find it indifferently used in the epistles of the New Testament.

Another question, however—though one that might be said to be involved in the application of these names—called for an intelligent decision at the hands of those who were brought into contact with the personal ministry of our Lord, and one which for a time staggered some who were ready to give a believing response to the other: namely, Who or what was this Christ as to the constitution of his person? There would have been no difficulty in answering such a question, if men had understood what was implied in the anointing which constituted him the Christ. If they had known that this consisted in his receiving the Spirit without measure, so as to be empowered for the execution of all divine operations, they would have perceived that He must himself be possessed of the power and prerogatives of Godhead; for, otherwise, he could not have been the recipient and bearer of such a gift. He who can hold all the Spirit's fulness, must already be a partaker of the Spirit's infinitude. Nor was less involved in his being the Jesus, the world's Saviour from sin, though the conclusion in this respect was not one that might be so directly reached. For whether sin were viewed as a debt to the justice of God, or a moral plague infecting the very heart and soul of humanity, who could prevail to remove it? What must he be, who should be found competent to pay such a debt, or to apply an efficient remedy to that all-pervading disease? In neither of its aspects was this a work for man to accomplish—not even though he should himself be free from any actual participation in the evil. It is the spoiling of God's workmanship that has here to be grappled with—the moral and physical ruin of a world; and every effort must prove insufficient to the task, which cannot bring to its aid the infinite resources of Godhead. No one, therefore, could rightly apprehend the work which Jesus had to do as the Saviour, without having the conviction forced on him, that energies altogether supernatural, powers essentially and properly divine, must needs be lodged in his person; and whether contemplated as the Jesus or the Christ, there must be about him all that ages before was indicated by the prophet, when he announced him as "Immanuel, God with us," Is. vii. 14.

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But even the better part of our Lord's countrymen, his disciples themselves, were slow in yielding to this conviction; and long after they had ceased to doubt that Jesus of Nazareth was the Christ, they shrunk from the thought of his either possessing a divine nature, or having to perform a strictly divine work. The great mass of his countrymen would not entertain the thought at all. Some kind of reformation from the evils of sin they were willing enough to expect at his hands; but not such a work as should provide for its utter extirpation from the kingdom of heaven, and in its accomplishment should bring into play the infinite perfections of Godhead. This was an idea of Messiah's person and mission which had never entered their mind to conceive; and as often as Jesus tried to urge it on their notice, or commend it to their belief, they repelled the attempt, and raised the charge of blasphemy. When he claimed divine powers and prerogatives in connection with his work, as having to deal directly with sin, or as supernaturally manifesting itself in the effects it produced, Mat. ix. 3-6; Lu. vii. 48, 49; and when once and again he vindicated for himself a personal relationship to the Father, such as was indispensable to his office, but such as no created being might dare to appropriate, Jn. v. 17, 18; vi. 36-66; x. 28-38; the result was uniformly the same—an indignant repudiation of the thought, followed sometimes by an attempt to overbear him with violence. Even when the question was put to the Jewish leaders in a kind of hypothetical form, raised on an announcement of ancient prophecy—when they were demanded, how David could call Messiah Lord, whom yet he delighted to anticipate as his son, they were entirely gravelled—so completely did the idea of a properly divine person and work in the Messiah transcend what they had ever imagined as possible, Mat. xxii. 42-46. And when, by the overruling providence of God, all other devices failed for laying an accusation against Jesus, which might warrant the judicial extinction of his earthly career, their strong repugnance to any claim of divinity found vent to itself in the solemn condemnation they pronounced upon him for confessing that he was the Son of God; so that the formal ground of his crucifixion, on the part of man, was his claiming to be what the nature of his office and mission, whether as announced beforehand by Old Testament prophets, or as more distinctly exhibited by himself, imperatively required that he should be, Mat. xxvi. 65.

The disciples of our Lord were not so impregnably sealed against the truth. It made way upon their convictions, though somewhat slowly and fitfully. They seemed to have an impression of it at one time, while they had lost it, or had all but lost it, at another. Near the commencement of his ministry, and after an unexpected manifestation of supernatural insight, he was greeted by Nathanael as the Son of God, Jn. i. 49. Peter, too, at an early period, and after witnessing a like display of the supernatural, exclaimed as one penetrated and overwhelmed with a sense of the presence of Deity, "Depart from me, for I am a sinful man, O Lord," Lu. v. 8. But in process of time the minds of the disciples began to shake; their confidence in the divinity of their Master gave way; so that many, it is said, on hearing certain strong declarations of Jesus respecting his all-sufficiency to his people, went back and walked no more with him, Jn. vi. 66; and at a later period still, Peter received his special blessing for simply confessing what apparently had been held long before, that Jesus was the Christ, the Son of the living God, Mat. xvi. 16. The difficulty, it would seem, was not so much in getting some apprehension or belief of the truth respecting Christ's divine character—manifestations of this were ever and anon bursting forth which flashed conviction at the time on the minds of the disciples; but then these were succeeded by other things, so different from what they expected, and so hard to reconcile with the notion of omnipotence, that darkness and doubt again took possession of their hearts. Hence, the chief difficulty lay in getting an intelligent and settled belief of the truth, such as should abide, like an anchor, sure and steadfast; and it was faith of this stamp, divinely wrought in the soul, which Peter was the first to attain, but which they all came by degrees to possess, not excepting the incredulous Thomas, who at last exclaimed, "My Lord, and my God."

The whole history, indeed, of Christ's appearance and work on earth was strange and mysterious to those about him. So far from anticipating everything (as German theorists have dreamed), and out of their anticipations weaving a history that was never acted, they could not understand it when they saw it occurring before their eyes. Every winding in the course was a riddle till the light of the Spirit shone upon it; even the prophecies, which so often pointed the way to the events in progress, were not thought of, at least not perceived in their proper bearing, till the events themselves recalled their existence; and most commonly the immediate agents in their accomplishment were those who were the most anxious to defeat the claims of Jesus. With this striking originality in the *matter* of Christ's history, the *form* it assumes in the evangelical narratives perfectly corresponds. The finger of God may be everywhere traced in the one as well as in the other. It is the most wonderful of all stories that is there narrated; and yet what a divine simplicity pervades the narration! as if it were but a series of ordinary occurrences, on which not a mark of admiration need be raised, or a word of personal feeling expressed. And amid so many things fitted to create surprise, and stir the deepest emotions of the soul, what a singular reserve in withholding what might have been fitted to gratify human curiosity! Over how many parts of our Lord's life, especially of its early stages, is the veil allowed to hang, where a merely human hand would so readily have uplifted it! And in regard to what forms the most wonderful, what, spiritually considered, is the most important section of the entire history, namely, the closing scenes of his earthly career, one of the most inveterate infidels could not refuse, in a moment of salutary thought, to give his testimony to the inimitable character of the narrative. "In spite of all we have said," exclaimed Diderot, in a meeting of unbelievers at the Baron d'Holbach's, "and no doubt with much reason, against that cursed book, I will defy you, with all your abilities, to compose a narrative which shall be as simple, and at the same time as sublime, as touching, as the account of the last sufferings and death of Jesus Christ—which shall produce the same effect, make so deep an impression, one so generally felt, and the influence of which shall be as fresh as ever after the lapse of so many centuries." (Reported by Hess, and quoted by Stier, at Lu. xxiii. 34; Reden Jesu, vi. p. 490.)

It is constantly assumed in the gospels and epistles of the New Testament, that the office of Jesus as the

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Christ had a threefold aspect, and comprised kinds of administration, which in earlier times were usually discharged by distinct persons—prophets, priests, and kings. Occasionally these were to some extent combined even in Old Testament times; as in the case of David, who was at once a king and a prophet, and in the cases of Jeremiah and Ezekiel, who were alike prophets and priests. Viewed as offices, however, the three orders were separate, and the consecration which qualified for one, neither involved a call nor conferred a title to the others. But in Christ they all met; his anointing of the Spirit qualified alike for each; and, indeed, from the moment of his entering on the work given him to do, the discharge of every one of them began simultaneously to proceed. In all he did, there was at once a prophetical, a priestly, and a kingly element—although what was done might formally belong to one office rather than to another. For example, his miraculous healing of diseases may naturally be assigned to his kingly office, as being, in its most obvious character, a manifestation of that royal authority and divine power, by which he can subdue all things to himself for the good of his people: but the prophetical element was also there; for all the acts of that description which proceeded from his hand were indicative of his mission and work, in their higher and more properly redemptive character: and a priestly element besides, since they showed him actually charging himself with the evils of humanity, and vicariously bearing the heavy burden, Mat. viii. 17. In like manner, the death of Jesus on the cross, from the more immediate and ostensible ends that had to be accomplished by it, is most appropriately associated with his priestly office, seeing it was thereby he made reconciliation for the sins of the world; but in that death, too, there was kingly might, spoiling principalities and powers, and the rulers of darkness; and prophetical teaching in its highest exercise, for nothing, not even in the history of Christ's undertaking, is comparable to his death, for the light it sheds over the purposes of God, and the insight it affords into his character as connected with the work of man's salvation. When Christ's agency, therefore, is distributed into the threefold office of prophet, priest, and king, the division, it must be remembered, is made, not so properly for the purpose of drawing a line of separation between the different parts of his work, as for assisting our apprehensions in regard to the more prominent character and the manifold bearing of each; and in apportioning any particular act to one office, we are not to be understood as denying its subordinate relation to another. It was, doubtless, to prevent any such impression from arising in the mind that no formal distribution of Christ's work is made in Scripture.

We are not the less plainly, however, given to understand, that he was the prophet, priest, and king of his church; and in each respect rose incomparably above all who at any previous period were called to discharge the functions implied in these titles. As PROPHET, his appearance in the world constitutes a new era, in respect to which it is said by the apostle John, "the darkness is now past, and the clear light shineth." Not that Christ taught, or professed to teach, anything absolutely new; preceding teachers of the church had been his own messengers, endowed with a portion of his own Spirit; and he could not appear in a relation of absolute independence toward them, far less assume a position of antagonism, as if coming to destroy what they had established. The germ already existed, in the divine institutions and prophetical teachings of the old covenant, of all that was to develope itself in him; but in the development of that germ, there was such a reach of discernment, such a breadth of view, such a loftiness of aim, such a many-sided fulness of instruction, and all cast into forms so admirably fitted to take a deep and lasting hold of the hearts of mankind, as has left even the greatest of those who went before at an immeasurable distance from Him. Now, for the first time, was the veil properly uplifted from the upper sanctuary, and the Lord of glory openly disclosed to men's view, as full of grace and truth, according to the word of Christ himself, "No one hath seen God at any time, the only begotten Son, who is in the bosom of the Father, he hath declared him," Jn. i. 18. In the strictly moral sphere also, we perceive the same relative superiority, the same realized perfection; for Christ, to use the words of Mr. Taylor, "as founder of a system of mundane ethics, revises and overrules all bygone moralities, issuing anew whatever is of unchangeable obligation, and consigning to non-observance or oblivion whatever had a temporary force or a local reason. With a touch—with a word—a word of far-reaching inferences, he rules the ages to come; and he so sends morality forward—he so launches it into the boundless futurity of the human system on earth, as that it shall need no re-dressing, no complementing, no retrenchment, even in the most distant era" (Restoration of Belief, p. 270). It was the more remarkable that *he* should appear a prophet of this lofty stamp, when we reflect how many others had been working at the same problem, and failed in the attempt—Jewish theosophists at Alexandria, who combined the advantage of an acquaintance with God's earlier revelations with the highest culture of heathendom; Scribes and Pharisees in Judea, who could think of nothing higher or better for the future of the world than the diffusion of unmodified Judaism; and Essenes, the ascetic reformers of Judaism, who only succeeded in compounding out of pharisaic and mystic elements, a system which was repulsive to the common sentiments of mankind, and died in the deserts that gave it birth. How should one who, humanly considered, was but a Jewish peasant in an obscure Galilean village, have so readily done what all besides had failed to accomplish—should, in a few short years, have laid the foundations of a universal religion and a perfect morality—were it not that the human in Him was informed and elevated by the divine!

The PRIESTHOOD of Jesus was of a kind that bespoke, if possible, a still higher elevation above those around him, and a yet deeper insight into the mysteries of Godhead. The priestly element had entered largely into the religion of Judaism; its sacrifices and oblations had all to be offered by a mediating priesthood; and by them alone, as having immediate access to God, could the more peculiar intercessions for the blessing of Heaven be made with acceptance. But could it with all these prevail to satisfy the conscience? Did it adequately meet the moral wrong occasioned by sin in the government of God, and provide on grounds of righteousness for its final extirpation? So the men of our Lord's generation seemed universally to think. Not a thought apparently had ever crossed their imaginations respecting the merely provisional nature of the ritual institutions of Moses; they held it blasphemy to breathe a

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sentiment in that direction, Mat. xxvii. 61; Ac. vi. 14. Yet their own prophets had given no doubtful indications of something higher being needed—of a covenant and a priesthood, founded upon better promises, and destined to secure more satisfactory results. David had looked forward in joyful hope to his great Successor—Him who was to be at once his son and Lord—being a priest upon the throne, a priest after the order of Melchizedek, Ps. cx. 4. And the later prophets, when pointing to the time of his appearing, spoke in ominous terms of sufferings that were to precede, as well as of a glory that was to follow; of a fearful struggle with sin, in which his very soul was to be poured out, and a ransom of priceless value paid, whereby the guilt of iniquity was to be for ever atoned, sacrifice and oblation to cease, a new and higher temple consecrated, Is. liii. 8, 10; Da. ix. 26, 27; Zec. vi. 12; xiii. 1. It was the mighty burden of these prophetic bodings which Jesus undertook to bear, when he assumed the high-priesthood of our profession, as well as of that implied in the handwriting of ordinances going before, which with manifold iteration pressed the claims of a debt that was never paid; and with perfect consciousness of all that it called him to do and to suffer, he said, as he entered on the work—"Sacrifice and offering thou wouldest not, but a body has thou prepared me: Lo, I come (in the volume of the book it is written of me) to do thy will, O God," He. x. 5, 7. So completely in this did Jesus stand alone, that the work was already done before he could get men distinctly to apprehend the necessity of its accomplishment. But then at length the light broke upon their minds; the conviction forced itself upon them, that here also the true idea was realized in its perfection; since the priest and the offering, the person to intercede and the ground of the intercession being one and the same, and that one of spotless purity and infinite worth, there could be nothing wanting to insure full and perpetual acceptance with the Father. So, "by one offering he has for ever perfected them that are sanctified," and on the ground of that all-sufficient offering, "he is able to save to the uttermost them that come unto God by him."

The KINGLY office of Christ so far differed from the priestly, that it formed the matter of universal expectation—all looked for him as the King of Zion. This had been so prominently announced in the ancient prophecies, and was also associated in so palpable a manner with the circumstances of his appearance in the world, that a certain unanimity could scarcely be avoided. The angel who gave intimation of his birth to Mary, declared that the throne of his father David should be given to him; and the eastern magi, who came to do homage to him at his birth, inquired after him, and when they found where he was, did obeisance to him in the specific character of King of the Jews, Lu. i. 32; Mat. ii. 2, seq. When the time approached for his manifesting himself to Israel, the era was heralded by his forerunner as that which was to be signalized by the setting up of the kingdom of heaven, and he therefore, who was at hand to do it, could himself be no other than the proper king. The same truth breaks out at intervals throughout the whole of his career, and formed the most prominent part of the good confession which he witnessed before Pilate and sealed with his blood, Jn. xviii. 36, 37. There was no question then whether he was to be a king, but only what sort of king. Here it was that the difference between Jesus and others discovered itself, and that his incomparably deeper insight into the mind of God and the real nature of things shone fully out. The kingdom over which he was to preside could be no merely terrene dominion or worldly lordship, such as they in their superficial earthliness imagined; it must stand in fitting accordance with the other parts of his office, and be, indeed, the natural outgoing and result of the revelations of divine truth which he brought as the prophet, and the priceless redemption from the evil of sin which he executed as the high-priest of his people. Like these, therefore, it must be predominantly spiritual in its character and agencies—a kingdom, as he himself testified, founded in *the truth*, and through the truth operating upon the hearts and consciences of men. Thus only could he make them willing subjects of the King of heaven, and provide for himself a dominion, such as it became him the Lord of glory to wield, and as he could render it, wherever it prevailed, a kingdom of righteousness, and peace, and joy in the Holy Ghost. That he ever had any other plan in view respecting his kingdom, as has sometimes of late been asserted, is devoid of all proof. In his sermon on the mount, in his parables, as well as in the whole tenor and spirit of his life, he made it evident that he had no sympathy with the carnal views of his countrymen, and that his kingdom was to be one rooting itself within, and developing itself in all that is holy and good.

It thus appears that the offices of Christ form one complex and closely related whole—each, when rightly understood, is the necessary complement of the other; and though they were from the first contemplated as essential to the work of Christ, and as such had formed the theme of prophetic intimation, yet in the idea conceived of them, and the manner in which that idea was actually realized, we perceive undoubted evidence of a divine elevation and a true originality. The appearance in this world of one capable of forming so lofty a conception of his office, as the foundation of a new standing and destiny for fallen man, and embodying the conception in the actual doing and suffering of what it required at his hands, was an event of surpassing interest and importance; it was like the bursting forth of a fresh spring-time upon the world, or, as it is represented in Scripture itself, the commencement of a new creation. To come forth as one not despairing of the thorough reformation of the world—notwithstanding the foul abominations that were feeding upon its vitals, and the many fruitless efforts that had been made to rectify them—was itself matter of admiration. But it was greatly more so to exhibit in his own spirit and behaviour the living exemplar of what a world so renovated would be—to be cognizant of all sin, and yet himself free from any taint of its impurities—in thought and deed perfectly conformed to the holiness of God; and not only this in himself, but generously braving the mighty task of undertaking to make as many as would submit to him partakers of the same excellence, heirs of the same glorious destiny. This was emphatically a new thing in the world, and was fitted to produce, as it actually has produced, a mighty revolution in individual and social life, such as may well serve for a pledge and earnest of what still remains to be accomplished. It was of necessity that he, who had charged himself with the work, should be without spot or blemish. For, as has been justly said, "the real manifestation of divine grace can exist only in one in whom the one

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spring of action is the fulness of love which he derives from perfect fellowship with God, and in whom this forms the principle which regulates his whole life. The power of a new life in God can proceed only from that source in which all the creative power of this life lies. Now this is the idea of a sinless and holy personality. Were there not at the head of the Christian religion such a being, it were inconceivable how it could be eminently the religion of reconciliation and redemption, or how the deep-rooted consciousness of being reconciled and redeemed should have come to form the fundamental belief of the Christian world. With such a being at the head of Christianity this is at once explained" (Ullmann's Sinlessness of Jesus, p. 122). It is explained, if—but only if—along with the existence of the perfect life that is in Jesus, we take into account the provision he made for its communication to the souls of men. Like the corn of wheat that must fall into the ground and die before it can bring forth fruit, so Jesus had not only to be in himself the Living One, but also to die in the room of others, that he might communicate to them of the life that is in himself; and so, when we combine with the properties of his person and the faultless excellencies of his life, the perfection also of his mediatorial work, there is everything that is required to render him the stay and the hope of mankind.

Dates and Periods connected with the History of Jesus Christ.—The common era of A.D. was fixed by the Abbot Dionysius Exiguus in the sixth century, and assumes the birth of Jesus to have taken place in the year of the city Rome 754. A more careful examination, however, of the historical data proves this to have been about four years too late. (1.) For, in the first place, the gospel narrative leaves no room to doubt that the birth of Jesus took place before the death of Herod the Great. But there is good reason to believe that Herod died in the year of Rome 750, and shortly after a noticeable eclipse of the moon that took place that year (Joseph. Ant. xvii. 6, 4; 8, 1; 9, 3). (2.) This date is confirmed by the historical circumstances given by Luke, ch. iii. 1, 2, in connection with the Baptist's entering on his public ministry, presently after which Jesus is affirmed to have been about thirty years of age, ch. iii. 23. The most specific of the circumstances noted is, that it was the fifteenth year of Tiberius. Augustus had died in the year of the city 767; if 15 were added to that, we should have 782, and again 30 subtracted, for the approximate period of Christ's birth, we should have the year of the city 752. This brings the matter two years farther down than the former date; but then it is known that Tiberius was associated in the imperial government with Augustus two years before the death of the latter; and if these two years are included, as is most probable, then the fifteenth of Tiberius would be coincident with the year of the city 750. (3.) An argument is also deducible from the presidentship of Cyrenius, as mentioned in Lu. ii. 2; for according to recent investigations, this could not have commenced earlier than about four years before the common era of A.D., or lasted longer than two years. But this cannot be exhibited in detail here. (*See* under Cyrenius.) (4.) The early Christian fathers, Irenæus, Tertullian, Clement of Alexandria, and of later date Eusebius and Epiphanius, concur in placing it in 751 or 752. They do not, however, appear to have investigated the matter very carefully, and rested chiefly upon the fifteenth of Tiberius. Indeed, it is scarcely possible to determine quite exactly the time; but if we should say not less than three, and not more than four years before the common era, we must be on either side within the mark. Pretty long discussions upon the subject may be found in Fynes Clinton's *Fasti Romani;* Ideler, *Handb. der Chronologie*, vol. ii.; Greswell's *Harmony*, vol. i.; Lardner's *Credibility*, vol. i.

The season of the year when Christ was born has also, it is now generally admitted, been wrongly fixed. It was a considerable time before any day appears to have been observed as an anniversary; and when an observance of that description began, churches and individuals in different parts of the world differed from each other regarding the proper time. The Eastern church for a time coupled together the birth and baptism of Jesus, and celebrated both on the 6th of January as the Epiphany. Ultimately the Romish tradition came to prevail which connected it with the 25th of December. The circumstance that shepherds were found by night tending their flocks on the plains of Bethlehem, when the event happened, is alone decisive evidence against this opinion; for there the nights are greatly too cold at that season of the year to admit of such a practice. The custom now is, and doubtless was also then, for the shepherds to begin to tent it with their flocks about the vernal equinox, and to cease doing so shortly after the autumnal. One or other of these periods has been thought the most probable by independent inquirers; and the greater probability, we think, on general grounds, is in favour of the vernal equinox. Such is the opinion also of Mr. Greswell (Harmony, vol. i. p. 381, seq.), though several of his grounds appear fanciful. There are historical probabilities, however, that seem to point in that direction; and surely, if the event was ordered, as we may well conceive it might be, so as to present some fitting correspondence between the natural and the supernatural, no period of the year could be imagined more appropriate for the birth of Him who was to make all things new, than the fresh and joyous season of spring, when the deadness of winter has gone, and everything is ready to burst forth into leaf and blossom. That season also presented a historical, as well as a natural correspondence; for it was then that the birth-day of Israel as a people had commenced, and in the feast of the passover had its ever-recurring commemoration. It was worthy of divine wisdom to arrange it, that the event, which was to constitute the new and higher life-era, should take place about the same period; and the coincidence might even serve as one of the incidental circumstances that gave indication of the great reality being come.

That the birth of Jesus Christ, therefore, took place in the year of Rome 750, and most probably in the spring of that year, may be regarded as the nearest approximation to the truth we can now arrive at. But the exact year of his death is still matter of dispute, and will probably continue to be so. This arises chiefly from the vague manner in which one of the feasts occurring during his ministry is indicated by St. John; that, namely, noticed at ch. vi. 1, at which he healed the poor paralytic beside the pool of Bethesda. If this feast was the passover, as is believed by many of the ablest commentators, then his entire ministry must have extended over three years—about three and a half—as in that case there would be three passovers, including the last, on which he was present at Jerusalem, Jn. ii. 13;

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v. 1; xlii. 1, and one which apparently he did not attend on account of the violence exhibited toward him by the Jews about Jerusalem, Jn. vi. 4; vii. 1. Not a few, however, contend for the feast mentioned in Jn. v. 1 being that, not of the passover, but of Purim, which took place in the latter part of February or beginning of March—in which case the passover referred to at Jn. vi. 4, may have been that of the April following, and the whole duration of the public ministry of Jesus may not have exceeded three and a half years. Wieseler (Chron. Synops. p. 292, ss.), among others, strenuously adopts this view; but in doing so, he crowds the events of one of the most important stages of Christ's ministry into what one cannot but feel to be an incredibly short period. He would throw all that is recorded between Mat. iv. 12 and ch. xv., into the transactions of one or two months, placing also the Baptist's imprisonment in March, and his death in April of the same year. This is against all probability; and the grounds of the calculation are in many respects extremely fanciful. It is plain, that after the first passover which our Lord attended subsequent to his baptism, he continued for a considerable time about the Jordan and in Judea, Jn iii. 22; iv. 1-3; and that he should, in the course of what remained of the year, have himself performed three distinct missionary tours through Galilee, Mat. iv. 23-25; Lu viii. 1; Mat. ix. 35-38, beside sending out his disciples on a similar tour, Mat. x. 1, delivering the sermon on the mount, and doing many of his mightiest works—all which would be necessary on the supposition in question—is so extremely unlikely, that nothing but the most urgent reasons could commend it to our belief. It is impossible to speak of more than probabilities, where the data are so comparatively few and general; but they seem decidedly greater on the side of those who hold that the feast in Jn. v. 1 was a passover; that there were consequently three passovers in our Lord's ministry, beside the one at which he died, or in all four; and that his death took place in his thirty-fourth year. If his birth occurred, as we suppose, in U.C. 750, and his baptism in U.C. 780, then his death would fall in U.C. 784.

As all the more important incidents and transactions belonging to our Lord's earthly career will be found noticed in connection with the persons and places with which they are respectively associated, it is deemed unnecessary to give anything like a detailed outline of his life on earth. (*See*, for example, JOSEPH, MARY, CYRENIUS, HEROD, TEMPTATION (THE), RESURRECTION, DEMONIACAL POSSESSIONS AND CURES, TRANSFIGURATION, &c.)

CHRISTIANS (Χριστιανοί), the now prevailing designation of the followers of Jesus, and first applied to them, we are told, in Antioch, Ac. xi. 26. This appellation, on the part of the Antiochians, has often been ascribed to the light and sarcastic humour of the heathen population, and consequently regarded as, in its origin, something like a nickname. But there is no valid ground for this; and when the relation between Christ and his people, in respect to what constituted him emphatically the Christ, is duly taken into account, as stated in the preceding article, one might be inclined to say, that if the name did not actually arise within the Christian community, it ought to have done so. Indeed, the probability is on the side of its having actually so arisen. We cannot otherwise account for its ready adoption by believers, and its almost universal application. St. Peter uses it as the fit designation of Christ's people—as a term for such already in familiar use, 1 Pe. iv. 16; and certainly not in any slighting, but a most deeply serious mood, it was used by king Agrippa, when he exclaimed, "Almost thou persuadest me to be a Christian!" Ac. xxvi. 28; but when a contemptuous spirit sought vent to itself, it betook to such epithets as Nazarenes, Galileans, that were plainly meant to cast upon Master and disciple a common reproach.

CHRONICLES, THE BOOKS OF. This great historical work stands last in order and forms but one book in the Hebrew canon. Its arrangement after the books of Kings, and its division into two parts, is the work of the LXX. This division was adopted by the early printer Bomberg, in his editions of the Hebrew Bible, and is now followed generally in the printed text and in all the versions.

I. *Name and Contents.*—The Hebrew name of the book is דִּבְרֵי הַיָּמִים (*dibrē hayyamim*), *words*, or rather *acts of the days*, much the same as "journals" or "annals." The title given to it by the LXX was Παραλειπόμενα, "things which are left," an ambiguous, and therefore unsuitable designation, whether it be taken, with Movers and Hävernick, as denoting "remains" of other historical works, or with De Wette and others, as "things omitted," understanding it of the writer's design, which is not properly the case, to supplement the omissions of the earlier canonical histories. The usual, and very appropriate name Chronicles, "*chronicon totius divinæ historiæ*," was given to it by Jerome.

According to its *contents* the book forms three great parts, thus:—

1. Genealogical tables, interspersed with geographical, historical, and other remarks, 1 Ch. i.–ix., viz.—

The generations of Adam to Abraham, ch. i. 1-28; of Abraham and Esau, ch. i. 28-54; of Jacob and his son Judah, ch. ii.; of king David, ch. iii.; of Judah in another line, ch. iv. 1-23; of Simeon, ch. iv. 24-43; of Reuben, Gad, and Manasse, with historical and topographical notices, ch. v.; two lists of the sons of Levi, ch. vi. 1-30; genealogical registers of Heman and Asaph, ch. vi. 31-43; of Merari, ch. vi. 44-50; of Aaron, with list of the residences of the Levitical families, ch. vi. 50-81; list of the sons of Issachar, ch. vii. 1-5; of Benjamin and Naphtali, ch. vii. 6-13; of Manasse, ch. vii. 14-19; of Ephraim, with notices of their possessions, ch. vii. 20-29; of Asher, ch. vii. 30-40; a second list of the descendants of Benjamin, with the genealogy of Saul, ch. viii.; list of families dwelling at Jerusalem, with intimation of the tribes to which they belonged, ch. ix.

2. The history of the reigns of David and Solomon, 1 Ch. x.–2 Ch. ix., the narrative beginning with the disastrous engagement with the Philistines, wherein Saul and his three sons perished. The remark that "Saul died for his transgression which he committed against the Lord," 1 Ch. x. 13, introduces the call of David to the throne, ver. 14.

3. The history of the kingdom of Judah—excluding that of Israel—from the separation under Rehoboam to the destruction of the Jewish state by the Chaldeans, 2 Ch. x.–xxxvi., with a notice, in the last two verses, of the permission granted by Cyrus to the exiles to return home and rebuild their temple.

Besides important notices of an historical character not found in the other books, there are others of a doctrinal and devotional nature. There is one psalm,

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1 Ch. xvi. 7-36, the first which David assigned for public worship, ver. 7.

II. *Relation of Chronicles to the earlier Canonical Books.*—From the analysis of contents now presented it will be seen that the Chronicles traverse nearly the whole field of Old Testament history, and must, in consequence, present many points of contact with the earlier Scriptures, historical and prophetical, more especially however with the books of Samuel and of Kings.

1. *Sources of the Chronicles:* Whether the older canonical Scriptures, or original independent documents?—With regard to the genealogical tables in the first nine chapters, this question is easily settled; for although the genealogies of 1 Ch. i.–ii. 2 are substantially the same as in Genesis, greatly abridged, and with the omission of nearly all the historical notices, these matters being already so well known as to render repetition unnecessary—a strong, because indirect, argument for the authority of the Mosaic writings—yet the greater portion of those which follow is found nowhere else. Even in this abridgment of the older genealogies there is manifested much independence. In proof of this it is only necessary to observe some of the appended notices, *e.g.* 1 Ch. i. 51, "Hadad died also," an addition to Ge. xxxvi. 39, it being inferred by Hengstenberg (Genuin. of the Pentateuch, vol. ii. p. 245), and others, from the latter passage, that Hadad was still living in the time of Moses. After 1 Ch. ii. 2 the genealogical lists are interspersed with fuller details, and the work attains to more completeness and independence. It is difficult, however, to determine how far the present books of Samuel and of Kings were made use of by the writer of the Chronicles. Titles of books specially referred to as authorities by the writer:—

(1.) The words (or *acts*, דִּבְרֵי וְ, *dibrē*) of Samuel, of Nathan, and of Gad, 1 Ch. xxix. 29.

(2.) The words (acts) of Nathan, the prophecy of Abijah, the visions of Iddo, 2 Ch. ix. 29.

(3.) The book of the kings of Judah and Israel, variously referred to as (*a*), The book of the kings of Judah and Israel, 2 Ch. xxv. 26; xxvi. 26; xxxii. 32; (*b*), The book of the kings of Israel and Judah, 2 Ch. xxvii. 7; xxxv. 27; xxxvi. 8; (*c*), The book of the kings of Judah and Israel—the Hebrew title slightly different from (*a*), 2 Ch. xvi. 11.

(4.) The book of the kings of Israel, 2 Ch. xx. 34; xxxiii. 18.

(5.) The midrash (*story*, E. V.), of the book of the Kings, 2 Ch. xxiv. 27.

(6.) The book (acts) of the prophet Shemaiah, and of the seer Iddo, 2 Ch. xii. 15.

(7.) The midrash of the prophet Iddo, 2 Ch. xiii. 22.

(8.) The words of Jehu, the son of Hanani, 2 Ch. xx. 34.

(9.) The acts of Uzziah, written by the prophet Isaiah, the son of Amos, 2 Ch. xxxii. 32.

(10.) The words of Hosai (*the seers*, E. V., after the LXX.), 2 Ch. xxxiii. 19.

(11.) The chronicles of king David, 1 Ch. xxvii. 24.

(12.) The Lamentations [of Jeremiah, but different from the canonical book], 2 Ch. xxxv. 25.

(13.) The vision of Isaiah, the son of Amos, 2 Ch. xxxii. 32; probably the canonical book of that prophet.

In addition to this ample list of authorities, reference is made to genealogical registers, 1 Ch. v. 7, 17; vii. 7, 9; ix. 1; public archives, though in some cases no doubt private documents, called in Ne. vii. 5 סֵפֶר הַיּוּחַשׂ (*sepher hayyachas*), "book of the genealogies." It is well known how careful the Jews were as to this matter; and there is evidence, Ezr. ii. 62, of the inconveniences it occasioned them when they could not satisfactorily establish their descent. It is also easy to see the purpose which, in divine providence, this was intended to subserve.

If any value is to be attached to this history, it is unquestionable that those documents must have been in existence at the time, and that they were consulted by the writer of the Chronicles. By no ingenuity can it be shown that these writings, or the greater portion of them, were the present books of Samuel and Kings, as De Wette, Movers, and others maintain; for not only are the titles too numerous and varied for that supposition, but they are referred to for further information, on matters entirely omitted in the books of Samuel and Kings, or if mentioned, yet with greater brevity than in the Chronicles. If further proof were wanting of the independence of the other historical books which marks the Chronicles, it would be found in the diversities by which they are severally distinguished, amounting, as sometimes alleged, to contradictions, and certainly to divergences only explicable by difference of sources, and a selection of materials consonant with the design of the respective writers.

2. *Relation of Contents.*—Still, however, the relation of the Chronicles to the books of Samuel and Kings is very great. In the history of David, of Solomon, and the kings of Judah, there are upwards of forty sections in common, only occasionally distinguished by a different arrangement. But, on the other hand, many particulars, more especially in the lives of David and Solomon, recorded in these books, are entirely passed over in the Chronicles, and in their stead are given notices of the state of religion and of public worship.

(1.) *The principal omissions in the Chronicles*, are: The family scene between Michal and David, 2 Sa. vi. 20-23; David's kindness to Mephibosheth, 2 Sa. ix.; his adultery with Bathsheba, 2 Sa. xi. 2–xii. 25; his son Amnon's defilement of Tamar, and the rebellion of Absalom, 2 Sa. xiv.–xix.; the revolt of Sheba, 2 Sa. xx.; the delivering up of Saul's sons to the Gibeonites, 2 Sa. xxi. 1-14; war with the Philistines, 2 Sa. xxi. 15-17; David's psalm of thanksgiving, and last words, 2 Sa. xxii.–xxiii. 7; Adonijah's attempted usurpation, and the anointing of Solomon, 1 Ki. i.; David's last will, 1 Ki. ii. 1-9; Solomon's throne established by the punishment of his opponents, 1 Ki. ii. 13-46; his marriage with Pharaoh's daughter, 1 Ki. iii. 1; his wise decision, 1 Ki. iii. 16-28; his officers, glory, and wisdom, 1 Ki. iv.; his strange wives, and idolatry, 1 Ki. xi. 1-40. The entire omission of the history of the kingdom of Israel. (See on this and the particulars which immediately follow, Keil, Einleitung, p. 480-482, Frankf. 1853.)

(2.) *Matter peculiar to the Chronicles.*—List of the heroes who came to David at Ziklag, and of the hosts who came to Hebron to make him king, 1 Ch. xii.; David's preparation for building the temple, ch. xxii.; the enumeration and order of the Levites and priests, ch. xxiii.–xxvi.; the order of the army and its captains, ch. xxvii.; David's directions in public assembly shortly before his death, ch. xxviii. xxix.; Rehoboam's fortifications, his reception of the priests and Levites who fled from the kingdom of Israel, his wives and children, 2 Ch. xi. 5-24; Abijah's war with Jeroboam, ch. xiii. 3-20; notice of Abijah's wives and children, ch. xiii. 21; Asa's works in fortifying his kingdom, and his victory over Zerah the Cushite, ch. xiv. 3-14; a prophecy of Azariah which induced Asa

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to put down idolatry, ch. xv. 1-15; address of the prophet Hanani, ch. xvi. 7-10; Jehoshaphat's endeavours to restore the worship of Jehovah, his power and riches, ch. xvii. 2–xviii. 1; his instructions and ordinances as to judgment, ch. xix.; his victory over the Ammonites and Moabites, ch. xx. 1-30; his provision for his sons, and their death by his son and successor, Jehoram, ch. xxi. 2-4; Jehoram's idolatry and punishment, ch. xxi. 11-19; death of the high-priest Jehoiada, and the apostasy of Joash, ch. xxiv. 15-22; Amaziah's warlike preparations, ch. xxv. 5-10; his idolatry, ch. xxv. 14-16; Uzziah's wars, victories, and forces, ch. xxvi. 6-15; Jotham's war with the Ammonites, ch. xxvii. 4-6; Hezekiah's reformation and passover, ch. xxix. 3–xxxi. 21; his riches, ch. xxxii. 17-30; Manasseh's captivity, release, and reformation, ch. xxxiii. 11-17.

(3.) *Matter more fully related in Chronicles.*—The list of David's heroes, 1 Ch. xii. 11-47, of which the names, ver. 42-47, are wanting in 2 Sa. xxiii. 8, &c.; the removal of the ark from Kirjath-jearim to Mount Zion, 1 Ch. xiii.; xv. 2-24; xvi. 4-43, comp. with 2 Sa. vi.; the candlesticks, tables, and courts of the temple, 2 Ch. iv. 6-9, comp. with 1 Ki. vii. 38, 39; description of the brazen scaffold on which Solomon knelt, 2 Ch. vi. 12, 13, comp. with 1 Ki. viii. 22; in Solomon's prayer, the passage 2 Ch. vi. 41, 42, from Ps. cxxxii. 7–9; mention of the fire from heaven consuming the burnt-offering, 2 Ch. vii. 1, &c.; enlargement of the divine promise, 2 Ch. vii. 12-16, comp. with 1 Ki. ix. 3; Shishak's invasion of Judea; the address of the prophet Shemaiah, 2 Ch. xii. 2-8, comp. with 1 Ki. xiv. 23; Amaziah's victory over the Edomites, 2 Ch. xxv. 11-16, comp. with 2 Ki. xiv. 7; Uzziah's leprosy; its cause, 2 Ch. xxvi. 16-21, comp. with 2 Ki. xv. 5; the passover under Josiah, 2 Ch. xxxv. 2-19, comp. with 2 Ki. xxii. 21, &c.

3. *Design of the Chronicles.*—An examination of these particulars of omissions, additions, and variations, as compared with the earlier historical books, will enable the reader to ascertain the manner in which the writer of the Chronicles used the old memoirs to which he refers, and the special object of his history. The particulars in which he varies from the earlier historical books are not accidental, but are strongly indicative of a plan. This is particularly seen in the additions and reflections introduced into his narrative, indicating strong theocratic views. See, for instance, how he dwells on the history of David, Asa, Jehoshaphat, Hezekiah, and like-minded kings, adding many important particulars to the not unfrequently abbreviated statements in the parallel books. But still more does this appear in the entire omission of aught that respects the kingdom of Israel, save only the intimation in the genealogical tables that Reuben, Gad, and Manasseh were carried away captive by the Assyrians because of their sins, 1 Ch. v. 25, 26.

It is a very superficial criticism which regards these additions as indicative merely of a Levitical spirit, and the omission again of some particulars in the life of David, and other kings of Judah, as simply apologetic; while it would account for the exclusion of all reference to the kingdom of the ten tribes, from the hatred with which they were regarded by their brethren of Judah. It is certainly more reasonable to conclude that the additional details, the specification of the Levitical and priestly functions according to their original arrangements, were designed to adapt the history to the altered circumstances of the times, to the exigencies introduced by the entire overthrow of the one kingdom, and the seventy years' desolation of the other; and that the writer, through the teaching of the divine Spirit, had been led to a more direct application of the promises made to David, and to discern in these alone the future restoration and stability of his country. This indeed is a marked characteristic of the sacred literature of the restoration period, and it would be instructive to trace how the influence of the captivity, with its preceding and concomitant providences, conduced to this end. These principles operated strongly in the writer of the Chronicles. Thus 1 Ch. xvii. 11–14, comp. with 2 Sa. vii. 12–16, manifests more distinctly the Messianic character of the promises made to David, the views no doubt being corrected by the calamities which had overtaken the nation and the royal house. The natural seed of David is lost sight of in the spiritual, so that there is no longer reference to a forsaking of Jehovah's law, anticipated in the message of Nathan, as given in 2 Sa. vii. 14, nor intimation of the punishment by which defection should inevitably be followed. So also with David's thankful acknowledgment to God for this gracious promise: "And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come: and is this the manner of man (תּוֹרַת הָאָדָם, *torath hāadam, the law of the man*), O Lord God?" 2 Sa. vii. 19: the last clause of which is thus given in 1 Ch. xvii. 17, "Thou hast regarded me *according to the order of the man from above* (כְּתוֹר הָאָדָם הַמַּעֲלָה, *ketor hāadam hammaâlah*), O Lord God." (See Pye Smith, Script. Test. i. p. 171, 4th ed.) But the Messianic aspirations are still more marked in the genealogical tables, where it may be seen that while no place is given to some of the tribes, as Dan and Zebulun, the genealogy of the tribe of Judah, in the line of David, is traced from Adam down to the writer's own time, 1 Ch. i. 1-27; ii. 1, 3-15; iii., extending to a point beyond any other Old Testament record of a strictly historical nature, and so forming the last Old Testament link of that genealogical chain which is resumed and completed in the New Testament, Mat. i. In particular, the important note in these seemingly dry registers, 1 Ch. v. 2, "Judah prevailed above his brethren, and of him the chief ruler," *i.e.* the chief ruler or prince was destined to spring (not as in E. V. *came*) from Judah, in evident allusion to Ge. xlix. 10, on which see also 1 Ch. xxviii. 4, where David recognizes the choice of Judah as "ruler."

Other peculiarities distinguishing the book of Chronicles, and fitting it for the altered circumstances in the time of its composition, are the substitution of modern and more common expressions for such as had become unusual or obsolete; compare in the original 1 Ch. x. 12 with 1 Sa. xxxi. 12; 1 Ch. xv. 29 with 2 Sa. vi. 16, &c., particularly the substitution for the old names of places, those which were in use in the writer's own day: thus, Gezer, 1 Ch. xx. 4, instead of Gob, 2 Sa. xxi. 18. Abel Maim, Abel on the water (Merom), 2 Ch. xvi. 4, instead of Abel-beth-maachah, 1 Ki. xv. 20. So also the omission of geographical names which had become unknown, or had ceased to be of interest, as Helam, 2 Sa. x. 16, 17, omitted in 1 Ch. xix. 17; so also Zair, 2 Ki. viii. 21, comp. with 2 Ch. xxi. 9. See particularly 2 Sa. xxiv 4–8, comp. with 1 Ch. xxi. 4. There is also the endeavour to substitute more definite expressions for such as were indefinite, and so possibly ambiguous, as 2 Ch. xxxviii. 3, comp. with 2 Ki. xvi. 3; and 2 Ch. xxiv. 24, comp. with 2 Ki. xxii. 16.

III. *Credibility.*—The credibility of the Chronicles

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has been greatly contested by rationalistic writers, but by none with more tenacity than De Wette, first in his *Beiträge zur Einleitung*, Halle, 1806, i. p. 1–132, and subsequently in the successive editions of his *Einleitung*, where he has brought together every sort of difficulty and alleged contradiction, many of which rest only on assumptions, which would not be tolerated if applied to any other than a biblical writer. It indeed cannot be denied that many difficulties do exist in this portion of Scripture, and not a few apparent contradictions between its statements and those of the other historical books, particularly as regards proper names and numbers, but which, even if they cannot be satisfactorily explained, scarcely warrant the calling in question the sincerity or the credibility of the writer. Thus, for instance, it is objected that 1 Ch. ii. 6 is a false combination of 1 Ki. v. 11 [iv. 31]; but nothing is more common than the recurrence of the same names in different families and tribes, and at different periods; and although Hävernick unnecessarily admits that some of the names in the two passages are identical, it would certainly indicate rare confusion on the part of the writer of the Chronicles to bring together times and persons so far apart from one another. Ethan the Esrathite, of the family of Merari, 1 Ch. vi. 29 [44, E.V.], was one of David's masters of song, 1 Ch. xv. 17, and the author of Ps. lxxxix. Heman, also an Esrathite, and author of Ps. lxxxviii., was a leader of David's sacred choir, 1 Ch. xv. 17, and it is utterly inconceivable that persons, as it would appear, so well known to the writer of the Chronicles, should so inconsiderately be reckoned among the posterity of Judah, and assigned to a time so long antecedent to that of David.

There are however real difficulties, particularly in the genealogical tables, and also in various numerical statements, and these, it may be supposed, arise in a great measure from corruption of the text; for it is in such cases that there is the greatest facility for the rise and the perpetuation of false readings, the context affording little aid for their detection, or rectification if detected. The text of the Chronicles furnishes many instances of such corruptions, although in several cases, where it differs from the corresponding passages in the books of Samuel and of Kings, it is just as possible that it shows the true reading. A remarkable case is 1 Ch. vi. 13 [28], "And the sons of Samuel; the first-born Vashni and Abiah," comp. with 1 Sa. viii. 2, "Now the name of his first-born was Joel, and the name of his second Abiah." It is easy to see how this contradiction has arisen. The name Joel had fallen out of 1 Ch. vi. 13, and some transcriber, seeing the necessity for some name after "the first-born," transformed וְהַשֵּׁנִי (*vehasheni*), "and the second," into a proper name, Vashni. The mistake is as old as the LXX.: ὁ πρωτότοκος Σαὴλ καὶ Ἀβιά. The Syriac and Arabic read as in Samuel (Jour. of Sac. Lit. April, 1852, p. 198). In 2 Ch. xiii. 2 the mother of Abijah is named "Michaiah, the daughter of Uriel of Gibeah," but in 1 Ki. xv. 2, 10, 13 "Maachah, the daughter of Abishalom." The LXX. and Syriac have Maachah also in 2 Ch., which must have been the correct reading. As the mother of Abijah is designated the daughter of Absalom, this may mean no more than grand-daughter, Uriel being the husband of Absalom's daughter; but as Abijah's wife, and the mother of Asa, is also called Maachah, 1 Ki. xv. 13; 2 Ch. xv. 16, it may be that in 2 Ch. xiii. 2 the name of Asa's mother is written instead of that of Abijah's.

1. Passages where the readings in Chronicles are obviously corrupt: sometimes the work itself showing the erroneousness of the reading. Thus, 2 Ch. xxii. 2, Ahaziah's age when he began to reign is stated at 42 years; 2 Ki. viii. 26 makes it 22, and with this agree all the versions, whereas the reading of Chronicles is confirmed only by the Vulgate. As Jehoram, the father of Ahaziah, lived only 40 years, 2 Ch. xxi. 20, it is impossible that his son could have been 42 years when he began to reign. Other examples are 1 Ch. xviii. 4, comp. with 2 Sa. viii. 4; 2 Ch. iii. 15; iv. 5, comp. with 1 Ki. vii. 15, 26; 1 Ch. xi. 11, comp. with 2 Sa. xxiii. 8; 1 Ch. xxi. 12, comp. with 2 Sa. xxiv. 13; 2 Ch. ix. 25, comp. with 1 Ki. v. 6.

2. Passages where the correct reading is that of the Chronicles. The father of Amasa is designated in 1 Ch. ii. 17, "Jether, the *Ishmaelite*;" in 2 Sa. xvii. 25, "Ithra, an *Israelite*." Examples of numerical statements: 1 Ch. xviii. 4, comp. with 2 Sa. viii. 4; 1 Ch. xix. 18, comp. with 2 Sa. x. 18; 1 Ch. xxi. 12, comp. with 2 Sa. xxiv. 13; 2 Ch. iii. 15, and 1 Ki. vii. 16, comp. with 2 Ki. xxv. 17; the height of the "chapiters" on the brazen pillars, as given in the first two passages, is confirmed by Je. lii. 22.

3. Passages where the correct reading is doubtful: 2 Ch. ii. 2, 17 [18], comp. with 1 Ki. v. 30 [16]; 2 Ch. viii. 10, comp. with 1 Ki. ix. 23; 2 Ch. viii. 18, comp. with 1 Ki. ix. 28. (On the numerical discrepancies, see Reinke, Beiträge zur Erklärung des alt. Testamentes, vol. i. 1 ste. Abhand.)

4. Passages erroneously regarded as contradictory: Between 2 Ch. xxviii. 20 and 2 Ki. xvi. 7–9, there is no contradiction, as they relate to different stages of the war; and it is quite possible that the mercenary Tiglath-pileser from an ally became an opponent; a fact even intimated in 2 Ki. xvi. 18, by Ahaz's removal of a gallery which might afford access to an enemy, "from the presence of (or for fear of, מִפְּנֵי, *mippenē*) the king of Assyria." In 1 Ch. xi. 23, "An Egyptian, a man of great stature, five cubits high, and in the Egyptian's hand was a spear like a weaver's beam;" 2 Sa. xxiii. 21, "An Egyptian, a goodly man (אִישׁ מַרְאֶה, *ish mare, a man of appearance*), and the Egyptian had a spear in his hand." The explanation of Reinke is exceedingly forced; and is in fact unnecessary, for there is no contradiction; the one passage being more specific, but still in accordance with and its purport implied in the other: the Egyptian's noticeable appearance was his stature, with which also his spear corresponded. 2 Ch. xxxiv. 3–7 places the reformation under Josiah in the twelfth year of his age, while 2 Ki. xxii. 3 assigns to it the eighteenth. Thenius stoutly opposes the statement in the Chronicles; but Bertheau satisfactorily shows that the two statements are perfectly reconcilable, 2 Ch. xxxiv. 3–7 referring only to the beginning of the work of reformation, while the other passage points to some great progress in it, the rooting out of idolatry. According to the one statement, the work of reformation was begun in the twelfth, according to the other it was finished in the eighteenth year. This is required by 2 Ch. xxxv. 19. The same with many others.

The discrepancies, even were there no satisfactory solution, cannot greatly affect the character of the writer of the Chronicles: for first, the probability as regards correctness will be found on the part of the

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later writer, who, having the earlier works before him, would not unnecessarily, in matters of fact, and plain numerical statements, where differences and contradictions were so easily discernible, vary from the earlier accounts favoured by the authority arising from age and prior acceptance. There can be no question, moreover, that many of the discrepancies are owing to the fault of copyists; while in some they are the result of the different views and designs of the respective writers, or the brevity of their statements.

In proof, however, of the accuracy of the Chronicles, the following particulars are worthy of consideration:

First, The writer is exceedingly definite in his statements. Thus the time when it occurred to David to build the temple of the Lord is indicated, 2 Sa. vii. 1, "It came to pass when the king sat (בְּשִׁבְתּוֹ, *ki yashab*) in his house," &c., but more definitely stated in 1 Ch. xvii. 1 (כַּאֲשֶׁר יָשַׁב, *kaăsher yashab*) "*as soon as* he sat," &c. (see Hengstenborg, Christol. i. p. 144. Berlin, 1854), while the omission of the words, "and the Lord had given him rest round about from all his enemies," removes the chronological difficulty in that statement. Of his accuracy, again, in the genealogical notices, the following example may suffice. In 1 Ch. ii. 16, mention is made of two sisters of David, Abigail and Zeruiah, the latter of whom was the mother of Joab, Abishai, and Asahel, who are never designated after their father, but always after their more illustrious mother, 2 Sa. ii. 18; xxi. 17, &c. Amasa is referred to as a blood relation of David, 2 Sa. xix. 14; according to 2 Sa. xvii. 25, Amasa was a son of Abigail, and she sister of Zeruiah, the mother of Joab; but the daughter of Nahash, not of Jesse, and thus only the half-sister of David. Therefore it is that, in the genealogy of Jesse, 1 Ch. ii. 13-17, she is not styled his daughter, but only referred to as the sister of David; a distinction which does not at first sight strike the reader, and the force of which could not indeed be learned without the information furnished in the book of Samuel. So also 2 Ch. vii. 7-10 explains the abbreviated statement, 1 Ki. viii. 65, and the otherwise contradictory expression "the eighth day," ver. 66—a proof how many of the discrepancies arise simply from the brevity of the statement.

Secondly, The scrupulous exactness with which the writer excerpts from the original documents, is vouched for by the fact of his sometimes retaining the very words, although involving expressions no longer applicable to his own time—a practice which, strange to say, has furnished ground to assail his accuracy. Thus the Simeonites are said to possess the seats of the Amalekites in Mount Seir, dwelling there "unto this day," 1 Ch. iv. 42, 43, although, long prior to the composition of the history, they had been removed from all their possessions. So also, in the account of the removal of the ark to Solomon's temple, it is added, "and there it is unto this day," 2 Ch. v. 9.

Lastly, but of more importance, is the indirect confirmation given to several statements in the Chronicles by other passages of Scripture. Thus, Hezekiah's preparations in fortifying Jerusalem, when threatened by Sennacherib—his stopping the fountains and "the brook that ran through the midst of the land," 2 Ch. xxxii 1-6, are fully confirmed by Is. xxii. 8-11, and, according to Ewald, by Psalm xlviii. 13, &c.; but which Hengstenberg with more probability refers to the victory of Jehoshaphat, 2 Ch. xx. A further reference to this victory of Jehoshaphat is found in Joel iv. [iii.]; the prophetic vision resting on this history, which is thus the foundation of the divine judgment on the enemies of the theocracy. (See Hävernick, Einleitung, ii. 1. p. 216.) In the reign of Jehoram the Philistines and Arabians invaded Judah, plundered the royal palace, and carried away the king's sons and wives, 2 Ch. xxi. 16, 17. To this incident the prophet Joel refers, ch. iv. [iii.] 5, 6, where the Philistines are threatened for their plundering the Lord's property, and their sale of the Israelitish captives; the same also in Am. i. 6. The Philistines, again, in the time of Ahaz, invaded the south of Judah, and took several important cities, 2 Ch. xxviii. 18. With this agrees the prophecy of Is. xiv. 28-32, which again finds its fulfilment in 2 Ki. xviii. 8.

It is important also to notice how the Chronicles form a commentary on various passages of the other books, and evince the accuracy of such statements as at first sight seem to contain discrepancies. Thus, in 2 Sa. vii. 5, no reason is assigned why David should not build the house of the Lord; and in 1 Ki. v. 17 [3], in the message of Solomon to Hiram, an external reason only is assigned, as the heathen prince could not comprehend the deeper one. This, however, is given in David's communication first to Solomon, 1 Ch. xxii. 8, and afterwards to Israel in assembly, 1 Ch. xxviii. 3. The addition, "But I have chosen Jerusalem that my name might be there," 2 Ch. vi. 6, comp. with 1 Ki. viii. 16, is exceedingly important: the choice of Jerusalem, as the centre of the theocracy, was dependent on the choice of David to be ruler over Israel—the one was included in the other, 2 Sa. vii. The truthfulness of the history may be said to be even attested by the names of the exiles born shortly before the restoration, from their so naturally reflecting the hopes which about that time must have been strongly entertained. Thus 1 Ch. iii. 19, 20: Hananiah (*Jehovah's grace*); Berechiah (*Jehovah's blessing*); Hasadiah (*Jehovah's mercy*); and Jushabhesed (*mercy returns*).

IV. *Age and Author.*—That the Chronicles form one of the latest of the Old Testament compositions cannot admit of doubt. Its reference to the decree of Cyrus respecting the restoration, 2 Ch. xxxvi. 22, 23, is sufficient evidence of this. There is further the circumstance that it brings down the genealogy of David, 1 Ch. iii. 19, &c., to a period admitted on all hands to be subsequent to the restoration. Indeed, according to De Wette (Einleitung, sect. 189) and others, the genealogy of David is brought down to the third generation after Nehemiah, on the assumption that Shemaiah, the son of Shecaniah, ver. 22, was a contemporary of Nehemiah, Ne. iii. 29; but, according to the best authorities, including Keil, Movers, and Hävernick, it goes no further than Pelatiah and Jesiah, ver. 21, the grandsons of Zerubbabel, the writer then adding, as they think, some names from David's surviving posterity in general. In proof of this, observe that it is not said that Shemaiah was the son of Shecaniah; indeed, the contrary is intimated, from the way in which the words "sons of" are prefixed to several of the names, but without mention of the names of such sons: all that the writer evidently meant was to enumerate the more distinguished individuals and families of the posterity of David who returned from exile, but without specifying the particular relation in which they stood to Zerubbabel. This is probably the case with the names in ver. 20, which seem to interrupt the genealogy of Zerubbabel in ver.

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19, 21. With regard to Zerubbabel, the statement is express; and to show still more the writer's intimate acquaintance with, and interest in the matter, Shelomith, a daughter of Zerubbabel, is inserted. At all events, Shemaiah, ver. 22, was unquestionably not a descendant, but a contemporary of Zerubbabel: he was one of the princes who returned from exile; and his genealogy, which extends to the third generation, was parallel with that of Zerubbabel, which reaches only to the second, but coming down to the same time. The name Hattush, ver. 22, occurs also Ezr. viii. 2, as that of a descendant of David, who returned with Ezra from Babylon: this would favour the view advanced, if the identity could be established; but for this there is no evidence. But a more important note of time is the notice in 1 Ch. ix. 17, 18, regarding the Levitical porters, "who hitherto (עַד־הֵנָּה, *ad henna, until now*, to the time of the writer) waited in the king's gate;" and of two of which, Akkub and Talmon, mention is made in Ne. xii. 25, 26, as "keeping the ward, at the thresholds of the gates . . . . in the days of Nehemiah, and of Ezra the priest the scribe."

These conclusions from historical notices are confirmed by various peculiarities of expression and by the whole literary character of the composition. Of the peculiarities marking the late age of the writer, is the term בִּירָה (*birah*), E. V. "palace," applied to the temple, instead of the old and usual הֵיכָל (*hekal*). This was an imitation of the great Persian cities, in correspondence with which Jerusalem is conceived of as having its palace, afterwards called Βάρις. Another term with which the Hebrews became acquainted in Babylon was בּוּץ (*butz*), *byssus*, which occurs in none of the older books, notwithstanding the frequent mention of *cotton*, and is found only in 1 Ch. iv. 21; xv. 27; 2 Ch. v. 12, 13; Es. i. 6; and in a book written in Chaldea, Eze. xxvii. 16 (Eichhorn, Einleitung, sect. 493). So also the mention of אַדַרְכֹן (*'adarkon*), E. V. "dram," but more correctly *daric*, 1 Ch. xxix. 7; also Ezr. ii. 69; viii. 27; Ne. vii. 70, a Persian coin, the current money of the time. Jahn (Einleitung, sect. 50) refers to a remark in 2 Ch. iii. 3, that the cubit was after the "first (or old) measure," intimating that a new standard was in use in the time of the writer. The literary character of the work, in general, entirely betokens a period when the language was greatly deteriorated through foreign influences, particularly during the exile, manifesting many peculiarities of style and orthography. Many examples of the latter, as the interchange of *aleph* with *he* quiescent, may be seen on comparing the two lists of David's heroes in 1 Ch. ix. and 2 Sam. xiii. With respect, again, to the later books, more particularly that of Ezra, there are many important resemblances, a list of which may be found in Hävernick, p. 270.

This determination of the age of the composition narrows the ground of inquiry as to its authorship. The Jewish opinion that Ezra was the author of the Chronicles was universally received down to the middle of the seventeenth century, when it was called in question by the English deistical writer Hobbes, who assigned to it an earlier date. It was Spinoza who first referred it, on the contrary, to a later period than the time of Ezra, bringing it down to the time of the Maccabees, a view adopted in modern times by Gramberg, and partly by De Wette. Carpzov, Eichhorn, Hävernick, Welte, and modern writers in general, consider Ezra to be the author. Ewald (Geschichte des Volkes Israel, 2 te Ausg. i. p. 252) admits that the Chronicles and the book of Ezra are by the same author, and even contends that they originally formed one work, not the production of Ezra himself, but a much later writer. Jahn denies all appearance of similarity between the Chronicles and Ezra, and ascribes the former to some unknown writer at the close of the captivity.

The identity of authorship of the books of Chronicles and Ezra can be established by numerous arguments, additional to the marks of similarity in expression already adverted to. The internal relation of the Chronicles and the book of Ezra was early recognized. This is seen from the arrangement of the two adopted by the LXX. different from that of the Jewish canon. Further, the writer of the *third* (apocryphal) book of Ezra has wrought up the two writings into one. The Talmud and the rabbins maintain that Ezra was the writer of the Chronicles; indeed, according to Huet (Demonst. Evangelica, iv. 14), "Esram libros Paralipomenon lucubrasse, Ebreorum omnium est fama consentiens."

The conclusion of Chronicles, and the beginning of the book of Ezra, are almost identical in expression, from which it is but reasonable to infer that the one was intended to be a continuation of the other, the one history terminating with the decree for the restoration from captivity, the other narrating how that decree was obtained, and how it was carried out. Without this connection the opening words of the book of Ezra must appear exceedingly abrupt, presenting a form of commencement which is in reality only a continuation. (See Ex. i. 1.) The connection thus indicated is further evinced by the style, the manner of narration, and of regarding events from a Levitical point of view, common to the two works; the whole spirit, in fact, and characteristics are identical. Thus the frequent citations of the law, and in similar terms, as כַּמִּשְׁפָּט (*kamishpat*), meaning "according to the law of Moses," 1 Ch. xxiii. 31; 2 Ch. xxxv. 13; Ezr. iii. 4, yet also in Ne. viii. 18. The descriptions of the sacrificial rites are in the two books very full, and in nearly the same terms, comp. Ezr. iii. 2-5 with passages like 1 Ch. xvi. 40; 2 Ch. viii. 18; xiii. 11; so also the account of the celebration of the passover, Ezr. vi. 19, &c., and 2 Ch. xxx. 35; and the order of the Levites in charge of the temple, Ezr. iii. 8, 9; 1 Ch. xxiii. 2, 3. What presents the greatest apparent contrast in the two books is the high-priest's genealogy, in 1 Ch. vi. 1–15 in the descending line terminating with the captivity, and in Ezr. vii. 1–5 in the ascending line from that priest himself to Aaron; but a little consideration will reconcile the discrepancy. The two lists are partly parallel, and partly the one is a continuation of the other; as regards the latter point there can be no conflict, and as to the former it will be observed that the list in Ezra is considerably abridged, many links being omitted (Bertheau), and this could the more readily be done if the writer had elsewhere given a complete register. So far then for the identity of the writer of the Chronicles and of the book of Ezra; but for the proof that this was Ezra himself, "the ready scribe in the law of the Lord," reference is made to the article EZRA.

[*Exegetical Helps.*—The Chronicles is a portion of Scripture which, although well deserving of careful study, has been rarely made the subject of separate exposition, either in ancient or modern times. Recently, however, very valuable dissertations have appeared in defence of its credibility, rich in critical and

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exegetical matter; particularly so Keil's *Versuch über die Bücher der Chronik*, Berlin, 1833; Movers' *Untersuchungen üb. die bibl. Chronik*, Bonn, 1834; and the portion of Hävernick's *Einleitung in das alte Test.* Erlang. 1839, II. i. sect. 172-181, devoted to this subject. The parallel passages in Samuel and Kings furnish much aid to the expositor; at the same time, the differences thus presented give rise to some of his greatest difficulties. Next in importance is the version of the LXX., which, upon the whole, closely follows the Masoretic text, Movers and Bertheau considering Chronicles one of the best executed portions of the LXX. There is only one Targum on the Chronicles, a production of the latter half of the seventh century—*Paraphrasis Chaldaica libri Chronicorum cum ver. Latina et notis Beckii*, 2 vols. 4to, Aug. Vind. 1680-83, an improved edition of which, by Wilkins, appeared at Amst. 1715. It is said to be of little critical value. Theodoret, *Quæstiones in Paralipomenon*, Opera ed. Schulze, vol. i. Halæ, 1769; Procopius of Gaza, *In libros Regum et Paralip. Scholia*, Meursii opera, vol. viii. p. 1, fol. Florent. 1741. A valuable work, according to Carpzov, particularly for the genealogical registers, is Lavater's *Commentarius in libros Paralipomenon*, fol. Tiguri, 1573 (Heidelb. 1599). The notes of Michaelis on 1 Chron., and of Rambach on 2 Chron., in *Annotationes in Hagiographos Vet. Test. libros*, vol. iii. Halæ, 1720, deserve notice. The only modern work is *Die Bücher der Chronik erklärt von Ernst Bertheau*, Leip. 1854, of considerable critical value, but decidedly rationalistic.] [D. M.]

CHRONOLOGY. The division and computation of time must from the earliest period have engaged the attention of mankind. Such natural and obvious cycles as the day, month, and year, would present the readiest means for noting the course of the seasons and the order of events. The Bible, the only authentic record of the first ages of human history, shows that these divisions of time were early in use. The lives of the patriarchy, beginning with the first man, were computed by years, measured, there is no question, by the annual course of the sun, and not consisting, as sometimes alleged, of mere lunations. Months also are mentioned in the history of the deluge; and it has been computed from the data there furnished, that the time of Noah's continuance in the ark comprised a solar year. That there was a weekly cycle too is with great probability deduced from the same history; but whether this was the division of time referred to in the expression "at the end of the days," Ge. iv. 3, is uncertain, as this may perhaps with greater probability be understood of the close of the year. But although sufficient intimation is given in the Bible that the computation of time was carefully attended to from the first, yet considerable difficulties attend the chronology of the early history, from this circumstance among others, that the chronology was subordinate to the genealogy; it being deemed by the sacred historian of more importance to mark the particular line in and through which any great act was or should be effected, than the precise epoch of its occurrence. To this too is probably to be ascribed the various breaks occurring in the record, showing that the Scriptures look more to the future than to the past. But notwithstanding the obscurities arising from this circumstance, and others which a venerable age and relation to the earliest times may have thrown upon the Old Testament, the difficulties in its chronology are probably not greater than those which attach to the New Testament, and certainly they are less than those found in any other ancient history. Indeed, no small part of the difficulties have arisen from futile and unwarranted attempts to bring the Hebrew chronology into harmony with other schemes, which, in a great measure, are palpably fabulous, while in no particular can they be supposed to rest upon better evidence than the biblical history.

Our limits forbid taking a complete survey of scriptural chronology; and instead therefore of offering desultory remarks on so extended a field, the present article will be limited to the Old Testament, and to an examination of its more important epochs, as the deluge, the call of Abraham, the exode from Egypt, with the addition of some remarks on the date of the foundation of the temple; for thus far there can be no proper collision with any external chronology, and the data for the adjustment of any difficulties must be sought for in the Bible alone.

I. *From the Creation to the Deluge.*—The chronological data which the Bible supplies with regard to this period are sufficiently ample and explicit. The history proceeds by generations, but in order to avoid the uncertainty arising from a term so variable and indefinite, the length of the generation is in every case distinctly stated. But here unfortunately the biblical chronologer encounters one of his chief difficulties, in determining whether he is in possession of the genuine text, seeing that there are important variations between the Hebrew and such closely related documents as the Samaritan Pentateuch, the Septuagint version, and the writings of Josephus. The nature and extent of these discrepancies will be seen from the following tables, comprising this and the succeeding period, for both are affected in the same manner; and they are here brought together in order to illustrate more fully the principle in which the variations originated, and so helping possibly to detect whereinto the corruption has been introduced.

TABLE I.—*From the Creation to the Deluge.*

	Lived before Birth of Eldest Son.				After the Birth of Eldest Son.				Total Length of Life.			
	Hebr.	Sam.	Sept.	Josep.	Hebr.	Sam.	Sept.	Josep.	Hebr.	Sam.	Sept.	Josep.
Adam, ...	130	130	230	230	800	800	700	700	930	930	930	930
Seth, ...	105	105	205	205	807	807	707	707	912	912	912	912
Enos, ...	90	90	190	190	815	815	715	715	905	905	905	905
Cainan, . . .	70	70	170	170	840	840	740	740	910	910	910	910
Mahalaleel, . .	65	65	165	165	830	830	730	730	895	895	895	895
Jared, ...	162	62	162	162	800	785	800	800	962	847	962	962
Enoch, ...	65	65	165	165	300	300	200	200	365	365	365	365
Methuselah, . .	187	67	187	187	782	653	782	782	969	720	969	969
Lamech, . . .	182	53	188	182	595	600	565	595	777	653	753	777
Noah at the flood,	600	600	600	600								
To the flood, . .	1656	1307	2262	2256								

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TABLE II.—*From the Deluge to the Birth of Abraham.*

	Lived before Birth of Eldest Son.				After the Birth of Eldest Son.			Total Length of Life.		
	Hebr.	Sam.	Sept.	Josep.	Hebr.	Sam.	Sept.	Hebr.	Sam.	Sept.
Deluge.—Shem, . .	2*	2	2	12	500	500	500		600	
Arphaxad, ...	35	135	135	135	403	303	403		438	
[Cainan II., . . .			130				330]			
Salah, ...	30	130	130	130	403	303	303		433	
Eber, ...	34	134	134	134	430	270	270		404	
Peleg, ...	30	130	130	130	209	109	209		239	
Reu, ...	32	132	132	130	207	107	207		239	
Serug, ...	30	130	130	132	200	100	200		230	
Nahor, ...	29	79	79	120	119	69	129		148	
Terah, ...	70	70	70	70	135	75	135	205	145	250
To birth of Abraham,	292	942	1072	993						

* NOTE.—This is "two years after the flood," when Shem was a hundred years old (Gen. xi. 10).

Inspection of the preceding tables will show that between the Hebrew text and the Septuagint, with which Josephus closely agrees, there is a remarkable difference in the lengths of the successive generations, amounting to 600 years in the antedeluvian, and to 700 years in the postdeluvian; while the systematic appearance exhibited by the variations in the case of the several patriarchs, proves that it is the result not of accident but of design. In the Hebrew the centenary deficiencies in the lengths of the generations are added to the residues of the lives; while in the Septuagint the centenary additions to the lengths of the generations are subtracted from the residues of lives, so as to make the total length of the lives in the two alike. On which side the fabrication is to be charged, is a question greatly disputed among chronologers. It is unnecessary to cite the eminent authorities who have ranged themselves on either side of this controversy; suffice it to say, that the fathers of the church, Origen and Jerome excepted, from their acquaintance only with the Septuagint, followed its method of reckoning; but on the revival of Hebrew learning at and after the Reformation, more deference was shown to the Masoretic chronology. About a century after that religious movement, Archbishop Usher published his great work, *Annales Veteris Testamenti*, Lond. 1650, fol., founded on the Hebrew text. The chronology of the English Bible was regulated by this scheme. Among the other works on this subject, and on the same side, produced during that period of profound learning, mention must be made of the elaborate work, now almost unknown, of the erudite Principal Robert Baillie of the university of Glasgow, entitled *Operis Historici et Chronologici Libri duo*, Amstel. 1663, fol. On the other hand, Isaac Vossius appeared in defence of the Septuagint in his *Dissertatio de vera Ætate Mundi*, Hag. 1650, 4to. The labours of Jackson (Chronological Antiquities, 3 vols. 4to, Lond. 1752), and of Hales (New Analysis of Chronology, 2d edit. 4 vols. 8vo, Lond. 1830), have greatly contributed in procuring among British scholars a preference for the chronology of the Septuagint, although there are not wanting many symptoms of a reaction, to mention only Clinton's *Fasti Hellenici*, Oxford, 1834, &c., and Brown's *Ordo Sæclorum*, Lond. 1847, in both of which the Hebrew chronology is followed.

The chronology of the Samaritan Pentateuch meets at present with no favour; and in fact the evidences of the liberties which have been taken with this recension are of too glaring a character to escape notice; as for instance the circumstance that of the ten antediluvian patriarchs, three—viz. Jared, Methuselah, and Lamech—died in the year assigned to the flood. But irrespective of this, its testimony in favour of either of the other two chronologies is neutralized by the fact that, while in regard to the period before the deluge, omitting Noah, whose history was too minute and circumstantial to admit of being tampered with, it agrees with the Hebrew except in three instances, in two of which the Hebrew corresponds with the LXX., and in the other with Josephus; whereas, with respect to the postdeluvian period, it agrees with the LXX. in every instance, excepting only in the case of Cainan.

The chief reliance, however, of the advocates of the extended chronology is on the testimony of Josephus (Russell, Connection of Sac. and Prof. Hist. i. p. 67, Lond. 1827), but even here the evidence is not so unimpeachable as at first it may appear. The similarity observable between the Septuagint and Josephus in the first period is indeed so striking, particularly when viewed in connection with the diversity which marks the second, as of itself to awaken suspicion that the one chronology has been conformed to the other, independently of the Hebrew original. This suspicion is further strengthened by finding that in other passages of Josephus, as, for example, *Antiq.* vii. 3, sec. 1; x. 8, sec. 5, the Hebrew chronology has been followed. These passages, bearing only incidentally on the matter in dispute, and involving besides arithmetical processes, may in that way have escaped the adjustments to which the more obvious and direct statements comprised in two short sections (Antiq. i. 3, sec. 4; 6, sec. 5) had been subjected. It might be unfair to press such discrepancies as the statement (Antiq. i. 3, sec. 3) of the period of the deluge at 2656, whereas the sum of the generations specified in the next section amounts only to 2256 years; or the statement (Antiq. i. 6, sec. 5) that Abraham was born 292 years after the deluge, while the actual sum of the generations specified immediately after is 993 years; for the first is obviously an inadvertence, and the other may have been the attempt of a transcriber to introduce the shorter reckoning. Should it, however, be urged, that the four terms of Josephus, for there are so many at least, into which the shorter computation enters singly or in combination (Jour. of Sac. Lit. Jan. 1850, p. 61) have been falsified, a process very unlikely, as nothing could be thereby gained, while the other more numerous and direct terms

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were untouched, the authority of Josephus in this controversy suffers greatly from the corruption thus assumed. If, as Hales admits (New Anal. of Chron. i. p. 294), "his dates have been miserably mangled and perverted, frequently by accident and frequently by design," there is a strong presumption, from the ignorance of the Hebrew Scriptures on the part of his transcribers, compared with the general acquaintance with the Greek version and the decided preference shown to its chronology, that it was from the latter rather than from the former the variations proceeded.

In the absence then of all consistent testimony on the part of the Samaritan Pentateuch, and even of Josephus, although not readily admitted by his advocates, recourse is had to other considerations for proving the superiority of the longer chronology. Of the grounds on which Dr. Russell, in his one-sided plea for the Septuagint, founds the assumption of a corruption of the Hebrew text, one is, that the Jews had both a motive and an opportunity for falsifying their Scriptures (Connection, p. 73-79), the motive being that their rejection of Christ rendered necessary an extensive change in their dates and calculations, owing to a generally entertained opinion that the world was to continue only 6000 years, and that Christ was to appear in the sixth millennium; while an opportunity for effecting the change was found in the troubled state of affairs during their wars with the Romans, when many copies of their sacred books were lost, while those that remained were confined to themselves, and understood only by few. Without, however, entering into a discussion of these assertions, it is enough to remark that they can be met by others equally plausible if not more convincing. What greater opportunity could have presented itself for conforming the scriptural dates to a theory, if such existed, than that afforded by the publication of the LXX., and before copies were to any extent multiplied? And that some such antecedent theory existed as is disclosed by the longer chronology, and that consequently there was a motive for extending the scriptural scheme, admits of no doubt; and it may be added, that it is to the influence of this or similar theories that the chronology of the LXX. is indebted for much of its present acceptance. Independently of numerous minor traces which the Septuagint version bears of the soil on which it was produced, it can be shown pretty clearly, if there be any truth in the scheme of Egyptian chronology lately propounded by Poole (Horæ Ægyptiacæ, Lond. 1851), that the extended reckoning was an endeavour to bring the chronology of the sacred Scriptures into harmony with that of Egypt. The very fact then, if such it should be proved, that the Septuagint synchronizes with the Egyptian chronology, instead of proving the correctness of the former as against the Hebrew, is, considering the uncertain sources whence the Egyptian chronology was deduced, the principles on which it was constructed, and the disposition so strong in that people and other ancient nations of assigning a high and even fabulous date to their origin —witness the dynasties of Manetho, which Bunsen and Lepsius are vainly labouring to reduce within some conceivable limits—the strongest possible testimony against the scheme followed by the Septuagint.

Another presumption advanced against the integrity of the Hebrew text, is found in the difficulties with which, as regards especially the postdeluvian patriarchs, the statements are encumbered, owing to the short period between the flood and Abraham; as for instance the fact of that patriarch being made contemporary with Noah for more than half a century, and with Shem during his whole lifetime. Attaching no weight to the other difficulties alleged, as that Abraham alone, and to the exclusion of Shem, the founder of the family, who, according to the chonology, was then alive, was introduced into covenant with God through the rite of circumcision (Russell, Connec. i. p. 99), as resting on a misapprehension of the object of the divine procedure, there are, it must be allowed, considerable difficulties attaching to the chronology of this period. But these admit of being regarded in two different lights. They are either the result of the abbreviation introduced into the Hebrew text, or they have been the occasion of the lengthened scheme adopted by the Septuagint. In the former case they must have been as apparent to the authors of the forgery as to modern critics, and so have discouraged any such attempts; while on the other hand, the existence of these difficulties and seeming contradictions furnished very strong motives for their removal. The quarter most susceptible to such influences, it is not difficult to indicate; for the matter is raised from the region of conjecture by the circumstance that in one instance the Septuagint goes beyond its usual caution of merely lengthening the generation, by the addition of a new name and generation to the genealogies, and for which there is no support whatever (*see* CAINAN), so that even its great defender Hales admits—"The Septuagint version is not to be followed implicitly: it requires correction in some parts" (New Anal. of Chron. i. p. 289)—an admission which goes far to damage its entire authority in the present controversy.

Nor is the aspect of matters at all improved in favour of the Septuagint, when from these more external considerations we turn to an investigation of the changes effected. On examining Table I. given above, one of the first things that strikes the reader is the remarkable uniformity which characterizes the figures in the first column headed *Sept.*, the same also with the *Sam.*, presenting upon the whole a gradual diminution in the lengths of the successive generations, and a marked contrast with the figures in the *Hebr.* column. In the one case there is something very like an artificial formula; in the other, there are the natural inequalities and abrupt changes which may be expected in real life. But these attempts at uniformity were carried too far, and to an extent which threatened to upset the system; for notice must be taken of an important variation in the generation of Methuselah, the best Greek MSS. making it 167 years. This reading, adopted by Stier and Theile (Polyglotten-Bibel, Bielefeld, 1847), and by Tischendorf, in his edition of the Septuagint (Lips. 1850), makes the uniformity still more marked; but it was somehow perceived that this required that Methuselah should survive the flood for at least fourteen years. In examining Table II. also, it will be perceived that the Septuagint assigns nearly the same length to a generation as in the preceding period, although after the flood human life was reduced at once to one-half, and gradually to one-third and one-fourth of what it had been before that catastrophe. But enough: there is, to say the least, no such preponderating testimony in favour of the Septuagint chronology, as furnishes any ground for setting up its authority against that of the original; and the latter must still be regarded as possessing the strongest claim to our belief.

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TABLE III.—*From the Creation to the Flood*, showing, according (i.) to the Hebrew, and (ii.) to the Greek reckoning—1. The number of years that each Patriarch was contemporary with the other. 2. The years of the World in which each was born and died. 3. The Age of each.

	Adam.	Seth.	Enos.	Cainan.	Mahalaleel.	Jared.	Enoch.	Methuselah.	Lamech.	Noah.	Shem, &c.	Anno Mundi. Born.	Died.	Age.
Adam,	930											1	930	930
Seth,	800	912										130	1042	912
Enos,	695	807	905									235	1140	905
Cainan,	605	717	815	910								325	1235	910
Mahalaleel,	535	647	745	840	895							395	1290	895
Jared,	470	582	680	775	830	962						460	1422	962
Enoch,	308	365	365	365	365	365	365					622	987	365
Methuselah,	243	355	453	548	603	735	300	969				687	1656	969
Lamech,	56	168	266	361	416	548	113	782	777			874	1651	777
Noah,			84	179	234	366		600	595	950		1056	2006	950
Shem, &c.,								100	95	450	600	1556	2156	600
The Flood,													1656	
Adam,	930											1	930	930
Seth,	700	912										230	1142	912
Enos,	495	707	905									435	1340	905
Cainan,	305	517	715	910								625	1535	910
Mahalaleel,	135	347	545	740	895							795	1690	895
Jared,		182	380	575	730	962						960	1922	962
Enoch,		20	218	365	365	365	365					1122	1487	365
Methuselah,			53	248	403	635	200	969				1287	2256	969
Lamech,				61	216	548	13	753	753			1474	2227	753
Noah,					28	260		594	565	950		1662	2612	950
Shem, &c.,								94	565	450	600	2162	2762	600
The Flood,													2262	

NOTE.—The upper division is after the Hebrew, the lower after the LXX.

II. *From the Deluge to the Call of Abraham.*—Much that properly belongs to this period has been anticipated in the remarks on the comparative value of the Hebrew and Septuagint chronologies, for the tampering with the record has been pursued to a certain extent to the case of Terah, the father of Abraham. That point being once settled, little remains to embarrass the reader. Cainan, also introduced by the Septuagint into this period, has been already sufficiently considered (*see* CAINAN). There is one point, however, in connection with this period not yet adverted to, not certainly of the same importance, nor of the same nature, as those already considered, yet one which has afforded ample room for disputation to biblical chronologers. This is the year of Abraham's birth. The difficulty here, however, does not arise, as in the former case, from anything properly external to the Scriptures, or such as would bring in question the integrity of the text, but originates in a statement recorded in the New Testament, the nature of which will presently appear.

According to Ge. xi. 26, Terah was seventy years old when he begat Abraham, Nahor, and Haran; according to Ge. xi. 32, Terah died at the age of 205 years; while Ge. xii. 4 states that Abraham was seventy-five years old when, in consequence of the divine call, he departed from Haran to go into the land of Canaan. On this reckoning Terah must have survived the migration of Abraham sixty years. The protomartyr Stephen, in his address before the Jewish council, Ac. vii. 4, however, expressly states that Terah predeceased his son's migration: "When his father was dead, he (Abraham) removed him into this land wherein ye now dwell." Some writers content themselves with the remark that the Jewish chronology which Stephen here followed must have been at fault; so Alford (Greek Test. in loc.) and Kurtz (Herzog's Real-Encyklopädie, i. p. 71), without once adverting to the strong improbability that the Jews should have so misinterpreted such a plain passage of their Scriptures, and one so related to the history of their great ancestor; while others as summarily dispose of the contradiction by feigning a visit of Abraham to Terah before his death, after whose decease he returned to the Promised Land. Not satisfied with these or similar modes of adjustment, not a few eminent chronologers take a different view of Ge. xi. 26, holding that it does not necessarily follow from this passage that Abraham was the eldest son of Terah, and so born in the year specified. On the contrary, they make him to have been the youngest son, and born when his father was 130 years old. Usher is usually regarded as the propounder of this theory; but it is of much older date, having been held by Calvin, Musculus, and others of the Reformation period.

In estimating the weight due to this supposition, it must be at once admitted that the mention of Terah's death before the historian enters upon the history of Abraham, is in itself no evidence of the real order of the events recorded, as it often occurs in Scripture that all that concerns a particular individual is disposed of before treating of the next historical personage. It must also be admitted that Ge. v. 32, where Shem, although the second son of Noah, is placed first of his three sons, all of whom are said to have been born in the 500th year of their father, is not altogether analogous to the

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present passage; for possibly only a short interval elapsed between the birth of Noah's sons, while with regard to Terah no less than sixty years are alleged between the eldest and the youngest. It is also somewhat unfavourable to this view that there is thus no direct intimation of the year of Abraham's birth—the most illustrious personage of Old Testament history—if the want is not compensated by the express mention of his age at the time of his call, a far more important epoch as regards the sacred history than that of his birth.

But notwithstanding these deductions, there are arguments of no little weight favourable to this supposition. Haran, whom it is thus concluded was the eldest son of Terah, predeceased his father, leaving one son, Lot, and two daughters, Milcah and Iscah, Ge. xi. 27-29. Milcah became the wife of her uncle Nahor; but of Iscah there is no further mention under that name in Scripture. Abraham's wife is named Sarai, but the historian here gives no hint who or whence she was; and not until a subsequent stage in the history, and from a statement of Abraham himself, does it appear that she was his sister, Ge. xx. 12. From the manner in which Iscah's name is introduced in connection with Milcah's, in the notice of the marriages of Abraham and Nahor, and no further reference to her—not even on the removal of Terah and his family to Haran, when a list of the emigrants is given, Ge. xi. 31: "And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife;"—from this and other considerations it has not unfrequently been concluded, even by such as are by no means inclined to the view in support of which this argument is now adduced, that Iscah must have been another name for Sarai. The rabbinical writers in general held this identity, as appears from the Talmud, the Targum of Jonathan, and also from Jarchi; and it was the current opinion in the time of Josephus (Antiq. i. 6, sect. 5). The only thing that can be urged to the contrary is Abraham's statement, Ge. xx. 12, "And yet indeed she is my sister: she is the daughter of my father, but not the daughter of my mother." From this it is objected that the last clause forbids the taking of the term "sister" in the same latitude as "brother" elsewhere, or as denoting "a niece," as if Sarah was the *grand-daughter* of Terah. This objection is of little weight, considering the circumstances in which Abraham made the statement. He had been convicted of practising a deception in giving out that Sarah was not his wife but his sister, and in now palliating his offence he had a motive for placing his consanguineal relation to Sarah in the most colourable light: he cannot, however, say that she is his full sister, but is a step further removed—she is not the daughter of his mother—this not being the notice of a second marriage of Terah, but a hint of the real state of the case. Now, if the identity of Iscah and Sarah can be established, it follows that Abraham must have been much younger than Haran, whose daughter was only ten years younger than her husband, Ge. xvii. 17.

Another consideration which renders it highly probable that Terah's death was prior to Abraham's removal from Haran is, that otherwise the aged patriarch must have been left there alone, for all the members of his family specified as having accompanied him from Ur of the Chaldees followed Abraham into Canaan, Ge. xii. 5. Even Lot, who had no divine call to undertake a journey in a worldly point of view so unpromising—that Lot was susceptible to such considerations appears from his history, Ge. xiii. 10, 11—joins his uncle, instead of remaining with his desolate grandfather. This is inconceivable if Terah was still alive. Further, there is no communication kept up between the emigrants into Canaan and the relatives left behind at the original seat of the family. Not until after the intended offering of Isaac, fifty years at least after the entrance into Canaan, did Abraham hear of the state of his brother's family, Ge. xxii. 20. If then Terah must have died prior to Abraham's removal to Canaan, the latter must have been born when his father was 130 years old, or 302 years after the flood. (See Table IV. on p. 324.)

III. *From the Call of Abraham to the Exode.*—From the creation to the death of Joseph, there is an uninterrupted series of dates; but from the latter event to the exodus there is no note of time, save the statement in Ex. xii. 40, that a period of 430 years had elapsed between the children of Israel's departure from Egypt and the commencement of their sojourn; but whether this included their sojourn in Canaan or only in Egypt, is a point much controverted. The Septuagint (*Codex Vaticanus*) gives the passage thus: "But the sojourning of the children of Israel, during which they dwelt in Egypt *and in the land of Canaan*, was 430 years." The Samaritan recension: "And the sojourn of the children of Israel *and of their fathers in the land of Canaan and* in the land of Egypt," &c.; and this reading is followed by the Alexandrian codex of the Septuagint. That these are unauthorized additions to the text is not denied by any biblical critic, although it may be questioned whether they do not correctly convey the import of the original.

But first as to the facts of the case deducible from the genealogies and notes of time as far as they extend. From the call of Abraham to the birth of Isaac, 25 years, Gen. xii. 4; xxi. 5; hence to the birth of Jacob, 60 years, Ge. xxv. 25, and again to Jacob's going down to Egypt, 130 years more, Ge. xlvii. 9, 28, or $25 + 60 + 130 = 215$ years in all. Now Levi, whose genealogy is given in Ex. vi. 16-20, must have been about 42 years when he went down with his father into Egypt, and as he lived in all 137 years, he must have spent 95 years there. But Amram the father of Moses married his father Kohath's sister Jochebed, "the daughter of Levi, whom her mother bare to Levi in Egypt," Nu. xxvi. 59, who must therefore have been born within the period of 95 years just specified, extending from the going down to Egypt to the death of Levi. But as Moses was 80 years old at the exode, Ex. vii. 7, it is evident that the sojourn in Egypt could not have extended to anything approaching 400 years, without assigning to the mother of Moses at the time of his birth an age altogether inconceivable. But taking Jochebed's age at about 45, and supposing her to have been born 5 years before the death of her father Levi, we shall have $90 + 45 + 80 = 215$ years for the sojourn in Egypt, which added to the interval from the call of Abraham to Jacob's removal into Egypt, gives the whole period of 430 years. With this agrees the statement of the apostle Paul in Ga. iii. 17, where he reckons the period from the promises made to Abraham to the giving of the law as 430 years.

There are unquestionably serious difficulties connected with this view, the most important of which is that it is opposed to the express statement of Ex. xii. 40, not as in the English version, "Now the sojourning of the children of Israel, *who dwelt*," but, "Now

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TABLE IV.—*From the Flood to the Death of Jacob.*

	Noah.	Shem.	Arphaxad.	Cainan.	Salah.	Eber.	Peleg.	Reu.	Serug.	Nahor.	Terah.	Abraham.	Isaac.	Jacob.	Anno Mundi. Born.	Died.	Age.
Noah,	950														1056	2006	950
Shem,	450	600													1556	2156	600
Arphaxad,	348	438	438												1658	2096	438
Salah,	313	433	403		433										1693	2126	433
Eber,	283	433	373		403	464									1723	2187	464
Peleg,	239	239	239		239	239	239								1757	1996	239
Reu,	219	239	239		239	239	170	239							1787	2026	239
Serug,	187	230	230		230	230	165	207	230						1819	2049	230
Nahor,	157	148	148		148	148	47	148	148	148					1849	1997	148
Terah,	128	205	205		205	205	118	205	205	119	205				1878	2093	205
Abraham,	58	175	148		175	175	48	78	101	49	145	175			1948	2123	175
Isaac,		108	48		78	139			1		45	75	180		2048	2228	180
Jacob,		48			18	79						15	120	147	2108	2255	147
Noah,	950														1662	2612	950
Shem,	450	600													2162	2762	600
Arphaxad,	348	498	538												2264	2802	538
Cainan,	213	363	403	460											2399	2859	460
Salah,	83	233	270	330	433										2529	2962	433
Eber,		103	143	303	404	404									2659	3063	404
Peleg,			9	66	169	270	339								2793	3132	339
Reu,					39	140	209	339							2923	3262	339
Serug,						8	75	207	330						3055	3385	330
Nahor,								77	200	208					3185	3393	208
Terah,									121	129	250				3264	3510	250
Abraham,										53	175	175			3334	3509	175
Isaac,											76	175	180		3434	3614	180
Jacob,														147	3494	3641	147

NOTE.—This Table is constructed on the same principles as Table III. p. 322.

the sojourning of the children of Israel *which they sojourned* in Egypt, was 430 years." But the difficulties arising from the limited time afforded by the shorter period for the multiplication of the Israelites to such a degree, as even more than eighty years before the exode to alarm the Egyptian government, are as nothing compared with the demand made, on the supposition of the longer sojourn, that several generations between Kohath and Amram have been intentionally or accidentally passed over in the genealogical tables (Kurtz, Geschichte des Alten Bundes, II. p. 18). In confirmation of the longer period, it is maintained that the period of Israel's sojourning in a strange land, and of their servitude and sore affliction, is prophetically announced as 400 years, Ge. xv. 13, an intimation referred to in Ac. vii. 6. That this, however, is not to be too closely pressed and applied exclusively to Egypt, appears from the following considerations. Without insisting that prophecy is to be interpreted by history, and not conversely history by prophecy, it may be remarked that while no particular country is specified, the appellation "a land that is not theirs" was, as regards Abraham and his immediate posterity, more applicable to Canaan than it was to Egypt during the Israelites' sojourn there. Up to the time when it was taken possession of by Joshua, Canaan, though the "land of promise," was in every sense a *strange* (ἀλλοτρία, Heb. xi. 9, comp. Ac. vii. 6) land. Abraham or his posterity having no possession in it beyond a place of sepulture, and no fixed dwelling, whereas in Egypt they had the land of Goshen by royal grant. Further, that this intimation comprised more than the sojourn in Egypt, is also shown by the fact that, on the one hand, the state of servitude, oppression, and exile, is limited by the fourth generation, before the close of which they should be put in possession of their own land. If this was not to be reckoned from the time when the promise was made, but from some future, unknown, and it might be remote term, it could afford but little encouragement; for if so, it might actually extend as well to 4000 as to 400 years. And on the other hand, that the statement, or that part of it which foretold servitude and oppression, applied only to a portion of the time even as regards Egypt, and not to the whole period indicated, needs no proof; and yet it shows the danger of pressing too closely prophetic announcements of this kind. The true exposition of Ex. xii. 40 seems to be that the historian of the exodus, looking back from the position to which, in accordance with this divine promise, Israel had now attained, regarded the whole intervening experience as preparatory to this redemption—the state of wandering and oppression had reached its lowest point, had, in fact, been realized in the Egyptian bondage, which might therefore be said to represent it. It is only on this supposition that we can explain not merely the actual state of the case as detailed in or deducible from the preceding record, but also the universal opinion entertained among the Jews themselves as to the shorter period, as may be seen in the writings of their rabbis and of Josephus (Antiq. II. 15, sect. 2), apparently in strong antagonism to this passage of Scripture, an antagonism which early led to the interpolations in the versions, as already adverted to.

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IV. *From the Exode to the Foundation of Solomon's Temple.*—There is no portion of biblical history which, as regards details, presents so many chronological difficulties as this. For forty-seven years after the exode, the course of the history is clearly defined, but afterwards there are various interruptions, and sometimes an entire absence of chronological data. From Joshua's division of the land, Jos. xiv. 10, comp. w.th De. ii. 14, to the servitude under Chushan-Rishathaim, Ju. iii. 8, there is no explicit indication of time. After this there are various data down to the death of Samson, from which to the accession of David they are again very scanty. In these circumstances, it is only an approximation that can be attained with regard to numerous particulars. There are, however, several checks supplied by a comparison of various statements in the narrative; while the whole period is covered by the intimation in 1 Ki. vi. 1, that from the coming out of Israel from Egypt to the fourth year of Solomon's reign, when he founded the temple, there were 480 years. But here again two formidable difficulties present themselves. The first is, that this number is far exceeded by the sum of the years obtained from a careful consideration of the materials furnished in the history of the judges. This if taken by itself might admit of explanation, as showing that some error had entered into the computation, possibly because some of the judges were not successive but contemporaneous, and exercising their functions in different districts, or because relying too implicitly on round numbers, of which there are so many traces in the book of Judges, or from some other cause. But another and more inexplicable difficulty tends greatly to diminish the probability of this supposition, and indeed renders any such reconciliation nugatory. This is the statement of the apostle Paul, Ac. xiii. 18-22: "About the time of forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot. And after that he gave unto them judges about the space of 450 years, until Samuel the prophet. And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. And when he had removed him, he raised up unto them David to be their king." There are here three terms of 40, 450, and 40 years; and the first question is, Are they consecutive? or does the second period apply only to the rule of the judges, passing over the interval from the entry into Canaan to the first of these rulers? Many writers maintain that no other sense can be given to the words than that the time of the judges alone lasted 450 years, but this is perhaps pressing the language too far. It need not, however, be disputed, as on either supposition the period far exceeds that given in 1 Ki. vi. 1; nor does it make any material difference that, as indicated by the word ὡς (*about*), 450 is a round number. The attempts at reconciling these two passages have been numerous but unavailing, and as the statement in 1 Ki. vi. 1 is manifestly at variance with the data supplied by the history itself, there is no remedy but to admit that the text has been somehow corrupted. There is the less difficulty in making this admission, from the circumstance that there is no reference to this date by any of the various writers who compiled histories of the Jews from the materials supplied in the Bible down to Eusebius, who first employed it as the basis of some chronological hypothesis. The chronology of Ac. xiii. 20, it may be added, corresponds exactly with that followed by Josephus, who reckons 592 years from the exode to the building of the temple (Antiq. viii. 3, sect. 1), the alleged contradiction between this and the 612 years, as given in two other passages (Antiq. xx. 10, sect. 1; Cont. Apion. ii. 2), arising from overlooking the fact that the latter period, which Hales erroneously regards as spurious (New Analysis of Chron. i. p. 216), includes the time occupied in building the temple and the king's house.

In the subsequent periods of Old Testament history, there are various chronological difficulties; as for instance, in determining the duration of the Hebrew monarchy, and tracing the parallelism of the two kingdoms from their separation under Rehoboam to the deportation of the kingdom of Israel. These difficulties, though exceedingly numerous and perplexing, do not involve such important consequences as those already considered: they concern minute details rather than extended periods, and arise not from the want of numerous and explicit chronological data, but from causes not yet fully apprehended by the biblical expositor. For this, however, and the various particulars connected with the preceding periods, the reader is referred to other articles. [D. M.]

CHRYSOLITE [χρυσόλιθος, Rev. xxi. 20, literally, *golden stone*], a general name for precious stones of a yellowish colour, but understood to be commonly applied to the topaz of the moderns. (*See* TOPAZ.)

CHRYSOPRASUS [χρυσόπρασος, Rev. xxi. 20, literally, *gold-leek* or *yellow-green*, a name given to precious stones composed of these colours]. It is generally regarded as having been applied to a species of beryl.

CHUB, a country or people associated with Ethiopia, Lud, Phut, and others in Eze. xxx. 5, but of which nothing is known. The opinions of commentators are mere conjectures.

CHURCH, a term derived from the Greek κυριακὸν, literally, *the Lord's house;* after the analogy of the words ἀνάκτορον, ἀνάκειον, which, originally denoting a royal palace, came to signify a temple, especially that of Castor and Pollux. The corresponding term in the New Testament is either ἐκκλησία, *i.e.* the assembly of the called, or συναγωγὴ; this last, however, only occurs twice, viz. Ja. ii. 2 and He. x. 25. Both expressions are used indifferently by the Alexandrian translators to express the Hebrew words עֵדָה and קָהָל, the congregation of Israel: from the Septuagint they passed into the New Testament, but the former, ἐκκλησία, gradually, in the language of Christians, supplanted the latter, both because St. Paul commonly employs it in his epistles, and especially because it became necessary to mark the distinction between the Christian church and the Jewish synagogue. An assembly of the called, or of Christians, viewed in relation to Christ, its heavenly king, present by his Spirit wherever two or three are gathered in his name, Mat. xviii 20; and viewed also in relation to its structure, which is that of an organized body, and not of a collection of atoms without mutual dependence and a common end, 1 Co. xii., was fitly called κυριακὸν (*kirche, kirk, church*), as the palace or building in which the Lord, by his Spirit, resides, Ep. ii. 22. The word ἐκκλησία never, in the New Testament, signifies the actual building in which Christians assembled for public worship; the first mention of regular structures of that kind occurs long after the apostolic age.

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Examining carefully the language of Scripture on this subject, we find two, and only two, really distinct meanings of the term ἐκκλησία, according as it is used to signify either one or more local Christian societies, or the one true church, which, though a really existing body, has no visible head, or common visible government, upon earth. In the sense of a visible society, the word sometimes denotes a company of Christians small enough to meet for worship in a single house, Ro. xvi. 5; sometimes a larger community, comprehended within the limits of a city or a district, as the church of Rome, or of Corinth, or the churches of Galatia; occasionally perhaps, though this meaning is open to question, the whole assemblage of local churches throughout the world, or the visible church catholic. On the other hand, we read of "the church of God *among*" such societies, Ac. xx. 28; of the church as "the body," and the bride, of Christ, which he will one day present to himself, "without spot, or wrinkle, or any such thing," Ep. v. 23-27; of "the general assembly and church of the first-born, which are written in heaven," He. xii. 23; with other descriptions of like import. In such passages as these the idea of locality evidently disappears, and gives place to a view of the church, inward, spiritual, or, in theological language, mystical. Most of the errors that have prevailed on this subject have arisen from a neglect or denial of the distinction here indicated. In the remarks that follow we shall attempt, first, to describe the organization of local Christian societies; and, secondly, to point out the connection, and yet the distinction between them and the one true, or as Protestant theologians call it, the invisible church.

I. Christ, it is admitted on all sides, came not merely to promulgate certain doctrines, hitherto unknown or but partially known, but to found upon earth a community, or system of communities, to which his disciples should belong. Christianity was to have, not merely adherents, in the sense in which any school of ancient philosophy might be said to have such, but a visible form and consistence in the world; its followers were to be enrolled in social combinations, the limits of which should be well defined and easily ascertained. Thus alone, as Bishop Butler remarks (Anal. p. ii. c. i.), could the new religion maintain itself from age to age, amidst the changes of society and the fluctuations of opinion. "Miraculous powers were given to the first preachers of Christianity, in order to their introducing it into the world; a visible church was established in order to continue it, and carry it on successively throughout all ages. Had Moses and the prophets, Christ and his apostles, only taught, and by miracles proved, religion to their contemporaries, the benefits of their instructions would have reached but to a small part of mankind. Christianity must have been in a great degree sunk and forgotten in a very few ages." Now to the idea of a visible community; it seems essential that there should be, (1) Outward signs or tokens of admission into, and continuance in it; (2) A form of polity, and an executive government, authorized to perform public acts, and to enforce such regulations as the society may think fit to impose upon its members.

Whence, in the case before us, were these indispensable constituent elements of visible union derived? We must remember that Christianity was not an isolated phenomenon in the history of the world, but the last of a long series of divine dispensations, each of which prepared the way for its successor. Christianity is the offspring of Judaism. Its founder was himself a son of Abraham after the flesh; its first heralds were all Jews; its first adherents were gathered from that nation. It was but natural then that, as far as was possible, Christianity should assimilate to itself the existing institutions amongst which it sprang up. Accordingly our Lord, in those express appointments of his which were to distinguish his followers from the rest of mankind, adopted, with certain modifications, ordinances and customs which he found in being, and with which his disciples were familiar.

Three such appointments can be traced to Christ's own institution—the two sacraments, baptism and the Lord's supper, and the ministry of the Word. The rite of baptism, whether, as some have supposed, employed among the Jews before the Christian era in the admission of proselytes to Judaism, at least well known as the symbol of the ministry of John the Baptist, was constituted by our Lord the rite of admission to the Christian covenant: only, instead of being a baptism of repentance merely, it was to be baptism in the name of the Father, and of the Son, and of the Holy Ghost—a form based upon the distinctive doctrine of Christianity, that of the Trinity in unity. But to those within the sacred inclosure stated instruction was to be furnished; the nations were first to be "discipled" by the preaching of the gospel and baptism, and then to be brought under a course of "teaching," Mat. xxviii. 19, 20: now, stated teaching implies the existence, sooner or later, of a ministerial order, one of whose offices this should be; and thus the second external rite of a Christian society is the ministry of the Word. Finally, as a pledge and seal of continued fellowship with Christ and his members, the sacrament of the Lord's supper was appointed, borrowed from ceremonies customary at the passover, and intended, amongst the spiritual Israel of the Christian church, to take the place of the ancient ordinance, Mat. xxvi. 26-28; 1 Co. v. 7, 8. From these considerations it is that the Reformed Confessions generally define a local church to be "a congregation of faithful men, in the which the pure Word of God is preached, and the sacraments be duly administered according to Christ's ordinance" (comp. Angl. art. xix.); though, to these notes some, as the Scottish Confession, add a third, the exercise of discipline. And they insist upon these notes as the essential ones, because of none other can it be said that they are of Christ's own appointment.

The polity of the church, to which we now proceed, must, in like manner, be supposed to have had its basis in existing arrangements connected with the old dispensation; but since we have here no distinct prescription of our Lord to allege, the question becomes one of historical research. Two models, or platforms, of church polity, and only two, were known to the apostles; the divinely prescribed temple service, with its threefold ministry of high-priest, priest, and Levites, and the more recent institution of the synagogue. This latter plays so important a part in the early promulgation of the gospel, that a few words on its rise and its nature may not be out of place. The worship of the synagogue, in the distinct form in which it meets us in the New Testament, cannot be referred to an earlier date than the Babylonish captivity. The exiles of Zion, "by the waters of Babylon," deprived of the temple services, endeavoured to supply their place by such religious exercises as still remained within their reach: they

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came together as opportunity offered, to hear at the mouth of a prophet words of consolation and instruction, Eze. xiv. 1; xx. 1; xxxiii. 31. Restored to their native land, the Jews continued these homiletic services, the value of which would be the more felt when the gift of prophecy was withdrawn. In the book of Nehemiah, ch. viii. 1-8, we have an account of a religious service which presents a close resemblance to what afterwards became the stated worship of the synagogue: Ezra ascended a pulpit of wood, read portions of Scripture, which were interpreted to the people, and the whole concluded with prayer and thanksgiving. The example thus set was speedily followed, and in Jerusalem alone, in our Lord's time, there are said to have been 480 synagogues. The dispersion of the Jews after the captivity produced a corresponding diffusion of the new mode of worship; and at the time of Christ, Jews, and Jewish synagogues, were found established in every considerable city of the Roman empire.

From what has been said, the nature of the synagogical worship may be gathered. With the temple, or the Levitical worship, the synagogue had no connection. Its services were not typical and sacrificial, but verbal and homiletic. The function of teaching, though properly belonging to the rulers of the synagogue, could be delegated to any properly qualified person. Thus our Lord, in his character of Rabbi, or teacher, "preached," without hinderance, "in their synagogues throughout Galilee," Mar. i. 39; and to the apostles, in their journeys, the same permission appears to have been freely granted. With respect to the polity of the synagogue, it was generally framed on the presbyterian model; a college, or senate of persons skilled in the law, being invested with the chief authority; but sometimes, in the smaller villages, a single doctor of the law administered its affairs. Thus, in the New Testament, we read sometimes of the "rulers," and sometimes of the "ruler" of the synagogue. The duties of the governing elders were to teach and to rule; while upon another class of inferior ministers devolved the care of the sacred books and other subordinate offices. Besides being used for public worship, the synagogues were places of public instruction, and courts of judicature for smaller offences; they were empowered to inflict the penalties of scourging and of excommunication, Mat. x. 17; Lu. xii. 11; Jn. xi. 22.

Did the apostles then frame the polity of the church after the pattern of the temple or of the synagogue? Each side of the question has had its advocates; but the impartial reader of the New Testament will probably have no difficulty in arriving at the latter conclusion. In the first place, the services of the temple were, as we know, incapable of multiplication; they were, by divine appointment, fixed to one spot; and no Jew, rightly instructed in the principles of his religion, ever could, or did, think of erecting in a foreign land a counterpart of the sacred structure. How then could it have occurred to the apostles to establish Christian temples in each city in which they preached? In the next place, the early history of Christianity shows how solicitous the apostles were to avoid any visible rupture with the theocracy, as long as the latter stood. They, with the first converts, frequented the temple at the appointed hours of prayer, Ac. iii. 1; and even the great apostle of the uncircumcision, who so zealously vindicated the liberty of the Gentile converts from the yoke of the law, thought it not inconsistent with his professed opinions to comply, as a matter of expediency, with the legal ordinances, Ac. xxi. 6. We read that the believing Jews at Jerusalem were "all zealous of the law," Ac. xxi. 20; and the apostle who records this fact mentions it without any mark of disapprobation. But to have established in the Christian church a transcript of the temple and its services, and that in close proximity to the original building (for in Jerusalem the first congregations of Christians came into existence), would have placed them in direct opposition to the existing economy; and, as far as human hinderances could do so, would have seriously impeded the progress of the gospel. It is not then *antecedently* probable that the apostles would have adopted this platform of church polity.

And this surmise is amply confirmed by the actual correspondence which the New Testament exhibits between the organization of the first church and that of the synagogue. Two of the orders of the Christian ministry were, beyond doubt, borrowed from the Jewish institution—those of the diaconate and the presbyterate. It is commonly supposed that the former was first instituted in the persons of Stephen and his companions, Ac. vi.; but however this may be, it is certain that the deacons of St. Paul's epistles and of subsequent church history corresponded substantially to the inferior ministers of the synagogue. The next grade, that of presbyters, is still more clearly of synagogical origin. The appellation is a literal translation of the Hebrew word denoting the elders of the synagogue; and the functions were identical. According to St. Paul a presbyter, or *episcopus* (these terms in the apostolical epistles denoting the same order), "must be apt to teach," "able by sound doctrine both to exhort and convince the gainsayers;" the elders that ruled well, as well as taught, "were to be counted worthy of double honour," 1 Ti. iii 2; v. 17; governing and teaching being, as in the synagogue, their main duties: while no passage can be adduced in which the sacerdotal term *hiereus*, proper to the temple, is applied to any order of Christian ministers.

Such, for a time, was the polity of the early church; it was governed by apostles, presbyters, and deacons, the first being œcumenical, the two last local, officers. Of the third well-known order, that of bishops, the origin is more obscure. Many have thought that in the commissions of Timothy and Titus we have an episcopate proper; but this is hardly compatible with the fact that these ministers were evidently not stationary at Ephesus and Crete; indeed, were not intended to be so by St. Paul (see 2 Ti. iv. 21; Tit. iii. 12). They, in fact, belonged to a class of persons who may fitly be called apostolical commissioners: these were not attached to any particular church or district, but remained in attendance upon St. Paul, and by him were despatched to various places as need required. Such also were Silvanus, Sosthenes, Lucius, Tychicus, probably the "messengers" (ἀπόστολοι) of the churches mentioned in 2 Co. viii. 23, and others. At most, then, we can say that in Timothy and Titus we have the rudiment of the episcopal office. On the other hand, no sooner do we pass from inspired to uninspired history than we find this form of government universally prevailing. It is spoken of by Ignatius, for example, in a manner which shows that it was even then of no new date. It is difficult to account for this universal and apparently uncontested diffusion, save on the supposition of its having been instituted or

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sanctioned by the apostles. On the whole, we shall probably not be far wrong in supposing that, not long after St. Paul's death and the destruction of Jerusalem, the surviving apostles either confirmed an informal episcopacy which had naturally sprung up in the churches, or appointed for the first time this new order of ministers, placing such apostolical men as Timothy and Titus in the localities with which they were best acquainted, which explains and accounts for the ancient tradition that these two were the first bishops of Ephesus and Crete respectively. It was natural that the apostles, as the most eminent of their number were gradually removed by death, should look forward with some anxiety to the period when the church should be left wholly without those inspired guides who had formed a common centre and bond of union which all Christians recognized. To supply the deficiency as far as might be, they, if the almost unanimous testimony of the early church is to be accepted, instituted this superior order of ministers, who should at once serve as centres of unity to the churches under their particular jurisdiction, and organs of communication between them and other Christian societies. Such was the ancient idea of the episcopate, and *thus far*, but not as inheriting apostolic powers, may bishops be considered as successors of the apostles. They were successors so far as that by their means the visible church, which otherwise might have become disintegrated, was held together, and made conscious, so to speak, of its essential unity. Under this aspect the episcopate may be regarded as, on the one hand, the natural expression of Christian union; and, on the other, as a safeguard against the incursions of heresy: for heresy, being in its nature isolation (ἀιρεσις) from the common faith of the Christian body, the natural corrective of it was inter-communion of the various parts of the body with each other, a result which, as has been observed, was secured by the institution of episcopacy.

With episcopacy we leave entirely the ground of apostolical appointment, it being admitted by all parties that the subsequent developments of polity are of uninspired origin. Their natural history, however, is the same. The tendency to visible union which led the Christians of a given locality to congregate round a living centre, impelled, in like manner, neighbouring churches with their bishops to form centres of union; hence the origin of provincial synods and of metropolitans. Metropolitan circles themselves soon expanded into still more extensive combinations; and, in fact, so long as no political impediments arrested the work of consolidation, there was no reason why it should not continually advance. As long as the Roman empire held together no such impediments existed. Hence we find provinces coalescing into patriarchates, political considerations determining the patriarchal sees to the three leading churches of Rome, Antioch, and Alexandria. Later on, Rome, the capital of the world, and the scene of the labours and death of the great apostles Peter and Paul, assumes the lead in ecclesiastical as once in political affairs: the Roman patriarch became invested, not by any formal delegation of power, but by tacit consent and the custom of the church, with an undefined precedency, which in due time settled down into an acknowledged primacy, with fixed rights and privileges. So early as the age of Cyprian the groundwork of the Papacy had been laid. That great churchman, in whose works the germ of many a future corruption is manifest, regards the collected episcopate of Christendom as forming a corporation, an undivided whole, of which each bishop is the representative. "The church," he writes, "one and catholic, is knit and compacted together by the mutual adhesion of a cemented priesthood;" "the episcopate being one, is represented in its totality in individuals" (Epist. lxix. De unit. Eccles.) When once this Cyprianic idea of the unity of the universal episcopate had taken hold of men's minds, that of a living centre, in whom the whole body should see its unity visibly represented, followed as a matter of course, and in due time was realized. And viewed in this light there was nothing positively antichristian in the primacy of the Bishop of Rome. If it was not against the principles of the gospel for the faithful of a diocese to gather themselves round a bishop, or for the bishops of a province to evolve out of their number a metropolitan centre, no more, it should seem, was it for the episcopate of the Roman empire to develope from itself a centre, which should have the effect of binding together and consolidating the whole body. At what point the Papacy began to assume an unchristian character will be shown hereafter.

II. Such is a sketch of the organization of the visible church. We proceed now to make some remarks upon the distinction, and yet the inseparable connection, between the church as it appears and the church in its truth. But what is the church in its truth? Or, in other words, wherein does the essential being of the church consist? How are we to define it? These are preliminary questions which require some answer. Two, not absolutely but relatively, opposite views on this subject have prevailed; the one, that of the Romanist, regards the church as primarily a visible institution, whose essence lies in its polity and its rites; the other, that of the Protestant, regards it as primarily a communion or congregation of saints, of those, that is, who are in living union with Christ. In the eye of the Romanist all are truly members of the true church, and therefore members of Christ, who *profess* the same faith, receive the same sacraments, and are in communion with the Bishop of Rome; it matters not whether they be destitute of saving faith, or even living in mortal sin (Cat. Rom. c. x. s. 10). Consistently with this view, the attributes of the church all assume an external character: its unity consists in its subjection to one visible head, the occupant for the time being of the chair of St. Peter; its sanctity in its being dedicated to God in the same sense in which the vessels of the tabernacle were; its apostolicity in the lawful succession of pastors. This theory, as is obvious, applies those descriptions of the church which speak of it as the body or the bride of Christ to an external community, viz. the papal; as external, in the language of Bellarmin, "as the Roman people, the kingdom of France, or the republic of Venice" (De Eccles. Mil. c. 2); and so confounds the two aspects of the church, between which, as we believe, Scripture establishes a distinction. It is against this low and secular conception of the church, which ignores its essential characteristic, the presence of the Holy Spirit, as an operative principle in the hearts of Christians, that the Reformed Confessions mean to protest, when they describe the true church as invisible. What they mean is, that that which makes us members of Christ, and of Christ's body, viz. saving faith, is invisible, for God alone can see the heart: "Though the men be visible,"

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to adopt Bishop Taylor's language, "yet the quality and excellence by which they are distinguished from mere professors and outsides of Christians, this, I say, is not visible" (Dissuasive from Popery, part ii. b. i. s. 1).

What, let us ask, was the church when it first came into existence on the day of Pentecost, antecedently to any work of visible organization? What it was then, will for ever determine wherein its true being lies. But at that moment it was not primarily a visible institution, whether episcopal or presbyterian, but simply a company of men, "all filled with the Holy Ghost," Ac. ii. 4. It was the promised descent of the Spirit, and not a visible polity, or the practice of visible rites, which transformed a company of Jewish believers into members of Christ. The apostles themselves, officially appointed as they had been before this event, do not attempt to execute the charge committed to them until it had taken place; then, and not until then, do they proceed to preach and organize. So that the church was in being before she gave any visible evidences of her existence; that is, she is primarily, or before she is anything else, a communion of saints. This communion of saints, once in being, does not, indeed, remain a mere invisible communion: Christians assemble, under the guidance and teaching of the apostles, for religious exercises, the sacraments now begin to be administered, the Word to be preached; still the *idea* of the church is once for all fixed. And the order of things here first presented is maintained throughout. If the Lord "added to the church daily such as should be saved," they were added, not on the supposition of a mere external profession, but as repentant believers, Ac. ii. 38, 39; not in the mass, but as the Lord gave them power to believe: that is, there was supposed to be a work of the Spirit on the heart antecedently to visible union with the church. In like manner the sacraments were to be administered, not promiscuously, but to believers; to real believers, as far as man could judge. The *opus operatum* view of Rome finds no countenance in Scripture. A member of Christ, or of Christ's body (for the expressions are co-extensive), is presumed to be in Christ, as the branch in the vine, Jn. xv. 1, *i.e.* by a vital, sanctifying union; nor can any passage be adduced in which the expression "in Christ" may not be shown to presuppose repentance and faith. Hence, the sacraments or other ordinances give, not being, but *visible* being, to the church; the faith which unites to Christ, unseen by man, gives evidence of its existence by submission to Christ's ordinances, and by the good fruits which it bears; the church therefore can esteem no man a Christian until he be baptized. But as the fruits of faith do not make faith what it is, so the ordinances and external equipments of the church do not constitute its true essential being. To ascertain this we must consider what will abide after time shall be no more, and the means of grace no longer needed. And this can be nothing but the work of the Holy Spirit, by which the new creature is formed, and carried on to perfection.

It may be replied that this is contrary to the analogy of the elder dispensation, of which forms were the essence, and in which that which was visible preceded that which was unseen. The fact is admitted; but so far from there being any analogy between the two dispensations in this particular point, the reverse is the case; they are strongly contrasted, both in the declarations of the New Testament and in actual fact. Of the law it is said that it was the ministration of the "letter," while the gospel is that of the "Spirit;" the former was a yoke of bondage, but "where the Spirit of the Lord is there is liberty," 2 Co. iii. 17; "the law came by Moses, grace and truth by Jesus Christ," Jn. i. 17. A complicated ritual, descending to the minutest details, regulated from without the religious life of the Jew. He could not move in any direction without finding himself confronted by some law or precept, which confined his liberty of action, and prescribed what course he was to take. If a tabernacle was to be erected, it must be of a certain size, of certain materials, of certain furniture; if there must be priests to minister in it, their tribe and family, their ritual of consecration, their very garments must all be accurately prescribed; if the worshipper would offer sacrifice, a number of minute ceremonies must be observed. His food, his raiment, his domestic arrangements, were matter of law. "Touch not, taste not, handle not;" this was the spirit of the Mosaic religion; and by reason of the theocratical form of government, all the regulations of the law, political and domestic, as well as those appertaining to the worship of God, partook of a religious character. The law, in short, was "a schoolmaster" to bring the Jew to Christ; a preparatory system working, after the manner of educational systems, from without inwards; that is, aiming, by means of external discipline, at impressing certain habits of thought and feeling, as the mould impresses its figure on the passive clay. Under such a system, a ceremonial law had its natural place; just as in the process of education, especially its earlier stages, we content ourselves with literal prescriptions, and multiply rules to meet every possible case. And if it be asked why so elementary a system was necessary, the reply is that the Jew, when first placed under his law, was incapable of a more spiritual one. Both in knowledge and in spiritual power he was a child, Ga. iv. 3; the great truths veiled under the Levitical ritual were but dimly, if at all, apprehended by him; the gift of the spirit was not his by covenant, Jn. vii. 40; as a child consequently he was treated. And it was only by slow degrees, as prophecy expanded its scope, and the temporal theocracy began to be shaken, that he learned to separate the letter from the spirit, and to pass from the childhood to the manhood of religion.

Let the volume of the New Testament be opened, and how different, in the point under consideration, is the religious system there portrayed! Christ assuredly was no lawgiver in the sense in which Moses was. Had he been so, he would have commenced his ministry by laying down a complicated system of enactments, by establishing a ritual and a graduated hierarchy. But nothing of this kind appears in the original record; a ceremonial law finds no place in the first promulgation of Christianity. Christ appears in the character of a teacher; and if at the close of his ministry he instituted the two sacraments, as visible pledges of union with himself and with his people, yet in their nature and in the principle of their operation they were entirely different from legal ordinances. They were not to the disciples new in form, though they were so in application; they are not the formative instruments but the visible expression of the life within. They were not given in conjunction with the appointment of a priestly order, in whose hands alone they were to possess a covenanted validity; nor with a prescribed ritual. Believers are to be baptized in the name of the Father,

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Son, and Holy Ghost; baptized Christians are to eat of the bread and drink of the cup; thus much, and not much more, can be positively gathered from the terms of the original institution, which comprises no liturgical formulary, and seems purposely to decline any details of ritual. And this, because Christians are regarded as no longer children, but men in discernment, in whose case therefore general rules take the place of literal prescriptions. The same may be said of the apostolic appointments which meet us later on in the inspired pages. We have certain general principles, certain leading precedents, laid down for the guidance of Christian societies; but, as before, a studied absence of minute detail, a singular abstinence from positive legislation on such points. It seems as if the apostles thought that Christians could be trusted, to a great extent, to frame regulations for themselves, always of course in an apostolical spirit, as circumstances might call for a contraction or extension of the existing ones. The band which encircles Christianity in the Christian Scriptures is of elastic materials. In nothing is the difference between the two dispensations more marked than in the *gradual* manner in which the visible organization of the church proceeded. While the Mosaic system was imposed perfected at once in all its organic parts, the polity of the church advanced step by step as need required. Had the apostles followed the analogy of the earlier economy, they would have carried about with them a fixed model, which they would have set up at once in all its integrity wherever they obtained a footing. How differently they proceeded needs not to be pointed out. As long as the simpler arrangements sufficed, they were suffered to remain; it was only when difficulties arose, or the extension of Christianity rendered additional organization necessary, that the apostles interfered to supply the defect. The diaconate arose from incidental circumstances; presbyters and bishops were the supply for obvious necessities. Creeds and liturgies had the same origin. When heresies arose, more stringent tests had to be applied to candidates for baptism: when a mixed multitude began to crowd into the church, it was no longer safe, as at the first, to trust the exercises of public devotion to unpremeditated efforts. In short, the Christian society followed the law of all societies which have their true being within: it developed itself from within outwards; not, like the Mosaic system, in the reverse direction. The point at which the papal theory became unchristian was when it transformed this process of natural development into a system of prescribed *law;* as when it asserts that episcopacy was in the original draught of ecclesiastical polity given by Christ to the apostles, that the pope is *jure divino* head of the visible church, &c.; from which, of course, it follows that all who may separate from the Papacy are as much transgressors of a divine ordinance as were Korah, Dathan, and Abiram.

If the church then be, in its idea, a community of those who are in vital union with Christ, and under the influence of his Spirit, it is obvious why we cannot identify it, under this aspect, with the aggregate of local Christian societies in the world. For we know, both from the prophetic announcements of Christ himself, and from experience, that every visible church is like a field containing tares mixed with the wheat; containing, that is, many who, though by profession Christians, are not members of Christ, nor led by his Spirit, but who cannot at present be separated from external communion with the true believers. These are not really of the church, that is, of the church in its truth; but are accidentally, in this life, joined to it: hereafter Christ himself will dissolve the outward connection, Mat. xxv. 32. Add to this that in visible churches we never can do more than *approximate* to the proper position which each member of Christ holds in his body. Many are first in a visible church who are last in the true church, and *vice versâ*. And Scripture, as we have seen, recognizes the distinction; speaking of churches, but also of *the* Church, which is the body of Christ. It is only to this latter that the attributes of the Constantinopolitan creed really belong. It is only of this that it can be truly said that it is holy. This too alone is one; one by an organic unity, and not merely by *sameness* of parts. If the Papal theory of the visible unity of the church under one *visible* head be not, as it is not under present circumstances, capable of realization, the only unity of which local churches, as such, are susceptible is *sameness* of polity, faith, and sacraments; but in no proper sense are they one society, which implies a central government: they are independent communities, founded on the same principles and having the same objects, and so far only are one, one as the monarchies of Europe are one. But Scripture speaks of a higher unity than this; of a unity under one "Head, from whom the whole body" is "fitly joined together and compacted;" of an organic unity, or that which results from the connection of the members with the Head and with each other. Such a unity the true church alone possesses; being, in fact, always one society, or *respublica*, under its unseen Head, governed and animated by one Spirit, but not yet manifested in its corporate capacity, Ro. viii. 19. To the invisible church too alone belong, in their proper and full meaning, the theocratical terms, election, adoption, priesthood, temple, and sacrifice, &c.; the body of Christ now occupying the place of the theocratical nation in its collective capacity; while in local churches the synagogue reappears. Hence, in such churches there is no proper priesthood or sacrifice; if these terms are used under the gospel it is only figuratively (see 1 Pe. ii. 9; He. xiii. 15). The Christian temple is not a material building, but "the blessed company of all faithful people," the "living stones, built up a spiritual house, to offer spiritual sacrifices," 1 Pe. ii. 5.

Do we then make two distinct churches, a visible and an invisible? By no means. If the distinction between the church in its idea, and the church as it appears, is scriptural, not less so is the indissoluble connection between the two. The connection lies in the means of grace, the Word and the sacraments, which, administered by visible churches as *such*, are the instruments whereby the body of Christ is replenished with members and built up in the faith. To visible churches this ministry is committed, for, the virtue of Christ's ordinances depending upon his promise and the faith of the recipient, it matters not by whom they are administered; the unworthiness of the minister, however much to be lamented, is no bar to the efficacy of the Word and the sacraments; and since by these the true church is gathered in, it is obvious that the members of Christ are always part, a larger or a smaller one, according to circumstances, of some local Christian society: Extra vocatorum cœtum non sunt quærendi electi. Hence, to constitute *a* true church, it is sufficient that there the pure Word of God be preached, and the sacraments duly

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administered; for then we are assured that there, in that locality, there will be a part of Christ's body; which, when tribulation or persecution thins the ranks of mere nominal Christians, may become more and more co-extensive with the visible society, though we cannot expect that it ever will be exactly so. The error of sectarian movements has commonly been, the forgetting that this hidden condition, this external conjunction with heterogeneous elements, is an imperfection necessarily attaching at present to the body of Christ: whence the violent attempts to sever the connection, and form a society of true saints; that is, to *manifest* the sons of God before the time;—attempts which, as might be expected, end in disappointment. A very brief time elapses before the separatist body, however pure at first, attracts to itself impure adjuncts; and so the work has to be begun again, with no better success. It is, in truth, one and the same church that is the object of consideration, only regarded under different aspects or from different points of view, according as we fix our attention on its external notes, and its visible condition in this world, or its true essential being. The distinction therefore is not absolute, but relative; which, if it had been borne in mind, would have obviated many of the misconceptions that have prevailed on this subject.

[The reader who wishes for further information on the subject of this article may consult among others the following works:—Field on *The Church*; Barrow's *Discourse on the Unity of the Church*; Bishop Taylor's *Dissuasive from Popery*, part ii. b. i. c. 1; Hooker, *E. P.* b. iii. c. 1, 2; Litton on *The Church*; Rothe's *Anfänge der christliche Kirche*; and in opposition to some of Rothe's peculiar views, Ritschl, *Entstehung der alt. Kirche*.] [E. A. L.]

CHU'SHAN- OR **CUSHAN-RISHATHAIM** [*Ethiopian of wickednesses*], the somewhat peculiar name of a king of Mesopotamia, who oppressed the Israelites for eight years. They were delivered from his hand by Othniel, Ju. iii. 8-10. No other king of Mesopotamia is mentioned in history; and it is probable that this person was merely a chieftain of the district, who by dint of superior energy, and perhaps unscrupulous policy, established for himself a sort of kingdom, which proved of ephemeral existence.

CHU'ZA (Χουζᾶς), the steward of Herod Antipas, mentioned only in connection with his wife Joanna, who was one of the pious women that ministered to the Lord of their substance, Lu. viii. 3.

CILI'CIA, the ancient division of Asia Minor which lay nearest to Syria, having the Mediterranean on the south, Pamphylia on the west, the Taurus range on the north, separating it from Lycaonia and Cappadocia, and on the east the range of Amanus with the Syrian frontier. It was divided into two parts—a western, called Cilicia Pedias (level or plain), and an eastern, Cilicia Tracheia (rough or mountainous); the former well watered and fertile, the latter rugged, and chiefly fit for timber and pasturage. The boundary-lines, in regard to these divisions, and in regard to the separation of Cilicia from Pamphylia, seem to have been either shifting or imperfectly known; for ancient authors are by no means agreed in the accounts they give of them. Strabo, for example, places the boundary between Cilicia and Pamphylia at Coracesium, 26 miles farther east than it is placed by Pliny, who takes the river Melas as the separation; while another, Mela, fixes on the promontory Anemurium, 50 miles more to the east than Strabo's. It is about the river Lamus, which Strabo makes the division between the two parts of Cilicia, that the country begins materially to change its character; the portion to the west, the Tracheia, contains a comparatively narrow sea-board of level country, while to the east, the Pedias, the beach becomes low and gravelly, and there are broad plains that extend inland to the foot of the mountains. These plains are intersected by three considerable rivers, which being fed in summer by the melting of the snow on Taurus, are remarkable for the coldness—the Cydnus (now called Bhulgar Dagh), on which Tarsus stood, up to which it was navigable in ancient times, though now, on account of bars formed near the mouth, it can only be entered by the smallest boats; the Sarus (the present Sihun), which is about 300 feet wide at the mouth; and then farthest to the east, and flowing into the Bay of Issus, is the Pyramus (Jihun), the largest of the three, which is estimated by Xenophon at 600 feet wide at the point where it was passed by the army of Cyrus (Anab. i. 4, sect. 1), but it is supposed to have since then changed its direction, and to enter the sea upwards of 20 miles to the east of its ancient outlet; it is now about 500 feet wide near the mouth. Besides ordinary products, the district was distinguished for its breed of horses, its saffron, and also a sort of cloth, made of goats' hair, which went among the Romans by the name of *cilicium*. "Cilicia, surrounded by mountain barriers, with a long coast and numerous ports, a fertile plain, and mountains covered with forests, possessed great natural advantages. Its position between Syria on the one side, and the rest of Asia Minor on the other, made it the highway from the Hellespont and the Bosphorus to the eastern shore of the Mediterranean, and the middle course of the Euphrates. Its proximity to Syria invites the cupidity of any one who is master of that country; and the Greek rulers of Egypt coveted the possession of the opposite coast of Cilicia, which contains the materials of shipbuilding, which Egypt does not" (Smith's Dict. of Greek and Rom. Geography). It would appear that the Romans about the Christian era sometimes coupled Cilicia with Syria for one provincial administration. (*See* article CYRENIUS.) The more immediate occasion of this was the necessity of subduing, and keeping in subjection, the hardy mountaineers, with their bold and troublesome chiefs, who held possession of the higher and less cultivated districts of the region.

The Cilicians are understood to have been of Aramaic origin, and are expressly said by Herodotus to have derived their name from Cilix, a son of Agenor, the Phœnician (vii. 91). It was not till after the time of Alexander that the Greeks began to settle in it; but in process of time they became the possessors of its chief towns and the leaders of its civilization. Tarsus on the Cydnus, Seleuchia on the Calycadnus, Antiochia and Arsinoe on the coast of the Tracheia, were all Greek towns; and Tarsus rose to become one of the great schools for taste and learning in the ancient world. It has acquired a greater renown, however, from being the birthplace of the apostle Paul. Mopsuestia or Mopsus, another town situated on the Pyramus, and near the eastern border of the province, also acquired celebrity from having become toward the close of the fourth century the residence of Theodore, whose theological writings exercised a powerful influence in the East, and gave rise to considerable heats and controversies. Shortly before the Christian era, the sea along the Cilician coast had been much infested by pirates,

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who sided with Mithridates in the war carried on by that monarch against Rome, and were also extensively engaged in the slave trade. But they were at last mastered by Pompey; and the sea, as well as the land in that part of the world, was brought under the all-powerful sway of Rome.

CINNAMON (קִנָּמוֹן). Like cassia, cinnamon is mentioned in the Old Testament only as a perfume, Ex. xxx. 23; Pr. vii. 17; Ca. iv. 14. Amongst ourselves it is chiefly used by the cook as a condiment, and by the physician as a tonic and carminative, a gentle cordial and stimulant.

The best cinnamon is procured from *Cinnamomum zeylanicum*, extensively cultivated in Ceylon and Java. This little tree belongs to the laurel family, and the leaf is not unlike the laurel, though of a lighter green.

[173.] Cinnamon—*Cinnamomum zeylanicum.*

The white blossom comes out with great profusion, and for many miles around Colombo brightens all the landscape in its season, although it diffuses hardly any perceptible odour through the air. This flower is followed by a nut, from which an oil is extracted, and as this oil burns with a delightful fragrance, when receiving ambassadors and on high state occasions the kings of Candy used to have lamps of it burning in their audience chamber. The wood itself is pervaded by the same grateful perfume, and walking-sticks of cinnamon wood are highly prized, as well as little articles of cabinet-work. (Percival's Account of Ceylon, p. 336-351.)

When branches of the tree are three years old, and not more than two or three inches in diameter, they are lopped off and peeled. The epidermis and green pulpy matter are afterwards carefully scraped off, and the inner bark which remains, of a brownish yellow colour, is made up into quills, with the smaller introduced into the larger, dried in the sun, and packed up in bundles.

In commerce *cassia lignea*, chiefly from the Chinese markets, is often substituted for cinnamon. The cassia has a stronger and coarser flavour, a darker colour, and a shorter resinous fracture, and its decoction gives a blue colour when treated with tincture of iodine, which the true cinnamon does not. "The great consumers of cinnamon are the chocolate-makers of Spain, Italy, France, and Mexico, and by them the difference in flavour between cinnamon and cassia is readily detected. An extensive dealer in cinnamon informs me that the Germans, Turks, and Russians prefer cassia, and will not purchase cinnamon, the delicate flavour of which is not strong enough for them. In illustration of this, I was told that some cinnamon (valued at 3*s.* 6*d.* per lb.) having been by mistake sent to Constantinople, was unsaleable there at any price; while *cassia lignea* (worth about 6*d.* per lb.) was in great request." (Pereira's Materia Medica, 1306.) [J. R.]

CINNERETH. *See* CHINNERETH.

CIRCUMCISION. The word denotes simply the *cutting around*, but is used technically of that particular cutting off or around of the foreskin in males, which from early times had become an established practice among various nations. It first comes into notice in Scripture in connection with the covenant made with Abraham, Ge. xvii. 10-14, "This is my covenant which ye shall keep between me and you, and thy seed after thee: every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man-child in your generations; he that is born in the house, or bought of any stranger, which is not of thy seed. . . . . And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant." One might almost gather from these words that the rite was not appointed as something absolutely new; but was rather adopted as, to some extent, an existing practice, and, with a definite prescription as to the day for its administration, associated with the divine covenant as the proper rite of initiation into its privileges, prospects, and obligations. Such, at least, appears to have been the fact. There is undoubted evidence of the rite having been practised from very early times by the Egyptians and Ethiopians. Herodotus professes himself in doubt whether its origin ought to be ascribed to the one of these nations or the other (ii. 104), but seems confident that it should be sought nowhere else. This would not of itself, however, be decisive of the question; for Herodotus proves himself to be no authority except in regard to the existence of the custom; since he affirms of the Syrians in Palestine, that they acknowledged they had derived it from the Egyptians—a palpable mistake; and the commencement of the practice among the chosen people dates from eight to ten or eleven centuries before the time of Herodotus—an enormous period in the early history of the world, and quite sufficient to admit of any practice like this having extended to and become naturalized in quarters entirely different from the place of its origin. And if the relation of the Israelites towards the Egyptians and other races in the north of Africa had been such as to have made it natural for the latter to borrow in matters of this sort from them, the just conclusion, so far as historical grounds go, would be to make the first existence of circumcision coeval with its institution as connected with the Abrahamic covenant; for the record of this is by far our earliest historical notice of its observance. But it cannot be fairly said

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that the position of the Israelites in Egypt, or their relation subsequently to the inhabitants of the north of Africa, was of the kind required for such a derivation of the practice. It was not from those who were first despised or hated as an insignificant band of herdsmen, and afterwards eyed with jealousy as rivals or striven against as enemies, that the proud Egyptians —who sought to take the lead among the nations, and gloried in being reckoned the teachers not the disciples of others in respect to religion and manners—were at all likely to borrow the rite of circumcision; and this view of its origin and diffusion through that part of Africa, once zealously maintained (for example by Witsius in his *Ægyptiaca*), is now commonly abandoned.

It is not so easy to determine either the precise region where the practice originated, or the grounds which led to its adoption. From the measure of painfulness and mutilation involved in the operation, it could not but be otherwise than repugnant to the natural feelings; and it must have been associated with some important considerations of a physical or religious kind, before it could have obtained such early and widespread prevalence. It has been supposed, and is still maintained in certain quarters with a plentiful degree of confidence, that the primary ground of its adoption was of a physical nature—that in the places of its first rise and most general prevalence it was actually found to be conducive to health, and was believed to be productive of fruitfulness, and was hence regarded as a sort of medicinal application (Kalisch on Genesis xvii.) The proof of this, however, is very meagre, and far from sufficient to establish the position for which it is adduced. It is true, Philo long ago thought that the practice had originated in the belief of its tendency to promote health and fruitfulness; but, like many other of Philo's views, this was merely the opinion of a philosophical religionist speculating in his closet. "It prevents the disease of carbuncle"—much, we suppose, as the amputating of the foot would prevent gout; but there are not many that for the sake of avoiding the contingency of a very occasional disease of either sort, would think of forestalling the evil by such a remedy. It is also stated that it is a preventive against certain local disorders in the parts, that it precludes physical inconvenience among the bushmen, that the attempted abolition of something similar to circumcision among the females in Abyssinia, through the exertions of certain Catholic missionaries, was followed by dangerous physical consequences, which obliged them to desist—all manifestly gross exaggerations of some fancied, or at most merely exceptional and peculiar cases. Why is no physical inconvenience or corporeal malady (of a general description) found from the want of the practice among tribes and nations inhabiting similar latitudes and following like occupations to those of the peoples among whom it has prevailed? It is perfectly possible, that men in certain circumstances may have supposed they incurred the maladies and inconveniences referred to from the want of circumcision, or avoided them from having undergone it; but the things themselves are so partial, and the occasions so rare, on which the occurrence of them could be attributed to such a cause, that it is in the highest degree improbable the practice should, for such reasons, have acquired the prevalence and tenacity of a national custom among even a single people, to say nothing of people so widely removed, and so differently circumstanced, as the Egyptians, the Ethiopians, the Troglodytes, the Kafirs of South Africa, and islanders in the Pacific Ocean.

The connection of the practice with cleanliness, which in the case of the Egyptians was very distinctly indicated by Herodotus (ii. 37), and which was also mentioned by Philo, has something more to be said in its favour, as a natural reason for the existence of the practice. It might at least have some weight with so peculiar a people as the ancient Egyptians—so peculiar also in their notions of cleanliness, that for the sake of this, Herodotus tells us, they drank from cups of brass, which they scoured every day; wore linen garments always newly washed; and that the priests, who were the kind of pattern-men, washed themselves in cold water twice every day and twice every night, and even shaved their whole body every third day, that no vermin might be harboured about their persons. The historian may have been perfectly right in saying of them, that "they circumcised themselves for the sake of cleanliness, thinking it better to be clean than to be handsome." Yet one can scarcely think, that even for *them* this could be an adequate reason for the existence of a really national practice; it might possibly go far to account for it among the priests, the separated and, as to cleanliness, the normal men; but its connection with cleanliness was too limited and incidental to originate and maintain it as a general observance among the mass of the people; and certainly it could have little weight with the savage Troglodytes, and the barbarous or semi-barbarous nations in other parts of Africa that are said to have practised the rite from the remotest antiquity. There is, however, some reason to doubt whether it actually had a national prevalence among the Egyptians, or was not confined chiefly to the priestly and military classes. Herodotus, no doubt, speaks of it as if it had been national; but he was wont to judge too much from apparent circumstances—wont also to draw too general and sweeping conclusions from partial facts, and even sometimes to take for facts what were but vague traditions or virtual fables; and it may still have been the case at the time he visited Egypt, that neither were the people as a whole circumcised, nor were motives of cleanliness the sole ground for its observance by those who practised the rite. The passage in Jos. v. 2–9, so often referred to (still also by Wilkinson, Ancient Egyptians, v. 317; and Kalisch on Ge. xvii. 10) as a proof of the universal practice of circumcision among the Egyptians in ancient times, and of their accounting those unclean who had not undergone it, is quite misunderstood when so applied. After stating that the people had not been circumcised who had been born during the sojourn in the wilderness, and that in obedience to the command of the Lord Joshua caused them to be circumcised after the passage of Jordan had been effected, "the Lord," it is added by the historian, "said to Joshua, This day have I rolled away the reproach of Egypt from off you;" as if —such is the interpretation put upon the words—the Egyptians had been cognizant of the fact of the rite of circumcision having fallen into desuetude during the forty years' sojourn, and had in consequence been taunting the Israelites as an unclean people. An altogether improbable supposition—for, cut off as the Israelites were from any direct intercourse with Egypt, how were the Egyptians so much as to know that the rite had ceased to be performed? Other tribes, it was

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known, practised it in the desert—and why might not they? Why, at any of the stations where the Israelites rested for weeks or months together, might they not have found time and opportunity to practise so compatively simple an operation? One does not see how the knowledge, or even the suspicion of the fact in question, should have got abroad in Egypt, and formed there the subject of remark to the prejudice of Israel. Nor, if their uncircumcised state had become perfectly known in Egypt, does it appear how the administration of the rite should of itself have been sufficient to take away the reproach of Egypt. The children of Israel entered Egypt as a circumcised people, and yet were so far from being free from reproach, that they were looked upon as a sort of abomination by the Egyptians, Ge. xlvi. 34; so little, on the Egyptian side, had circumcision to do, either with the first occasion, or with the ultimate removal of a ground of reproach.

It is to other and more serious aspects of the position of the Israelites that we must look for a proper explanation of what is said respecting the rolling away of the reproach of Egypt; their old task-masters there had something else and greater to reproach them with, in connection with the wilderness sojourn, than the simple non-observance of circumcision. For the Israelites had left Egypt with strong assurances and high hopes of being soon put in possession of a land flowing with milk and honey; but how had it turned out? Instead of a quiet settlement in a rich and fertile territory, they had found only a wandering to and fro in the trackless desert. This was the reproach that Moses anticipated, when he heard for the first time of the Lord's purpose to fall from the immediate execution of the covenant-promise: "Wherefore should the Egyptians speak and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth?" Ex. xxxii. 12. And so again, when the determination was actually formed to delay the fulfilment for a generation, and a threat was even held out of an utter destruction of the people, the same thought recurs to Moses—"Then the Egyptians will hear it, and will tell it to the inhabitants of this land;" "Remember thy servants Abraham, Isaac, and Jacob; lest the land whence thou broughtest us out say, Because the Lord was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness," Nu. xiv. 13, 14; De. ix. 27, 28. This was emphatically the reproach of Egypt, which she cast upon the covenant-people up till the period in question—the non-fulfilment of the grand promise of the covenant. But why should the rolling away of that reproach be so especially coupled with the circumcising of the new generation, after they had crossed the Jordan? Simply because this was the fit and proper time for initiating into the covenant those in whose behalf its provisions were now to be implemented. The fathers—all the full-grown men who had left Egypt—had, on account of their wayward and rebellious spirit, been rejected by the Lord; the covenant, so far as they were concerned, was suspended, and had necessarily to be so for their children too, till these children had arrived at the state when they could act for themselves. These historical circumstances are distinctly noticed by way of explanation in the passage of Joshua. Hence, circumcision, the peculiar sign of the covenant, properly fell into abeyance, while the covenant itself was under a kind of suspense; as, on the other hand, when the time for fulfilling the covenant had returned, it was fit that the people should, by the administration of the distinctive rite, be again formally brought under its yoke; and fit, too, that the precise moment for doing this should be when, by the destruction of the Amorites on the east side of the Jordan, and the miraculous crossing of the Jordan itself, the people had undoubted evidence of the Lord's purpose to fulfil all he had promised. They had now received ample encouragement to enter into the covenant; and to indicate the nearness and certainty of the connection between this and the fulfilment, the Lord declared that already the reproach of Egypt was rolled away; there should be no longer occasion for it. (See Calvin, Hengstenberg, Keil, on the passage referred to.)

Rightly viewed, then, no support can be obtained from this passage in favour of the view that the Egyptians as a nation practised circumcision, and that they so generally associated it with notions of cleanness as to reproach those who omitted its observance with being in a shameful condition. That the Egyptians viewed the practice as having some sort of relation to cleanness, and that this might be regarded as one of the reasons which led to its observance there, especially among the priests, is all that can fairly be affirmed on the subject. Whether or not it was ever so generally practised in Egypt as to be a national usage, it appears to have been regarded as strictly binding only on the priesthood, and those who were initiated into the sacred mysteries—on which account, it is reported the priests refused to initiate Pythagoras, unless he first submitted to be circumcised (Clem. Alex. Strom. i. p. 130). It did, therefore, in point of fact come to be associated with religion—a religion that made undue account of outward distinctions and merely natural virtues—and was recognized as the distinctive badge of those who were its more peculiar representatives. Now, nothing more is needed as a basis for the use made of it in connection with the covenant of God. For, what was the design of that covenant? It was to constitute those who belonged to it a chosen people—a people brought into such near relationship to Jehovah, that they should be called a kingdom of priests, Ex. xix. 6; De. vii. 6, 7; and might, as having such a peculiar interest in him, be at once the subject of his distinguishing goodness and the witnesses of his truth and glory. The institution afterwards of a priestly class in Israel in no respect cancelled this general destination of the people; it only served, by the elevation of a more select portion, with its peculiar rights and symbolical ministrations, to exhibit the true nature of the calling and destination of the people. Now, in affixing circumcision to such a covenant, as its peculiar badge and seal, the one necessarily came to participate in the character of the other; circumcision could no longer be what it was in Egypt, and perhaps in other heathenish countries, a mere symbol of cleanliness or of separation to a distinct religious position; it became impressed with the moral nature of the God of the covenant to which it was attached, and symbolized the holiness which was the essential element and grand aim of his character and government. Cleanliness in the spiritual sphere—in other words, separation from the defilements of nature, and surrender as from a new position to the love and service of God—this, which was to form the characteristic of members of the covenant, became also the import of the distinctive badge or sign of the covenant—circumcision.

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There was a natural fitness in the ordinance for such a purpose, apart from the historical reason for its employment. By the mutilation it practises on the organ of generation, it points to corruption in its source as adhering to the very being and birth of men—propagating itself by the settled constitution of nature, which transmits from parent to child a common impurity. Most appropriately, therefore, might a rite, which consisted in cutting off somewhat of the filth of the flesh of nature's productiveness, be taken as the symbol of a covenant, which called men away from nature's pollution, and sought to raise them into blessed fellowship with the life and holiness of God. It, as it were, espoused the circumcised to Jehovah, Ex. iv. 25, that he and his offspring might occupy a higher sphere, and follow the direction of a purer impulse, than could be found in the merely natural line of things.

There can be no doubt that the better part of the Israelites themselves perfectly understood this symbolical import and bearing of the rite of circumcision. They knew that it bespoke purity of heart and conduct, or implied the call to a holy life, on the part of the members of the covenant, and was no mere badge of external separation from the other nations of the earth —which, indeed, it could but imperfectly do from its prevalence among surrounding tribes. Hence Moses expressed his incapacity for the high and holy work to which the Lord called him, by saying that "he was a man of uncircumcised lips," Ex. vi. 12; it was but corrupt nature that spoke in him. Hence also he exhorted the people, with reference to the peculiar service before them, to "circumcise the foreskin of their heart, and be no more stiff-necked," De. x. 16; as again at a later period the prophet Jeremiah, "Break up your fallow-ground, and sow not among thorns; circumcise yourselves to the Lord, and take away the foreskins of your heart," ch. iv. 4. So that St. Paul simply indicated what all along was involved in the ordinance, and put on it a Christian interpretation, when he said, "We are the circumcision who worship God in the Spirit," Phi. iii 3. It had become, however, too closely interwoven with the ceremonials of Judaism, and was itself of a nature too grossly carnal, to be suited to the dispensation of the gospel, and was consequently, with the introduction of the new era, supplanted by another ordinance of like spiritual import, and in better accordance with the genius of Christianity.

In connecting circumcision with the Abrahamic covenant, the Lord expressly ordained its administration on the eighth day: "And he that is eight days old (literally, a son of eight days) shall be circumcised among you, every man-child in your generations." There is no evidence that any of the ancient tribes or nations among whom circumcision prevailed, except those sprung from Abraham, performed it at so early a period; it seems rather, so far as their practice in this respect is known, to have been reserved to the age of puberty. There may still, however, have been something in the usages of early times which rendered it fitting to have the rite performed about the eighth day, so as the better to draw men's attention to its spiritual import, and prevent them from substituting other things of a superstitious nature in its place. Religious rites connected with the period of childhood appear to have been introduced at an early period, and in later times at least, most probably also in earlier, were wont to be connected with the commencement of the second week's existence of the child. Among the Latins the day for giving the child a name was the eighth if a girl, the ninth if a boy; and there was on the occasion a solemnity preceded by a lustration of the child, on which account it was called the lustration-day (*dies lustricus*). The tenth day appears to have been commonly observed among the Greeks for a similar purpose, though the seventh is also mentioned; and it was usual to signalize it by a sacrifice and a feast, to which friends were invited. These customs are indicative of a tendency, that probably discovered itself generally in the early history of nations, to have, along with the imposition of a name on the child, whereby it came to assume a kind of separate individuality, a religious ceremony, having respect to its purification from sin and its commendation to the favour of Heaven. And as circumcision, from its nature and design, was not only a rite of purification, but an *initiatory* rite of that description, introducing the child into its *covenant* life and prospects, it was fit that it should be coeval with what stamped the child's individuality—that, at the end of one of the briefest revolutions of time, on the entrance of a fresh week of his earthly existence, when he received his proper name, he should also receive the sign of his covenant-standing. In later times we find it expressly noted that the name and the circumcision went together, Lu. ii. 59; and the probability is it was so from the first. The son of an Israelite was thus constituted a member of the covenant at the same moment that he received his designation as a distinct member of the family.

In the case of foreigners coming to the knowledge of the true God, and seeking to be admitted to a participation in the blessing of the family of Abraham, circumcision was indispensable. Strangers might come and worship, without it, in the court of the Gentiles, but they could not be recognized as members of the covenant. Of those who submitted to this condition on a large scale, there were the Idumeans, when they had been vanquished by John Hyrcanus (1 Mac. i. 41, 42), who must therefore have previously abandoned the practice, and the people of Adiabene with their king Izbates (Jos. Ant. xx. 2).

CISTERN. The word usually translated *cistern* in Scripture (בּוֹר, *bor*) properly signifies a *dug place* or *pit;* and according to the connection, is to be taken in the sense of cistern, pit, prison-house, or sepulchre. When the reference is to a place used as a receptacle for waters, cistern is, of course, the proper rendering; and in that case, as the words for cistern and well very nearly correspond (*bêr* and *bor*), so there is often no material difference between the things signified by them. For, one class of cisterns consisted of excavations formed around a spring, for the purpose of retaining the water, which at certain seasons bubbled up from below; and such might indifferently be called wells or cisterns. Others, however, and these what more commonly bore the name of cisterns, were covered reservoirs dug out of the rock or earth, into which, during the rainy seasons, either the rain itself or the waters of some flowing stream were conducted, and kept in store for the season of drought. And these again varied, according to circumstances, both in their dimensions and in the manner in which they were prepared—some being dug in the simplest style, others lined with wood or with cement, and others again fitted up with considerable ornament. Describing some of

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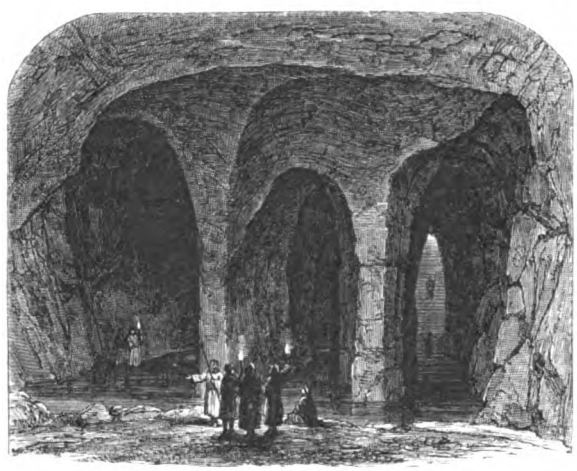
the commoner sort, on the route from 'Akka to Jerusalem, and near the village of Hableh, Dr. Robinson says, in the supplementary volume of his *Researches*, "We were here surrounded by cisterns dug out in solid rocks, mostly with a round opening at the top. Some were entirely open. One of them, seven feet long by five broad and three deep, was merely sunk in the rock, with two steps to descend into it. Another, of similar dimensions, had but one step left in it. A larger cistern was near the water-course; it was twelve feet long by



[174.] The Royal Cistern of the Temple.—Barclay's City of the Great King.

nine broad, and about eight feet deep; two rude and very flat arches were thrown over it, and on these rested the covering of flat stones, some of which still remained. All these excavations were evidently ancient" (p. 137).

President Olin, in his *Travels* (ii. p. 84), describes something of a better sort near Hebron: "Just without the city are some cisterns, which probably belong to a very early age. A large basin, forty-seven paces square, stands outside the gate by which we entered the city. It was nearly full of greenish water, and has been repaired at a period apparently not very remote. It is of very solid workmanship, built of hewn limestone, and may be eighteen or twenty feet deep. The descent is by flights of stairs situated at the four corners, by which the water is brought up in vessels and skins, and poured into troughs for the flocks, or carried away for domestic uses. It was not at this time fit for drinking. Another pool, of smaller dimensions, occupies higher ground on the north side of the city. These reservoirs are filled by the rains, and are unconnected with any perennial fountain."

In a country like Palestine, to which summer is always more or less a season of drought, which can scarcely be said to have more than one perennial stream (the Jordan), it must from the earliest times have been one of the chief cares of the inhabitants to provide themselves with such artificial means of supply as cisterns; and no town of any size, not immediately on the banks of the Jordan, could have thought itself safe without them. The most exact information we have of any particular place in this respect relates to Jerusalem. The natural situation of the city is by no means advantageous for the supply of water. There are only three small fountains in its immediate vicinity, belonging to the valley of Jehoshaphat, and none in the city itself. Yet the supply of water must have been ample; for never, even during the long and terrible sieges which it has had to endure, do we read of any scarcity of water having prevailed; thousands are recorded to have perished of hunger, but no mention is made of their sufferings being aggravated by thirst. The besiegers often suffered from want of water, but not the besieged (Jos. Ant. xiii. 8, 2; Wars, v. 12, 3, 9, 4); plainly implying that the city was furnished with the means of laying in a large supply for the time to come. The peculiarity is briefly noticed in the description of Strabo: "Jerusalem—a rocky, well-inclosed fortress, within well-watered, but without wholly dry" (xvi. 2, 40). In explaining how it should have been so, we must again refer to Dr. Robinson, who says, "The main dependence of Jerusalem for water at the present day is on its cisterns; and this has probably always been the case. I have already spoken of the immense cisterns now and anciently existing within the area of the temple, supplied partly by rain-water and partly by the aqueduct. These of themselves in the case of a siege would furnish a tolerable supply. But in addition to these, almost every house in Jerusalem of any size is understood to have at least one or more cisterns, excavated in the soft limestone rock on which the city is built" (i. p. 480). He then refers to the house of a gentleman in which he resided, and which had so many as four cisterns, one of these measuring no less than thirty feet square and twenty deep. The water is conducted into these cisterns from the roof when rain falls; and with proper care remains pure and sweet through the whole of summer. Such now is, and such also from the remotest times must have been, the method taken to keep Jerusalem supplied with water; and much the same necessity existed in regard to most of the cities and towns in the land of Canaan.

Various allusions by way of figure are made to cisterns in Scripture. The breaking of the wheel at the cistern—the wheel that was used to send down and pull up again the bucket which drew water from the larger cisterns—is used in Ec. xii. 6, as an image of the breaking up of the animal economy, which perpetually sends, while it is at work, the flow of vital blood from the heart to the extremities. To drink waters out of one's own cistern is a proverbial expression, Pr. v. 15, for confining one's self to the legitimate sources of pleasure which God has associated with our state, as contradistinguished from those which are the property of others. But the merely human and artificial nature of cisterns, which are of man's workmanship and have no living spring within them, serve as a fit emblem of the insufficiency of creature-confidences, and of the folly of preferring these to the infinite and ever-flowing fulness of God—as in the solemn charge of the prophet. "My people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water," Je. ii. 13.

CITIES OF REFUGE. *See* REFUGE (CITIES OF).

CITIZENSHIP played an important part in the ancient republics of Greece and Rome, to which there

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is no exact parallel in the history of the covenant-people. With the latter it was not the rights of a particular city to which importance was attached, but the rights of the community at large, in whatever particular locality any member of it might have his lot cast. In so far as relative distinctions existed, it was with tribes and families, not with particular cities, that they were connected. Citizenship in the ordinary sense rises into importance only once in Scripture—namely, in the case of the apostle Paul. He had by birth the rights of a Roman citizen; and these he put forward on one occasion to obtain a slight mark of respect in recompence for the wrong that had been done him, Ac. xvi. 37; on another, to shield himself from an unjust castigation, Ac xxii. 25; and still on another, to secure for his cause an impartial hearing at Rome, when it was like to be overborne by the craft and subtilty of men in Judea, Ac. xxv. 11. The rights themselves of Roman citizens were of two classes: one higher, entitling the person who held the citizenship to vote in a tribe on any public measure, and also to enjoy the honours of magistracy, as well as to discharge the functions and pursue the occupations of private life. This was citizenship in the complete sense. But it could not be possessed by many; and a lower degree of citizenship was frequently possessed and exercised, by virtue of which one was entitled to claim the full protection of the laws, and enjoy the comforts and immunities of social life. The establishment of the empire, with the political changes to which it gave rise, naturally led to a gradual approximation of the two classes, by first lowering, then virtually abolishing the more distinctive privileges of the higher class. As possessed by the apostle Paul the right of citizenship must be understood to belong to the other class; it entitled him to the private liberties of a native Roman, and the protection of the general laws of the empire. How he should have come to acquire this right has been matter of dispute; but there is now no longer any doubt that it was acquired, not from his having been born in Tarsus (which was a free city only in the sense of having the right to be governed by its own magistrates), but as being the son of a father who, on grounds of personal merit or by purchase, had been raised to the rank of a citizen. It is a matter of certainty that Jews were not unfrequently Roman citizens (Jos. Ant. xiv. 10, 3; Wars, ii. 14, 9).

Jewish citizenship—using the word in the more extended sense—depended on compliance with the terms of the covenant. The sacred was here the basis of the civil; and they only who by circumcision had been received within the bonds of the covenant, and afterwards conformed themselves to the rites and obligations it imposed, were entitled to a place in the commonwealth of Israel. The place thus acquired might be again forfeited by committing those transgressions which had capital penalties annexed to them, and doubtless in all cases when these were incurred, and when no repentance followed, the guilty individuals *were* excluded in the reckoning of Heaven; such souls, according to the oft-repeated formula, *were cut off* from among their people. But if we look to the outward, or human administration, this result by no means uniformly followed; and men might be, too commonly were, recognized as members of the Hebrew commonwealth after they had broken some of its fundamental laws. The right of citizenship, therefore, would vary, according as it might be a human or a divine point of view from which it was contemplated.

In one passage—though the reference is lost in our translation—St. Paul designates the place and calling of Christians from their connection with a city; he says, "our citizenship (or commonwealth, for in one or other of these related senses must πολίτευμα be understood) is in heaven, from whence also we look for the Saviour" —that is, even now we have our names enrolled as members of that celestial community, of which Christ is himself the ever-living Head; and it behoves us to act in accordance with the exalted position we occupy, and the animating prospects it sets before us.

CITY. This word is evidently used with some latitude in Scripture, so as to include the smaller towns, and sometimes even what must have been little more than straggling villages. For example, Cain is represented as building a city, Ge. iv. 17, and Bethel, the ancient Luz, is called a city at the time of Jacob's passing sojourn at it, Ge xxviii. 16. These could then have been nothing but hamlets; and many similar cases might be referred to. Most commonly, however, the term was applied to larger places, and such as were surrounded with walls, strengthened at proper intervals by fortresses, and usually possessing besides a citadel or tower of greater strength in the centre. The cities of Palestine seem to have been commonly of this description, even so early as the conquest by the Canaanites; for the spies reported that their cities were "walled and very great," and Moses himself describes them as "great and fenced up to heaven," Nu. xiii. 28; De. ix. 1. The gates in the walls appear to have been made of different materials; as sometimes they are spoken of as burned with fire, which seems to imply that they were of wood, and sometimes they are said to have been made of brass Am. i. 7, 10; Is xiv. 2. The cities also differed very much as to the character of the streets; in most cases they must anciently have been, as they still are, narrow; while there were others, though we know of none such in the land of Canaan, which had large open spaces and ample gardens within their precincts. Babylon, in particular, is well known to have been of this description. But the distinguishing features of each city will fall to be noticed in connection with the individual name.

CITY OF DAVID has a different sense in the New from what it bears in the Old Testament. By the angels who announced the birth of Christ, Bethlehem was called the City of David, Lu. ii. 11, as being the place where David had been born, and where he resided till he was anointed king. But the fortress of the Jebusites, which David took, and which he afterwards chose for his peculiar dwelling-place, went by the name of his city, 1 Ch. xi. 5. It was more commonly called Mount Zion.

CITY OF GOD was applied as a designation of Jerusalem, Ps. xlvi. 4, on account of its being from the time of David the place where God more peculiarly put his name, and where the temple stood. The designation expressed its most glorious distinction.

CLAUDA, a small island, to the south-west of Crete, mentioned in the narrative of St. Paul's voyage and shipwreck, Ac. xxvii. 16. Its modern name is Gozzo.

CLAUDIUS, the fifth Roman emperor, whose full name was Tiberius Claudius Nero Germanicus, succeeded Caligula, and reigned from A.D. 41 to 54. Compared with his predecessor, Claudius may be thought

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of with respect, though he was a weak man, the tool of women and of favourites, and among some good things did many also that were bad. His name occurs only twice in sacred history; first in connection with a famine, which was felt with severity in the East, Ac. xi. 28, seq.; and then as the author of a decree, which obliged all Jews to flee from Rome, Ac. xviii. 2. In regard to the former, his reign was noted for the frequent occurrence of scarcity (Lardner, Credibility, b. i. ch. 11); and in regard to the second, we have the express testimony of Suetonius, who in his life of this emperor (ch. 25) says, "He expelled the Jews from Rome, who were continually raising disturbances, Chrestus being their leader" (impulsore Chresto). It has commonly been supposed that by Chrestus is here meant Jesus Christ, and that Suetonius having heard of the fame of Jesus, imagined he had something to do with the local disturbances which led Claudius to banish the Jews for a time from Rome, or possibly meant to state that the disturbances themselves arose from contendings about the truth of Jesus. The point either way must still be held doubtful; but apart from it the passage contains a very explicit testimony to the fact recorded by St. Luke.

CLAU'DIUS LYSIAS. *See* under LYSIAS.

CLEAN AND UNCLEAN are terms of frequent occurrence in connection with the rites and usages of the old covenant. Like everything there, while they have a primary bearing on the outward state and behaviour, they have also a higher and symbolical import. To get any distinct idea of the lessons intended to be conveyed by the arrangements respecting clean and unclean, it will be necessary to consider these in some detail.

I. The first distinction of the kind that meets us in Scripture is clean and unclean in respect to ANIMALS—animals, however, not in themselves, but in their relation to man's use. It appears so early as the deluge, and is referred to as an already existing distinction, not as one then for the first time introduced. Noah was commanded to take with him into the ark of every clean beast by sevens, and of the unclean by twos; for the reason, no doubt, that the one were required for purposes which the other were not, and which would render a single pair of each an inadequate supply for the necessities even of the small remnant of the human family preserved in the ark. These necessities, however, were not connected with food; for up till the period of the deluge there is no appearance of animal food having been either granted to men, or indulged in by them. Presently after the deluge, however, the liberty was conceded, and when first conceded, it seems to have been without restriction: "Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things," Ge. ix. 3—not a certain portion merely of the living creaturehood, but the whole, in so far as man might find it serviceable for bodily support. The grant itself was unlimited; it was left to mankind themselves to set any limits they might choose to its application. We must look elsewhere, therefore, than to dietary regulations for the original ground of the distinction among animals into clean and unclean; and we can think of nothing but the ancient usages in regard to sacrifice. Indeed, the sacred narrative itself plainly enough points in this direction; for it tells us that Noah, on coming out of the ark, "built an altar unto the Lord; and took of every *clean* beast, and of every *clean* fowl, and offered burnt-offerings on the altar," Ge. viii. 20—the clean, therefore, were those deemed fit for sacrifice, the unclean such as were unfit.

As the origin of the distinction is lost in primeval antiquity, the principles on which it proceeded, and the lines of demarcation it drew, cannot be known with certainty. Our reasoning upon the subject must be to some extent conjectural. The history of the fall, however, forms the ground of a certain distinction in the animal world; the serpent being thenceforth pronounced accursed above all creatures, it could scarcely fail to be looked upon as the extreme type of an existing evil in nature—the palpable embodiment of something mischievous, and, as such, unclean, not to be brought into familiar contact with the pure and good. Observation and experience would soon enable the earlier inhabitants of the world to add to the same class, according as indications were discovered of wild natures or noxious qualities in the different species of creatures around them. And though there might be many with which their acquaintance was too partial to admit of their determining to which category they properly belonged, yet we can easily understand how birds and animals of prey, creatures armed with stings or other obvious weapons of offence, or animals like the swine, disgusting in their smell and filthy in their habits, would as by common consent be assigned to the class that had some affinity with evil, that bore on them the impress of impurity; while the tame and docile creatures of the ruminant species—the cow, the goat, the sheep—and in the feathered tribe the cooing, gentle dove, would not less naturally be viewed as reflections of the opposite qualities, because seeming to have something akin to the humaner instincts of mankind. Thus from the first there were found the occasion and elements of a certain distinction among the inferior creatures; and as animal sacrifice occupied the chief place in religious worship, the latter class of creatures, in which the good so obviously preponderated, would, as a matter of course, be deemed the proper materials wherewith to conduct the sacrificial service. Such a mode of thinking, in itself natural, would be greatly confirmed and rendered in a sense imperative, if—as there is good reason to believe—the Lord by an overt act laid the foundation of animal sacrifice, by himself taking the life of one or more animals, in order to provide a symbolical, as well as a real clothing for the first transgressors. (*See* SACRIFICE.)

The distinction thus begun, and probably at first confined within very narrow limits, was in process of time more fully developed, and extended from the institutions of worship to the articles of daily food. When the law entered, the scattered elements of sound thought and symbolical action which previously existed were in this, as in other departments of religion, formed into a regular system, so as to be made subservient to a properly varied and wholesome instruction. Probably little alteration was needed in regard to the victims for sacrifice, except to fix the line more definitely on the negative side between the clean and the unclean, as the general corruption of worship, and in particular the practice, very early introduced, of sacrificing to evil as well as to benignant deities, had gradually led to the immolation of nearly all sorts of animals. In Egypt pigs were sacrificed as well as sheep and oxen, and not only goats and bulls, but also

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dogs, cats, crocodiles, &c., were accounted sacred, and had their respective modes and places of divine honour. In the Mosaic law, therefore, a return was made to an earlier and purer system; and all sacrifices were confined to animals of the flock and herd—that is, sheep, goats, and cattle—and to birds of the dove species. But in respect to food a somewhat wider latitude was allowed, though only, one might say, in the same line. Thus the animals pronounced clean were those which at once chew the cud and divide the hoof, and which all belong substantially to the herd and the flock, simply including along with those just mentioned, creatures of the deer species. They are the kinds which in all countries and ages men have generally, and as it were instinctively, fixed upon for their chief supplies of animal food, being those that best concoct their own food. Of the four classes mentioned in Le. xi. 4-7, which approach the permitted line, yet are kept without it—the camel, because, while chewing the cud, he does not divide the hoof; the coney (Heb. *shaphan*, probably the jerboa), and the hare, because they chew the cud, but instead of a divided hoof, have a foot with three or more toes; and the swine, because there is the divided hoof without the chewing of the cud: they were not such as to occasion by their prohibition any material privation or inconvenience. The two first have nowhere been sought after as articles of food; and of the two last, the hare, from its shy and timid nature, never could be much used, and the swine, though by dint of modern refinement it has been turned into a common and wholesome means of support, still holds an inferior place, and appears to have stood yet lower in remote antiquity. The most degrading employment in the fields was that of swine-herd; and, in Egypt, if any even touched a pig he was obliged to bathe himself and wash his garments (Herodot. ii. 47).

The FISHES allowed for food were marked out by a distinction equally simple and characteristic with that of the animals: those which had fins and scales were to be accounted clean, all others unclean. And these, again, comprise a considerable proportion of such as are esteemed to this day the most wholesome and agreeable, and, indeed, relatively a much larger proportion of the fish than were accessible to the Israelites in Canaan; for those found in the Jordan and the Lake of Gennesaret mostly have the characteristics of the clean, and those also known to exist in the Mediterranean, along the Syrian coast—mackerel and other common sorts—are of the same description. The rule excluded from the table of the Israelites fishes of an oily nature, and shell-fish which are also, however, less digestible than the others; but it gave them all, or nearly all, that even in a culinary respect they could have occasion for.

In respect to BIRDS no specific rule is laid down, but certain kinds only are interdicted by name; and the names are such as to render it impossible for us in many cases to identify them. There can be little doubt, however, that they consisted almost entirely, perhaps it should be said without reserve entirely, of birds of prey; leaving all such as feed on grain, and are in nature akin to the domesticated animals, in the category of clean, and proper for food.

The INSECTS allowed to be eaten are described as those "which have legs above their feet, to leap withal upon the earth," such as "the locust, the bald locust, the beetle, and the grasshopper after their kind," Le. xi. 21, 22 The description evidently points to a quality that lifts the several species mentioned somewhat above the crawling, slimy brood that are more properly comprised under the name of insects; and though even those allowed for use form very poor articles of food, they yet want the filthy and repulsive character which attaches to the insect tribe generally.

Now, it is clear, on a moment's reflection, that whatever may have been the design of drawing such distinctions between clean and unclean in food, there was nothing ascetic in the matter; the object could not have been to make any material abridgment of the ordinary pleasures of the table. For, with all that was cut off, enough was still allowed to gratify every reasonable indulgence; in each department of animal existence the best, the most wholesome, the most agreeable to the palate were freely allowed. So much was this the case, that the view might with some appearance of truth be maintained (as it has once and again been propounded, for example by Michaelis, and by Beard in Kitto's *Cyclopedia*), which treats the regulations as in their main object of a sanitary nature, restraining the covenant-people from such articles of food as might tend to induce scrofulous or other diseases, and directing them to those which were suited to the climate and likely to produce cleanly habits and a healthful husbandry. This might not unfairly be said, if one looked simply to the physical aspect of the matter, and made account only of the relation between the animal natures to be sustained and the animal food given for their nourishment. But in the revelations of God to Israel, and the institutions he set up amongst them, nothing bears this merely natural and economical character; all is pervaded by the ethical spirit, and ever aims at bringing into view the eternal distinctions between good and evil of a moral kind, of right and wrong. Nor did the Lawgiver leave it at all doubtful that such also was his object in establishing the distinctions between clean and unclean in food. For the things forbidden are not simply laid under an interdict as unlawful, but they are pronounced *abominations*. Defilement, not merely some certain or contingent malady, should ensue on partaking of them, Le. xi. 10, 13, &c. And not only so, but the reason of all the prohibitions respecting food is at the close traced up to the holiness of God, and the necessity of his people being conformed to his image therein. "Ye shall not make yourselves abominable, . . . for I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy, for I am holy; neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. For I am the Lord that bringeth you up out of the land of Egypt, to be your God; ye shall therefore be holy, for I am holy," Le. xi. 43-45. What explicit utterances, and strong iterations in regard to the connection between the dietary restrictions laid upon them and the moral character they were to maintain!—as if God would have no member of the covenant to be ignorant or unmindful of the relation in which all stood to holiness of heart and conduct!

We may not on this account require to overlook the propriety and wholesomeness of the restrictions in a dietary point of view, for here, as in many other respects, the moral may have based itself upon the natural, and the good in the one sphere served as a handmaid to point the way to a higher good in the other. But in regard to this higher good itself, we are not, like the Jewish doctors and their too numerous

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followers in Christian times, to think of the merely external separation which was to be maintained betwixt Israel as a people on the one hand, and the different nations of the world on the other—as if Israel were imaged in the clean animals, Egyptians, Babylonians, Philistines, &c., in the unclean. For such a separation might have been kept up by mere diversity of customs, apart from anything essentially moral; and in itself was never set forth as an end to be aimed at, excepting in so far as it might be necessitated by the holiness of the one class and the abominable corruptions of the others. Otherwise than as a precaution for maintaining, or the means of exhibiting Israel's distinctive holiness, national isolation would have been an evil rather than a good; it could only have tended (as was proved by the actual result) to nourish in the covenant-people a spirit of self-complacent pride, and shut them up in a hardened exclusiveness from the surrounding nations, to whom they were called to be a blessing. We must therefore look deeper to get at the true rationale of the matter. Corporeal things were here the ordained symbols of spiritual; and as in the one Israel had to look primarily to himself, so had he in respect to the other. The clean and the unclean in the animal world had its counterpart in his own soul; and the watchfulness and the care with which he had to guide his choice among the living creatures around him, that were fitted to minister to his support or comfort, must perpetually admonish him of the like watchfulness and care he should apply to the region of his spiritual being. *There* also he is constantly in danger of coming into contact with abominations which may leave the taint of impurity behind. He must know every day, every hour of his waking existence, to refuse the evil and choose the good; and he can do so, only by accepting that which the law of his God declared to be akin to his own moral nature, precisely as the same law prescribed what was most akin to his physical nature for the materials of his bodily food. Thus the things of the corporeal life were made to serve as an image of the spiritual, and the restrictions laid upon the appetite, when properly understood, became like a bit and bridle to the soul.

The view now given of the distinction between clean and unclean in food, is in perfect accordance with the use made of it in the vision of St. Peter, Ac. x. When the door of entrance into the church of God was to be laid open to Gentiles as well as Jews—uncircumcised as well as circumcised—he was made to see a great sheet let down from heaven, filled with all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air; and heard the word addressed to him, "Rise, Peter, kill and eat." His Jewish feeling led him instinctively to reply, "Not so, Lord; for I have never eaten anything common or unclean." But the voice again rejoined, "What God hath cleansed, that call not thou common." It is a superficial explanation of this parabolical vision to say, that it pointed directly and merely to the abolition of external distinctions between Jew and Gentile; which would imply, that the prohibition formerly existing in regard to the eating of unclean things had no other end than the maintenance of such distinctions. Its immediate and primary object was to teach that the sanctification wrought by God was the grand thing, and that where this had been accomplished, all other things, as of inferior moment, must be regarded as of themselves falling into abeyance. The distinction between clean and unclean in food was itself but an imperfect mode of helping the true sanctification of men, and was hence destined to go into desuetude the moment higher means were brought to bear with effect upon the end in question. Hence the ready application of the principle to the case of Cornelius and his family: God puts his Spirit into them, and gives them the undoubted seal of salvation, while they are still outwardly uncircumcised; but what of this? The end is already reached; the Lord himself has sanctified them; they have become under his own hand vessels of honour, fitted for the Master's use; "What then am I that I should withstand God?" So the apostle reasoned with himself, and justly. He thought that if the spiritual reality were now secured by the direct action of the word and Spirit of God, there was no longer any need for the old fleshly symbol; Heaven above had dispensed with it, and so should the Church on earth. We thus, no doubt, reach the abolition of any formal distinction on the part of God between Jew and Gentile; but only by first arriving at a deeper truth—the establishment of the new and more effective method of purification through the grace of Christ, whereby the old fleshly ordinances and symbolical distinctions became antiquated. This was the more immediate point aimed at.

II. There were various other grounds and occasions of uncleanness under the old covenant, but they all rest on the same fundamental principle as that now unfolded; and it is consequently the less needful to dwell upon them. In them also the external defilements were but the image of the internal; they continually spoke of a higher purification being needed than that which concerned the flesh.

For example, the mere touch of the dead defiled; though it were the carcase of a clean beast, yet if a man came anyhow into contact with it, he remained unclean till the even, Le. xi. 39; if it were the carcase of a beast in itself unclean, the impurity became intensified, and he could only be cleansed by a trespass-offering, Le. v. 2; if it were the dead body of a relative, or of some other fellow-creature, as the occasion was greater so the defilement also rose higher, and he could only be cleansed by the application of water, mingled with the ashes of the red heifer, continued at intervals during seven days, Nu. xix. 11, 12; and whenever death happened in a house or tent, all in it and about it remained under the taint of defilement for seven days. It was not that there was anything directly sinful in the contact itself with the dead in such cases—this may have come about without the slightest blame, or even in the discharge of imperative duty; but still the individual was brought into contact with that which was the wages of sin and the awful image of its accursed nature. Therefore, to carry up his thoughts to the source of the evil, and impress him with a salutary horror of the real defiler, the symbolical system under which he was placed made the occasions of accidental, or even necessary intercourse with the dead, the means of awakening salutary impressions in the soul. It virtually said, by all such appointments, Beware of sin, which is the death of the soul, and which is the ultimate cause of all that interferes with the enjoyment of life in the kingdom of God.

The same explanation is to be given of the uncleanness connected with leprosy, which was viewed as a sort

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of living death, the disease that bore the most exact image of sin. (*See* LEPROSY.)

But another, and indeed the only additional class of defilements of a general kind, sprang from what may not unfitly be called the opposite quarter—the generation and birth of children. Uncleanness was contracted, though in different degrees and differing also as to the form of purification by which cleansing was to be obtained, on the part of men by irregular discharges from the generative organs, and on the part of women by their periodical issues, and more especially by childbirth, Le. xii. xv. This can only be understood by a reference to the law of generation, as the channel of transmitting the depravity which by reason of the fall has become inherent in human nature. It pointed to the pollution which has tainted the very fountain of life on earth, and perpetually pressed on men's attention the great truth uttered from the depth of the psalmist's experience, when he confessed, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Thoughtful persons could never have reflected on the legal ordinances of this description, without perceiving in them the clear indications of a sore disease at the very root of humanity, though humiliating circumstances in their own history, such as that which called forth the penitential cry of David, would at times give additional force and pungency to the lesson. On the same ground, perhaps, may best be explained the striking peculiarity in the case of a female, as compared with a male birth—the uncleanness in the former case being appointed to last for sixty-six days (in such a sense to last, that the mother could only then come to the house of God, and present her purification offering), while in the other the one half, or thirty-three days, were sufficient, Le. xii. It is with woman that the fall was more directly connected; in her condition also that its present effects are more conspicuously manifest; and it was not unfit, that a standing testimony to such things should be embodied in the ordinances connected with her purification. Besides, the ordinance of circumcision, in the case of the male child, came at the commencement of the second week, to separate, in a sense, betwixt it and the mother, and raise it to an individual covenant position, while nothing of a like nature was administered to the female child. But considered either way, the link of original sin, connecting parent and child in a common evil, and the child of one sex more peculiarly than another, is what seems most naturally to account for the difference of time.

CLEMENT (Gr. Κλήμης) is named only once in the New Testament, but named with much esteem and honour by St. Paul, as one of those fellow-labourers who had been especially serviceable to him at Philippi, and whose names were in the book of life, Phil. iv. 3. Early tradition, appearing first in Origen, then confirmed by Eusebius, Jerome, and others of the fathers, have identified this person with the Clement of Rome, who, toward the close of the first century, wrote the epistle addressed by that church to the church at Corinth, included in the writings of the apostolical fathers. Roman Catholic authorities have universally accredited this tradition; but among Protestant writers opinions have varied. And, indeed, there are no grounds to go upon for any definite opinion, apart from tradition. So far as Scripture is concerned, we merely know that at the time of Paul's imprisonment at Rome, and within a short period of the close of his career, Clement was at Philippi, and apparently holding some office in the church there. He may, of course, afterwards have removed to Rome, and have been raised to the charge of the church there formed. But the tradition is too late in its origin, and too variable in its statements, to beget much confidence in its favour. Jerome's version of the story makes him succeed Peter as Bishop of Rome, and Tertullian represents him as ordained by Peter. Others place Linus before Clement; and a still further variation places Cletus and Anacletus between Peter and Linus. Ruffinus endeavoured to harmonize the discrepancies to some extent by making Linus and Clement to be joint-bishops. Modern Rome authoritatively determines Clement to have been the second from Peter; her order of succession is, Peter, Linus, Clement, Cletus, Anacletus. But this is *making* history, rather than following it. (*See* under PETER.)

The epistle which goes by the name of Clement is certainly a writing of great antiquity, has every appearance of being a genuine production, is in perfect accordance with the teaching of Paul, and on several accounts is the most precious of the remains that belong to the age immediately subsequent to the times of the apostles. In the first centuries it was often read in the churches. It has survived to modern times in a single copy, forming part of the MS. that contains the famous Alexandrian copy of the Greek Scriptures, known as Codex A.

CLE'OPAS (Gr. Κλεόπας), one of the two disciples who travelled to Emmaus on the day of the resurrection, and had the memorable interview with Jesus recorded in Lu. xxiv. The name of the other disciple is not given, but Cleopas is expressly mentioned at ver. 18. And it has been a question, whether he is the same with the person called Cleophas, Κλωπᾶς, in Jn. xix. 25. This latter person is more commonly called Alpheus, Gr. Αλφαιος, which is but another mode of pronouncing the Aramaic original, and was the father of James the Less. Opinions have varied as to the question of his identity with Cleopas, and there are no grounds for arriving at a determinate judgment. It seems strange if they were not the same, and if the person named Cleopas was now for the first time mentioned in gospel history, that our Lord should on such an occasion have appeared to one so comparatively obscure as to be hitherto overlooked. But the circumstances of the time were altogether peculiar; and common probabilities are not, in such a case, to be greatly relied on.

CLEOPHAS. *See* ALPHEUS.

CLOAK. *See* DRESS.

CLOTHING. *See* DRESS.

CLOUD. There is a frequent figurative use of cloud in Scripture, which sometimes bears a more special respect to the peculiarities of a Syrian climate, but which can still without material difficulty be understood by the inhabitants of nearly every region of the habitable globe. The long-continued and often scorching heat of summer, which for months prevails throughout Syria with little or no interruption, naturally rendered clouds an image of refreshment and blessing beyond what persons living in a more temperate and variable climate might be disposed to make them; there is at least a force and emphasis in such a use of the natural phenomena, for the natives of eastern climes, which the others can but imperfectly apprehend. Thus Solomon takes

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"a cloud of the latter rain" as the most fitting emblem, under which to represent the hopeful and gladdening influence of the king's favourable countenance upon those who enjoy it, Pr. xvi. 15; and the commanding of the clouds to rain not, or as it is again expressed, shutting up the heaven so that there be no rain, was wont to be given as the most appalling signal of coming sterility and desolation, Is. v. 6; De. xi. 17. On the other hand, the darkening of the sky by the intervention of clouds gave to these, when considered by themselves, and especially as contrasted with the habitual clearness of an eastern atmosphere, an aspect of gloom, and rendered them the natural emblems of frowning events in providence and seasons of darkness and sorrow. So, for example, Joel represents the period of approaching judgment as "a day of clouds and of thick darkness," ch. ii. 2, and the desolating host of God appears in the vision of Ezekiel as "a cloud covering the land," ch. xxxviii. 9. The Lord himself, with reference to the severer aspect of his character, the punitive righteousness which is ever ready to take vengeance on sin, is described as having "clouds and darkness round about him," not without respect also to the mysteriousness of the procedure in which this not unfrequently shows itself, Ps. xcvii. 2; La. iii. 40. The fleet, airy, vision-like appearance which the clouds often present in the higher regions of the atmosphere, taken in connection with the terrific elements of power, the balls of lightning, sometimes treasured up in them, rendered them again appropriate signs of Jehovah's movements in providence —the chariots, as it were, on which he rides to the execution of his purposes, Ps. civ. 3; Is. xix. 1; Da. vii. 13. Finally, their height above the earth serves as a symbol of what is lofty in character, and they are employed as a kind of synonym for the visible heavens; thus God's faithfulness is said to reach to the clouds, and in the clouds his strength has its seat, Ps. lvii. 10, lxviii. 34; *i.e.* both alike are above the measure and limit of earthly things, they partake of the vastness and perfection of heaven.

CLOUD, PILLAR OF. This is constantly represented as the more peculiar seat and symbol of the Lord's presence with his ancient people, during the most singular period of their history; that namely which commenced with their deliverance from the power of Pharaoh, and reached to their settlement in the land of Canaan. On the very night of the deliverance this remarkable symbol made its appearance; and the same passage which first announces its existence tells us also of its continued presence with the covenant-people during their unsettled condition. "And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light, to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people," Ex. xiii. 21, 22. Within a very brief period of their starting, they reaped an important benefit of an outward kind from this supernatural cloud; for on the occasion of their passing through the Red Sea, the cloud removed from the front to the rear of the Israelitish host, so as to form a screen between them and the Egyptians, under cover of which the passage to the opposite shore was securely and quietly effected; to the escaping party it "gave light by night," while to their pursuers it "was a cloud and darkness." This alone shows the variable appearances which the cloud was capable of presenting; it assumed different forms and aspects, according to the circumstances of the time, and the ends more immediately to be served by it. From the standing designation of a pillar, which is applied to it with considerable frequency, we must suppose it to have usually presented a columnar appearance rising toward heaven; while occasionally it seems to have expanded itself, in order to form a covering, whether, as in the passage above referred to, from the violence of the enemy, or as other passages would appear to imply, from the intense heat and brightness of the sky, Ps. cv. 39; Is. iv. 5. It is expressly stated, that by day it was like a cloud covering the tabernacle, while by night "there was upon the tabernacle as it were the appearance of fire until the morning," Nu. ix. 15. We may therefore describe it as a fiery column, enveloped in a cloud-like smoke—the fire being so repressed as not to be seen during the day, but shining forth with a mild radiance during the night.

This cloud-like and fiery column might no doubt have served as the sign of the Lord's immediate presence with his people, without having any peculiar aptitude for the purpose—that is, it might have been arbitrarily chosen to be the symbol of the divine presence, though there should have belonged to it no special aptitude for such a design, beyond the circumstance that the Lord had thought good to select it. But such is not usually the way in which sacred symbols are chosen; they have a natural use or significance that forms the basis of the higher end to which they are applied, and in a measure also supplies the key to a right understanding of their import. And there is the more probability that the same was the case here, as the pillar of cloud and fire was, above all others, that with which God identified himself in Israel. Nor is there any difficulty in discerning the naturnal aptness of the symbol. For regarding the internal fire as the heart and body of the appearance, this, whether considered in respect to the light it emits, its radiant splendour, or its fervent heat (all which are in Is. iv. 5 associated with the sacred pillar), constituted one of the most striking emblems of the divine nature, and one of constant recurrence in Scripture. "God is light, and in him is no darkness at all," says the apostle John, 1 Jn. i. 5, meaning by light, of course, what is such in the moral sphere, unspotted holiness and truth, but in the very mode of expressing it indicating the affinity between the natural and the spiritual; as was done also by the psalmist, when he represented God as covering himself with light as with a garment, Ps. civ. 2. Fire as light, then, is the natural emblem of God's purity; as splendour it is the emblem of his ineffable glory, Ex. xxiv. 17; Da. vii. 10; and as fervent heat the emblem of his holy hatred and consuming wrath against sin, De. iv. 24; He. xii. 29. So that in every aspect of it, this fiery column was a peculiarly fit and expressive symbol of the character of God in his relation to the covenant-people; and the cloudy form, which even by night veiled the fiery brightness, and during the day altogether overshadowed it, reminded them that he was a God who concealed at the very time that he manifested himself; that the light in which he really dwelt was inaccessible and full of glory; and that it became his people to tremble before him, as incapable yet of knowing more than a small part of his ways, even while they rejoiced in the goodness that he made to pass before them.

It was undoubtedly intended that in the appre-

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hensions of the people the more benignant aspects of the symbol should predominate. And hence in its ordinary appearance there was nothing frowning or terrific; the fiery glow was tempered and restrained by the circumambient cloud; and the offices of kindness it was made even externally to perform, in guiding and protecting the host, connected it in the experience and observation of the people with their personal well-being. Still elements of terror lay within; and the fiery ebullitions that sometimes burst forth from it to consume the transgressors gave solemn testimony to the fact that the same righteousness which was pledged to protect and bless the people, if they remained steadfast to the covenant, was also ready to chastise their unfaithfulness, Le. x. 2; Nu. xvi. 35.

No mention is made of the cloud after the people left the wilderness and took possession of the Promised Land, until the consecration of Solomon's temple, when, in token of the Lord's owning the place as his peculiar dwelling, in lieu of the now antiquated tabernacle, the cloud again appeared as the symbol of the divine glory, 2 Ch. v. 13, 14. There is no reason, however, to suppose this to have been more than a momentary sign, one given for the occasion. It would have been against the genius of the old covenant to render *any* symbol of the Lord's presence stationary and permanent; to have done so would have been to give a dangerous encouragement to the idolatrous tendencies of the people. Hence, while God did not wholly abstain from the use of symbolical manifestations of himself, he took care to vary them, so as to keep up the impression that they were only symbols; nor did he ever employ them more than occasionally, that their design might appear to be but temporary helps to his people's faith. The *abiding* sign of his presence, and the fixed exhibition of his character, was to be found in the tabernacle, with its sacred ark and tables of the covenant. To this alone Israel was to look, and to the great realities enshrined in its structure and services for the living manifestation of God's favour, and the continued enjoyment of his blessing. It was in perfect accordance, therefore, with the whole nature of the old economy, that the pillar of cloud should cease, as a regular manifestation of Deity, to be connected with the tabernacle or temple after the people had been settled in Canaan: and it is only from having overlooked these fundamental considerations, that Jewish, and also some Christian writers, have contended for its permanent existence till the destruction of the temple by the Babylonians. Ezekiel, indeed, speaks about that time of seeing the glory of the Lord leaving the temple, ch. x. 4; xi. 23; but it was of what appeared in vision that the prophet spoke; and, in the reality, it merely announced the fact that God had now, on account of the people's sins, actually deserted the house, and surrendered it to desolation.

CNI'DUS, the name of a city and peninsula in the south-west part of Asia Minor, and situated between the islands of Rhodes and Cos. It is mentioned in the narrative of St. Paul's voyage toward Rome, as a point which they had great difficulty in reaching, on account of the opposition of the wind, Ac. xxvii. 7.

COAL, COALS. Two Hebrew words are found in Scripture, which are rendered "coal" or "coals" in our version. One of these (פֶּחָם, *pekham*) is traced to a root signifying *black*, and accordingly its proper meaning seems to be coals not yet lighted. It occurs only three times: twice when the smith working in the coals is mentioned, Is. xliv. 12; liv. 16, where the connection determines nothing as to the precise meaning; but the third time, Pr. xxvi. 21, where the other word is also used, and plainly in contradistinction, so that on this occasion that second word (גַּחֶלֶת, *gahheleth*) is rendered "burning coals," "as coals are to burning coals, and wood to fire." And this meaning "burning coals" seems to be suitable to all the passages in which the word occurs, while it is absolutely necessary in some of them, as besides the one now quoted, Ps. cxl. 10; Pr. vi. 28, translated "hot coals," Pr. xxv. 22; 2 Sa. xiv. 7, in which last text to quench one's coal is obviously a metaphor for extinguishing one's family and house, as similar expressions are used among ourselves, such as desolated hearths. At times, however, the meaning of this more frequently used word is brought out with the greatest distinctness in the original by an addition, such as coals *of fire*, and once, Eze i. 13, *burning* coals *of fire*.

It has been disputed whether the Hebrews had coals at all, in the proper sense of the word, or merely charcoal. But there is strong reason to believe that real coal, the same as ours, was employed in the ancient world, and the mountains of Lebanon do certainly contain seams of coal, which occasionally crop out at the surface. These have been worked by the present uncivilized and negligent governors of the country, so that we may well believe they were not neglected by the Phœnicians. There is therefore nothing improbable in the supposition that the Israelites were acquainted with mineral coal. This would admirably suit two passages of a poetical description, in which coals are said to be kindled by the breath of leviathan, Job xli 21, and by the breath of the Lord in his glorious appearance, Ps. xviii. 8. But while we grant this to be the more natural way of understanding metaphors which would be strangely tame if we referred them to artificial fuel, we have no reason to think that mineral coal was in common use, and there are some passages of Scripture which distinctly point to wood as the substance from which the coal was derived. This is in harmony with the use of charcoal in eastern countries at the present day. Thus, coals of juniper, or broom, are mentioned, Ps cxx. 4. In Is. xliv. 19, and Eze. xxiv. 11, we read of coals in immediate connection with the burning of wood spoken of in the preceding context. And in Le. xvi. 12 the high-priest is commanded to go into the most holy place, with a censer full of burning coals of fire from off the altar; on which altar we know that wood was regularly burned, whereas mineral coal could scarcely have been obtained by the Israelites as they moved through the desert.

In the New Testament coals are mentioned only in Ro. xii. 20, a quotation from Pr. xxv. 22. A slightly modified form of the word occurs in Jn. xviii. 18; xxi. 9, which is well rendered "a fire of coals;" but it determines nothing as to the material, whether it was wood or not.

One or two other passages occur, in which the sense is substantially given in our version, though the word "coal" is used with, at the best, questionable accuracy. In La. iv. 8, "their visage is blacker than a coal," the literal rendering is that of the margin, "is darker than blackness." In 1 Ki. xix. 6, Elijah saw "a cake baken on the coals," perhaps rather upon a hot stone; and a like remark may be made on the "live coal from off

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the altar," Is. vi. 6, which was laid upon the prophet's lips. A somewhat difficult word is twice used in Ca. viii. 6, "the coals thereof are coals of fire:" perhaps it had been better left in general, "the flame," or "the burning thereof." This same word occurs in Hab. iii. 5, "burning coals went forth at his feet," more probably, burnings, inflammations, that is, some sort of disease, as rendered in the margin, and also elsewhere in Scripture. [G. C. M. D.]

COAT. *See* DRESS.

COCK, HEN (Ἀλέκτωρ, ὄρνις, lit. *bird*). No recognized allusion to domestic poultry occurs in the Old Testament, but as there is no enumeration of species of the birds permitted to the Hebrews for food in Le. xi. and De. xiv., it is possible that it may have been included in the general term "all clean birds" of the latter passage.

In the New Testament the compassion of the Lord Jesus toward Jerusalem is touchingly compared by him to the tender care of the maternal hen over her chickens: "How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not," Lu xiii. 34; Mat. xxiii. 37. The other passages which make mention of the species are those in which the crowing of the cock is alluded to, either generally as the conventional mark of a certain hour of the night, Mar. xiii. 35, or specially as the signal given to Peter on the occasion of his faithless denial of his Lord, Mat. xxvi. 34, 74, &c.

An assertion in the Mishna—"They do not breed cocks at Jerusalem, because of the holy things"—has been supposed to militate against the possibility of Peter's hearing a cock crow on the occasion referred to. The mere existence of a general rule cannot weigh against a recorded fact, for laws even far more stringent than this are frequently transgressed. But the cock needs not to have been in Jerusalem, for Peter was standing in the porch of the high-priest's palace, with the slope of the Mount of Olives just over against him not half a mile distant, whence he might hear with shrill distinctness the crow of a cock, in the deep silence of the hour that just precedes the dawn of day.

The term "cock-crowing" used by the Lord Jesus in Mar. xiii. 35 is manifestly conventional for a certain season of the night. The ancients divided the period between sunset and sunrise into four watches, which were sometimes numbered "the first, second, third, fourth watch of the night," Lu. xii. 38; Mat. xiv. 25; and at other times received distinct names, as in Mar. xiii. 35—"the even," from sunset to about nine o'clock; "midnight," from the hour just named to twelve; "cock-crowing," from twelve to three; and "morning," from three to sunrise. Cocks generally crow without much regularity in the latter part of the night, and are mostly vociferous a little before day-break; so that, though the "shrill clarion" was not often heard until the third watch was actually past, yet, as the most striking peculiarity of a portion of the night for the most part devoid of any obvious characters, the third division might be well named from it; especially as there is an occasional preliminary crow uttered soon after midnight.

The difficulty that, according to three evangelists, the Lord Jesus announced the threefold sin of Peter before the cock should crow, while according to Mark it was predicted and occurred before the cock crew *twice*, is easily met. Mark's is doubtless the more exact account; for the precise always explains the more general. But the second was plainly *the* crowing, *par eminence;* the first probably being the voice of a more distant bird, faintly falling upon Peter's ear, and producing no reflection, or the preliminary solitary crow of some cock wakeful before the time.

That domestic poultry were kept by the Israelites at a very early period is highly probable. Several species apparently distinct are still found wild in the forests and jungles of India, and two at least, *Gallus Sonneratii* and *G. Stanleyi*, are abundant in the woods of the Western Ghauts, to which our familiar fowl bear so close a resemblance that naturalists consider the former to be their original. Domestic poultry have existed in Hindoostan from the remotest antiquity; probably much earlier than the twelfth century B.C.; for in the *Institutes of Menu*, which Sir William Jones assigns to that age, we read of "the breed of the town-cock," and of the practice of cock-fighting (v. 12; ix. 222).

When the cock found its way to Western Asia and Europe we have no record. Fowl of plumage so gorgeous, of size so noble, of flesh so sapid, of habits so domestic, of increase so prolific, would doubtless early be carried along the various tracks of oriental commerce.

[175.] Pheasant and Game-cock, from bas-relief, Khorsabad. Botta's Ninive.

There is no trace of it, so far as we are aware, on the monuments of Pharaonic Egypt; but we find the cock figured in those of Assyria. In a hunting and shooting scene depicted at Khorsabad (Botta, pl. cviii.–cxiv.), the scene is laid in a forest whose characteristics seem to indicate a mountain region, such as Media or Armenia. Much game is represented, including many kinds of birds, one of which seems to be the pheasant. But the most interesting is a large bird, which appears from its form, gait, and arching tail, to be our common cock; it is walking on the ground amidst the trees. So far as this is evidence, it would go to prove that the fowl, in a wild state, existed at that period in Western Asia, though now unknown on this side the Indus.

The cock and hen are distinctly represented in the Xanthian sculptures, of an era probably contemporaneous with the Khorsabad palace of Nineveh. They appear also on Etruscan paintings, having probably a much higher antiquity (Mrs. Gray's Etruria, p. 28, 45). The early Greeks and Romans figure them on their coins and gems, and speak of them as perfectly familiar objects, with no allusion to their introduction. They had even found their way into Britain at some unknown period long anterior to the Roman invasion: for Cæsar tells us with surprise that the Britons did not think it right to eat the goose or the hen; though they bred both for the pleasure of keeping them (Bell. Gall. IIb. v.) This is a very interesting allusion, since we are compelled to refer their introduction into this island to the agency

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of the Phœnicians, who traded to Cornwall for tin centuries before Rome was built. Under these circumstances their absence from Egypt, where in modern times they have been artificially bred to so immense an extent, becomes a remarkable and unaccountable fact.

[P. H. G.]

COCKATRICE. *See* ADDER.

COCKLE. *See* WILD VINE.

COLLEGE is the name applied in the English Bible to the place where Huldah the prophetess resided: "So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in the college in Jerusalem); and they communed with her," 2 Ki. xxii. 14. If the word college were to be understood in anything like its modern sense, as a place for academic pursuits or the study of sacred learning, it could not but appear strange that a woman should have had apartments in it. The idea is attributable to the rabbinical authorities, who explain מִשְׁנֶה, *mishnêh*, as some sort of school-house in the neighbourhood of the temple. But the word is merely a numeral, *second*, and is always used of something in the second rank or second place, or, more generally, another as contradistinguished from a first. So that when used here of the dwelling-place of Huldah, it must refer to a part of the city which might in some sense be regarded as second to that more immediately in view: "in the other, or lower part," that which was, so to speak, a second city. Compare Zep. i. 10; Ne. xi. 9, where a part of the city is expressly so called.

COLONY, in the Roman sense, the only sense in which it occurs in Scripture, and even that only once, Ac. xvi. 12, was a kind of offshoot from the parent state, consisting of a body of citizens, who were sent out with the formal sanction and approbation of that state to found and possess a commonwealth. A law was passed, authorizing a colony in a particular place to be founded, fixing the quantity of land in connection with it to be distributed, and appointing certain persons, who varied in number according to circumstances, to superintend the execution of the decree. The members of the colony went voluntarily to the new field; no one was under any constraint to go; and those who went still retained the rights of Roman citizens. Of course, if the place was distant, they could rarely exercise these; but in their new settlement itself they had civic rights precisely similar to those enjoyed by the members of the Roman state resident in the capital. So that a Roman colony was a sort of image of the parent city—itself, strictly, a part of the Roman state, and within its own jurisdiction ruled and governed precisely like the other. (See Smith's Dictionary of Greek and Roman Antiquity.) Philippi is the only place mentioned in Scripture as possessing such a character; and the fact of its having become a colony will be shown at the proper place.

COLOS'SE (Κολοσσαί, sometimes spelled Κολασσαί), a city of Phrygia, on the river Lycus, a branch of the Mæander. The first mention of it occurs in Herodotus (vii. 30): this historian narrates that Xerxes, when on his march to Greece, passed from Anana to Colossæ, where "the river Lycus, sinking into a chasm in the town, disappears under ground, and emerging at 5 stades distance, flows into the Mæander." That it was situated south of the Mæander appears from Xenophon's statement (Anab i. 2. s. 6), that Cyrus, on his way to the Euphrates, crossed the Mæander, and after a march of 8 parasangs, arrived at Colossæ, which the historian describes as a large and populous city. Not far from it lay the towns of Apamea, Hierapolis, and Laodiceia. It is said, in common with the two latter towns, to have suffered, shortly after its reception of the gospel, from an earthquake; but it must speedily have recovered from this calamity, as in the twelfth year of Nero it is spoken of as a flourishing place. It was never, however, regarded as the principal town of Phrygia; for when that province was divided into Phrygia Pacatiana and Phrygia Salutaris, Colossæ stood only sixth in the former division. Both Laodiceia and Colossæ were famous for their wool manufacture, and for their skill in the art of dyeing.

Great uncertainty formerly existed as to the exact site of the town. In the middle ages a place called Chonæ, celebrated for being the birthplace of Nicetas Choniates, the Byzantine writer, rose up in the vicinity, and Colossæ disappeared. A village called Chonos now exists on the site of the ancient Chonæ (Hamilton, Asia Minor, i. p. 508). For many ages it was thought that Chonæ, and then Chonos, marked the position of Colossæ, but the more accurate researches of Mr. Hamilton have fixed the actual site on a plain about 3 miles to the north of the present village. Here he found ruins, fragments of columns, and a quantity of pottery, which latter circumstance usually denotes the former site of an eastern city. He discovered too the cavea of a theatre, with some seats still in preservation, and a large space of ground covered with blocks of stone, which, after some examination, proved to be the necropolis of the ancient town. In order to identify these remains with the Colossæ of Herodotus, it is necessary to form some probable hypothesis respecting the cleft or chasm which the historian mentions as being in the midst of the town, and receiving into itself the river Lycus. The following clear explanation of this circumstance is from the work of Mr. Hamilton. Amidst the ruins a bridge spans a rapid stream, formed by the junction of three rivers immediately above the bridge, the principal of which, now called the Tchoruk, Mr. Hamilton supposes to be the Lycus. Into it two streams, one from the north and the other from the south, pour their waters; both possessing, in a remarkable degree, the property of petrifying. The calcareous deposit of these rivers, settling on the plants and other obstructions which the stream meets with, converts them into its own substance; and in this manner clefts are formed, which gradually approach each other from either side, and in time would meet, forming a natural arch, beneath which the main current would continue to flow, its rapidity preventing the settlement of the calcareous matter. "It is indeed most apparent," writes Mr. Hamilton, "that this has been the case; that in the narrow gorge through which the united streams discharge their waters below the bridge, the two cliffs have been joined, and thus formed the χάσμα γῆς, through which, as Herodotus reports, the waters flowed by a subterranean channel for half a mile, the soft crust having been in all probability broken up by an earthquake." So powerful is the action of the Ak-su, one of these rivers, that a brick thrown into it speedily becomes covered with a thick incrustation, and even has its pores filled up by infiltration. That this is the

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spot which Herodotus describes admits now of little doubt.

Colossæ was the seat of a Christian church, to which St. Paul addressed one of his epistles. By whom the church was founded is uncertain. In the Acts of the Apostles St. Paul is said to have made two journeys through Phrygia; the first, ch. xvi. 6, to introduce the gospel into those regions, the second, ch. xviii. 23, for the purpose of confirming the disciples; but on neither occasion is any mention made of his having visited Colossæ. This silence of the inspired history, coupled with the declaration of the apostle that the Colossians had not seen him in person, Col. ii. 1, militates strongly against the supposition of his having himself founded this church. The contrary opinion has however been maintained by some writers of eminence, especially Lardner, whose work, or Dr. Davidson's *Introduction*, may be consulted on this point. If St. Paul was not the founder, that honour must probably be assigned to Epaphras, who was with the apostle at Rome when the epistle to the Colossians was written, and from whom, no doubt, he received the information which led him to address them. In ch. i. 7 of the epistle, the Colossians are said to have "learned" the gospel of the grace of God from Epaphras, "a faithful minister of Christ in their behalf;" from which, in the absence of positive data, we may conclude that he was one at least of those to whom his fellow-countrymen were indebted for their knowledge of Christ. It is very probable indeed that during St. Paul's lengthened sojourn at Ephesus, he was brought into communication, by means of visitors, with various cities of Asia Minor, which thus became acquainted with the gospel, and towards the churches of which, though he had never visited them in person, he stood virtually in the relation of a spiritual father. Such seems to have been the case with Laodiceia and Hierapolis, Col. ii. 1; iv. 13, in the vicinity of Colossæ; and a similar hypothesis will account for any peculiarities in the epistle to this last-named city. For thus it would be true that the apostle had never been himself there; while, at the same time, he could address the Colossian converts with an intimacy of personal feeling, and assume a position towards them which would have been out of place in the case of a church in the establishment of which he had had no share whatever. Thus too will the facts, on which so much stress is laid by Lardner and others, be accounted for, that the epistle exhibits such an intimate acquaintance with the affairs of the church, and with so many of its members, and seems also to presuppose, on the part of the Colossians, an acquaintance with Timothy, who, we know, was Paul's companion on his first journey through Phrygia. Nothing is more likely than that this intimate knowledge was gained on either side by visits, on the part of Epaphras, Archippus, Philemon, Apphia, and other members of the Colossian church, to St. Paul at Ephesus, and perhaps other places; where they would also be brought into intercourse with Timothy. The question must remain to some extent in uncertainty; but the probabilities are certainly in favour of the latter view, and against that of Lardner, which Theodoret seems to have been the first to suggest. [E. A. L.]

COLOSSIANS, EPISTLE TO THE. The genuineness and integrity of this epistle were never questioned in ancient times; nor indeed in modern, until a few German critics, in other respects deserving of a hearing, but apparently unable to resist the proneness to unwarranted scepticism peculiar to their country, threw out doubts upon the subject. Mayerhoff of Berlin, in a work published in 1838, attempted to prove that the epistle is not the production of St. Paul; in which he was followed by Baur of Tübingen, whose researches have apparently led him to the conclusion that of all the epistles ascribed to the apostle, those to the Romans, Corinthians, and Galatians alone are beyond doubt genuine. The reasons which these writers allege for their opinion are of a very unsubstantial character. Mayerhoff insists upon the peculiarities of style, and especially the ἅπαξ λεγόμενα, which, as he alleges, distinguish this epistle from the genuine ones of St. Paul. Of peculiar expressions it contains, no doubt, an unusual number; but this is easily accounted for by the nature of the subjects on which the writer treats. In general, it may be observed that the argument from ἅπαξ λεγόμενα is of little weight, unless supported by internal and external evidence. Internal marks of spuriousness Mayerhoff professes to find in the "poverty of thought," and absence of logical arrangement, which, in his opinion, the epistle exhibits; an opinion which the unbiassed readers of it are not likely to share. Baur seems to reject the epistle on the same ground as he does the pastoral epistles: viz. the alleged occurrence of ideas and words derived from the later Gnostic and Montanist heresies, whence he draws the conclusion that it must have been written subsequently to the appearance of those heresies. But why may not the reverse have been the case, and the heresiarchs, by employing them in a new sense, have adapted the apostle's expressions to their own uses? How little dependence is to be placed on such purely subjective arguments appears from the circumstance, that on the same grounds, and as decidedly, as Mayerhoff pronounces the epistle to the Colossians spurious, does De Wette reject that to the Ephesians; so that these critics mutually cut the ground from under each other.

Of the external testimonies to the genuineness of the epistle the following are a few:—Irenæus, *Adv. Hær.* lib. iii. c. 14: "And again, in the epistle to the Colossians, he says, 'Luke the beloved physician greets you,' Col. iv. 14."—Clement of Alexandria, *Strom.* lib. i. p. 277: "And in the epistle to the Colossians he says, 'Warning every man, and teaching in all wisdom, that we may present every man perfect in Christ,' Col. i. 28."—Tertullian, *De Præscrip. Hæret.* c. vii.: "The apostle, writing to the Colossians, warns us against philosophy; 'Take heed,' says he, 'lest any one circumvent you through philosophy and vain deceit, according to the tradition of men,' Col. ii. 8."—*De Resurrect. Carnis*, c. 23: "The apostle, in his epistle to the Colossians, teaches that we were once dead in sins, alienated from God, with feelings hostile to him; then that we were buried with Christ in baptism, &c., 'And you, when you were dead in your sins, and the uncircumcision of your flesh, he hath quickened with him, having forgiven you all trespasses,' Col. ii. 13."—Later testimonies it is needless to adduce.

Place and Time of Writing.—The determination of the latter point depends upon that of the former, on which different opinions have been held. It must be premised that we cannot, as regards the time and place of writing, separate the three epistles to the Ephesians, Colossians, and Philemon; the two former are connected by similarity of contents, and their common bearer Tychicus; the two latter by the salutations of Epaphras,

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Marcus, Aristarchus, Demas, and Lucas, and the mission of Onesimus, mentioned in both. Now it is obvious from Ep. iii. 1, iv. 1, and vi. 20; from Philo. 9, 10; and from Col. iv. 3, that all three epistles were written by the apostle during a time of imprisonment; and since the inspired history mentions but two occasions on which, for any length of time, he was in bonds, viz. at Cæsarea for about eighteen months, Ac. xxi. 27, and at Rome for two years, Ac. xxviii. 30, between these two our choice must be made. General belief, from ancient times downwards, has been in favour of the Roman imprisonment; but recently the other side of the question has been adopted by some German critics of note, among others by Schulz, Schott, Böttger, Wiggers, and lately Meyer. Neander, however, Harless, and others, have declared themselves for the common opinion; and not without reason, for the objections against it seem by no means decisive. The following are the principal:—It does not seem probable that the apostle would suffer nearly two years of imprisonment at Cæsarea to elapse without employing his pen. But to this it may be replied, in the first place, that other epistles may have been written during that period, and yet not the three in question; and secondly, that it is equally improbable that the two years of the Roman imprisonment passed without memorial, and what we assign to the one period we must, in the present case, take from the other. To this must be added that the imprisonment at Cæsarea was much more strict than that at Rome, in the early part of the latter; and therefore less likely to furnish opportunity for writing epistles. It is urged, again, that it is more natural that Onesimus should have fled to Cæsarea, which was comparatively near, than to Rome, which was at a distance. But, on the other hand, a vast metropolis like Rome would afford better shelter to a fugitive than a provincial town; and from the constant intercourse between the provinces and the capital Onesimus would experience no difficulty in escaping thither. Meyer, after Wiggers, insists upon the omission of the name of Onesimus in the passage of the epistle to the Ephesians, in which St. Paul recommends Tychicus to that church, Ep. vi. 21, which, he thinks, can only be accounted for by the supposition that the two companions started from Cæsarea, in which case they would necessarily arrive at Colossæ first, where Onesimus would be dropped, and Tychicus proceed to Ephesus alone. But to found an argument on such a slender foundation as this is obviously unsafe. It was not necessary to commend Onesimus to the Ephesian church, inasmuch as not he but Tychicus was properly the bearer of tidings from St. Paul, and indeed he had no other reason for touching at Ephesus but that he was journeying in company with Tychicus. In Col. iv. 9, where Onesimus is named, the case is different: he had been an inhabitant of the town, was one of themselves, and was now returning under peculiar and interesting circumstances. Finally, it is remarked that St. Paul requests Philemon to prepare him a lodging at Colossæ, in the expectation that he would be enabled to repair thither shortly, Philo. 22; whereas in Phi. ii. 24 he expresses a resolution of proceeding, after the termination of his Roman imprisonment, to Macedonia, and thence, according to the plan laid down in Ro. xv. 23, 24, westwards rather than eastwards. It is impossible, however, to say what changes the apostle may have been induced by circumstances to make in his plans: probably the projected journey to Spain never took place, or was postponed; and if so, there is nothing extraordinary in the supposition that, on his liberation from Rome, he, instead of proceeding direct to Asia Minor, took Greece and Macedonia in his way, and visited Philippi before he arrived at Colossæ. On the whole, this is a case in which external tradition may properly be allowed to determine the question; and this is unequivocally in favour of Rome as the place of authorship. (See Schulz, Stud. und Kritik. 1829, p. 612, f.; Wiggers, Do. 1841, p. 436; Neander, Apostelgeschichte, i. p. 436; Harless, Ephes. Brief. p. 58; and Davidson's Introduct.)

This point being assumed as settled, the date of the epistle ranges within narrow limits. The latest period that has been assigned to the Roman captivity is A.D. 63, the earliest A.D. 60; the epistle then must have been written between 60–65, and probably in the year 62 (Harless); but the exact date cannot be determined. (For the order in which the cognate epistles were written, see the article on the EPISTLE TO THE EPHESIANS.)

The Object of the Epistle.—This is manifest on the surface. The apostle had received information, probably through Epaphras, of the appearance of erroneous tendencies, both doctrinal and practical, in the Colossian church, against which he felt it incumbent on him to warn his readers. Three such tendencies are specified:—1. A pretentious philosophy, which affected an esoteric knowledge, received through tradition, and which abandoning Christ the Head, indulged in unhallowed speculations on the number and nature of the spiritual beings with which the invisible world is peopled, Col. ii. 8, 18. 2. The observance, if not the asserted obligation (for this does not appear), of Jewish ordinances, Col. ii. 16, 20-22. 3. The practice of ascetic regulations, Col. ii. 23. A question here at once arises: Were these various errors found united in the same party or individual? At first sight they seem mutually to exclude each other. The pharisaic Judaizers exhibited no proneness either to a speculative gnosis or to asceticism; the Gnostic ascetics, on the other hand, were usually opposed to a rigid ceremonialism. It it so improbable however that, in a small community like that of Colossæ, three distinct parties should have existed, that we are driven to the conclusion that the corrupt tendencies in question did really exist in combination in the same persons; and the difficulty will perhaps be alleviated if we bear in mind that in the apostolic age two classes of judaizing teachers, equally opposed to the simplicity of the apostolic message, though in different ways, busied themselves in sowing tares among the wheat in the visible church. The former consisted of the rigid formalists, chiefly Pharisees, who occupy so prominent a place in the history of the Acts and in several of St. Paul's epistles, and who contended for the continued obligation of the law of Moses upon Gentile converts; the latter were speculative adherents of the Alexandrian school, whose principle it was to subordinate the letter to the spirit, or rather to treat the former as a mere shell, which the initiated were at liberty to cast away as worthless, or intended only for the vulgar. With this false spiritualism was usually combined an element of oriental theosophy, with its doctrine of the essential evil of matter, and the ascetic practices by which it was supposed that the soul is to be emancipated from the material thraldom under which it at present labours. To angelology, or the framing of angelic genealogies, the Jews in general of that age

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were notoriously addicted; in the pastoral epistles (see 1 Ti. i. 4), we again meet this idle form of speculation. That persons, imbued with these various notions, should, on becoming Christians, attempt an amalgamation of them with their new faith is but natural; and the ill-assorted union seems to have given birth to the Gnosticism of a subsequent age, with its monstrous tenets, the product of an unbridled imagination. Teachers then, or perhaps a single teacher, Col. ii. 16, of this cast of Judaism had effected an entrance into the Colossian church, and seems to have there experienced a favourable reception. In a Gentile community like this pharisaic Judaism could not have so easily gained a footing; but the mixture of mystical speculation and ascetic discipline, which distinguished the section of the Alexandrian school alluded to, was just adapted to attract the unstable; especially in Phrygia, from time immemorial the land of mystic rites, such as those connected with the worship of Cybele, and of magical superstition. From this congenial soil, in a subsequent age, Montanism sprang; and, as Neander remarks (Apostelgeschichte, i. p. 442), it is remarkable that, in the fourth century, the council of Laodicea was compelled to prohibit a species of angel-worship, which appears to have maintained its ground in these regions (*οὐ δεῖ Χριστιανοὺς . . . . ἀγγέλους ὀνομάζειν καὶ συνάξειν*, Can. 35).

We must not, however, suppose that these tendencies had worked themselves out into a distinct system, or had brought forth the bitter practical fruits which were their natural consequence, and which, at a later period, distinguished the heresiarchs alluded to in the pastoral epistles, and the followers of Cerinthus. The corrupt teaching was as yet in its bud. The apostle therefore recommends no harsh measures, such as excommunication: he treats the case as one rather of ignorance and inexperience; as that of erring but sincere Christians, not of active opponents; and seeks by gentle persuasion to win them back to their allegiance to Christ.

Contents.—Like the majority of St. Paul's epistles, that to the Colossians consists of two main divisions, one of which contains the doctrinal, the other the practical matter. Of these the former, again, contains two distinct portions; from the commencement of the epistle to ch. i. 27, and from that point to the end of ch. ii. In the former of these portions the apostle, after the usual salutation, returns thanks to God for their faith and love, of which he had received accounts from Epaphras, ch. i. 1-8; and describes the earnestness of his prayers in their behalf that they might continually advance in spiritual wisdom, power, and fruitfulness, ch. i. 9-12. The ultimate source of the blessings which they enjoyed was the love of the Father; by whose grace they had been transferred from a state of sinful alienation into a state of acceptance, in and through Christ, whose blood was sufficient to cleanse from all sin; who before his entrance into the world, as Creator, claimed equality with the Father, and is now constituted Head of the Church and Lord of all things, ch. i. 12-27. The second paragraph commences with an expression of the apostle's solicitude for the spiritual welfare of those churches which had not enjoyed his personal ministry, the Colossians among the number; whence he passes to the immediate object of the epistle, and exhorts his readers, as they had received Christ, to walk in him, and not to permit themselves either to be seduced from the simplicity of the faith by a show of human wisdom, or to be entangled in a yoke of bondage to ceremonial observances from which Christ had set them free. In Christ they were complete; in him they possessed all the treasures of wisdom and knowledge; risen with him to a new and heavenly life, they were dead, as well to the rudiments of a lower stage of religious knowledge, as to the sins of their former unconverted state, ch. i. 29–iii. 4.

In the latter half of the epistle the apostle enforces the practical duties flowing from these truths. Having put on the new man they were to mortify the fleshly nature; cultivate the fruits of the Spirit, especially humility and love; and by mutual admonition and instruction promote the spiritual well-being of the whole body, ch. iii. 5-18. This general exhortation to holiness of life then branches out into particulars, embracing the relative duties of husband and wife, children and parents, masters and servants, ch. iii. 18–iv. 4. The writer intreats their prayers that the Word of God might, in his bonds, have free course; and refers them to Tychicus, the bearer of the epistle, for further information respecting himself. The salutations of those who were with him at Rome, and an injunction to transmit the epistle to the church of Laodicea, and in turn to procure one which had been written to that church, conclude the epistle, to which the apostle, with his own hand, attaches his signature.

[This epistle has not been so much commented on as some others of St. Paul. For the general sense and connection, Davenant (*Expos. Epist. ad Col.* Geneva, 1655) and Calvin may be consulted; for critical purposes, Olshausen, Bähr (Basel, 1830), Alford; also the recent commentaries of Ellicot and Eadie.] [E. A. L.]

COMFORTER. *See* ADVOCATE.

COMMANDMENT. *See* DECALOGUE.

COMMON has not unfrequently in Scripture the sense of *unclean*, as in the word of St. Peter, "I have not eaten anything common or unclean," Ac. x. 14; also Mar. vii. 2; Rom. xiv. 14, &c. This is easily explained. The sanctified was what was set apart to God, taken out of the category of common things, and impressed in some respect with a sacred character; so that what still remained common was in the eye of the law virtually unclean. (In respect to the ordinary use of the word, in the expression "having all things common," see ALMSGIVING.)

CONCISION [*cutting away*], a contemptuous term used by St. Paul in Phi. iii. 2, to denote the zealots for circumcision. He changes the term for the purpose of indicating more pointedly their real character; instead of saying "beware of the circumcision," *περιτομήν*, namely the party who pressed the necessity of still observing that ordinance, he says, "beware of the concision," *κατατομήν*: as much as to say, they no longer deserve the old and venerable name; what *they* stickle for is a mere concision, a flesh-cutting. And then he goes on to state the reason, "for *we* are the circumcision"—the reality has now passed over into us, who believe in Christ and are renewed in the spirit of our minds.

CONCUBINE (Heb. פִּילֶגֶשׁ, Gr. *παλλακίς* or *παλλακή*, Lat. *pellex*—all manifestly but different variations of the same word) was the name given to a sort of second or inferior wife—one who shared the bed of the man, and had a recognized position in the household, though still occupying the place to some extent of a servant, and subject to the proper spouse, if there was one in the house. Among the Romans it was only at a com-

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paratively late period that concubinage acquired any kind of legal sanction; but when it did so, *concubina* came to be generally substituted for the hitherto more common *pellex* or *mistress*. Among the Greeks, however, the distinction between wife and concubine was recognized by Demosthenes as one even then well established and familiarly known—the former being, as he says, for the begetting of legitimate children and taking charge of the affairs of the house, the other for performing daily ministrations about the person (c. Neaer. 1368, 29). In the East concubinage had manifestly come centuries before into general practice. It meets us in Ge. xxii. 24, in a notice respecting the family of Bethuel, the father of Rebekah, who, in addition to eight children by his wife Milcah, had also a concubine, Reumah, who bore him four children besides. Indeed, it had substantially appeared before in the household of Abraham himself; for when he consented to take Hagar to his bed, although it was as Sarah's bondmaid that she was so received, yet the relation meant to be established was undoubtedly much of the same sort; the children to be born of Hagar were to be reckoned, in some sort, as Sarah's, and to take rank as proper members of the family. This intention was afterwards modified by divine interference; but the son of Hagar was still by no means reckoned illegitimate, and it was from incidental circumstances, rather than from the nature of the case, that Ishmael did not meet with an altogether corresponding treatment. In the next generation of the chosen family we find no mention of a state of concubinage; Isaac seems to have had no partner of his bed but Rebekah, and no children but her twin sons Esau and Jacob. But in the next generation again the evil re-appears in an aggravated form; and not only does Esau multiply his wives at pleasure, but Jacob also allows himself to be led by comparatively trivial and unworthy considerations to take first two wives, and then two concubines. Nor was the practice ever wholly discontinued among the covenant-people; it was brought to some extent under law, and placed substantially on the footing of a marriage-relationship, Ex. xxi. 7-9; De. xxi. 10, seq.); so that the man who entered into it was not allowed summarily, and without any reason assigned or regular proceeding instituted, to put away even a bondmaid or captive, whom he had thus received to his bed and board, but was bound to give her a legal writing. And this state of things existed till the coming of Christ, when a higher tone of feeling and a stricter practice were introduced. But the consideration of it more properly belongs to the subject of divorce, or to the more general subject of marriage. (*See* MARRIAGE.)

The chief difficulty connected with the matter of concubinage (which equally applies, however, to the marriage of more wives than one) bears on the apparent laxity of permitting it at any period among the covenant-people, and the apparent inconsistence in the divine administration of permitting it at one period and prohibiting it at another. It seems as if either the principles of the divine government were not so unchangeable as they are commonly represented, or the persons commissioned to reveal them had not been equally inspired at one time as compared with another. This, however, were a hasty conclusion; for the question really resolves itself into the larger one, which concerns the progression of the divine plan, and the consequent toleration of defects and imperfections in the earlier, which must cease to appear in the later, stages. In the natural administration of God there is such a difference in the inevitable conditions of childhood and youth as compared with those of mature life, and in the entire condition of mankind on earth as compared with that of the angelic world or of the redeemed in glory. And as the church of the old covenant stood greatly below that of the new in point of knowledge and grace, it was, in like manner, inevitable that there should have been in various respects a defective practice, marks of moral inferiority in private and social life, such as should have no existence now, since the relatively perfect has come. Such precisely was the case in respect to the point now under consideration. The original appointment of God in regard to the family constitution, that it should be based upon the union of one man and one woman, and that these two by reason of their union should be regarded as one flesh, made it clear to all what was the mind of God, and what, for those aiming at perfection, was the standard to which they ought to have conformed. But the corruptions consequent upon the fall, which grew and widened as the history of the world proceeded, so marred the original constitution in respect to the marriage relationship, that the proper standard fell practically into abeyance, and the whole that seemed meet to divine wisdom, at the setting up of the Old Testament economy by Moses, was to impose certain checks and restraints of a legal kind in the way of its excessive violation. It was ordained that no one who had taken a woman to wife, even though it was a wife of inferior standing, a sort of concubine, should put her away without a writing of divorce, which necessarily required time, and consideration, and the employment (for the most part) of a scribe, and witnesses—an imperfect check, no doubt, but still a check in the way of arbitrary procedure, and as a general or civil regulation (which it really was), possibly carrying the restraint as far as could safely be done. The very enactment of such a regulation, as our Lord argued against the Pharisees, Mat. xix. 8, was a witness against the hardness of their hearts, and it was an utter abuse of its design to regard it as a license to be indulged in, instead of a restraint to be borne. It set limits within which the authorities might tolerate the existing imperfections, but it left unrepealed the original appointment, and, properly viewed, should have but served to recall men's attention to it.

So difficult was it to turn the tide of degeneracy in this respect which had set in upon the world, and so hard even for the highest authority to prevail in purging the moral atmosphere of society, that the practice of concubinage yielded only in the slowest and most gradual manner even to our Lord's explicit declaration. Long after the establishment of Christianity the state recognized concubinage, as contradistinguished from marriage, though not in co-existence with it; and even so late as the year A.D. 400 the first ecclesiastical council of Toledo allowed communion to persons living in concubinage, while it excluded polygamists. For centuries concubinage was quite common both among clergy and laity. It was first formally abolished among the clergy, but only with general effect about the period of the Reformation; afterwards, also, it was denied to the laity; and the civil law gradually conformed itself to the ecclesiastical.

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CONIAH. *See* JECONIAH.

CONVERSION, when used in a religious sense, is a turning from sin to holiness, or from the love of self and the world to the love and service of God. The things included in it will be treated of under REPENTANCE and REGENERATION.

CONVOCATION, is a calling together, or an assemblage of a sacred character; and hence has the epithet *holy* usually attached to it. It denotes such meetings for sacred purposes as took place at the stated festivals, and on Sabbaths, Ex. xii. 16; Le. xxiii. 2; Nu. x. 2; xxviii. 18, &c.

CONY (שָׁפָן, *shaphan*). A small quadruped common in the rocky parts of Palestine and surrounding countries, having no affinity with the rabbit of Europe, but belonging to a different order. Strange to say, its nearest affinity is with the huge rhinoceros; and though the assertion may startle some who behold a little creature, not unlike a guinea-pig in form and size, yet if they were to compare the skeleton of the so-called cony with that of the huge pachyderm, they would find exceedingly little diversity between the two, except in dimensions. It is the *Hyrax syriacus* of zoologists.

[176.] The Cony—*Hyrax syriacus.*

Various local names have been applied to the *shaphan*. The LXX. translate the word by χοιρόγρυλλος, "a grunting-hog." According to Bruce it is called in Abyssinia *ashkoko*. In Syria the term is *Ganam Israel*, which the French zoologists have metamorphosed into *Daman;* to the modern Arabs it is familiarly known as the *weber*. It is said to inhabit in numbers the precipices which border that terrific fissure which affords an exit for the Kidron, as well as other inaccessible rocks. Its feet are not suited for burrowing—the toes being round and soft, protected by broad hoof-like nails; but it resorts to caverns or deep clefts in the rocks. Here the little animal dwells in society, a score or more being frequently seen sitting at the mouth of their cave, basking in the sun, or coming out to enjoy the freshness of the evening air.

Laborde thus notices this little animal:—"Two of our guides set out upon an excursion, their guns on their shoulders, saying they would go and hunt the *oueber*, an animal commonly met with in this part of the mountain. In the course of a few hours they returned, bringing something wrapped up in their cloaks. We saw by the merriment displayed on their countenances, that they had not been unlucky. They immediately produced four little animals, which they had found in their lair, being the whole of the family—the father and mother, and two young ones a fortnight old. These creatures, which are very lively in their movements, endeavoured to bite when they were caught. Their hair is a brown-yellow, which becomes pale and long as the animals grow old. In appearance, on account of the great vivacity of the eyes, the head being close to the shoulders, and the buttocks being drawn in, and without a tail, they resemble the guinea-pig. Their legs are all of the same height, but the form of their feet is peculiar; instead of nails or claws they have three toes in front and four behind, and they walk like rabbits on the whole length of the foot. The Arabs call it *el oueber*, and know no other name for it. It is common in this part of the country, and lives upon the scanty herbage with which the rain in the neighbourhood of springs supplies it" (Laborde, p. 114). [P. H. G.]

CO'OS, OR **CÔS,** a small but fertile island in the Ægean Sea, off the south-west point of Asia Minor, which was once touched by the apostle Paul on his way from Greece to Jerusalem, Ac. xxi 1. It does not appear that he rested at it, or perhaps did more than pass by it; so that nothing depends on its state for the illustration of apostolic history. It is about twenty-five miles long by ten broad.

COPPER occurs only once in our translation of the Scriptures, though if it were the proper rendering there, one can scarcely avoid the conclusion that it should have appeared also in other passages. It is at Ezr. viii. 27, where, among the vessels reported to have been brought back from Babylon, we find mention made of "two vessels of fine copper, precious as gold." The word is that usually rendered brass (נְחֹשֶׁת), and undoubtedly indicates a metal hard, well tempered, and capable of taking a very fine polish, so as, on that account, to possess a high value. This could not be said simply of copper, especially at Babylon, where it is known to have existed in considerable abundance, and to have been in comparatively common use. Either brass, therefore, which is a compound of copper and tin, or some other alloy, in which copper formed a principal part, must have been meant. If in this passage brass should rather have been used than copper, there are others in which the reverse holds; it should have been copper and not brass. Thus, in De. viii. 9, it is said respecting Canaan, "Out of whose hills thou mayest dig brass;" and again in Job xxviii. 2, "Brass is molten out of the stone;" certainly not brass in either case, which, being an alloy, is never found in a native state; but probably enough copper, as this was one of the mineral products of the Holy Land. And the allusion in the last of the two passages to the process by which it was obtained, clearly implies that the smelting of copper from the ore was known at the period when the book of Job was composed. It should be understood, then, that when reference is made to the ore, or to the metal in its original state, not brass, but copper is the word that should be employed. "In most other instances," as stated by Mr. Napier (Ancient Workers and Artificers in Metal, p. 54), "the word brass should be translated bronze, an alloy well known in the earliest times; and as copper is the principal metal in this alloy, it follows that a reference to bronze necessitates a previous metallurgical operation for copper." The same writer also states, that "many of the ancient copper alloys had to stand working by the hammer; and their working was such, either for toughness or hardness, that we cannot at the present day make anything like it; which is surely strong presumptive evidence that the copper as well as

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the tin they used for these alloys must have been pure, and that they had means for effecting this object."

It confirms the view now given of the early knowledge of copper, and of the processes necessary to bring it to practical use, that at the discovery of America the natives were found in plentiful possession of articles made of this mineral. "Columbus, when at Cape Honduras, was visited by a trading canoe of Indians. Amongst the various articles of merchandise were small hatchets made of copper, to hew wood, small bells, and plates, and crucibles for melting copper. When the Spaniards first entered the province of Turpan, they found the Indians in possession of abundance of copper axes. The ancient Peruvians used copper for precisely the same purpose with the Mexicans; their copper axes differ very little in shape from ours. The knowledge of alloying copper was possessed by both the Mexicans and Peruvians, whereby they were enabled to make instruments of copper of sufficient hardness to answer the purposes for which steel is now deemed essential. The metal used as an alloy for copper was tin; and the various Peruvian articles subjected to analysis are found to contain from three to six per cent. of that metal" (Silliman's Journal, ii. p. 51).

It is ascertained that the Egyptians at an early period were well acquainted with working in bronze; and it is most likely that what are called brazen vessels in the books of Moses were really of bronze; this rather than simple copper, because bronze is less subject to tarnish, and takes on a finer polish; and rather bronze than brass, because zinc, which forms a component element in brass, does not, as far as yet discovered, appear to have been known to the ancients.

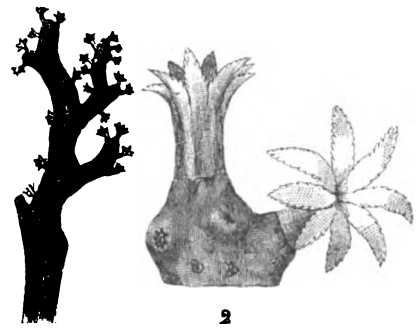
CORAL (רְאִמוֹת, *ramoth*). In Job xxviii. 18, this word occurs as the name of some proverbially precious thing, being enumerated with pearls, gems of various kinds, and gold, as not worthy to be compared with wisdom. The only other example of the word is Eze. xxvii. 16, where Syria is represented as occupying in the markets of Tyre with *ramoth*, among other things.

The etymology of the word is obscure. The LXX. seem to have been quite ignorant of what it meant; for in the latter passage they transcribe it as the name of a place, while in the former they strangely render it by "meteors" or "the heavenly bodies." The local dialects give us little light on the matter.

The various peoples enumerated by Ezekiel as trading in the markets of Tyre, may have been either the buyers or the sellers of the articles enumerated. In the instance in question, "purple" is one of the articles in which Syria is described as trading. But purple was one of the staple productions of Tyre, and Syria would scarcely have brought purple to sell at Tyre, but would doubtless be there as a purchaser. Moreover, her trade is expressly said to have been in "the wares of Tyre's making." Hence probably *ramoth* was an article manufactured by the Tyrians, and sold by them to the Syrians. The Greek writers, Homer especially, frequently allude to the Sidonians, the near neighbours and compatriots of the Tyrians, as the manufacturers of all kinds of *bijouterie* and jewellery.

The received and traditional rendering of *ramoth* by coral is probably correct. From time immemorial there has been a great demand for this article in the East, wrought as at this day into various ornaments and jewels; and from the same remote antiquity has the supply of the raw material been drawn from the coast of North Africa; the chief seat of the fishery being to the present time the immediate vicinity and bay of Tunis, where once sat Carthage, the queenly daughter of royal Tyre. The red coral would therefore certainly be one of the articles which Tyre would receive in the rough state from her colony Carthage, and which her skilled artists would work up for the adornment of the Syrian ladies. It is doubtless the *ramoth* of the Hebrews.

The red coral is the stony skeleton of a compound zoophyte, allied to the sea-anemones of our coasts. It forms a much-branching shrub, of which the beautiful scarlet stone forms the solid axis, which is covered during life by a fleshy bark, out of which protrude here and there upon the surface minute polypes with eight tentacles. It grows only in the Mediterranean, and principally, as already observed, on the African coast, from Tunis to Oran. It is found attached to the rocks at considerable depths, as from 20 to 120 fathoms.



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[177.] 1, Branch of Coral. 2, Part of branch, enlarged to show the zoophyte.—Milne Edwards, Hist. des Corallines.

The demand for it has given rise to a fishery of some importance, about 180 boats being employed in it on the coast of Algeria, of which 156 fish in the neighbourhood of Bona and Calla, obtaining 36,000 kilogrammes (about 720 cwts.) of coral, which, selling at the rate of 60 francs per kilogramme, produces a return of £90,000 sterling.

The mode by which it is obtained is the same which has always prevailed, and is rude and wasteful. A great cross of wood loaded with stones, and carrying at the end of each arm a sort of net formed of cords partly untwisted, is lowered from a boat, and dragged over the bottom. The branches of the corals are entangled in this apparatus, and as the boat moves on are torn off; at intervals it is pulled up and the produce secured. Of course a great deal must be broken off which is not secured, but yet it is a profitable employment. A boat manned by nine or ten hands has been known to bring in 80 or 100 kilogrammes in a day, yielding £20 or £25 sterling; but such success is rare. The fishery is prosecuted from the 1st of April to the end of September, during which there may be on the average about 100 days in which the fishermen can work. [P. H. G.]

CORBAN, the Hebrew term for a gift or offering, in the general sense to God. The corresponding term in Greek is δῶρον; but in a discourse of our Lord, in which he reproved the false teaching of the Scribes, the original word *corban* is preserved by the evangelist

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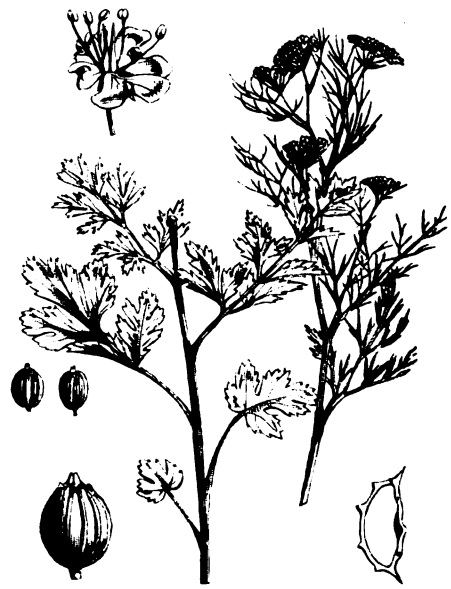
Mark, though he gives, at the same time, its interpretation. Moses had commanded children to honour their parents, and had said that if any one cursed father or mother he should die the death, "but ye say," adds our Lord, "If a man shall say to his father or mother, Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free: and ye suffer him no more to do ought for his father or his mother," ch. vii. 11, 12. The words "he shall be free," it is proper to state, are inserted in the translation merely to bring out the meaning more distinctly, there being nothing corresponding to them in the original. They may be omitted, however, and what follows taken as the concluding portion of the deliverance of the scribes —thus: "If a man shall say to his father or mother, Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; ye even suffer him no more to do ought for his father or his mother." There can be no doubt as to the substantial meaning of the passage, though there are minor shades of difference among interpreters as to their modes of eliciting it, or the extent to which the rabbinical maxim, referred to by our Lord, actually reached. Plainly, our Lord meant to say, that the honour which a child owed to his parents bound him to give of his substance to these parents whatever they might actually need, and that when such needful portion was withdrawn from so befitting a purpose by being destined as a gift to God, this was only, under the pretext of honouring God, doing despite to his most explicit injunctions—dishonouring God by dishonouring his earthly representatives. Such would be the case if the proceeding referred to were adopted in respect to a single article which the parents of a youth might actually require, and which by an unseasonable consecration to the altar he withheld from them. But, of course, the iniquity complained of would be much greater if a youth were allowed to pronounce that word of devotion to religious uses upon all he had, and after doing so were allowed to retain the whole for his own use, though prohibited from giving it to others, even to his own parents—if such were the practice in question, as Lightfoot has endeavoured to show from rabbinical authorities, the case as against the Jewish teachers becomes greatly aggravated. But it may be doubted how far this extreme is involved in the charge of our Lord.

CORIANDER. Ex. xvi. 31, the manna is compared to זֶרַע גַּד לָבָן, the seed of *gad*, white. This must have been a plant familiar to those for whom the inspired penman wrote, and we incidentally learn that in the old Punic or Phœnician language, closely alien to the Hebrew, the name of the coriander was *goid*. With the exception of the Samaritan codex, which has *oryza decorticata*, or shelled rice, all the old versions are unanimous in rendering it coriander.

Coriandrum sativum is a plant of the umbelliferous order, occurring throughout the entire coast of the Mediterranean. In Egypt its seeds are eaten as a condiment with other articles of food, and in our own country the tender leaves are used in soups and salads. In Essex it is cultivated to a large extent for the sake of its seeds. These, owing to the presence of a volatile oil, when dried have an agreeable aromatic flavour, and they are in great demand among confectioners and the bakers of sugar *bon-bons*

The fruit, or coriander-seed, is globular, about the size of a corn of white pepper, of a grayish-yellow colour, and finely ribbed. We need not suppose that the manna was coloured like a coriander, but its parti-



[178.] Coriander—*Coriandrum sativum.*

cles were the size of this seed, familiar to the Jews and not unknown to ourselves. (Winer's Realwörterbuch; Kalisch on Exodus; Pereira's Materia Medica.) [J. H.]

COR'INTH. One of the most celebrated cities of Greece, capital of a small district in the neck of land joining the Peloponnesus with the northern division of Greece. The proper name of this district was Isthmus; from which circumstance the title came to be applied to any similar strip of territory connecting a peninsula with the mainland. The original name of the city was Ephyre; afterwards, though at what time is uncertain, it assumed the appellation by which it is known in history. By Homer it is indifferently called Ephyre and Corinth. The latter name still survives in the modern corruption, Gortho.

History.—From the names which certain places in the city retained, and especially from the oriental character of the worship of Aphrodite or Venus, to whom the whole of the Acrocorinthus, or citadel of Corinth, was dedicated, it has been argued, and with great probability, that the district was first colonized by Phœnicians, who, we know, possessed other settlements in Greece. The oriental settlers appear to have been succeeded by a mixed population of Æolians and Ionians, the former, however, being the dominant race, as is proved by the traditions which represent the earliest rulers of Corinth as belonging to it. Among these the mythological heroes Sisyphus—whose reputed cunning no doubt typified the mercantile spirit of the community over which he reigned, and Bellerophon—whose exploits rivalled those of Hercules, occupy a conspicuous place. The latter was worshipped with divine honours at Corinth. A still earlier legend connects the name of the city with Corinthus, a descendant of Æetes, the father of Medea, who is said to have abandoned the sovereignty of Corinth for that of Colchis. On the

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THE TOWN AND ISTHMUS OF CORINTH,

FROM THE ACROCORINTH

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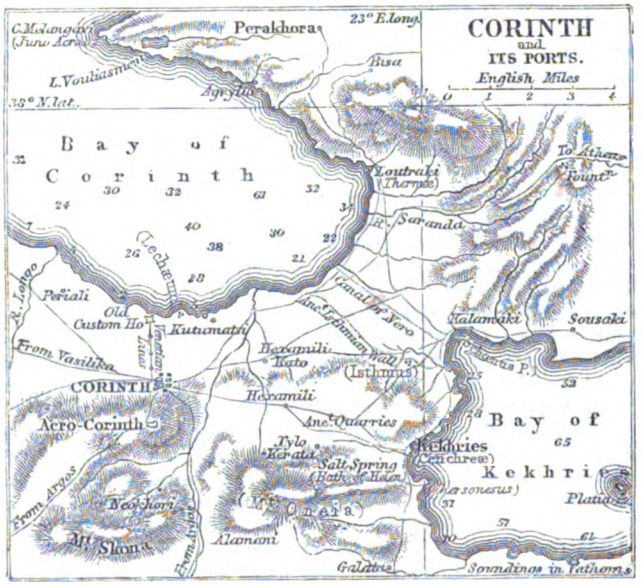
death of Corinthus, the last male representative of Æetes, the inhabitants of the city invited Medea to assume the sceptre: the renowned sorceress accordingly arrived with her husband Jason, but after a short sojourn returned to Colchis, leaving the throne to Sisyphus. In the historical age the Dorians, under the conduct of Aletes, appear as the first conquerors of the isthmus. Occupying a hill called Solygeius, near the Saronic Gulf, they waged war upon the Æolic population, and finally reduced it to subjection. It was impossible, however, in a maritime state like Corinth, to maintain in their strictness the Doric institutions, which were founded upon landed tenure; and accordingly, while the sovereigns were of Doric descent, the citizens, both of the conquering and the conquered race, participated in equal rights of citizenship. The dynasty of Aletes lasted for twelve generations (from B.C. 1074 to 747): it was succeeded by an oligarchy of the Bacchiad family, so named from Bacchis, one of the royal line; and this, in its turn, gave place to the tyranny of Cypselus and his son Periander, who together reigned from B.C. 657 to 583. It was during this period, especially the latter part of it, that Corinth attained that commercial eminence which made her one of the first cities of Greece. Admirably situated for the operations either of trade or of naval warfare, she successfully contested the dominion of the Ægean Sea with the Æginetans, and exercised an undisputed supremacy over the western waters of Greece. She was the first of Greek states that constructed a fleet of triremes, or ships of war. It was westwards, however, that the tide of Corinthian colonization tended; and such powerful colonies as Corcyra, Syracusæ, Leucas, Ambracia, &c., attested the vigour of the parent country. After the death of Psammetichus, the son of Periander, who reigned only for three years, Corinth, coming under the influence of Sparta, reverted to an oligarchical form of government, and became one of the most influential members of the Peloponnesian confederacy. Friendly at first to Athens, the Corinthians became jealous of the rapid strides of this power after the Persian war; a sentiment which passed into open hostility on the accession of Megara to the Athenian alliance, and the assistance furnished by Athens to the Corcyræans in their quarrel with the mother city. This latter event was the immediate cause of the Peloponnesian war. Throughout this war the Corinthians were the bitterest opponents of the Athenians; and at the close of it, when the battle of Ægospotami annihilated the naval power of Athens, their animosity was shown by a proposal that the city should be razed to the ground. Jealous in turn of the supremacy which Sparta had now attained, they turned their arms against their former allies; and in conjunction with the Athenians, Bœotians, and Argives, waged a war with Lacedæmon, called the Corinthian war, which, after various turns of fortune, ended with the peace of Antalcidas, B.C. 387. In the subsequent war between Sparta and Thebes, Corinth again appears as an ally of the former; but exhausted by the struggle, she concluded a separate peace with Thebes. From this period to the battle of Chæronea, Corinth remained inactive; she then, like the other states of Greece, became subject to the Macedonians, who maintained a garrison in the fortress of the Acrocorinthus. Rome succeeded Macedonia in the government of Greece; and by her new conquerors Corinth was attached to the Achæan league. She madly joined in the Achæan revolt; and after the defeat of the allied forces by the Romans under Mummius, this general inflicted all the miseries of conquest upon the devoted city. The temples and buildings were levelled to the ground; the males were put to the sword, and the women sold as slaves; and the paintings, and other works of art, in which from its wealth Corinth abounded, were carried off to Rome. After this terrible blow, Corinth remained for a century in ruins. At length, under the auspices of Julius Cæsar, who sent thither a colony of his veterans and freedmen, a new city sprang up on the site of the old; and from the advantages of its position, speedily became a prosperous place. At St. Paul's visit, about 100 years afterwards, it was the residence of a proconsul, and the political capital of Greece. An unbroken series of disasters marks its subsequent history. In common with the rest of the Roman empire, it suffered from the ravages of the Goths; fell under the power of the Venetians, who retained it till the overthrow of the western empire; and from them passed into the hands of the Turks, with whom it remained until Greece became a separate kingdom. The modern town Gortho, which occupies the site of Corinth, is an insignificant place, with a population of about 2000: it is supported chiefly by a small export trade in dried fruit and honey.



Situation and Topography.—The situation of Corinth on the isthmus, between the two inland seas of Greece, has been already described. Compared with its political and commercial importance, the Corinthian territory was of small extent. From the Geraneian mountains, which towards the north-east formed the boundary between it

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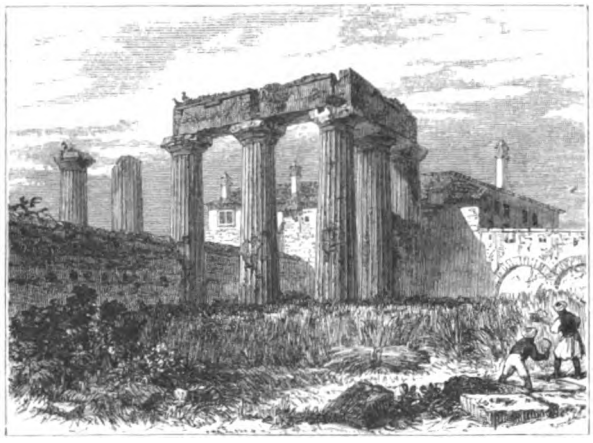
and Megara, to the Oneian ridge on the south, its length may have been about 18 miles: the breadth varied considerably with the conformation of the coast; from the river Nemea, which divided Corinthia from Sicyon, to the confines of Epidauria, it was about 22 miles, while the isthmus measured only 3½ miles across. The soil was generally deficient in fertility. Neither the mountain spurs, which covered a great part of the district, nor the sandy plain of the isthmus, were fitted for agriculture. One portion only, the plain lying on the coast between Corinth and Sicyon, repaid the labours of the husbandman; and this was so valuable, that "what lies between Sicyon and Corinth" became a proverbial expression for great wealth. The most conspicuous object in the vicinity of Corinth was the Acrocorinthus, a lofty mountain rising 2000 feet above the level of the sea, compared with which the Acropolis of Athens sinks into insignificance. This gigantic fortress was justly considered the key of Greece, and its possession marked the supremacy, for the time being, of the successive conquerors of that country. On the north side of it, on a table-land of rock, about 200 feet above the level of the sea, stood the city, 1½ mile distant from the port-town of Lechæum, on the Corinthian Gulf, with which it was connected by long walls resembling those which joined Athens to the Piræus. The corresponding port on the Saronic Gulf, now Bay of Kechries, was called Cenchreæ, Ac. xviii. 18; Ro. xvi. 1; it was distant from Corinth about 8 miles, and was the emporium of the trade with the East: the modern name Kechries still marks the spot. The city was in size inferior only to Athens: the whole circuit of the walls, including those of the city and Acrocorinthus, the two long walls to Lechæum, and the fortifications of the latter place, was about 120 stadia, or 13 miles. Of the population we have no trustworthy accounts; it is supposed to have amounted to 100,000, of whom about 80,000 inhabited the city, the remainder being scattered over the country. In the time of Pausanias, who has left a description of Corinth as of Athens, the city contained many splendid edifices and works of art, part being relics of the ancient city, and part the work of the Roman colonists. Of Grecian Corinth, all that remains is a cluster of seven Doric columns, on the western side of the modern town, which belonged to a temple, and which, in diameter, are the largest of that order of architecture now existing in Greece. A mass of brickwork, probably one of the baths erected by Hadrian, and an amphitheatre excavated from the rock on the eastern side of the town, mark the subsequent occupation of the Romans. Compared with Athens, Corinth offers but a scanty field to antiquarian research.



[180.] Remains of Ancient Temple in Corinth.—Williams' Greece.

Religion, Manufactures, &c.—The religion of Corinth was, like that of the rest of Greece, polytheistic, or rather it consisted in the worship of deified heroes, and of the powers of nature personified. But besides what was common to it with the national mythology, it possessed peculiar features of its own, which evidently were derived from an eastern source. The patron goddess of the city was Aphrodite or Venus, to whom was erected a magnificent temple on the Acrocorinthus, where 1000 female slaves were maintained for the service of strangers. In no other Greek city is an institution of this kind, which reminds us of the worship of Mylitte at Babylon, as described by Herodotus (Clio, 1, 199), known to have existed. The flagrant publicity of the Phallus worship, the disgusting symbol of the fertility of nature, is another proof of the licentious character of the national religion. As might have been expected, this noxious element produced a corresponding effect upon the manners of the people, who were notorious, even in Greece, for dissipation and profligacy. The wealth which poured into the city, and the crowds of merchants who flocked thither, made it the favourite abode of courtezans, among whom two of the name of Lais, remarkable for their beauty and their avarice, have been handed down to posterity. From St. Paul's epistles it may be gathered that these luxurious and sensual tendencies survived the conquest by the Romans, and perpetuated themselves in the new city founded by Cæsar. A large portion, however, of the national treasure was diverted into worthier channels. It contributed to adorn the city with numerous splendid temples; and it was from Corinth that the most ornate of all the orders of Grecian architecture took its origin and its name. The art of painting is said to have been here invented; and at the period of the Roman conquest, it abounded with masterpieces in this branch of art. For one picture of Bacchus, by Aristides of Thebes, afterwards transported to Rome, Attalus, king of Pergamus, offered in vain a sum equivalent to £5000 of our money. In statuary, especially of bronze, the expression "Corinthian brass," which was applied to the finest specimens of that art, attests the excellence of the Corinthian workmanship. Vases of terra-cotta, famous throughout Greece, and eagerly purchased at enormous prices by the Romans, formed an important branch of trade. In literature the Corinthians were less successful. At one period indeed, during the reign of Periander, poetry was cultivated; and the name of Arion especially, the friend of Periander, though not a native of Corinth, is associated with the invention of the dithyramb. But the muses found no congenial home in this emporium of trade. Among the illustrious writers of Greece no Corinthian name is found; nor does that of any great statesman or orator grace the annals of the national history. Corinth was content to be the eye of Greece

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in a commercial point of view; resigning that title, as regards literature and philosophy, to her political rival and inveterate foe Athens. In the neighbourhood of the city were celebrated every third year the Isthmian games, so called from the scene of their celebration. One of the most important contests, the foot-race, furnished St. Paul with striking illustrations of the Christian life, of which, in his first epistle to the Corinthians, he takes care to avail himself, 1 Co. ix. 24-27.

Introduction of the Gospel to Corinth.—Insignificant, however, as the place which Corinth, as compared with Athens, holds in the estimation of the classical student, it occupies a far more important position than the latter city in the early history of the church. A flourishing Christian community was there founded by the great apostle of the Gentiles, to which two of his most important epistles were addressed. The following is a brief account of this event. It was on his second missionary journey, Ac. xviii. 1, that Paul, leaving Athens, where the gospel had had but scanty success, turned his steps towards Corinth. The reasons which determined his course thither are not difficult to conceive. Corinth was then the metropolis of the province of Achaia, and the principal seat of government and trade. Its ports were crowded with vessels, and its streets swarmed with a mixed population of Jews, Greeks, and Roman attendants upon the proconsul. The constant communication which went on between it and the most flourishing regions both of the East and the West, including Rome itself, would insure the extensive propagation of the gospel. Moreover, as was their custom in mercantile cities, Jews had here congregated in great numbers; and in every place which St. Paul visited, it was to his brethren after the flesh that he first addressed himself. At this particular period too, the decree of the emperor Claudius banishing Jews from Rome, had increased the number of Hebrew residents in Corinth. Impelled no doubt by these considerations, the apostle here took up his abode. He found in the city two Jews, Aquila and his wife Priscilla, natives of Pontus, on the shores of the Euxine Sea, who, in consequence of the decree of Claudius, had repaired thither; and discovering that they were of the same trade which he himself had been taught in his youth, the manufacture of haircloth tents, he associated himself with them. Their conversion appears to have speedily followed; and they became valuable fellow-helpers with the apostle in his arduous labours. These labours commenced immediately: every Sabbath in the synagogue, in which as a doctor of the law he had a right to teach, Paul reasoned out of the Scriptures, persuading both native Jews and proselytes that Jesus was the Christ. A fresh impulse was communicated to his zeal, by the arrival of his beloved friends Timotheus and Silas, with joyful tidings of the prosperous condition of the church of Thessalonica. So energetic an assault upon the strongholds of Jewish bigotry and unbelief could not be made without exciting the hostility of that perverse people: they organized a formidable resistance; they blasphemed the holy name which Paul preached; and at length the apostle, with a symbolical action expressive of final rejection ("he shook his raiment, and said unto them, Your blood be upon your own heads," Ac. xviii. 6), turned from them to the Gentiles. The house of Justus, a converted proselyte, contiguous to the synagogue, furnished a convenient place of resort for those who were desirous of instruction. Encouraged by a vision, in which the Lord declared that he had much people in the city, Paul continued his labours, which resulted in the conversion of many of the Corinthians; among whom Stephanas with his household, 1 Co. xvi. 15, and the hospitable Gaius, Ro. xvi. 23, deserve particular mention; and what was of still greater importance, of Crispus, the ruler of the synagogue. These persons the apostle, deviating from his ordinary practice, baptized himself, 1 Co. i. 14-16. A year and a half had thus been spent, when a new proconsul, Gallio, the brother of Annæus Seneca, the philosopher, arrived at Corinth, to assume the reins of government. The unbelieving Jews, exasperated by the progress of the gospel, and especially by the defection of Crispus, lost no time in accusing Paul before Gallio of violating the law of Moses. Fortunately for the infant church, the new governor was a man of sense and humanity. Refusing to hear the apostle's defence, he drove the Jews from before the judgment-seat; alleging that, if their complaint had related to any breach of the criminal law of Rome, he would have listened to it, but that he would not intermeddle in their private religious disputes. To add to their discomfiture, the Greeks, encouraged by the impartiality or apathy of the proconsul, proceeded to personal violence, and beat Sosthenes, the chief ruler of the synagogue, before the very judgment-seat, Gallio looking on with indifference. A decisive triumph was thus gained by the Christians; and Paul continued his labours unmolested, until circumstances called him to leave this missionary field and proceed to Asia Minor. During the apostle's absence from Corinth, Apollos, an Alexandrian Jew and former disciple of John the Baptist, who had been led by means of Aquila and Priscilla to the knowledge of Christ, repaired thither; and being both eloquent and learned, successfully took up the work where Paul had left it, and watered the seed of divine grace which the apostle had planted, 1 Co. iii. 6. The subsequent condition of the Corinthian church, and the number of St. Paul's visits to it, will be best considered under the article on the EPISTLES TO THE CORINTHIANS. This church afterwards fell into obscurity, though one of its bishops, Dionysius, who lived towards the close of the second century, is said to have exercised considerable influence over the surrounding Christian communities.

[On the history and topography of Corinth, Smith's *Dict.* sect. v.; Cramer, *Ancient Greece*, iii. sect. 15; and Leake's *Morea*, iii. c. 28, may be consulted with advantage. On the founding of the Corinthian church, the inspired narrative in Ac. xviii., illustrated by St. Paul's two epistles, is our sole and our sufficient authority.] [E. A. L.]

CORINTHIANS, EPISTLES TO THE.

Two of the principal epistles of the great apostle of the Gentiles: as expositions of doctrine, second in importance only to the epistle to the Romans, and the most instructive of all the inspired compositions of their class, from the insight which they furnish into the personal character of St. Paul himself, and the constitution, parties, and heresies, of the apostolic church.

Genuineness and Integrity.—On the former of these points no doubt, in ancient or modern times, has ever been entertained. These epistles are so strongly impressed with the spirit and peculiarities of St. Paul, both in their matter and in their style, and the historical notices which they contain so faithfully correspond with the narrative of the Acts of the Apostles, that to question their genuineness would be to question

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the existence of the apostle himself. Even German criticism, which has left few of the books of the canon unassailed, here acknowledges the irresistible force of the evidence, and acquiesces in the general belief of Christendom. The external testimony is as satisfactory as the internal. Our limits will only permit us to cite a few of the earliest writers who allude to the authorship of our epistles. Clement of Rome, towards the close of the first century, writing to the Corinthians, urges them to "take the epistle of the blessed apostle Paul." "What," he proceeds, "in the commencement of the gospel, did he write to you? Truly under the influence of the Spirit he gave you injunctions respecting himself, and Cephas, and Apollos, on account of your having been, even then, addicted to party spirit" (c. xlvii.; comp. 1 Co. i. 10). Polycarp, about A.D. 120: "Are we ignorant that, as Paul teaches, the saints shall judge the world?" (Epist. c. xi; comp. 1 Cor. vi. 2). The epistle to Diognetus, in the works of Justin Martyr, A.D. 167: "The apostle, censuring that knowledge which is exercised without sincerity, says, 'knowledge puffeth up, but charity edifieth,'" 1 Co. viii 1. Irenæus, A.D. 177: "The apostle also, in that epistle which he addressed to the Corinthians, plainly teaches the same, when he says, 'I would not have you ignorant, brethren, that all our fathers were under the cloud,'" &c. (Adv. Hær. b. iv. c. 27; 1 Co. x. 1-12). Athenagoras, A.D. 177: "It is manifest that, according to the apostle, 'this corruptible must put on incorruption, in order that the dead being restored to life, each may receive the things done in the body, whether good or bad'" (De Resurrect. Mort.; 1 Co. xv. 24; 2 Co. v. 10). Clement of Alexandria, A.D. 189: "The blessed Paul has released us from this inquiry in his first epistle to the Corinthians, in which he writes —'Brethren, be not children in understanding: but in malice be ye children, but in understanding be perfect'" (Prædag. i. 33; 1 Co. xiv. 20). Tertullian, A.D. 200: "Paul, in the first epistle to the Corinthians, notices persons who denied, or doubted, the resurrection of the body" (De Præscrip. c. 33). The same writers frequently quote the second epistle. Thenceforward the stream of external testimony becomes wide and full.—As regards the integrity of the epistles, that of the first has never been disputed; with the second the case has been otherwise. The discrepancy, in point of tone, between the first eight chapters of this epistle, in which the apostle addresses his readers rather in terms of commendation than of censure, and the last five, which are of an objurgatory character, led Semler, a German theologian of the last century, to propound the hypothesis that it consists of three distinct epistles, viz.—(1), ch. ix, an epistle to the churches of Achaia on the subject of a collection for the saints at Jerusalem; (2), ch. x. 1–xiii. 10, an epistle to the Corinthians asserting St. Paul's apostolical authority; and (3), the remaining portions of the epistle as it stands. Others (Weber, Paulus) supposed that the latter half was a separate composition; thus making the present epistle to consist of two originally distinct ones. This latter supposition was adopted partly to account for the disappearance of an epistle assumed to have been written between our first and second, and which it was thought we actually have in either the former or the latter portion of the second epistle; an assumption, however, which itself rests on doubtful grounds. Respecting the main fact upon which all these theories are based, viz. the change of subject and tone in the last chapters of the second epistle, it may be observed that it is not greater than several transitions which occur in the first epistle; and that it is sufficiently accounted for by supposing that the apostle, without expressly naming them, addresses himself in the two portions of the epistle to different sections of the church; in the first eight chapters to those who acknowledged his apostolic mission and submitted to his exhortations; in the remainder to those who, misled by the judaizing teachers, were still disposed to question his authority. We have every reason then to believe that the second, not less than the first, epistle has come down to us in its original form.

Number of Epistles written by St. Paul to the Corinthians.—Connected, as we have seen, with the discussion respecting the integrity of our second epistle, is the question, How many epistles did St. Paul address to the Corinthian church?—a point on which different opinions have been maintained. The determination of it depends, in great measure, upon that of another question, viz. How many visits did St. Paul make to the Corinthians? on which therefore it will be necessary to make a few remarks. The Acts of the Apostles make mention of two visits only of the apostle to Corinth; the former in Ac. xviii., when the church was founded, and which was of eighteen months' duration the latter in Ac. xx. 2, which took place after Paul had been driven from Ephesus by the tumult of Demetrius, and had completed his journey through Macedonia. Before this latter visit, both our present epistles must have been written; the first from Ephesus, the second from one of the Macedonian churches during the journey just mentioned. It would appear then that up to the sending of the second epistle only one visit had taken place, and that the apostle's knowledge of the state of the Corinthian church, as exhibited in the epistles, had been derived from the reports of others (the household of Chloe, 1 Co. i. 11, and probably Stephanas, Fortunatus, and Achaicus, the messengers of the Corinthian church); and this is the ordinary hypothesis. It is, however, very difficult to reconcile it with the express statements of St. Paul himself in 2 Co. xii. 14 and xiii. 1, that he was now about for the *third* time to visit Corinth. The expressions of the former passage ("Behold, the third time I am ready to come unto you") have indeed been interpreted to signify merely, that the apostle had now, for the third time, entertained the intention of a journey; but this can hardly be called the natural meaning of the words, and moreover it leaves the second passage unexplained. If the Acts of the Apostles professed to give a complete account of St. Paul's labours and journeys, it would of course govern our interpretation of the epistles; but since this history is manifestly of a fragmentary character, it is best, as in the similar instance of the journey to Arabia, of which no mention is found in the Acts, to supplement it from St. Paul's own statements, and to suppose that a journey, of which no record remains, took place. The limits of time within which we must place it are easily determined. It is plain from 2 Co. i. 23, that in the interval between the writing of our two epistles St. Paul had not seen the Corinthians: and since the first epistle was sent from Ephesus not long before he left that city, the visit in question must have been paid some time during his sojourn there. We gather from the apostle's expressions when referring to it, 2 Co. ii. 1, that it was of a painful character, and at the time productive of little fruit.

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Assuming the fact of this unrecorded visit, we can have the less hesitation in taking in their natural sense the words on which the question of the number of the Corinthian epistles mainly turns. "I wrote unto you," says St. Paul in 1 Co. v. 9, "in the" or "my" "epistle not to company with fornicators." As far as the form of the expression is concerned, the words may be well understood of the epistle which the apostle was then writing; we have a similar usage in Ro. xvi. 22, Col. iv. 16, 1 Th. v. 27, and 2 Th. iii. 14. But the great, the almost insuperable, difficulty remains, that in our present first epistle no such injunction appears; and the usual reference of commentators to the excommunication of the incestuous person, as by implication involving such a command, is hardly satisfactory. The excommunication in question was a solemn act of St. Paul himself, and of a peculiar nature, see 1 Co. v. 4, 5, apparently occasioned by the neglect of the church to comply with a previous admonition to the same effect, and which appears to have been interpreted too strictly; to have been supposed, that is, to include unbelievers as well as delinquent brethren. St. Paul, alluding to this former admonition, conveyed, as it should seem, in a lost epistle, corrects the misunderstanding, and explains that it was intended to apply only to the latter class of persons, see 1 Co. v. 10, 11. There seems then reason to suppose that at least one epistle to this church has not been preserved; nor is there any difficulty in admitting this, if we remember that not every composition of an inspired man must necessarily have been composed under the influence of inspiration, and therefore intended to form a part of the canon. The prophets, for example, must have left many writings which were never admitted into the canon of the Old Testament; of Solomon's varied compositions, 1 Ki. iv. 32, 33, only a few were by the ancient church deemed worthy of that honour. In like manner the apostles may have indited many letters which, like their oral teaching, have not been handed down. Is it credible that, during his active and prolonged ministry, St. Paul wrote no more than his fourteen canonical epistles? Certain letters may have perished, because not written under the influence of inspiration; the *inspired* compositions both of the Old and New Testament forming but a small portion, a divinely superintended selection of the productions of their several authors — a circumstance which has not been always borne in mind by critics, *e.g.* Bishop Middleton, who, discussing the question before us, writes — "Besides the extreme improbability that a canonical book should have been lost, ... no instance has been produced in which an ancient writer has cited the pretended first epistle, or even alluded to its existence" (On the Greek Art.; 1 Co. v.) But an apostolic epistle is not necessarily a canonical book; and the absence of reference, on the part of early authors, to the lost epistle, is sufficiently accounted for by the fact of its not having formed part of the canon. The order of events, then, may be arranged as follows:—During his sojourn at Ephesus, St. Paul, receiving unfavourable tidings of the state of the Corinthian church, especially of its laxity of discipline, addressed an epistle to it on this subject, to which the Corinthians replied, 1 Co. vii. 1. His written admonitions proving of little avail, he paid them a short visit, as it should seem with no better result. On his return to Ephesus, and not long before his departure from that city, he wrote a second epistle, our present first, in which he enters at length upon the points, both in practice and in doctrine, which needed correction. Soon afterwards he left Ephesus and proceeded to Macedonia, having first sent Timothy, Ac. xix. 22, and then Titus, 2 Co. vii. 5, to Corinth, to report upon the state of things there, and especially upon the effect which the epistle had produced. On Titus's rejoining him in Macedonia with more favourable accounts, our second epistle was written, and was followed, shortly afterwards, by the apostle himself. Thus much may be regarded as borne out by our existing sources of information; much more doubtful is the theory, first propounded by Bleek, that Titus carried with him an epistle which has also been lost, so that in all four epistles were addressed to the Corinthians. Bleek's conjecture was founded on certain expressions in our second epistle, which seemed to him inapplicable to anything contained in the present first, particularly such passages as 2 Co. ii. 3, 4, and vii. 12; whence he concluded that an intermediate epistle must have been sent from Macedonia, couched in terms of strong censure. His hypothesis, however, seems to rest on insufficient grounds; and by recent writers, Neander among the rest, it has been rejected.

Place and Time of Writing.—On these points little need be added to the observations already made. "I will tarry at Ephesus until Pentecost," 1 Co. xvi. 8, points out both the place and the time of writing; the subscription in our English Bibles "from Philippi" being manifestly erroneous. Since St. Paul left Ephesus about Pentecost A.D. 57, this epistle must have been written in the early part of that year. The bearers of it were probably Stephanas, Fortunatus, and Achaicus, 1 Co. xvi. 17, delegates from the Corinthian church to Ephesus. The notices contained in the second epistle are not so definite. Paul had recently left Asia, 2 Co. i. 8, for Macedonia, taking Troas in his way, where he had expected to meet Titus, on the return of the latter from Corinth, 2 Co. ii. 12, 13. Disappointed in this, he passed over into Macedonia, where Titus joined him, and where this epistle was written, ch. ix. 2.—at what particular place is uncertain. Since after the sending of it he visited Greece and abode there three months, Ac. xx. 3, and then is found at Easter A.D. 58 at Philippi, on his return to Jerusalem, it must have been written towards the latter end of A.D. 57. The bearers of it were Titus and two brethren, whose names are not mentioned, but one of whom was probably Luke, 2 Co. viii. 16-22.

State of the Corinthian Church at the time.—The rich and luxurious metropolis of Greece was not in itself a favourable field for the progress of Christianity in its native simplicity. The visible success indeed of the apostle's labours was, as compared with that achieved in other places, very great; but many of the converts were but imperfectly established in the faith and practice of the gospel. On the one hand, the habit of philosophical speculation, so congenial to the Hellenic mind, arrayed itself against that submission of the intellect which revelation presupposes and demands, or still more perniciously attempted so to spiritualize the facts of the gospel as to deprive them of objective reality; on the other, the laxity of Corinthian morals could with difficulty be taught to abandon practices which were wholly inconsistent with the elevated standard of the new religion. As long as Paul was present in person, his apostolic authority sufficed to check these corrupt tendencies: but his departure was the signal for their

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overt manifestation. To these dangers, naturally arising from the character and associations of the converts, must be added the influence of rival teachers, whose doctrines were more or less antagonistic to those which Paul had delivered. That judaizing section of the apostolic church which followed in the wake of the great apostle wherever he went, marking him out for its especial enmity, appears to have despatched to Corinth, as it did to Galatia, some of its emissaries, carrying with them letters of recommendation from other churches, 2 Co. iii. 1, for the purpose of forming an adverse party. As elsewhere, so in Corinth, it was part of their plan to counteract the influence and disparage the authority of Paul, by throwing doubts upon the validity of his apostolic mission, and drawing injurious comparisons between him and those of the twelve who had seen the Lord in the flesh. As one extreme usually produces its opposite, it is not to be wondered at that they who had cordially embraced the teaching of the apostle should have been tempted to identify his doctrine with his person; and forgetting that he was but the instrument of a higher power, to which, and not to man, the spiritual increase was to be referred, to inscribe his name on their banners as the leader of a party. Moreover, the chief fellow-worker with Paul in this church had been, unconsciously no doubt, the occasion of a division of sentiment. It had been the apostle's care to deliver his message with the utmost simplicity of speech, lest he should foster the notion, so likely to prevail in a Greek city, that Christianity was but a new philosophical system, to be recommended by the graces of oratory, or a show of superior intellectual subtilty: he "came not with excellency of speech or of wisdom," that their "faith" might "not stand in the wisdom of men but in the power of God." His successor, however, the eloquent Apollos, proceeded to erect upon the foundation thus laid a structure more in unison with the intellectual habits of the Alexandrian school, in which he had been nurtured. There could, indeed, have been no essential difference between his doctrine and that of Paul, for he is everywhere spoken of as a faithful minister of Christ; but to the Corinthian taste his mode of expounding the Old Testament, and his greater facility in the use of the Greek language, may have proved more attractive than the simple energy of the apostle, and gathered to him a body of peculiar admirers.

In this manner, no doubt, it is that the origin of three of the parties mentioned in 1 Co. i. 12 is to be accounted for. Some declared themselves to be for Paul, others for Apollos, while the judaizing party chose the name of Peter, the apostle of the circumcision, as their watchword; a circumstance which proves that they had by no means the same influence at Corinth as at Galatia, for otherwise they would probably have named themselves after James, whom the strictest section of the Jewish Christians regarded as their head. It does not, in fact, appear that at Corinth they ventured to assert the continued obligation of the law of Moses, even to the extent of submitting to circumcision, as they did in other places: the temper of those with whom they had to deal rendered caution in their proceedings necessary. What is meant by the fourth party alluded to by St. Paul, that which professed to be of Christ, is more difficult of determination. At first sight we might be led to suppose that it consisted of those who, influenced by feelings of enmity towards Paul, insisted upon the fact that he had not, like the other apostles, seen our Lord in the flesh, and attempted on this ground to assign to him a position of inferiority: they had received the gospel from eye-witnesses and ear-witnesses of the Word of life; the adherents of Paul from one who, as he himself confesses, was born out of due time. And this hypothesis might seem to be confirmed by the only two passages in which any explanation appears of the ambiguous expression in question, viz. 2 Co. v. 16 and x. 7; in the former of which Paul declares that to have known Christ after the flesh confers, under the gospel, no prerogative; and in the latter claims a closeness of connection with Christ not inferior to that of which this party boasted. It labours, however, under the objection, a great if not a fatal one, that thus there would be no real distinction between the party of Peter and the party of Christ; since the former took precisely the same ground in their opposition to Paul, viz. that of instituting injurious comparisons between him and the rest of the apostolic college; whereas the language of the epistle seems naturally to imply that "they of Christ" constituted a distinct party. If it be urged, as it is with great acuteness by Baur, that just as the followers of Apollos are spoken of as distinct from those of Paul, and yet we cannot suppose that any essential difference existed between them; so the party of Christ may be classed under that of Peter, as a subdivision, possessing the common quality of judaistic tendencies, but distinguished by a peculiar animosity against Paul as an individual; and thus there were but two really distinct parties, that of Paul and that of Peter, either with its subordinate modification—it may be replied that in this case we should expect to find the name of some apostle, or human leader, corresponding to that of Apollos, and not the name of Christ, as the symbol of this peculiar section. If this objection be thought an insuperable one, the only remaining theory which possesses any show of reason is that of Neander and Olshausen; that, not judaistic but rationalistic tendencies formed the characteristic of this portion of the Corinthian church; that, in opposition to the legal and scrupulous spirit of the former, it was distinguished by the opposite extreme of laxity and philosophical indifferentism. In point of fact, the polemical portion of the first epistle (the second contains no dogmatical or ethical discussion) is directed almost entirely against, not legal tendencies such as those which form the subject of the epistles to the Galatians and Colossians, but such an abuse of Christian liberty as might be expected to exhibit itself in the heathen centre of Greek civilization. In the first four chapters the apostle argues against an undue estimation of human wisdom, with a manifest reference to the Greek philosophy: the case of the incestuous person which follows, indicates a laxity of morals which is not likely to have been of Jewish origin: under the aspect of the possible inexpediency of things in themselves abstractedly lawful, the questions respecting pleading before heathen tribunals, marriage, and the partaking of flesh offered to idols, are treated: in the tenth chapter the examples from the history of the Israelites seem intended as warnings against a licentious perversion of the grace of God. If, now, we suppose that, among the manifold varieties of opinion that prevailed in this church, there were some who renounced all connection with the apostles, who, though but human instruments, were nevertheless the appointed instruments of establishing

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Christianity in the world; and on the ground of some traditionary sayings of our Lord, or even without such a basis, professed to frame for themselves a philosophic Christianity, which both in doctrine and practice should affect a latitudinarian freedom—arrogating to themselves, as distinguished from their brethren in the faith, the exclusive title of Christians; we have, perhaps, as near an approximation to the truth as the confessed difficulties which surround the subject will permit.

The evils arising from the prevalence of party spirit did not terminate with the divisions thereby introduced into the church. Each section receding as far as possible from the antagonist one, serious extremes of error were the necessary result. Ecclesiastical discipline became so relaxed, from the difficulty no doubt of enforcing it under present circumstances, that delinquents of the worst description were tolerated in the communion of the church, 1 Co. v. The precepts of Christian charity were on all sides forgotten. Among spiritual gifts, which at Corinth manifested themselves in unusual abundance, those were chiefly valued, not which ministered to the general edification, but which most tended to exalt the individual, 1 Co. xiv. Differences among Christians, instead of being, as was the usual practice, referred to arbitrators chosen from themselves, were brought before heathen courts of judicature, to the scandal of the Christian name, ch. vi. On the subject of marriage, extreme opinions were held. Christianity, in opposition to a false asceticism, pronounces marriage honourable in all, and sees in it an emblem of the union between Christ and his church, Ep v. 29-32; yet, equally opposed to the Jewish sentiment which attached disgrace to an unmarried life, it contemplates cases in which the latter may be chosen, not only without danger, but as a special means of advancing the kingdom of God, Mat. xix. 11, 12. At Corinth there seems to have been, on the one hand, a disposition, probably on the part of the followers of Paul, who was himself unmarried, to exalt celibacy, as in itself a meritorious state; and, on the other, an attempt, proceeding no doubt from the party of Peter, to make marriage obligatory on all, and so to abridge the legitimate liberty of Christians in this respect, 1 Co. vii. Here too, as at Rome, Ro xiv., disputes had arisen respecting the lawfulness of eating meat which had been offered to idols. To the Jewish Christians, by whom, under the law, the feasts of the peace-offerings had been regarded as symbolical of communion with Jehovah, this practice appeared little less than idolatry; while even Gentile converts, of scrupulous conscience, might entertain doubts on the subject. However groundless in themselves such scruples might be—for true it was that idols were "nothing in the world," and meat offered to them could contract no real pollution—it was the duty of those who possessed clearer light to respect them, and to abstain from what might wound the conscience of the weaker brethren. This, however, they were far from doing. They boasted of their knowledge; they insisted upon their abstract right to act as they pleased in things indifferent. Some proceeded so far as to partake of the banquets celebrated in the very temples of the heathen deities. The consequence was, not only that scrupulous consciences were offended, but that some were tempted, against their convictions, to follow the example set them, and to commit what they conceived to be sin, 1 Co. viii x.

In the celebration of divine worship abuses had crept in. Contrary to the Greek custom, the women appeared in the assembly unveiled, 1 Co. xi. 5; and even ventured to speak in public, ch. xiv. 34. But especially in the most sacred and distinctive ordinance of Christianity did the leading defect of this church exhibit itself; and the sacrament of the Lord's supper, intended to be both a means and a symbol of the fellowship of believers with each other and with their Lord, became an occasion of dissension and invidious separation. At the *agape* or love-feast with which, in the apostolic age, the ordinance was wont to conclude, the worshippers usually partook, without distinction, of the viands provided; but at Corinth a custom prevailed of each contributor to the banquet consuming his own portion apart; which necessarily brought out into strong relief the distinction between rich and poor, destroyed the notion of equality in the presence of Christ the common Lord, and even gave rise to disgraceful excess, 1 Co. xi 20-22.

Serious doctrinal errors complete the melancholy picture which this apostolic community presented. If there is any tenet which peculiarly belongs to the gospel, it is that of the resurrection of the body, which Christ was the first authoritatively to announce, Jn. v. 28, 29, and of which by his own resurrection he has given a visible pledge. This fundamental doctrine was called in question by certain of the Corinthian church; and if the party of Christ has been rightly described as consisting of speculative religionists, who moulded the truths of revelation to suit their taste, we can hardly be mistaken in supposing that from them this heretical tendency proceeded. After the fashion of the false spiritualism which pervaded the Gnostic heresies of the next age, and the seeds of which were coeval with the gospel itself, they probably interpreted the apostolic teaching on the point in question to signify a mere spiritual resurrection of the soul, to take place in this life; thus not only robbing the doctrine of its true value and significance, but, by implication, denying the fact of Christ's resurrection, and therewith undermining the whole structure of redemption: for, as the apostle remarks, "if Christ be not raised, your faith is vain, ye are yet in your sins," 1 Co. xv.

Such was the state of affairs in the Corinthian church a very short time after the apostle's presence had been withdrawn from it. So soon, and with such diligence, did the enemy sow tares among the wheat. The picture, though painful, is instructive; not only as furnishing the natural history of kindred errors in our own time, but as teaching us how fond the notion is, sometimes entertained, of the immaculate purity of the early church, and how from the first, according to St. Paul's own predictions, Ac. xx. 29, 30, heresy and schism found an entrance into each visible Christian community.

Contents of the Epistles.—The first epistle may, as Olshausen remarks, be divided into four parts. In the first, extending from the commencement to the end of ch. iv., Paul discourses generally on the divided state of the church. He traces their party-spirit to its true source, an undue estimation of the wisdom of this world, whereas Christ alone is the wisdom as well as the power of God, ch. i. For himself, he had determined to know and to preach nothing save Christ and him crucified; and this with all plainness of speech. Such topics, however, and such a mode of delivering them, only the spiritual man could appreciate; it was from their deficiency of spiritual apprehension that the

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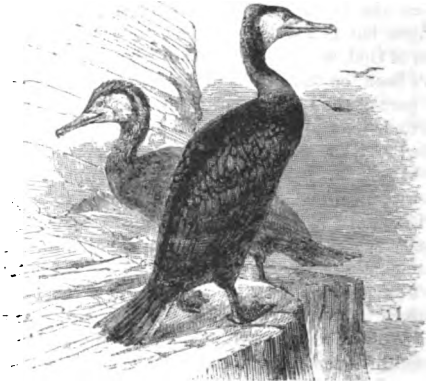
Corinthians had attached so much importance to the human instrument, and exalted one teacher above another, whereas, whether it were Paul, or Apollos, or Peter, all were but stewards of the mysteries of God, ch. ii. iii. That he himself was a true apostle of Christ, his sufferings for the gospel's sake sufficiently proved; but under any circumstances man's judgment weighed little with him, and his ultimate appeal was to the Searcher of hearts, ch. iv. The second division, from ch. v. 1 to x. 33, is occupied with the concerns of Christians as individuals. The incestuous person was to be excommunicated; the command, however, given in a former epistle, to separate themselves from delinquents of this description was to be understood as applying only to those who called themselves brethren, ch. v. Differences among Christians were not to be brought before heathen tribunals, ch. vi. On the question of marriage St. Paul delivers his opinion that, while forced celibacy, apart from a special call thereto, could not but prove pernicious, there might be cases, or there might arise circumstances, which would justify the adoption of single life; adducing his own example as an instance in point, ch. vii. With reference to idol-offerings, Christian liberty was not to be strained so as to become virtually intolerance: all things might be lawful, but all things were not expedient: and though in itself one kind of meat was neither better nor worse than another, the law of Christian charity imposed restraint where indulgence would cause offence or lead to a violation of conscience, ch. viii. ix. x. In the third portion of the epistle Paul gives directions for the decent celebration of public worship; with a particular reference to the abuses which prevailed in the mode of celebrating the Lord's supper, and in the exercise of the extraordinary gifts of prophecy and speaking with tongues. Inasmuch as the edification of the whole body was to be principally studied, prophecy, which could be understood by all, was to be preferred to the gift of tongues, which, without an interpreter, remained fruitless save to the speaker himself, ch. xi.–xiv. Lastly, in ch. xv. the doctrine of the resurrection is, by analogies drawn from the natural world, in a masterly manner vindicated: and the epistle concludes with a request that a contribution might be made for the saints at Jerusalem, who at that time stood in need of temporal assistance from their Gentile brethren, ch. xvi.

The second epistle arranges itself under three divisions. In the first, ch. i.–vii. 16, the apostle speaks of his sufferings for the gospel's sake; the burden of which, however, was alleviated by a consciousness of the dignity of his office, as a minister of the New Testament, and by the prospect of that exceeding and eternal weight of glory which awaits the faithful servants of the Lord. The incestuous person, having given satisfactory proofs of repentance, was to be received again to the communion of the church. He was rejoiced to find that his former epistle, which he had written out of much affliction of heart and with many tears, had produced a salutary impression, and led to measures of practical amendment. The second portion, ch. viii. ix., enters at length upon the subject of the collection then being made throughout those regions for the poor saints at Jerusalem. In the third, ch. x. to the end, Paul defends himself against the insinuations of the false teachers who had endeavoured to undermine his authority. Though he might be comparatively rude in speech, he was not so in knowledge; nor did he come behind the very chiefest apostles, either in the natural privilege of Jewish birth or in the evidences of an apostolic commission. He had wrought miracles among them; he had received revelations from the Lord. His labours and his sufferings in the service of Christ had been far more abundant than those of his opponents. He, especially, their spiritual father, should not have been thus compelled to vindicate his authority; they themselves, the fruit of his ministry, were his letters of commendation; let his enemies produce, if they could, a similar testimony. Since the latter sought a proof of Christ speaking in him, they should have it if, when he arrived, he should find matters in no better a condition; but he trusted that such an exercise of discipline would not be found necessary. An exhortation to mutual love and peace brings the epistle to a close.

[On the subjects of this article, the reader may consult Neander, *Apostelgeschichte*, vol. i. p. 311-348 (translated in Clark's *Biblical Cabinet*); Olshausen, *Bib. Com.* iii. 475 ff; *Conybeare and Howson*, i. c. 12, 13; Stanley on *St. Paul's Epistles to the Corinthians;* Bilroth on ditto, translated, and forming 2 vols. of Clark's *Biblical Cabinet;* also, Hodge on the two Epistles.] [E. A. L.]

CORMORANT (שָׁלָךְ, *shalach*, Lev. xi. 17; Deut. xiv. 17; קָאַת, *kaath*, Is xxxiv. 11; Zep. ii. 14). The *kaath* is elsewhere rendered pelican (*see* PELICAN), and this seems to be its correct meaning. We see no reason to doubt that our English version is right also in considering the *shalach* to be the cormorant. The LXX. render the word by καταράκτης, or that which rushes down; which idea is also expressed by the Hebrew שָׁלַךְ, to cast down. Col. Hamilton Smith prefers the Caspian tern, on the ground that the cormorants catch their prey by diving,



[181.] Greater Cormorant (*Phalacrocorax carbo*).—The bird in front is in full plumage, that behind in its Spring dress.

"and none of them rush flying upon their prey," though he allows that the gannet does. But he has mistaken the habit of the true cormorants, for these, like the gannet and other Pelecanidæ, frequently drop from a height upon their fishy prey, as may readily be observed in both of our native species.

The greater cormorant (*Phalacrocorax carbo*) frequents rocky coasts, where it delights to sit on lofty projecting points watching the fish below; these it occasionally plunges upon, catching its slippery prey and holding it with great ease by means of the sharp hooked beak. More frequently, however, it shoots along in a line nearly close to the surface of the water, or sitting on the wave, dives after the prey. It is trained to fish for man's use in China.

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This bird is common on the coasts of Syria and Palestine; Rauwolff saw numbers of black, long-necked birds, sitting among the rocks and sea-washed crags near Acre. He supposed them sea-eagles, but his description precludes the supposition; they were no doubt cormorants. [P. H. G.]

CORN. The Hebrews, like ourselves, had a generic word for all kinds of grain, including the cereals and their allies. דָּגָן (*dagan*) is nearly equivalent to our English "corn," and would comprehend millet, rye, barley, &c., as well as wheat, all of which will be found noticed in their proper places. Besides these, it is by no means improbable that the Hebrews were acquainted with what we call Indian corn, or as it is sometimes called, Turkish corn, the *Zea mays* of Linnæus.

In 1817, Parmentier (Nouveau Dictionnaire d'Hist. Naturelle, tome xviii.), founding on the silence of Varro, Columella, Pliny, and the other agricultural and botanical writers of classical antiquity, concluded that maize was unknown till the discovery of America; and in 1834, Meyer asserted that "nothing in botanical geography is more certain than the New World derivation of maize" (quoted by Duchartre in Orbigny's Dict. d'Hist. Nat.) But since then, in his magnificent monograph (Hist. Naturelle du Mais, 1836), M. Bonafous, the director of the Royal Garden of Agriculture at Turin, has shown that it is figured in a Chinese botanical work as old as the middle of the sixteenth century—a time when the discoveries of Columbus could scarcely have penetrated to the celestial empire; and what is more conclusive, in 1819, M. Rifaud discovered under the head of a mummy at Thebes, not only grains but leaves of Indian corn. Nor is it at all impossible that the ζεια of Homer and Theophrastus may include the plant in question. The wide diffusion of this corn through the Indian archipelago, and on the Indian continent itself, is in favour of the hypothesis which claims it as a native of the Old World, and if it was known to the Egyptians, nothing could be more natural than its early introduction into Palestine.

In his amusing and characteristic treatise on "Cobbett's Corn," remarking on the offering of "green ears of corn," Le. ii. 14, the author says—"What a curious meat-offering, to parch green grains of wheat by the fire! Oh, no; this meat-offering was to consist of ears of green corn [maize]; that is to say, corn in the milky state, roasted before the fire; and no wonder that it was chosen for an offering, for the most delicious thing it is that ever delighted the palate of human being. The general way of cooking these 'green ears,' as the Americans call them, is to boil them, and to eat them as bread along with meat, or sometimes with butter. The context would add additional conviction, if any were wanted; for the 15th verse says, 'thou shalt *put oil upon it*, and lay frankincense thereon.' Now we, when we have roasted our ears of corn before the fire, put *butter* and salt thereon." If we were absolutely secure in assuming that the corn of the Bible may occasionally denote this plant, it would give additional expressiveness to the numerous passages which speak of "eating green ears," of "cutting off the tops of the ears of corn," and such presents as "full ears of corn in *the husks* thereof," Le. xxiii. 14; Job xxiv. 24; Mat. xii. 1; 2 Ki. iv. 2. There is also force in what Cobbett says regarding the "seven ears of corn coming up on one stalk" in Pharaoh's dream, Ge. xli. 5. "The *wheat* root will send up sometimes, if it have room, from twenty to fifty *stalks*, but never more than *one ear* upon *one stalk*. Seven ears is a great number for a corn plant to have; but (and the fact is truly curious) the *New York Evening Post*, of the 26th of August last, records as a wonder a corn-stalk on the farm of a Mr. Dickerson, in Bedford

[182.] Maize—*Zea mays*.

county, having *seven* full ears upon it. And it happens singularly enough, that one single corn plant in my field has on one stalk seven ears of corn." [J. H.]

CORNE'LIUS, a Roman centurion, or commander of a hundred, in what was called the *Italic* band, Ac. x. 1. The band (σπεῖρα, *manipulus*) consisted of two centuries, and formed the third part of a cohort, as this again the tenth part of a legion. This particular band bearing the epithet of Italic probably arose from its consisting chiefly of soldiers levied in Italy—although such names as "the Coldstream Guards," "the Sutherland Highlanders," &c., familiarly applied to regiments in our own country, and continued when they no longer indicate the quarter whence the individual men have been derived, shows that the term *Italic* cannot of itself be regarded as a certain proof that the band at that particular time was composed of men who strictly belonged to Italy. Still this circumstance, coupled with his own undoubtedly Roman name, Cornelius, may justly be held conclusive as to himself. The Cornelian was one of the most distinguished families of Rome; and it is by no means improbable that the person before us may have been of this noble patrician stock, especially as the emperor Julian classes him among the few persons of distinction that in early times embraced Christianity. He may have been, however, of inferior rank; as in later times many plebeians are mentioned bearing the name of Cornelii, and Sulla alone, who belonged to that *gens*, liberated no

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fewer than 10,000 slaves, and gave them his family name.

The Cornelius who has acquired so honourable a place in New Testament history was evidently a person of free, open, ingenuous mind, and, even before his formal admission into the Christian church, well advanced in the knowledge and fear of the true God. At the first mention of his name he is described as a *devout* person, and one who feared, not the deities, but τὸν Θεὸν, the one God, and that too with all his household, Ac x. 2. Unacquainted as we are with the earlier history of Cornelius, we can say nothing, except by conjecture, in regard to the means or opportunities by which he may have been led so far into the reception of the truth. It is probable enough that his position at Cæsarea, and his occasional residence in other parts of Syria, perhaps of Palestine itself, may have brought him into contact with some of the more intelligent Jews, who, though adhering with blinded prejudice to what they should now have abandoned, still stood immeasurably above the best instructed heathen as to the clearness of their views and the strength of their convictions in divine things. It is perfectly conceivable that he may also have formed some acquaintance with one or more persons if not actually converts to the Christian faith, yet favourably inclined toward it, and not unwilling to turn his mind in that direction. This even seems to be not doubtfully implied in the commencement of St. Peter's address to him; since it is there said, "The word which God sent unto the children of Israel, preaching peace by Jesus Christ, that word, *ye know* which was published throughout all Judea, and began from Galilee after the baptism which John preached," Ac. x. 36, 37. A certain acquaintance with the facts of gospel history, on the part of Cornelius and his household, is here assumed by the apostle; he sets out on the supposition that what now was needed was merely such an authoritative declaration of the truth as might warrant the implicit faith of those who heard, and qualify them for entering into the membership of the church. The same thing appears further to be implied in Cornelius being so expressly designated a man of prayer and charity, and in both respects of so earnest and faithful a character, that they had been going up for a memorial before God. When all these things are put together, it seems impossible to doubt that this man and his family had even before the visit of the apostle Peter attained to the knowledge of God, were honestly acting according to their light and privileges, and in the sincerity of their heart were desirous of obtaining more information, or arriving at more assured convictions than they yet possessed of the truths respecting Christ's person and work among men. They were already in God's sight accepted, and it was only necessary that their recognized position among men should be in accordance with their state before him, and should have added to it the spiritual endowments connected with a place in the Christian church.

Such plainly appears to have been the case of Cornelius at the time immediately preceding Peter's visit; and it is needless to embarrass one's self with the question, whether he belonged to what were subsequently called proselytes of the gate, or to that called proselytes of righteousness. It is quite uncertain when such epithets began to be applied, and, however settled, it can throw no light upon the case of Cornelius. He was still undoubtedly a Gentile so far as circumcision was concerned, and was hence represented by the apostle as a man of another race or tribe, and in Jewish estimation unclean. The whole point and moral of Peter's mission to him turned upon that, as the first element in the case, and upon God's accepting him to salvation notwithstanding as the second. It was precisely here that the apostles and the infant church needed a clear light and an explicit warrant. They knew perfectly that the salvation of Christ was for Gentiles as well as Jews, and that the gospel they had to preach had every creature of mankind for its object. The commission they received from Christ before his departure left them in no doubt respecting this, Mar. xvi. 15; Lu. xiv. 47; and they themselves at the outset gave expression to the universality of the call and the world-wide comprehensiveness of its aim, Ac. ii. 39; iii. 21. But the question that still waited for practical solution was, Were those who might embrace the call from other nations to be received without circumcision? Could they find an entrance into the church of Christ without passing through the gate of Judaism? The disciples as a whole—whatever may have been the convictions of individual members—were still of opinion that the old gate must stand, that as yet at least they had no authority for dispensing with it. Therefore, that the barrier might be removed, and the door of faith freely opened to the Gentiles, the case of Cornelius, with the special revelation given to Peter beforehand and the transactions that shortly after ensued, arose at the fitting time, and led all who were willing to be instructed to the proper result. By the vision granted to Peter, he was indoctrinated in the great fundamental principle, that what God had cleansed he should not call common or unclean; and then by the messengers from Cornelius, sent in obedience to another vision from above, he was guided with unerring certainty to its application. He presently learned that this pious, though uncircumcised, soldier was already a man accepted of God, virtually in a sanctified condition; and on proclaiming to him and his household the gospel of Christ's salvation, he saw the Spirit descending on them, and giving manifestation of his presence by the same miraculous signs which had at first appeared in the apostles themselves. Clearly, enough, therefore, God had sanctified these believing heathen, and could Peter, could any man in the Christian church, venture to call them unclean? The question was conclusively solved, and to reject from the membership of the Christian church an uncircumcised believer in Christ was henceforth in effect, as Peter put it before the gainsayers, to withstand God, Ac. xi. 17.

CORNER-STONE, is an epithet prospectively applied by the prophet Isaiah to the Messiah in ch. xxviii. 18, "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation." The reference is obviously to the foundation of the building, and when the corner-stone is particularly specified, it can only be because this occupied the most important place in the foundation of the building—that which held together the outer walls, and on which the whole structure might be said more especially to rest. In Ps. cxviii. 22, which in all probability is a later composition, it is called the head or chief stone of the corner; and in Ep. ii. 20; 1 Pe. ii. 8, 16, the epithet is applied specifically to Christ; he is called the chief corner-stone. The ideas suggested by it in respect to

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Christ are his fundamental importance, as prophet, priest, and king to the church, the massive strength of this foundation, and its admirable fitness for at once sustaining and binding together in blessed fellowship the whole brotherhood of faith.

CORNET, a loud sounding instrument, a sort of horn-trumpet, used commonly for warlike purposes. (*See* TRUMPET.)

COSTUME. *See* DRESS.

COUNCIL. *See* SANHEDRIM.

COVENANT (Heb. בְּרִית, *berith*) is applied to various transactions between God and man. Divines very commonly make two main covenants, and under these range all others of a more specific or partial kind that occur in Scripture; viz. the covenant of works, and the covenant of grace—the first made with Adam, settling the terms of the original constitution of things, and fixing the alternative that should ensue on its violation; the other entered into between the Father and the Son, for the redemption of as many out of the fallen race as should attain to life eternal. (See Witsius on the Covenants, Ridgeley's Body of Divinity; Boston's Notes on the Marrow of Modern Divinity.) It is proper to note, however, that such a division is better fitted for bringing out doctrinally the great features of the plan of God, and the specific bearing of individual parts of the divine administration in regard to it, than throwing light on the distinctive uses of the term covenant in Scripture. The constitution under which Adam was placed, however it may have possessed the essential characteristics of a covenant, is never designated by that name in the Word of God, not even in Ho. vi. 7; for if we should there read with some commentators, both in former and present times, "They, like Adam, have transgressed the covenant," it still comes short of an explicit application of the term *covenant* to the Adamic constitution. *The* covenant which the prophet refers to as having been transgressed, was undoubtedly that which had been made with Israel at Sinai; and the allusion to Adam (supposing it to exist) could not, in strictness, be carried further than to indicate, that as he had transgressed against one divine ordination, so had they against another. But it seems a more natural view of the passage to take it as given in our English Bible, "They, like men, have transgressed the covenant:" they have acted the common part of humanity; notwithstanding all that has been done for them, in spite of the special grace and privileges conferred upon them, they have acted no better than men generally—like them failing in steadfastness, and turning aside into the path of transgression.

The Hebrew term for covenant, *berith*, is commonly derived from the root בָּרָה (*bârâh*), to *cut*, to *cleave*, then to *cut;* and it is supposed that the name was so derived from the practice of ratifying such agreements by a religious act—the contracting parties uniting together in the presentation of an animal sacrifice, and passing between the parts of the victim. This explanation seems to have the countenance of Je. xxxiv. 18, where the Lord charges the people with having failed to perform "the words of the covenant which they made before him, when they cut the calf in twain, and passed between the parts thereof." It derives some countenance also from Ge. xv. 9, seq., where the "smoking furnace and burning lamp," symbols of the Lord's presence, are represented as passing between the pieces of the sacrifice, as Abraham himself had evidently done before, and "in that same day," it is added, "the Lord made a covenant with Abram." It may be doubted, however, whether this solemn act of passing between parts of the sacrifice was not confined to strictly divine covenants, while in covenants generally sacrificing and eating together may have been all that was customary. Such apparently was the case when Jacob and Laban entered into covenant, Ge. xxxi. 54. But whatever the particular form, there is reason to believe that the solemn killing and eating usual at the ratification of important contracts was what originated the peculiar expression for covenant; and this, once established, appears to have diffused itself generally; as among the Greeks appears in their *ὅρκια τέμνειν, σπονδὰς τέμ.*, and the Latins, *fœdus ferire, fœdus ictum.*

The first transaction we meet with in Scripture which is expressly designated a covenant is that entered into with Noah after the flood. The Lord then established his covenant with Noah, and for the obvious and permanent sign of it set his bow in the cloud, Ge. ix. 11-17. And the next is the one already referred to in Ge. xv., when he first entered into covenant with Abraham. On both of these occasions, however, there was not strictly a mutual compact, but an ordination on the part of God, according to which special arrangements in providence were to be made for those interested in the covenant, and might be looked for with the same confidence that men look to each other for the fulfilling of a contract. In the Noachic covenant there was simply the ratification of God's purpose to preserve the world against any future deluge, and to continue the race of men and the other races of the animal creation throughout all succeeding ages. In like manner in the first draught, as we may call it, of the Abrahamic covenant, the whole that was announced was God's settled purpose to convey to Abraham and his seed the inheritance of the land of Canaan, Ge. xv. 18-21. We can thus easily understand how the Septuagint should have rendered the Heb. term *berith*, on these occasions and generally wherever it afterwards occurs, by the word *διαθήκη*, disposition or will, rather than by *συνθήκη*, compact or mutual agreement. This latter term would naturally appear to carry too much the aspect of an engagement in which the contracting persons stood somewhat on a footing, and mutually bound themselves by obligations, to convey a suitable impression of those transactions in which nothing directly or prominently appeared but the bountifulness of God in purposing, and his faithfulness in accomplishing what he purposed. It was thought better to take the other term, which, while it failed to express the contracting element in a covenant, brought more forcibly out than any other could have done, what really was most prominent in the earlier covenants of God with men—his own gracious disposal of his affairs for their good. As the divine plan proceeded, the contracting element was brought more distinctly forward in respect to man. Even in the covenant with Abraham, when it was established in its more mature form, Ge. xvii, while a still fuller exhibition than formerly was made of the rich grace that was to be the heritage of Abraham and his seed, there was at the same time an express stipulation that the members of the covenant should be all circumcised—which again implied that they should be holy—otherwise, they had no reason to

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look for the blessings promised in the covenant. The covenant of law ratified at Mount Sinai, and grafted on that earlier covenant of promise, reversed, in the respect now under consideration, the relation of things: it gave special prominence to the obligations laid upon the people, and threw more into the background the purposes of mercy and loving-kindness entertained toward them on the part of God. It ran throughout in this strain: Since God has proved himself to be such a benefactor toward you, you must in return act in a corresponding manner toward him; and if you fail to do so, every privilege is forfeited, every promise in the earlier covenant is ready to be withdrawn. These are the two covenants to which attention is specially drawn in the Scriptures of the Old Testament. But there was also the covenant made with the house of David, 2 Sa. vii., which formed the basis and occasion of many representations contained in the later prophetical Scriptures. It was in reality, however, but another and more specific form of the covenant with Abraham, and had for its main object to mark with greater exactness the line through which the grand purpose of blessing promised in the Abrahamic covenant was to find its accomplishment. The seed-royal thenceforth was to be in the house of David, and in connection with it, especially in connection with one who was to be pre-eminently the child of promise in that house—all good, first to Israel, and then to the other families of the earth, was to have its destined realization, Ps. ii. xxii.; Is. ix. 6, 7, &c. This later covenant, therefore, if viewed in respect to its higher interests, coincides with the Abrahamic covenant; it points to the same ultimate issues, requires also the same medium for bringing them to pass, and differs only in more specifically indicating the particular channel and mode through which the result was to be attained.

It is evident from what has been said, that the whole of these covenants found their accomplishment in Christ—though in different respects, and according to their distinctive ends and objects. The covenant of Noah was confirmed in him, because he placed on a sure and permanent foundation that kingdom of righteousness which was the only effectual safeguard against future condemnation and wrath; so also the covenant with Abraham, because he has made good the perfect righteousness, by virtue of which a well-spring of life and blessing was opened for every race and generation of men; and so again, the covenant with David, because he is that horn of salvation raised up in David's house, who is to reign for ever over God's heritage, and who will reign till all his and their enemies are made his footstool. Finally, even the covenant of law may be said to have found its confirmation in Christ; for its high demands of righteousness were satisfied to the full by his obedience unto death, and the principles enshrined in its symbolical ritual were once for all established, though the external forms enshrining them, as being by their very nature of a provisional kind, were made to vanish away.

In New Testament scripture we read only of two covenants—the new and the old, the former brought in and established by the work of Christ, and the latter in consequence ceasing to exist. The relation between these covenants, and the necessity of the one giving way when the other was formally introduced, is the point that is argued at length in the epistle to the Hebrews, especially in ch. vii.–x. By the old in this case is meant the covenant of law, with all its outward institutions and corporeal services, ratified at Sinai—regarded as *old*, simply because in the order of time its full and formal ratification had taken place before the other was properly brought into formal operation. In *germ* this other had existed from the first; and partial exhibitions had been given of it all along the world's history. It was involved in the promise of recovery given at the fall; for this contained in its bosom the whole work and issues of redemption. It was still more distinctly indicated in the covenants made, first with Abraham and then with David; as is formally proved in several places by the inspired writers of the New Testament, Ac. ii. 25-36; Ga. iii. 13-29, &c. So that if one looks to the heart and substance of the matter, the covenant sealed by the blood of Christ, and with its glorious heritage of blessings made sure in him to all the seed of believers, might justly be called the old covenant, in comparison of which the covenant of Sinai was of recent origin as well as of temporary duration. But in popular and current designations respect is usually had to the more obvious aspect of things; and as the covenant of law had run its course, and for many generations had held a prominent place in the minds of the people before the covenant of promise attained to its completeness, and received its proper establishment in Christ, so it naturally became known as the new, while that which it antiquated, and at the same time fulfilled, was designated the old.

This covenant of grace, whether in its more provisional forms, or now when brought to its complete and perfected state in Christ, mainly exhibits what God would do, or has done, for men, and as such may admit of being contrasted with the transaction at Sinai as a covenant in the stricter sense. There is such a contrast in Ga. iii. 16–18, where the revelation of law is called emphatically *the covenant*, while the exhibition of God's purpose of grace to Abraham, and confirmed in Christ, is represented as the *word of promise*, or simply *the promises*. And in a passage, He. ix. 15–18, which has given rise to a great deal of controversy, this new covenant, or covenant of promise, is presented in the light of a testament, or disposition of goods on the part of Christ the testator. This undoubtedly is the natural import of the language, and, we are persuaded, is also its real meaning. The explanation is to be sought in the particular aspect under which in that part of the epistle the sacred writer contemplates the covenant. It is that which, as already noticed, led the ancient Greek interpreters to employ the term διαθήκη, disposition or testament, rather than συνθήκη, compact, as the synonym for the Heb. *berith;* viz. the prominent exhibition given in it to the grace and loving-kindness of God. It appeared more as God's revealed mode of disposing of his affairs for the good of his people, than a mutual engagement between him and them. The contracting element consequently retires into the background, and the beneficiary alone becomes prominent. Hence, there is a real point of contact between the divine covenant and a human testament—an aspect common to them both, which is seized upon as affording an incidental illustration to the line of argument pursued in the epistle. A testator, who disposes of his goods by a regular will, must himself lose possession of them by death before the disposition takes effect; and Christ, as mediator of the new covenant, in reality its proper author, was substantially in the

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same position as regarded the bestowal of its blessings. These blessings were all his; so far as he was personally concerned he had them from the first in inexhaustible fulness; but only by first in a sense quitting possession of them, could he bestow on others a title to the inheritance of them; by death he must lose all, that they who lay under the ban of death might come in him to inherit all. And thus the ideas of covenant and testament coalesce in the work of Christ; he is at once mediator and testator—by the same act establishing for ever what God pledged himself in covenant to provide, and transmitting to the members of his elect family the everlasting inheritance of life and blessing. (See for a fuller explanation of the subject, Fairbairn's Hermeneutical Manual, p. 314, seq.)

The passage just referred to in Hebrews is the only one in which the idea of testament is connected with διαθήκη, and the only one where it should have been so translated. In all other passages where *testament* now stands, the term *corenant* should be substituted; and what we now call the Scriptures of the Old and New Testaments had been more fitly designated the Scriptures of the Old and New Covenants. The Vulgate by its *testamentum*, instead of *fœdus*, in this gave an unhappy direction to the versions of modern Europe. In particular the words used by our Lord at the institution of the supper, should have been rendered, "This cup is the new covenant in my blood," as this would far more readily, and without any danger of confusing the idea in people's minds, have made manifest the reference intended to the better covenant, founded on better promises, which was to be confirmed by the blood of Christ. The employment of this term would also serve to keep in view what, doubtless, is designed not to be forgotten—the mutual engagement which still subsists, even in this higher covenant, between the Lord and his people. Comparatively speaking the contracting element may be said to have fallen into abeyance, but not absolutely; it is still there; and while the Lord engages to sustain a certain part toward his people, they, in return, stand engaged to sustain a corresponding part toward him. This does not warrant us to say that the fulfilling of *their* part in the covenant forms the condition on which they are to expect the fulfilment of his. The proper representation rather is, that the performance of God's part in bestowing the benefits of the covenant on those who really enter into it, carries along with it, as a necessary consequence, their reception of the gifts conferred, and their use of them unto all righteous and beneficent ends. Where this latter is not done, it is a clear sign that the other has never actually been experienced; so that for any to imagine they are partakers of the covenant, while they are still leaving unfulfilled the holy ends at which it aims, is but to deceive themselves with a notion of blessing, without the corresponding reality.

COVENANT OF SALT is a proverbial expression occasionally used in Scripture for a fixed and settled arrangement. Salt being the great preservative in natural things, the antidote to corruption and decay, it is coupled with covenant to denote the perpetuity of what is promised. Thus the heave-offerings were said to be given to the family of Aaron by a covenant of salt, Nu. xviii. 19; and the kingdom over Israel is, in like manner, said by Abijah to have been given to David and his sons for ever, by a covenant of salt, 2 Ch. xiii. 5—in other words, by a perpetual destination.

CRACKNELS, a kind of cakes, baked hard, and somewhat resembling the harder sorts of biscuit among us, 1 Ki. xiv. 3.

CRANE (סוּס, *soos*, Is. xxxviii. 14; סִיס, *sis*, Je. viii. 7). A migratory bird with a sibilant voice, is indicated by these words: our crane answers well enough to the former requisite, but not to the latter, for its voice is a loud sonorous clangour. The LXX., however, render the word in each case by χελιδών, swallow, which is more obviously migratory than the former, because much more familiarly known, and because its migrations are performed in large hosts, which assemble in the sight of man before they take their departure. Its voice, too, is a soft sibilant chattering, well expressed by the sound of the word *sis*.

All the species of swallow and swift, five in number, that are known in England, are common in Egypt and Palestine. As another word seems to designate the swift (*see* SWALLOW), we may probably understand either the chimney-swallow (*Hirundo rustica*), or the house-martin (*H. urbica*); or possibly both may be included in an indiscriminate appellation.

The former is probably partially migratory and partially permanent in Palestine. It is wholly migratory in Asia Minor, being seen only from April to October. In Abyssinia Bruce found it in winter. In Egypt it has been seen going south in autumn: while Napier, in his *Reminiscences of Syria*, records finding it near Esdraelon in December and January.

Jehovah contrasts the instinctive knowledge and punctuality of these and other migrating birds with the stupidity and carelessness of his covenant-people.

[P. H. G.]

CREATION. A profound interest has ever attached to the subject expressed by this term, the human mind wherever raised to a true consciousness of itself being led by a kind of necessity to inquire into the nature and origin of the things around it. No ancient religion was complete without its cosmogony—a strong attestation to the fundamental character of the principle, however perverted in heathenism, which refers all things to God; and no philosophy could avoid speculating on the same great and mysterious theme, rarely leading however to satisfactory conclusions. The sacred books of the Hebrews, the most ancient literature extant, have also their cosmogony; but while all the other speculations of antiquity on this subject are now unheeded or forgotten, except as matters of curiosity, this possesses a vitality which has survived the greatest revolutions in human thoughts and feelings, and a power which no amount of resistance has succeeded in overcoming. In former times it was attempted, but unsuccessfully, to reduce this cosmogony to the level of those of heathenism, with which it has little in common; but more recently it has been subjected to another and severer ordeal by being confronted with the accumulated facts of modern science, busied with investigating the origin and history of the earth. The result to the Bible is, as might have been expected, variously viewed, according to the qualifications and opportunities for judging, and even the prejudices of individuals. Some without much scruple abandon the Hebrew narrative as an obsolete relic of the past, bearing, as they allege, the marks of immature knowledge or limited research, a product of the Egyptian learning of Moses or some equally questionable source. Others on the contrary

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have their faith in it as a divine testimony greatly confirmed; while a third and perhaps larger party have, from a supposed conflict of statements, various doubts awakened within them, and they are beset with difficulties which they are unable to solve. They cannot close their eyes to the irresistible evidence of science, which seems to conflict with some of the commonly understood statements of Scripture as to the age of the earth and its primeval condition; nor stop their ears to the testimony of credible witnesses, who may be more conversant with scientific matters than themselves; and yet they are unwilling to discredit that time-honoured record on which, as regards all other and far higher interests, they can implicitly rely.

It is this aspect of matters which has at present given an unprecedented interest to all that bears on the relation of reason and revelation in those points in particular where they come more immediately into contact, and renders more than ever necessary a calm review of the chief questions in dispute. But as it is to the doubting and perplexed, who still, however, retain a firm belief in the authority and inspiration of Genesis, that the following remarks are principally submitted, all questions as to the source whence Moses derived his cosmogony, or the mode in which it was communicated to him, may be dismissed as irrelevant; and so also the attempts, either prompted by hostility to the Bible or proceeding from ignorance of its character, to resolve its opening statements into myths or poetry, as incompatible with what they profess to be, and as they are understood, in the subsequent inspired writings—a historical narration of the acts of the Almighty Creator when he called the universe and the earth into being.

Having thus greatly narrowed the very extended field of inquiry, we proceed to examine some of the more important particulars in which the narrative of the creation in Genesis comes into contact, or as many allege into collision, with the authenticated facts of geology, physiology, and the kindred sciences. For greater distinctness an arrangement is adopted, which if not the most logical, yet admits of the greatest comprehension, beginning with some preliminary observations serviceable to the main discussion.

I. *Sources of Information—Reason and Revelation.*—Any knowledge man may possess of the nature of creation, and the manner in which the universe or the earth was brought into its present condition and made the abode of life, must be derived solely from the communications of the Creator himself; for no human eye witnessed the operations, and no mere theory or speculation could ever attain to any certainty on the subject. The Creator has been pleased to make such communications: He has written the earth's history in indestructible character on its own rocky bosom; and although the writing had been long unheeded, it has at length attracted the notice of learned and inquiring minds. But this is not the only record of creation: there is another book in which it has also a place assigned to it by God. No inquirer after truth will do right if he neglect either the testimony of Scripture or the teaching of science; but it is of no less importance that he bear in mind the diversity of their ends, if he would arrive at the whole truth and avoid what must otherwise appear contradictions. The object of the Bible is not to teach science: its aim is moral and religious; but while it must of necessity impart such information as fully apprises man of the character of the Creator, and his own relation to him and to the creatures, it is obvious that it will be conveyed in a language immediately intelligible, and not in a form fitted only to bewilder minds untutored in the language of science. But though different in their ends, science and revelation cannot be hostile in their relation, seeing that if the one is a discovery of God through his works, the other is the discovery of God in his word. There may be, and no doubt are, misinterpretations of the language of the one record as well as of the other, giving rise to apparent contradictions, not chargeable entirely, however, to the side of the biblical expositor; for there have been as many false theories in science as there have been faulty expositions of Scripture. But even as it is, the harmony is greater than the discord; and scripture exposition has certainly been benefited by the Bible being brought for a time into a supposed antagonism with science. A reference need only be made to the great Copernican controversy which agitated men's minds in the seventeenth century, which though now only provoking a smile at the obtuseness and obstinacy of theologians, was at the time no special indication of mental weakness or bigotry, but only afforded a proof that an adjustment cannot be immediately effected between a newly-discovered truth and all previous conceptions, yet in time such an adjustment was effected without any violence to the language of Scripture, nay, rather with some advantage, inasmuch as part of its language was henceforth better understood.

It is also to be noted, that it is as little prejudicial to the character of Scripture as an inspired production, that its interpretation varies or advances with the amount of knowledge which, no doubt with other and higher requisites, the expositor at any time brings to bear upon it, as it is to the great phenomena of nature that they were long the subject of wild hypotheses, and are now only coming to be better understood—the only legitimate conclusion being that in neither case do there exist infallible interpreters. In these circumstances there need be no hesitation in admitting that there are contradictions on the subject of creation, not between the two records themselves, which cannot be, as having God for their common author, but between man's interpretations of them; but, at the same time, a most emphatic protest ought to be raised against the application of the epithet "irreconcilable" to such contradictions, as being a term unwarranted by experience, and but little consonant with the modesty of true philosophy. A man must have fully mastered all sciences, and be at the same time an infallible interpreter of God's Word, before he can venture on the use of such terms—qualifications somewhat surpassing even the attainments of those "*competently informed persons* of the present day," in whose minds, according to the testimony of Baden Powell, "the literal interpretation of the judaical cosmogony has died a natural death" (Unity of Worlds, p. 458).

II. *The Nature of Creation as deducible from Revelation and Science.*—Taking "creation" in its highest sense of the origination of the material universe, it is admitted by the highest authorities (see Herschel, Prelim. Disc. on Nat. Phil. p. 38), to be a subject beyond the range of science; and even in its secondary meaning of the orderly arrangement of matter into the forms which it now presents, it comes only partially within its range. Geology can trace back the earth's history to a certain point, but beyond that it cannot penetrate: the first

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pages if ever written have been obliterated; and so the stony record maintains a complete silence as to the world's birth. Nor is the evidence afforded by astronomy in any degree more explicit. No doubt there are not wanting theories, which as matters of probability may be entitled to more or less consideration; but it ought to be distinctly remembered that they are simply theories, and not authenticated facts.

Creation in the strictest sense can be known only from revelation. It is the Bible alone that can tell of the origin of the universe and of its great efficient Cause. "Through faith we understand that the worlds were framed by the word of God," He. xi. 3; and the testimony whereon faith relies is the declaration—"In the beginning God created the heavens and the earth," Ge. i. 1. But although science can furnish no reliable information regarding that beginning, there are other beginnings of which it clearly testifies. It does teach that all the orders of life now in existence, and many older but now extinct, had a beginning; and the same also as regards the still more ancient sidereal motions which have gone on so long and so regularly. That the universe is not eternal, is a truth fully established. So numerous and indubitable are the indications of beginnings of order and life, that this is now a demonstrated fact, no longer dependent on the subtilties of metaphysics, but on evidence patent to common sense and understanding. "The 'infinite series' of the atheists of former times can have no place in modern science: all organic existences, recent or extinct, vegetable or animal, have had their beginning; there was a time when they were not. The geologist can indicate that time, if not by years, at least by periods, and show what its relations were to the periods that went before and that came after; and as it is equally a recognized truth on both sides of the controversy, that as something now exists, something must have existed for ever, and as it must now be not less surely recognized that that something was not the race of man, nor yet any other of the many races of man's predecessors or contemporaries, the question, What then was that something? comes with a point and directness which it did not possess at any former time" (Miller, Testimony of the Rocks, p. 197, 198).

But while revelation must thus be the primary and in part the only source of information as to creation and the origin of things, it is important to keep in view what Scripture really does say upon the subject, and what it passes over in silence. Its several statements on the first of these points will come under consideration in a subsequent section; but in the meantime it will be necessary to determine how the act ascribed to the divine Being in the opening sentence of the Bible, "In the beginning God *created*," &c., is to be understood, whether it is to be taken as intimating the origination of matter, or merely the arrangement of matter previously existing.

The latter is the view more generally adopted, and by parties who in the motives by which they are influenced are directly opposed to one another; one class being actuated by the desire to reduce the biblical creation to the level of heathen cosmogonies; and the other, to bring it into harmony with scientific discoveries. Of the latter class again, some admit that absolute creation is a biblical doctrine, though not taught in Genesis, or deducible from the Hebrew term rendered *to create;* while others deny that it is taught in the Scriptures at all, but rests entirely on metaphysical grounds. But that the creation of Genesis goes beyond the mere arrangement of matter and fashioning it into worlds or systems, and includes the origination of matter by a primordial act, appears from the following considerations:—

1. By such as maintain the opposite view, it is argued that no importance can be attached to the term בָּרָא (*bara*), to create, inasmuch as it is synonymous, and as such frequently interchanged, with other two terms עָשָׂה (*asa*) and יָצַר (*yatzar*), respectively rendered *to make* and *to fashion*, but neither of which is ever taken to indicate absolute creation. But while it must be admitted that the terms are sometimes interchanged, yet there is such a marked limitation in their use as shows that the terms are not synonymous, but that the first is separate and distinct from the others. It would be out of place here to enter upon critical disquisition of Hebrew roots and etymologies in support of this proposition, and for which the reader may consult Macdonald's *Creation and the Fall*, Edin. 1856, p. 61–64; suffice it to remark, that so determinate is the idea expressed by the term בָּרָא, that this particular verb is exclusively confined to divine acts, unlike the others, which are used of human as well as divine operations. No doubt its usage is not limited to the primordial creation, but extends to other acts of God as well, yet only in a secondary acceptation, and in no case is there any reference to pre-existing materials, though of course except in the first creating act such is not absolutely excluded.

2. But another consideration is, that whatever may be the general usage of the term בָּרָא, the question turns not so much on the sense of the verb taken alone and apart from the context, as on the way in which it is to be viewed in such a peculiar collocation as—"*In the beginning* God *created* the heavens and the earth." Granted that in itself the term does not absolutely deny or affirm the presence of pre-existing matter, and that this can be inferred only from the context or the subject treated of, the question comes to be, What can be the meaning of the term here? The expression, "in the beginning," evidently refers to the *beginning* of created existence, in contradistinction to the eternal being of the Creator, and is thus an *absolute* beginning. This then is a passage by itself and distinct from all others, and must be interpreted in accordance with the pure, absolute monotheism of the Hebrews, inculcated in no passage of Scripture more plainly than in the first sentence of Genesis. This is the distinguishing characteristic of the biblical creation, as opposed to all heathen cosmogonies and philosophical speculations, that it represents the pure and simple idea of a creation from nothing, without eternal matter and without demiurgic co-operation.

But with the exception of ascribing creation from the first act to the closing operation absolutely to God, and giving intimation of the order of the divine operations, particularly as regards the creation of man, Scripture maintains a remarkable reserve, not anticipating science or cramping human inquiry. As to the mode of the Creator's working in particular, there is an absolute silence, the record showing only that the several productions were pure efforts of the divine will, to which no resistance was offered. With this we must be satis-

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fied; for as to anything further, true science confesses itself ignorant. And, indeed, it would be well, no less for the reputation of science than for the interests of revelation, that such consideration were always manifested as to the limits between the known and the inscrutable; and that men of learning did not impose upon themselves and others by the use of such terms as "natural development," or "creation by law," which, if not used in an atheistic sense, and if they have any meaning at all, are merely a confession of, or a pitiable attempt to conceal, ignorance on a subject with regard to which such an admission would be no reproach, as it concerns matters which must ever remain inscrutable to man. But with these speculations we have at present nothing to do, for they concern more immediately the apologist of natural religion, than the expositor of the biblical creation.

III. *The Place of Creation in the Bible.*—Those who would resolve the Mosaic narrative of creation into poetry and fables, or would otherwise set aside its statements, because a part merely of "a record of older and imperfect dispensations adapted to the ideas and capacities of a peculiar people and a grossly ignorant age" (Baden Powell, Unity of Worlds, p. 308), cannot have deeply, if at all, reflected on the fundamental place which the doctrines here taught hold in the Bible, or on the character for truth and consistency which must belong to the imperfect equally with the perfect dispensation, if the God of truth be the author of both. This narrative, however, occupies no such isolated and unimportant place as many would assign to it; and its very position in the front of the Bible precisely indicates the relation of the doctrine therein taught to all revealed truth; for in every sense of the term, creation is the first revelation of God.

Here, however, it is of more importance to notice the relation of the first two chapters of Genesis to one another, because they are not unfrequently represented as containing two distinct and partly contradictory narratives of creation.

The first chapter, with the first three verses of the second, forms the narrative of creation properly so called—a continuous and entire epitome of creation in all its extent, and from the period when God summoned the universe into being down to the time when, having introduced man upon the earth, he ceased from the work of creation, pronouncing it to be all very good, and solemnized and sanctified the sabbath-day, the rest of the Creator when his great work was done. The first narrative of the creation which has ever been admired for the sublimity of its style, and the felicity of its arrangement, is in one point of view complete in itself; but in respect to the purpose which secured it a place in the sacred Scriptures, it is defective. It, indeed, intimates distinctly the high place occupied by man in the creation, but more copious information was needed in order fully to explain his character and condition, and the particular constitution under which it pleased the Author of his being to place him; and hence the supplementary narrative which follows. The first then is a narrative of creation in all its parts; the second is a filling up or expansion of one of those parts, but so closely related to the first, that the reader, from the intimations therein contained, is led to anticipate such particulars, while on the other hand they are obviously required by the history which follows.

Any apparent contradictions between the first and the supplementary narrative are due entirely to the diversity of their aims, and consequently of their arrangement. In the first the order of time is strictly adhered to; but in the second this is subordinated to a grouping together of facts and statements, all of which are more or less related to man's creation and the provision, physical, moral, and social, made in his behalf.

It is necessary then to advert to the relation of the first two chapters of Genesis, inasmuch as the supplementary statements of the second are frequently too much overlooked in discussions of this kind, a circumstance which operates unfavourably on any judgment that may be formed of the character of the biblical creation, because it is thereby presented more in a physical or scientific relation, giving rise perhaps to the assumption that such information was unneeded, than in the deep moral and religious aspect which the special account of man's location on the earth confers upon it. The second narrative will also be found serviceable in the exposition of various terms and statements of the first, particularly in showing that Scripture itself requires that the days of creation be taken in a wider sense than that usually assumed.

IV. *The Time of Creation.*—Not more clearly are the summers and winters which have passed over the head of man indicated by the altered features and the furrowed countenance, than is the hoar antiquity of the earth by the traces which time has imprinted upon it, but here the measure is not by seasons or even centuries, but by unknown and incalculable periods. Little more is needed in this place than simply to state the proposition—its evidences are so numerous, as well in the department of astronomy as of geology, and so familiar to all who have given any attention to the subject, and at the same time so irresistible, that it may be regarded as a first principle of science. The astronomer calculates from the known velocity of light that some of the stars reflected in his space-piercing speculum, must have occupied their places in the heavens untold ages ere the light by which they are now revealed could have reached the earth. The geologist again, carrying his researches downward into the bowels of the earth, sees creations superimposed upon creations in their now rocky sepulchres in a slow ascending series; and each of which must, in their origin, progress, and decay, have occupied periods of which he will not attempt the calculation, but which nevertheless he does not hesitate to denote by *myriads* and similar expressions indicative of a duration well fitted to overwhelm the mind, but for the refuge afforded by the consideration that there was still an eternity beyond the first creating act of the everlasting God.

The time when creation began and during which it continued being thus seen on indisputable evidence to be so inconceivably remote and immense, the conclusion is immediately felt to clash rudely with what we have been accustomed to regard as the teaching of Scripture on the subject of creation, when the earth was conceived of as not six days older than its first human inhabitant. No wonder then that men's minds were agitated on this subject, and that they hesitated to listen to the claims of a new philosophy which called upon them summarily to abandon their cherished traditional belief. Happily a better understanding at length prevails, and even this question of time has not the formidable aspect it once possessed. With regard indeed to the date of creation, the controversy may be said to

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be almost settled by the admission that Scripture gives no intimation whatever upon the subject. Neither in Genesis nor in any other passage is any determined period specified as that of the first creating act; the expression, "in the beginning," with which the volume of inspiration opens, leaving it altogether undefined. It intimates only that the Creator, at some point in the flow of past duration, called into being things which previously had no existence. It expressly teaches, however, that the world is not eternal, that it had a commencement, but fixes no limit to its age. So far is Scripture from limiting the past duration of the earth, that on the contrary there are many intimations of its high antiquity. "Of old hast thou laid the foundation of the earth," Ps. cii. 25. "The Lord possessed me in the beginning of his way, before his works of old," Pr. viii. 22. And in particular Ps. xc., entitled "A prayer of Moses the man of God," seems to assign an antiquity to creation exceeded only by the eternity of the Creator. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God," ver. 2, where there seems also a distinction between the age of the mountains, or of the earth generally, and that of תֵּבֵל (*tebel*) the *habitable* world.

It is the time occupied, however, in the process of creation, as indicated by science, that presents the greatest apparent contradiction to the biblical testimony. But it is of importance to premise the fact—to be afterwards more fully considered—that while geology demonstrates that creation must have been protracted through immense and immeasurable eras, it yet as unequivocally shows that its closing act, the introduction of man upon the earth, was at a comparatively recent period. This of itself goes far to harmonize the two testimonies. There are other points of accordance to be afterwards stated, but this is perhaps the most valuable. The difficulty nevertheless remains, that the narrative of Genesis assigns six days to the work, while a passage in the decalogue is even more express—"In six days the Lord made heaven and earth, the sea, and all that in them is," Ex. xx. 11.

To obviate this difficulty, various schemes of reconciliation have been proposed. The theory which for a time obtained most currency was that which limited the Mosaic narrative to the existing creation, the introduction of the present orders of plants and animals, with man at their head, a process which occupied six natural days; thus taking no account of the extinct creations or the vast periods which they disclose, and for which room was found prior to that chaotic state described in ver. 2, and after the period marked as the *beginning*. The chaos was thus the total, or according to another modification of the theory, the partial wreck of the previous creation disclosed by geology, but of which Scripture takes no cognizance.

But of this scheme of reconciliation it is enough to remark that while in all its modifications, more particularly the latest, it offers considerable violence to the tenor of the original narrative, breaking up its continuity, and in various other respects putting a forced construction on some of its expressions, and still more to the language of the decalogue; it is also openly at variance with the testimony of the rocks. Geology shows unequivocally that between the system of organized beings to which man belongs, and the ages immediately preceding, there is no such break as that supposed. "It is a great fact, now fully established in the course of geological discovery, that between the plants which in the present time cover the earth, and the animals which inhabit it, and the animals and plants of the later extinct creations, there occurred no break or blank, but that, on the contrary, many of the existing organisms were contemporary during the morning of their being with many of the extinct ones during the evening of theirs. We know further that not a few of the shells which now live on our coast, and several of even the wild animals which continue to survive amid our tracts of hill and forest, were in existence many ages ere the human age began" (Miller, Testimony of the Rocks, p. 121). Indeed, the whole evidence of geology is against this scheme (see the article CHAOS). In these circumstances it is unhesitatingly abandoned by all who have given careful attention to the subject, for some other more adequate to the necessities of the case; and that we take to be the assumption that the days of creation are not simple, natural days, but that they symbolically represent undetermined periods.

It is not a little favourable to this view to find that it was in some degree entertained long before the difficulties of geology were felt, and its exigencies and demands on time could possibly bias the judgment of the biblical expositor. As early as the time of the fathers this view extensively prevailed; as may be seen in the writings of Basil the Great, Gregory of Nyssa, Augustine, Ambrose, and others. Augustine's words are: "Qui dies cujusmodi sint, aut perdifficile nobis aut etiam impossibile est cogitare, quanto magis dicere" (De Civ. Dei, xi. 6); while Ambrose considers the way in which the first, or rather the *one* day, as he remarks, is spoken of, as "prophetici prærogativa sermonis" (Hexæmeron, ii. 1, 1). These notions, whether well or ill founded, must certainly have originated in considerations connected with the narrative itself; and they are at least not open to the objections which, with some show of reason, may be brought against the modern expositor, of having his exegesis influenced by extraneous forces—objections however invalid in themselves yet exciting prejudice, and which it is well to have removed in this satisfactory way.

The scriptural evidence for warranting the extension of the days of creation beyond the limit of ordinary or natural days, and for taking them in a figurative or symbolical sense, may be stated thus:—

1. The term *day* is frequently used figuratively, perhaps in all languages, and symbolically in the Bible, to denote a much larger measure of time. Examples of its figurative use in the Mosaic writings are: "The Lord shall cover him all the day long, De. xxiii. 12; and, "As thy days so shall thy strength be," ver. 25. Other instances of this usage are the expressions, "the day of Jehovah," Is. ii. 12, the appointed time for the manifestation of his power; and, "the day of salvation," 2 Co. vi 2. Of course the mention of *evening* and *morning* falls in quite naturally with this interpretation, and is nowise opposed to it, as sometimes erroneously deemed. For an example of this figurative application of the terms see Ge. xlix. 27. Examples of the symbolical use of the word *day*, by which it is made the representative of a higher period, are also frequent in the prophetic writings, particularly those of Daniel; on the principle no doubt that for the time being, divine Wisdom saw it meet not to determine

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more definitely the periods thus indicated—a principle applicable it might be shown to the revelation of *past* time no less than future, especially in such a case as the present.

But without determining whether the days are to be understood in a figurative or symbolic sense, for either supposition sufficiently answers the requirements of the case, it may be remarked that in the narrative of the creation itself, and within the compass of a single verse, the word *day* is used in two senses: the period during which light prevails, and the periods of creation, whatever these may be; while it is further to be observed that not until the adjustment of the celestial luminaries on the fourth, did there exist measures of time, and accordingly there was nothing to indicate the duration of the first three days in the ordinary acceptation of the term. Of the duration of these earlier days at least nothing is or could be determined; the only thing noticed is the order of succession, as each day followed the other, but separated by an *evening*, denoting probably an intermission of creating energies; and during which it may be supposed there occurred the gradual extinctions of the first created forms. Indeed it is enough to remark that those were God's days, measured only by him with whom "a thousand years are but as yesterday when it is past, and as a watch in the night," Ps. xc. 4.

2. But not only does it appear from the general usage of Scripture, and from considerations connected with this narrative itself, that the days of creation need not necessarily be limited to days of twenty-four hours, there are other considerations proving that they must be taken in an extended sense. The first that deserves notice is the work assigned to the third day, consisting of two distinct acts: gathering together the waters, so as to lay bare a portion of the earth's surface; and then clothing this dry land with vegetation. Excluding entirely for the present all ideas of second causes, through which it may be conceived were produced the inequalities on the earth's surface to which the relative distribution of land and water is due, and supposing it the result altogether of a miraculous agency, there must, on the supposition that it was a sudden act, or one limited to twelve or even many times twenty-four hours, be such an accumulation of miracles involving such a suspension of all the previous laws of nature as is utterly perplexing to the mind. There must have been the application of forces not only sufficient to elevate the great mountain masses, and then suddenly to restore the equilibrium of the immense body of water so violently put in motion, there must also have been a supernatural process to dry the soil for the reception of vegetable life. These results may be conceivable as the effects of Omnipotence, but the processes are not easily reconciled with the analogy of the divine working as indicated in Scripture, nor even with the spirit of this very narrative, which although it does not specify, yet certainly does not exclude the application of second causes, as appears from the inspired commentary of the writer of Psalm civ., where distinct reference is made, ver. 8, to the convulsions and upheavals through which a separation was effected between the land and water.

The difficulty now stated is not of recent origin, nor owing to any conflict between geology and the biblical creation: it was felt by the older expositors; and even by the rabbinical writers, who in order to enlarge the time of those stupendous operations, referred, by some forced philological rule, their commencement to the second day (see Grotius, Critici Sacri), but without any advantage really resulting from such an infinitesimal addition of time.

Another circumstance of the same character as to its demands on time, is the exercise assigned to Adam of bestowing names upon the animal creation, and which must have been begun and finished on the sixth day, or more strictly in the interval which elapsed between his own creation, which had been preceded on the same day by that of the animals, and the creation of Eve, which was also comprised in the work of the sixth day. This is even a stronger case than the preceding, inasmuch as it cannot be disposed of by a reference to the miraculous. God can effect his works instantaneously, but man requires time for his exercises and operations; so that whatever may be assumed as to the capacities and intuitional apprehensions of unfallen man, of the exercise to which he was here called, however limited may have been its extent as regards the number of species to be reviewed and named, or whatever may have been its intended purpose, it is difficult to conceive how it could be completed within the space of a few hours, which is all that can be assumed if the sixth day on which all those events occurred was simply a natural day.

If there are thus in the narrative itself circumstances demanding an extension of the days beyond the usual acceptation, is there anything to indicate them as in any way peculiar, and the full force of which could be seen only when in due time their meaning came to be thus apprehended? Besides the peculiarity already adverted to, of days before the existence of that arrangement by which days are now alone constituted, there are special characteristics attached to the first and seventh days, the initial and concluding terms of the series. The day which witnessed the beginning of creation is designated by the cardinal *one*, and not by the ordinal *first*: "It was evening, it was morning, *one* day." This peculiarity, so unusual in the language, arrested the attention of Josephus (Antiq. i. 1, 1), Philo (De Opif. Mundi, sect. 9), and several of the Christian fathers, and has been variously explained. It will be found however, from a careful examination of the use of this Hebrew numeral, that the only admissible conclusion is, that it must be here taken in its not unusual sense of designating by way of pre-eminence something *rare* or *remarkable*, see Eze. vii. 5; Ca. vi. 9; Da. viii. 3; and so intended to indicate that the evening and the morning spoken of belonged not to an ordinary, but to a peculiar day; in fact, to a period of indefinite duration. This conclusion is not a little strengthened by the recurrence of the same remarkable expression "one day" in one other passage of Scripture, and in a connection which leaves no doubt that it is the designation of a period—the millennium, as some suppose, Zec. xiv. 7, "There shall be *one day* (it is known to Jehovah) when it shall not be day and night; for at the evening time there shall be light." The day here announced is altogether peculiar: the only one of its kind which shall dawn upon humanity: its peculiarity will consist in the absence of the usual alternations of day and night, of course in a moral sense. Now if prophecy which scans the far distant future has a *day* peculiarly its own, is there anything incredible in the supposition that creation may have also its peculiar

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day, seeing that its days nearly all terminated long ere man existed or his history began, and must accordingly in this instance, no less than in the other, be a day "known to Jehovah," and by implication to him alone? History unquestionably is not to be interpreted as prophecy, for the language and symbolism in the two cases are distinct, but God's own record of his creating processes differs from all other history, and if in its character it may differ so also in its chronology. This distinction effectually disposes of an inconsistency sometimes charged upon the Scripture interpreter of dropping this peculiar use of the word *day* at the close of the narrative of creation, and not carrying it forward into his exposition of the subsequent history, which it ought to be seen was written upon different principles, as the events it records occurred under widely different conditions.

But still more noticeable is the manner in which the seventh day is described in the history of the creation. If anywhere in Scripture there is intimation that the days of creation exceeded in duration man's brief days, there is certaintly such in the passage which describes the sabbatic rest of the Creator when his great work was finished, Ge. ii. 2,3. From the references elsewhere in Scripture to this rest as the great end of the creation and the consummation of the creature's happiness in and with God—"Requies Dei requiem significat eorum qui requiescunt in Deo," as Augustine (De Civ. Dei, xi. 8) remarked long ago—sufficient light is thrown upon its nature and consequent duration to prevent us conceiving of it as commensurate with man's present short and troubled sabbath. The latter is but a faint and inadequate type of the rest that remaineth for the people of God, He. iv. 9, and into which the Creator himself entered when he ceased from adding to the mere material creation, in order to carry on the moral and spiritual government of the world, a proper subject being found in man, created in God's own image, and the restoration of whom from the ruins of the fall, is in reality "a new creation," 2 Co. v. 17, raising man to a higher platform of life than that on which the first or material creation placed him.

It fully accords with this view to find that with respect to the seventh-day the invariable formula in the other cases, "It was evening, it was morning," is here wanting. It could not be employed, because God's sabbath extends over the whole present order of things, and has not yet come to a close. God rested from the work of creation: and neither reason nor revelation gives any hint that that work has ever been resumed.

Now, if such be God's sabbath-day, the seventh, or close of the creating week, analogy, and every principle of sound interpretation, require that the week itself, and the days of which it was composed, be thus indefinitely extended, and regarded as God's week and working days, and in no sense commensurate with those of man. Man's days are only a derivation and symbol of those archetypal days; the only thing which bears any comparison with them is the *day*, or course of Christ's working upon the earth, of which he himself said, "I must work the works of him that sent me, while it is day: the night cometh when no man can work," Jn. ix. 4.

There is no weight whatever in the objection that this view makes void the law of the sabbath, for "it is not the absolute length of the days of creation, but their number and order that constitutes the essential character of the narrative in its relation to the institution of the sabbath." In the two cases the proportion is alike, but in the one it is, as was suitable to the subject of the law, upon a very minute scale. While it was chiefly man, as is plain from the sabbatic institution, irrespective of other considerations, that those consecutive but long prospective operations regarded, it is no less an evidence of wisdom and goodness, that when they were revealed so as to constitute a foundation for the sabbath, God chose for denoting them that division of time which most readily presents itself to the human apprehension, instead of perplexing the mind with the actual notation of ages upon ages which a more advanced state of knowledge would discover and also more fully comprehend. (See on this, Miller's Footprints of the Creator, ed. 1849, p. 308.)

V. *The Order of Creation.*—The deductions of science touching the order in which the course of creation proceeded are in remarkable harmony with the statements of Scripture.

1. The first point worthy of notice is that the Mosaic narrative intimates that "the heavens and the earth," which is the common Hebrew designation of the material universe, had a contemporaneous origin; they are not merely the effects of a common cause, but are in fact of one and the same act. Other passages of Scripture observe the same connection, and the same relation of time, see Ps. cii. 25. Indeed, it is one of the great objects of Scripture to teach the close relationship between all the parts of creation as the productions of the same divine Mind. All the orbs of space, whether seen by the eye or disclosed only by the telescope, were created simultaneously with our own planet. The work assigned to the fourth day in no way conflicts with this statement, as will be shown below. The relation thus declared by revelation is fully corroborated by the testimony of science, which distinctly shows that such is the connection of the parts, that if not created at the same time they must at least have had contemporaneously impressed upon them their present form and motions.

2. The next stage in which the work of creation is presented exhibits the "earth"—for it is with it only that the narrative has chiefly to do—as "without form and void," entirely desolate and destitute of inhabitants, shrouded in the primeval darkness, and wrapped up in a universal ocean. There was no life, vegetable or animal; even the first conditions of life were wanting. Light was the next product of creative Omnipotence; and to this succeeded the atmospheric arrangement, the formation of the "firmament," or rather, according to the Hebrew—the former term involving a fiction of the Greek philosophy—the *expanse*, the canopy of sky overhead, and which supports the clouds or "the waters above the heavens." (*See* FIRMAMENT.) Here, however, must be noticed the distinction made in Hebrew between *light* in itself, and the bodies into which it is collected or from which it is emitted—the terms being distinct; thus intimating, when viewed in connection with the notice of the creation of light on the first day, and its concentration into the heavenly orbs not until the fourth, the fact, only recently recognized by science, that there is no necessary connection between light and those luminaries. This, if known to the objectors, should certainly silence that shallow criticism and philosophy which finds a notable instance of ignorance of the laws of nature displayed by this narrative when it

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makes vegetation to precede the sun. The planetary bodies created and endued with motion round their own centres, and in an orbitual path, were no doubt, like the earth itself, undergoing preparation for their appointed services, although of this the narrative takes no notice, save only that on the fourth day the light, perhaps previously diffused through space, was collected into those central orbs, around which their dependent systems had from the first revolved, although now in a new relation.

In all these particulars, the testimony of science is exceedingly distinct, and in complete harmony with the statements of Scripture. It tells that light is not merely the first condition of life, but also of inorganic form. In the process of crystallization its power is particularly marked, and in all the molecular arrangements of the mineral masses which so largely constitute the very framework of the earth—its rocks and mountains. Indeed, it may be said, the absence of this universal agent would restore again the old chaotic state of things. How strikingly harmonious with the deductions of science, to find that in the Bible the first place is assigned to its creation! The same may be said also with respect to the atmospheric arrangements which succeeded the creation of light. Without the existence of the atmosphere, so wisely tempered for the support of life, and so adapted for its other important offices in the economy of nature, there could be no life even in the lowest form, and no enjoyment: no sound even could issue from the wide wastes of earth, and no light could be diffused over its surface. Therefore was it created next in order to light; and therefore its place so precise and appropriate in the Mosaic narrative of the creation.

3. But the course of creation proceeds. The arrangement of the earth's surface was the next thing effected. The universal ocean was on the third day brought within limits, and the dry land made to emerge from its previous watery covering. How this was effected Scripture does not say; but here it is that the domain of science first properly begins. At this stage of the creating processes commenced the action of those mighty and long-continued forces, the evidences of which are seen everywhere in the dislocated crust of the earth, and which caused the dry land to appear; first probably in the form of rocky islets gradually raising their heads above the surrounding water, growing in extent, and becoming more and more connected, until what was at first groups of rocky points attained the character of continents. There may not be sufficient evidence to connect the primary formation of the geologist with the first dry land, for at these great depths of creation the light is still very obscure; but according to the Scripture narrative, no sooner is the dry land snatched from the deep than it is clothed with vegetation—the first and lowest form of life. The work of the fourth day was that arrangement of the heavenly bodies which constituted them luminaries—not their creation or motions—for that was the work of the beginning, or at least of the first day.

This was followed by the creative mandate of the fifth day, which replenished the waters with its various forms of animal life, and the air also with its winged tenants; but as the priority of vegetable life and its separation from the animal creation by the intervention of a whole day or period are points on which geology, it may be thought, pronounces a contrary judgment, some further remarks must be made upon the subject.

Till very recently geologists were unable to find traces of a primeval vegetation of so old a date as the animal remains of a low type of life certainly, which occurred extensively in the lower strata. Now, however, the further progress of the science furnishes evidence of vegetable life as early as any animal existence. "So far as yet known plants and animals appear together" (Miller, Testimony of the Rocks, p. 17). Without attaching any weight to the position thus latterly assigned to the plant, or to the probability to which it gives rise, that further discovery may detect a vegetable creation long prior to animal life, it will be enough if the absence of vegetable remains from the lower strata can be shown not to be inconsistent with the existence of a flora on the earth; and if, on the other hand, it can from independent testimony be shown that the place of the plant in the creation must have been such as is announced in Genesis. As to the first of these points, let it be observed that as the stratified rocks were formed at the bottom of the ocean, and often at great depths, terrestrial plants can be expected to occur only rarely; while the rarity of marine plants is accounted for by the fact that they are mostly natant, or confined to rocky shores; while further, the cellular structure of the earlier plants was very unfavourable to their preservation, the contrary being the case with the early forms of animal life. As to the other point, this general consideration need only be urged, that vegetation is the ultimate support of animal life, and therefore must have preceded it. (See Professor Dana, Science and the Bible, Biblioth. Sac. Jan. 1856, p. 117.)

4. But if, on the question now considered, science refuses to pronounce a judgment, her utterances are full and explicit regarding the succession of the subsequent creating acts. Animal life began in the waters. The work of the fifth day perfected that of the second, which consisted in the partial adjustment of the waters by the superimposed atmosphere; and as these two elements were, through the intervening arrangements, prepared for the reception of life, they are duly peopled with their respective tenants—the waters with "the moving creature that hath life"—*the rapidly multiplying* or *swarming* creatures, as they are characteristically termed in the Hebrew, and the air with the "winged creatures," or birds.

It was not until the next day of creation, however, that the dry land was peopled with animals properly its own—the mammiferous quadrupeds: a far higher form of life than anything that preceded. This day too witnessed the introduction of man—a being differing entirely from all the preceding creations, and divinely constituted their sovereign.

As regards the particulars now stated, the order of Genesis is strictly the order of geology; here there is no uncertain or discordant note. There is not only a harmony in the general testimony that the successive changes through which the earth has passed have been improvements in its condition and capabilities as a habitable world, but also in the specific evidence as to the order in which its various inhabitants have been introduced. According to the testimony of science, no less than of Scripture, the fish preceded the reptile and the bird, and these again preceded the mammiferous quadruped, while it again preceded man (Miller, Footprints of the Creator, p. 283). The two records in fact here run

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parallel; there is no conflict, not even an apparent contradiction. Excepting the question of time there is no appearance of contradiction from the first announcement of the Creator's work down to the close, when everything was found to be very good; and if this question can be settled in a way which shall accord with the facts of science, and without violence to the language of revelation, the accordance will be such as must satisfy every mind that the information communicated in the first chapter of Genesis is not the result of man's reasonings or imaginings, but must have come directly from God. Still more marked is the harmony of the two records with respect to man's creation—his place in the course as well as in the economy of nature, the only point which remains to be considered.

VI. *Man's Place in Creation.*—The manner in which the account of man's creation is introduced, and the space which it occupies in the record, bespeak for him at once a place peculiar and apart from all preceding creatures. The distinguishing dignity bestowed on man by his creation in the image of God, with his consequent relation to the Creator and Ruler of the world, raise questions of the highest possible concern, but as these more properly belong to another department, it is only in its physical aspect that the subject falls to be considered here.

1. *Man the End of Creation.*—As reason and revelation unite in testifying that creative energy upon the earth proceeded on the principle of progress, so also they unite in the affirmation that it was consummated in man. This progression is seen to have been divinely predetermined, and man's place in it is the termination of a process which had been going on since the dawn of creation (M'Cosh, Typical Forms, p. 505), the very first organization being as it were a prophecy of the last. In remarkable accordance with this analogy presented in nature is the language of the psalmist: "I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Man is the perfection and summary of all preceding organization. Beyond this, according to the divine predetermination, creation cannot reach; no succeeding dynasty on the earth can supersede the human race.

2. *Man's Creation limited to a Single Pair.*—Where or in what numbers the various species preceding the creation of man, whether vegetable or animal, were introduced, Scripture affirms nothing. If in these cases science can show that there were various centres of creation, the fact may be readily accepted as one to which revelation offers not the slightest opposition. It is quite different, however, with the theories which would deny a common origin to the human race, for upon this point the language of Scripture is explicit. The account of man's creation in Genesis, with the derivation of the whole human race, however widely diversified, from one ancestral pair, is a truth repeatedly reaffirmed in the Old and New Testaments, and indeed constitutes one of the first principles of Christianity, being, if not the very foundation, yet an essential element of the doctrine of the atonement, De. xxxii. 8; Mat. xix. 4; Ac. xvii. 26; Ro. v. 14, 19.

No doubt numerous appearances in natural history are strongly opposed to the doctrine of the unity of the human species, and several distinguished writers have boldly challenged its correctness. But with every disposition on the part of some of the opponents to strain to the utmost every fact and phenomenon in natural and civil history which in any way favour their own conclusions, the falsity of the doctrine has never been established. The common origin of mankind has been questioned, but not disproved. And until such is the case, no valid objection can lie against the biblical statement on the subject. Indeed, it may be added that the probabilities against such a conclusion are increasing with the advance of science, and that the difficulties which at one time threatened to be insuperable are being gradually lessened, and the problem is thus so far simplified that the unity of mankind can now scarcely be maintained to involve an improbability. In this, as in other respects, the conclusion is evidently tending to the establishment of the principle, that "common ideas underlie the whole system of the universe, declaring a unity of nature parallel with the unity of the infinite Author." (See Dana, Thoughts on Species, Biblioth. Sac. Oct. 1857, p. 855.)

It may indeed be difficult to show how the many and marked differences which characterize different families of mankind could have arisen, and how they have become so intensely fixed as they prove to be; yet it will be more difficult to explain the close affinities, physical, intellectual, and moral, which link together all the tribes of mankind, if a common origin be denied to them. "If in the case of man," asks Baden Powell, "they have occurred as transitional varieties, how comes it that they have become so inveterately permanent? And if those changes have all occurred within the lapse of a few thousand years of the received chronology, it cannot with any reason be denied that similar changes might occur among inferior animals, and become just as permanent. And if so, changes to an indefinitely greater extent might occur in indefinite lapse of time. If these changes take place by the gradual operation of natural causes, it would be preposterous to deny the possibility of equal or greater changes by equally natural causes, in other species, in equal or greater periods of time. The advocates of the fixity of species would argue that the single spot on a butterfly's wing, which constitutes a species, never has changed, and never can change without a miracle; and yet the vast differences between a European and a Negro or Australian are mere modifications of one parent stock by natural causes in the lapse of a few thousand years!"

This reasoning is not so triumphant as its author seems obviously to entertain. It reduces the controversy entirely to a question of natural history; takes no account whatever of moral considerations, or the disparity between man and all the lower animals, giving rise in the one case to causes different, not only in degree but in kind, from those which could possibly operate in the other. It is admitted by naturalists (Pickering, Races of Man, Lond. ed. p. 289), that the diversity of races has greatly contributed to the dispersion of man over the earth, and designed, as Scripture testifies he was, for this universal diffusion, Ge. i. 28, he was also, no doubt, fitted for inhabiting all climes and countries, a wide and diversified range of existence. So that thus, even physically viewed, man differs from all other creatures; the nearest approach to him in this respect being his

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constant and faithful attendant the dog, which is as noted for its varieties as man himself. The question is, however, of too wide a compass to be adequately discussed here.

But admitting that natural causes, however long they may have operated, cannot adequately explain the present appearances, there is no alternative, if we exclude the development theory that men grew up in more or less favoured circumstances from the next lower animals, but to admit supernatural causes, or, in other words, direct divine interpositions. The opponents of specific unity refer the diversities to distinct acts of creation. But is this necessary; or is it philosophical to call in the aid of a greater cause, when it cannot be proved that a less may not suffice? If recourse must be had to supernatural causes, which we are far indeed from denying, it is more reasonable to conclude that the Creator originally implanted certain predispositions to be manifested in the progress of the race, or that he introduced at a subsequent period changes to facilitate the dispersion of the nations, than that by distinct acts of creation he constituted the varieties. A very strong presumption in favour of this supposition is the gradual transition through which the several varieties of the human race are shaded off from one another, preventing the naturalist from arriving at any definite conclusions regarding their number. Looking at the extreme types only, it may occasion considerable doubt whether any of these could originate from one another. Further observation, however, shows that between these extremes, whether of hue or anatomical structure, there are *means* whence the transitions proceed by insensible gradations. This leads to the conclusion either that the races of man must be indefinitely multiplied or that they were originally one. "There is, I conceive," says Dr. Pickering, "no middle ground between the admission of eleven distinct species in the human family and the reduction to one" (Races of Man, p. 315).

3. *Man introduced into a World already the Scene of Death.*—No intimation of geology is supported by better evidence than that which declares that death had been in active operation on the earth long before the creation of man; that whole creations had lived and died; that then as now, birth, growth, and dissolution succeeded one another in a continued round; and that, as at present, one part of creation warred with and preyed upon another. In the whole past record of life on the earth there is no indication of a time when death's ravages were unknown, whether operating by natural decay, or by violent convulsions and catastrophes of nature. Physiology, moreover, pronounces this to be a universal and necessary law of organized life, and a wise and benevolent provision in such a world as ours.

These conclusions have greatly disturbed the minds of many who fancy they find in them a discrepancy with the sacred record, which connects death with the apostasy of man. Such, however, have really no ground for alarm, for there is no discrepancy whatever between science and Scripture on this subject. The Bible certainly and most distinctly teaches that the death which man experiences came upon him because of his transgression, Ro. v. 12; 1 Co. xv. 21; but nowhere does it give the least intimation that the death of the inferior animals is connected with that event, its language being, in every instance where it refers to death, limited entirely to man. As regards its power over the inferior creatures Scripture gives no express testimony, yet its existence may be considered as tacitly assumed in the history of creation.

But although, as already remarked, death is in the present state of being a necessary law of all organized life, whether it be viewed in connection with the law of assimilation, the process by which plants and animals separate their appropriate food from all other particles of matter, on which depends their growth and also their decay, or with the law of the propagation of the respective races, this furnishes no argument against the immortality which, on the testimony of Scripture, would have been bestowed on man had he obeyed the law of his Creator. How this could have been, it would be presumptuous to dogmatize; and yet, to the believer, it need not occasion any serious difficulty. There might have been some provision in man's original constitution fitted to counteract all tendency to decay; while doubtless there would be some divine interposition by which from time to time the successive generations would be removed without tasting death to other scenes of existences. Something confirmatory of or analogous to this has been already presented in the history of mankind in the translations of Enoch and Elijah, and examples on a far larger scale are predicted for the future at the conclusion of the present dispensation, 1 Co. xv. 51, 52.

4. *Man's Creation a recent Event.*—Geology shows that man's creation is not only the last term of the creative series, but also that it is a very recent event as compared with the great periods which preceded and the creations to which they gave birth. Among all the facts of geology there appears to be none better established than this. To adduce only the testimony of Lyell—"I need not dwell on the proofs of the low antiquity of our species, for it is not controverted by any experienced geologist; indeed, the real difficulty consists in tracing back the signs of man's existence on the earth to that comparatively modern period when species, now his contemporaries, began greatly to predominate. If there be a difference of opinion respecting the occurrence in certain deposits of the remains of man and his works, it is always in reference to strata confessedly of the most modern order; and it is never pretended that our race co-existed with assemblages of animals and plants, of which all, or even a large proportion of the species, are extinct" (Principles of Geology, 8th ed. p. 177, 179).

This might have sufficed regarding the point, but for the attempts to get rid of this testimony because of its negative character. Thus Baden Powell—"The prevalent belief in the very recent origin of man, geologically speaking, depends wholly on negative evidence. And there seems no reason, from any good analogy, why human remains might not be found in deposits corresponding to periods immensely more remote than commonly supposed, when the earth was in all respects equally well suited for human habitation. And if such remains were to occur, it is equally accordant with all analogy to expect that they might be those of an *extinct* and *lower species*. The only real distinction in the history of creation which marks a supposed 'human epoch,' is not the first introduction of the *animal man* in however high a state of organization, but the endowment of that animal with the gift of a moral and spiritual nature. It is a perfectly conceivable idea that a lower species of the human race might have existed destitute of this endowment" (Unity of Worlds, p. 464, 465).

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On this strange and utterly unphilosophical statement one or two remarks must be offered. First, the complaint as to the evidence being only negative is certainly very unreasonable, seeing it is the only evidence possible or even conceivable in the case. The assertion is that man did not exist on the earth contemporaneously with many extinct creations, and the proof is that not a single trace of his remains is discovered in connection with theirs. It is the upholder of the contrary position that is bound to produce the positive proof in the form of some human fossil of an earlier age. Again, the fiction of a non-spiritual man is unworthy of serious consideration—it is a positive contradiction; for how are we to conceive of a creature, whatever may be its form or organization, to be a member of the human race, if destitute of a moral nature, the first essential of man? The idea is utterly ridiculous. It has been well asked —"Suppose for a moment that the fossil remains of such a being were to be found, how are we to recognize it? what are the peculiarities of the skeleton of an animal man?" (A. Thomson, Edin. N. Philos. Jour. April, 1856). But it is unnecessary to pursue this matter further. "It may be safely stated that that ancient record in which man is represented as the last-born of creation is opposed by no geologic fact; and that if, according to Chalmers, 'the Mosaic writings do not fix the antiquity of the globe,' they at least *do* fix—making allowance of course for the varying estimates of the chronologer—'the antiquity of the human species'" (Miller, Testimony of the Rocks, p. 106).

In conclusion, if it cannot yet be affirmed that all discrepancies have been removed in the testimonies of the two records, the expectation is not unfounded of a complete reconciliation as the result of further study of the great questions raised. The path on which the interpreter of Scripture has entered appears to be the right one, and although his progress may be slow, and he may have sometimes to retrace steps inadvertently taken, the difficulties and contradictions now encountered will, in the end, prove a positive gain to the interpretation, and a proof of the credibility of the Bible. Even already its opening narrative is placed in such a light as may be said to demonstrate its divine origin. There is so much that modern science has for the first time disclosed regarding the earth's history, that the idea of Moses or any other man previous to this nineteenth century being the author of the biblical record is altogether incomprehensible. Indeed, the very statements regarding the order of creation, which at first provoked the greatest opposition, because opposed to the usual and untaught conceptions of mankind, now actually prove some of its strongest confirmations, showing, in the clearest possible light, that none could have given such a history of the earth, and its successive revolutions, but its Creator and Upholder. [D. M.]

CREEPING THING. This phrase is used in holy Scripture to designate not only reptiles, properly so called, but insects, worms, and even the smaller mammalia. [P. H. G.]

CRES'CENS (Gr. Κρήσκης), one of Paul's companions in his bonds and, as is generally supposed, a fellow-labourer in the gospel. He is mentioned only once, in 2 Tim. iv. 10, and is spoken of as having departed into Galatia. Various traditions have been handed down respecting him, according to one of which he belonged to the seventy disciples of Christ; but they are of no authority.

CRETE, now *Candia*, a large island in the Ægean section of the Mediterranean, off the Peloponnesus. The length of the island is given by Pliny at 270 Roman miles, but this is much too large; it is only about 158 miles English. It is comparatively narrow in breadth, varying from 8 to 38 English miles. It is broadest in the middle. The island is very mountainous, having a continuous mass of high land stretching along the entire length, intersected by many deep and fertile valleys. Near the middle the mountain peaks rise to the height of 7674 feet, several of which belong to the famous Mount Ida. The greater part of these mountains are clothed with forests of olive, chestnut, walnut, and pine trees, oaks and cypresses. They contain a number of remarkable caverns and grottos, including the famous Labyrinth of antiquity, an extensive and intricate natural excavation at the foot of Mount Ida. It was in Crete that the scene was laid of many fabrications in Grecian mythology; in particular, it was fabled to be the birthplace, as well as to possess the tomb, of the "father of gods and men," and in connection with king Minos gave rise to a whole series of legends respecting the upper and nether worlds. In civil matters Crete was like a world by itself; it stood aloof from the states of Greece in their great wars and conflicts; but being itself divided into several independent states, each with their little capital and senate, these often carried on war with one another. When assailed from without, however, the common patriotism rallied the people together, and all united in defence of their mother-country. This expression itself—μητρίς, mother-country—was a Cretan word. In the course of time it fell with all the other states and islands in that part of the world under the sway of Rome, and together with Cyrene formed a Roman province. This took place upwards of half a century before the Christian era; and from the time of Augustus it was a senatorial province, governed by a proconsul.

The Cretans had a name in ancient times for being good sailors, for which their insular situation furnished them with peculiar advantages; also for their skill in archery, and expertness in ambushing. Hence they were frequently engaged as light-armed troops in the employ of other states. Their moral character, however, does not appear to have ever stood high; and the testimony of a native Cretan, as quoted by the apostle Paul, Tit. i. 12, places them very low in the scale of intelligence and probity: "The Cretans are alway liars, evil beasts (vile brutes), slow bellies"—that is, lying, grovelling, lazy gormandizers. This was written in the sixth century before Christ by Epimenides, a native of Gnossus (now Knossoli) in Crete; but the first part of the quotation, Κρῆτες ἀεὶ ψεῦσται, being also found in Callimachus the Cyrenean, the entire passage was sometimes attributed by mistake to him. The first part of the description, indeed, was so frequently applied to the Cretans, that Κρητίζειν, to act the Cretan, was regarded as a sort of synonym to ψεύδεσθαι, to play the liar. The classics abound with allusions to this characteristic; as Ovid, when wishing to gain credit for what he asserts, says that even Crete, though noted for its lying (quamvis sit mendax), could not deny it (De A. Am. i. 297), or again, when referring to Cretan witnesses, he throws in the sarcastic remark, that Cretans do not always lie (iii. 19); and Lucan deems it enough to stamp the untrustworthiness of Egypt, to say that she is as mendacious as Crete (viii. 872). Plato distinguishes be-

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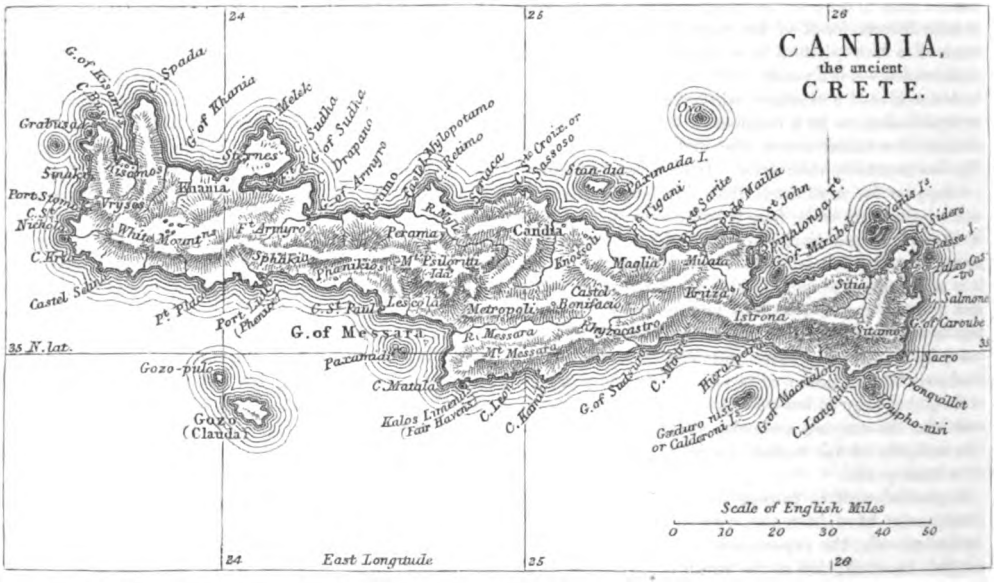
tween Lacedæmon and Crete, by describing the one as cultivating brevity of speech, *βραχυλογίαν*, and the other, not so much multiplicity of words, as multiplicity of thoughts, *πολυνοίαν μᾶλλον ἢ πολυλογίαν* (Leg. i. p. 780), a facility in suiting the thought to the occasion. Heathen authors have dwelt less upon the other tendencies of the Cretans referred to by the apostle, and we may hence naturally infer that they did not form quite so marked and general a characteristic. That they prevailed to a very considerable extent, there can be no doubt; as the apostle himself had good opportunities for judging. It is clear that he personally laboured for a time on the island, as he speaks of having left Titus there, not to commence a new work, but to carry forward what the apostle had begun, and complete the organization of the Christian churches, Tit. i. 5. He did



not despair of the gospel even on so corrupt a soil; but charged it the more earnestly on believers, that the very prevalence of corruption should have the effect of making them the more watchful of their behaviour and exemplary in their conduct.

Mention is made of Crete in the narrative of St. Paul's voyage and shipwreck. Contrary winds preventing the voyagers from continuing their direct course on the north side of the island, they sailed southward, rounding Cape Salmone, the eastern promontory of Crete, and took shelter in the Fair Havens, near Cape Matala. Afterwards, in endeavouring to make for Phœnice (now Port Lutro), a more secure and commodious harbour farther west, they were driven off the coast by a violent storm, and passing under the small island of Clauda were carried to Malta. (See Smith's Voyage and Shipwreck of St. Paul.)

CRISPUS, a ruler in the Jewish synagogue at Corinth, and one of those who were converted to the faith of Christ by the ministry of Paul, Ac. xviii. 8; 1 Co. i. 14. As he and his household had been baptized by the apostle, we may suppose they were among the earlier converts.

CROSS, CRUCIFY. The Greek word for cross, *σταυρός*, properly signified a *stake*, an upright pole, or piece of paling, on which anything might be hung, or which might be used in impaling a piece of ground. But a modification was introduced as the dominion and usages of Rome extended themselves through Greek-speaking countries. Even amongst the Romans the *crux* (from which our *cross* is derived) appears to have been originally an upright pole, and this always remained the more prominent part. But from the time that it began to be used as an instrument of punishment, a transverse piece of wood was commonly added: not, however, always even then. For it would seem that there were more kinds of death than one by the cross; this being sometimes accomplished by transfixing the criminal with a pole, which was run through his back and spine, and came out at his mouth (adactum per medium hominem, qui per os emergat, stipitem, Seneca, Ep. xiv.) In another place (Consol. ad Marciam, xx.), Seneca mentions three different forms: "I see," says he, "three crosses, not indeed of one sort, but fashioned in different ways; one sort suspending by the head persons bent toward the earth, others transfixing them through their secret parts, others extending their arms on a patibulum." There can be no doubt, however, that the latter sort was the more common, and that about the period of the gospel age crucifixion was usually accomplished by suspending the criminal on a cross piece of wood.

But this does not of itself determine the precise form of the cross; for crosses of three different shapes were known to have been in use. One, and that probably the most ancient, was in the form of the letter T, which as commonly written consisted simply of a perpendicular line with another laid across the top, making two right angles, T. In the earlier Christian writers this letter is often referred to as a symbol of the cross, and, on account of such a resemblance, Lucian, in his usual style, prefers a charge against the letter (Judic. Voc. xii.) The letter X represents another sort, which has received the name of St. Andrew, from a tradition that on a cross of this description the apostle of that

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name suffered martyrdom. But the commonest form, it is understood, was that in which the upright piece of wood was crossed by another *near* the top, but not precisely *at* it, the upright pole running above the other, thus †—and so making four, not merely two right angles. It was on a cross of this form, according to the general voice of tradition, that our Lord suffered; but there is nothing in the narratives of the evangelists which determines this to have been the form employed, rather than either of the other two. It is, however, the one most commonly met with in the paintings and sculptures that have survived from the earlier ages.

Punishment by the cross was confined to slaves or to malefactors of the worst class (Hor. Sat. i. 3, 82; Juv. vi. 219). When a person was condemned to this punishment he was usually stripped and scourged (Livy, xxxiii. 36; Val. Max. i. 7). Before being actually condemned our Lord had been scourged, Lu. xxiii. 16; Jn. xix. 1, and on this account, probably, it was omitted afterwards. The criminal was appointed to carry his cross to the place of execution (Plut. De Tard. Dei Vind.); which was also exacted, as a matter of course, at the hands of Christ, though another was afterwards compelled to share the burden with him, Lu. xxiii. 26. When the place of doom was reached, the criminal was stripped nearly naked, and either bound or nailed to the cross, which was then hoisted and set up, so as to cause the feet of the victim to be three or four feet from the earth. If the nailing was the most painful mode in the first instance, the other was more so in the end; for the sufferer was left to die of sheer exhaustion, and when simply bound with thongs it might take days to accomplish the process; for usually a strong pin projected out of the central stem, on which the body of the sufferer rested. Instances are on record of persons surviving on a cross for nine days. But in our Lord's case there were circumstances altogether peculiar, which must have greatly tended to shorten the period of suffering. Ignorant of these, Pilate indicated his surprise that the death of Jesus should have occurred so soon, Mar. xv. 44. And as there were peculiar circumstances tending to produce an unusually speedy death, so there were reasons for effecting the removal of the body with the least possible delay. Had the Romans been left to themselves they might have allowed the body to hang on the cross for days; but by the Jewish law removal before sunset was imperative, De. xxi. 22, 23; and the near approach of the Jewish Sabbath—a Sabbath also of peculiar solemnity—rendered it especially needful, in our Lord's case, that no time should be lost in having the body committed to its proper resting-place.—It may be added, that crucifixion as a capital punishment was abolished by Constantine, in consequence of the sacred associations which the cross had now gathered around it.

The singular importance attaching to the death of Christ, according to the scheme of salvation unfolded in the gospel, could not but communicate somewhat of its own character to the instrument on which it was undergone. From being in itself the most vile and repulsive of objects, the cross has become in the minds of believers the symbol of all that is holy and precious. As Christ crucified is the wisdom of God and the power of God unto salvation, it was but natural that those who experienced the power of this salvation should glory in the cross, as the instrumental occasion by which such unspeakable good had been procured. But this is a feeling that obviously needs to be kept within definite bounds, and jealously guarded, lest it should grow into a species of idolatry, and supplant the very object it was intended to honour. Apart from Christ himself, the cross remains what it naturally was, a base and contemptible thing, and utterly incapable, if viewed otherwise than as the symbol of what he accomplished on it, of imparting either life or blessing. The early Christians contemplated it merely as such a symbol; and hence it was usually associated in their minds with hopeful and joyous, not with gloomy and ascetic feelings. So, it is justly remarked by Maitland, in his interesting work on the catacombs, "When the cross was employed as an emblem, as it very often was, it wore a cheerful aspect. Pilate may set a seal upon the sepulchre, and the soldiers may repeat their idle tale; but the church knows better; and, thinking rather of Christ's resurrection than of his death, she crowns the cross with flowers." On the early tomb-stones of the Christians, therefore, the cross was the emblem of victory and hope, and they often had the word *victrix* written underneath or alongside of it. It was only after the morbid and ascetic spirit of monkery had made way in the church that the cross became associated with a gloomy, self-tormenting piety; and only when superstition took the place of true, spiritual devotion, that the figure of the cross came to be used or borne about as a sacred charm. This last abuse began much earlier than the other, for it appears to have prevailed extensively in the fourth, and to have been not uncommon in the latter part of the third century. Even then people signed the cross in token of safety, and laid stress on figures of it as a preservative against both spiritual and natural evil. This superstitious feeling was at once expressed and stimulated by the discovery of what was held to be the true sepulchre of Christ, and of the real cross on which he suffered. The empress Helena, mother of Constantine, about the year A.D. 326, and when she was on the verge of eighty years old, made a pilgrimage to the holy places, and was rewarded, among other things, by this notable discovery. A Jew, who doubtless understood from the taste and tendencies of the noble visitant what was likely to bring the most grateful response, furnished the information which led to the desired result; only, as three crosses were found at the spot, it was for a time difficult to ascertain with certainty which might be the Saviour's. But on the suggestion of Macarius, Bishop of Jerusalem, they were tested by their power of working miracles; and as one only was reported to possess this quality, it was accordingly declared to be the genuine cross of Christ. This, however, was but the beginning of wonders; for, as is well known, bits of this real cross soon began to be distributed throughout Christendom; and the traffic grew till it was calculated the whole might have sufficed to build a ship of war, while the original remained still undiminished. It is one of the most striking evidences on record of the melancholy proneness of the human mind to idolatry and superstition, and shows how close and vigilant a watch should be set on the workings of pious sentiment, from the moment it begins to decline into a wrong direction! The subject, however, in this aspect of it, belongs to church history rather than to that of biblical literature.

Figuratively, *cross* is used in Scripture, in a general way for what is painful and mortifying to the flesh.

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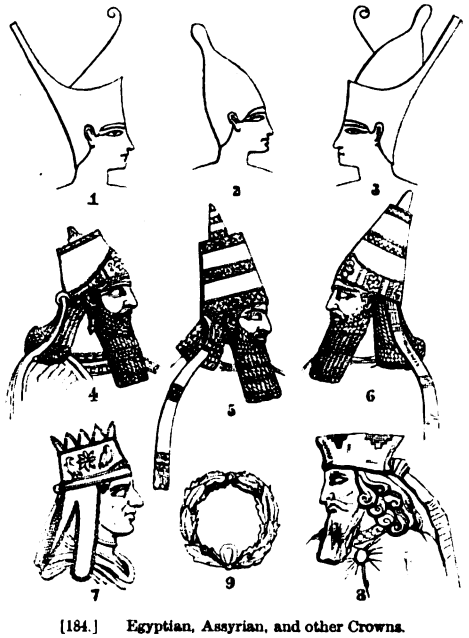
Our Lord himself so uses it when he says, "If any man will come after me, let him deny himself, and take up his cross, and follow me," Mat. xvi. 24. And THE CROSS, by way of eminence, that namely of Christ, is taken as an emblem of the doctrine or religion with which it is so closely connected, Phl. iii. 18. The enemies of the cross of Christ, are such as in their heart and behaviour are opposed to the spirit and design for which he suffered on the accursed tree.

CROWN. The common Hebrew word for this is *atârâh* (עֲטָרָה); it is derived from the root which signifies to *surround*, then to encircle in a distinguishing or honorary manner, especially with chaplets, diadems, or such like things upon the head; so that the *atârâh* in the emphatic sense of crown was just the capital cincture and ornament of the person—in kings, the peculiar badge of royalty; in priests, of sacerdotal dignity (though in Scripture another term is commonly used for this—מִצְנֶפֶת, *mitznepheth*); in combatants, of victory.

In ancient times such crowns, though called by a common name, would naturally differ according to the



[184.] Egyptian, Assyrian, and other Crowns.

1. Egyptian Crown of the upper country.—Wilkinson.
2. Egyptian Crown of the lower country.—Wilkinson.
3. Egyptian Crown of the united upper and lower countries.—Wilkinson.
4. Assyrian Crown of a king in Nineveh.—Layard.
5. Assyrian Crown of Sardanapalus III.—Layard.
6. Assyrian Crown of Sennacherib.—Layard.
7. Crown of Tigranes, king of Syria.—From a tetradrachma.
8. Crown from sculpture at Persepolis.—Porter's Travels.
9. Corona civica.—From coin of the emperor Galba.

manners of the time and the condition of the personages who wore them. Even for kings, we have no reason to think they bore anything like a commonly recognized or stereotyped form. Indeed, a comparison of the distinctive head-dresses of the Egyptian and Assyrian kings with the more simple, though probably more costly diadem of the Roman emperors, is sufficient proof that there was great variety of form. Some of them, it will be observed, especially those of the Assyrian monarchs, approach very nearly in shape to the priestly tiara, and were in fact nothing else than an elevated, elaborately wrought, and perhaps gemmed turban. That they were usually made of costly materials, and were for dignity and ornament rather than for use, appears from the allusions to them found in ancient writers. Even the comparatively petty king of the Ammonites had a crown which contained a talent of gold and precious stones, which David took with the city Rabbah, and placed upon his own head, 2 Sa. xii. 30. Reference is made in Ps. xxi. 3 to a crown of pure gold as the proper badge of a king, whose state corresponded to his position; so that in David's time gold must be understood to have formed the chief material for the manufacture of royal crowns; but nothing is indicated respecting the form.

It was a Grecian custom to crown with a wreath of leaves, or a chaplet of flowers, those who came off victorious in the public games. We read of nothing corresponding to this in the Old Testament; but reference is made to the custom by St. Paul as one perfectly familiar to his Corinthian readers (near whose city some of those games were celebrated), and he draws the distinction between such and the Christian prize, by designating the one corruptible, and the other incorruptible, 1 Co. ix. 25. In reference also, partly to this worldly custom, and partly to the usage of kings, the final inheritance of the saints is represented as a crown, to which they are at once born as heirs of glory, and to which they must fight their way as spiritual combatants—a crown of *righteousness*, 2 Ti. iv. 8, because it is attained to only as the final issue of a life of righteousness; a crown of *life*, Re. ii. 10, or a crown of *glory*, 1 Pe. v. 4, because a perennial life of blessedness and glory shall be the portion of those who receive it. But another and less creditable custom of the ancient heathen in respect to the use of temporary crowns is referred to, at least once, in Old Testament scripture—the custom, namely, of encircling with a coronal of leaves and flowers the heads of those who were engaged in the mirth and revelry of public festivals. Thus the prophet Isaiah apostrophizes the drunkards of Ephraim, as having on them a crown of pride, a glorious beauty of a fading flower, ch. xxviii. 1. And in the apocryphal book of Wisdom the reference is still more distinct—"Let us fill ourselves with costly wine and ornaments, and let no flowers of the spring pass by us; let us crown ourselves with rose-buds before they are uttered," ch. ii. 7, 8. Occasionally allusions are made to crowns in a quite general way, as to what is peculiarly honourable and glorious; as when a virtuous wife is called "a crown to her husband," Pr. xii. 4; when the wise are said to get riches, and old men grandchildren, for a crown, Pr. xiv. 24; xvii. 6; or when faithful ministers of the gospel have their converts reckoned to them for a crown of joy, 1 Th. ii. 19. In such cases the crown is simply regarded as the sign or emblem of the state.

CRYSTAL. There is no further peculiarity in the reference made to crystal in Scripture, than that in the original Hebrew two terms are so rendered, *gabish* (גָּבִישׁ), and *kerach* (קֶרַח): These both properly signify ice, the one from the congelation that causes it, the other from the smoothness that appears on its surface. It was an ancient opinion, that crystal was simply ice in a harder state of congelation than usual; and hence, not merely the Hebrew *gabish*, but the Greek κρύσταλλος, from which our *crystal* comes, signified equally *clear ice* and *rock-crystal*, the two being regarded as but one

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substance. This of course was a mistake, but it accounts for the common designation. Rock-crystal is produced in the warmer, as well as in the colder regions of the earth; and is composed of the finest species of quartz. It is so pellucid, that "clear as crystal" is a familiar expression in Scripture, Re. iv. 6; xxi. 11, &c., as well as in ordinary discourse. Its terrible or dazzling brightness, when shone upon by the light of the sun, is referred to in Eze. i. 22. And from the value set upon it, in connection with these qualities, it was ranked by the ancients among the precious stones, and sometimes even named with gold as of like value, Job xxviii. 17.

CUBIT. *See* WEIGHTS AND MEASURES.

CUCKOO (שַׁחַף, *shachaph*). The name of some bird, mentioned only in the lists of unclean fowl in Le. xi. and De. xiv. It is impossible to say with certainty

[185.] Cuckoo.—*Cuculus canorus.*

what species or even genus is intended. The LXX. translate the word by λάρος, the gull, and various conjectural identifications have been proposed. Where nothing certain can be advanced, the rendering of the English version is not at all improbable, and is quite as good as any other. The cuckoo (*Cuculus canorus*) is a bird of considerable size, unfit for food, because habitually feeding on reptiles and large insects, common in Palestine, and sure to attract popular notice from its peculiar and well-known call.

The very word *shachaph*, especially if it was pronounced *shachoph*, was a good imitation of the dissyllabic voice of this bird; and not improbably was so intended, just as our word *cuckoo*, variously repeated in all European languages, and *yakoob*, which the bird is supposed by the Arabs to utter. The latter indeed call it *teer el yakoob*, or Jacob's bird, on this account.

The cuckoo is spread over the whole of Asia and Africa as well as Europe, migrating northward in spring, and southward in autumn. It is said to pass the winter in Palestine. Mr. Strickland saw it at Smyrna, and Messrs. Dickson & Ross sent specimens to the Zoological Society from Erzeroom. Buckingham, travelling across the mountains between Damascus and Sidon in April, heard the familiar call, loud, distinct, and clear, though the ground was covered with deep snow. It is probable that the cuckoo does not breed in Palestine. [P. H. G.]

CUCUMBER. The Talmudists derive the Hebrew plural קִשֻּׁאִים, from the obsolete root קָשָׁא, "to be hard, heavy, difficult," owing to the hardness and indigestibility of this tempting but dangerous fruit (Gesenius). This was one of the Egyptian dainties which the Israelites missed in the wilderness, Nu. xi. 5; and according to Hasselquist, no country can vie with Egypt for cucumbers. Not only does it yield in abundance the common species, *Cucumis sativus*, but a variety to which he gives the epithet "Egyptian melon, or queen of the cucumbers"—the *Cucumis Chate* of Linnæus. "This grows in the fertile earth round Cairo, after the inundation of the Nile, and not in any other place in Egypt, nor does it grow in any other soil. This fruit is a little watery, the flesh is almost of the same substance as the melons; it tastes somewhat sweet and cool. The grandees and Europeans in Egypt eat it as the most pleasant fruit they find, and that from which they have least to apprehend. It is the most excellent fruit of this tribe of any yet known. The princes in Europe may wish they could get it into their gardens, for it is certainly worth a place on their tables" (Travels, 258). It is likely, however, that it was the more common sort with which the Hebrew bondsmen were chiefly acquainted; and this is so plentiful, that at the present day the cucumber-leaf is a proverbial expression for anything of frequent occurrence, as in the saying—"It is written upon the cucumber-leaf, 'He who watches during the night, sleeps during the day,'" *i.e.* it is written where the meanest people may read it (Burckhardt's Arabic Proverbs, No. 660).

But plentiful as cucumbers were—often growing by the roadside, or where the neighbourhood of a fountain supplied the means of irrigation—they were still private property, and were not intended for the use of

[186.] Cucumber—*Cucumis sativus.*

every promiscuous passenger. Accordingly, it was not unusual to set some one to watch them, and, Is. i. 8, the lonely daughter of Zion is compared to a "lodge in a garden of cucumbers"—alluding either to the slight shelter which screened the watchman from the sun, or the little stage or platform where he maintained

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his post of observation, at once commanding an extended view and secure from beasts of prey. [J. H.]

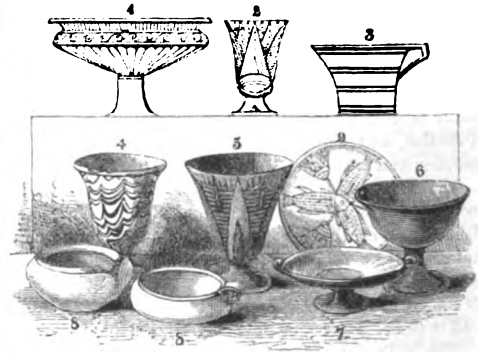
CUMIN (כַּמֹּן, and κυμῖνον), is the *Cuminum Cyminum* of Linnæus. Like the anise, the coriander, the dill, and the caraway (*Carum Carui*), it is an umbelliferous plant, with seeds aromatic, pungent, and carminative. A native of Upper Egypt and Ethiopia, it is still extensively cultivated in Sicily and Malta. It would appear

[187.] Cumin—*Cuminum Cyminum.*

to have been a favourite herb among the Hebrews, and as late as last century it retained a place of some importance in pharmacy. (See J. C. Ehrmanni Dissertatio Medica de Cumino, Argentorati, 1733.) Its flavour is less agreeable than the seeds of the caraway, to which it has almost entirely given place in this country; but it is still used by veterinary surgeons, and according to a letter of Mr. Field in the *Times*, when the oil of cumin is rubbed on the hand, and held to the nostrils of a vicious horse, it exerts such an influence over the animal that the performer is enabled to proceed with his other manipulations till he gains entire mastery over him. When the cumin is ripe, its seeds are easily detached from the stalk, as is the case with the coriander, the fennel, the caraway, and plants of the same order. A thrashing-sledge, or wooden rollers, might be needed to separate from the ear the grains of wheat or barley; but for dill and cumin a rod was thrashing instrument sufficient. To this Isaiah alludes, ch. xxviii. 27, in that parable where, from the processes of the husbandman, he so beautifully illustrates the variety and congruity of the divine dispensations. The Pharisees are upbraided for that morbid scrupulosity which, whilst living in the neglect of the weightiest duties, paid "tithe of mint, and anise, and cumin," Mat. xxiii. 23; and it is a curious coincidence that, amongst the Greeks, a hard and pettifogging punctiliousness should have been nick-named "cumin-splitting." In his *Wasps*, Aristophanes calls a miserable haggler and hoarder by one of those sesquipedalian epithets which he so delights in, κυμινοπριστο-καρδαμο-γλυφος, a cress-seed-paring cumin-carving skin-flint. [J. H.]

CUP. The earliest mention of cups on record is in the dream of Pharaoh's butler, Ge. xl. 11. Subsequently the word is of frequent recurrence in the Bible, both in its proper sense as a material cup used for drinking at meals or at religious festivals and ceremonies, and in its figurative sense, in which its applications are most varied and significant. In Ge. xliv. 5, its use in divination is likewise intimated, showing the great antiquity of this practice among oriental peoples.

Among the Egyptians the forms of cups and vases were very varied, the paintings upon the tombs representing many of most elegant design, though others are equally deficient in the properties of form and proportion. The forms used during the fourth and other early dynasties (1700 B.C.) continued to be common to a late date. (Egyptians of Time of Pharaohs, Lon. 1857, p. 48.) There are not any representations of cups like the head of an animal (Nineveh and its Palaces, 3d edit. pp. 215, 216). Many of the Egyptian vases, cups, and bowls were of gold (Herod. ii. 151) and silver, Gen. xliv. 2; comp. Nu. vii. 84, some being richly studded with precious stones, inlaid with vitrified substances in brilliant colours, and even enamelled. Pliny states that "the Egyptians paint their silver cups, representing Anubis upon them; the metal being painted not engraved," apparently referring to enamel in contradistinction to the ordinary inlaid work (Wilkinson). The cup of Thothmes III. (in the Louvre) is of gold highly ornamented; it measures about 7 inches in diameter, and has fish and other devices chased upon the bottom, and round the sides a border of hieroglyphics in relief punched upon it from within. Bronze vessels have been frequently found in the tombs, and a bronze table was discovered at Thebes, on which were about twenty of different forms. Bottles, bowls, and cups were likewise made of hard stone, such as granite, porphyry, basalt, and alabaster, so called from Alabastron, a town in Upper Egypt, near quarries which pro-



[188.] Egyptian Cups.

1, 2, 3, From paintings at Thebes.—Wilkinson.
4, Porcelain Cup.—Wilkinson. 5, Cup of green earthenware, with lotus flower painted in black.—British Museum.
6, Cup of coarse pottery.—Brit. Mus. 7, Cup of wood.—Brit. Mus.
8, Cup of arragonite.—B. Mus. 9, Saucer of earthenware.—Wilkinson.

duced this material. Those vases, in which costly scented ointments were exported from Egypt, were all made at this town, whence the vase was called an *alabastron*, a word erroneously translated in the authorized version of the New Testament, Mat xxvi 7, an "alabaster box," instead of an "alabaster vase." The characteristic form of these vases, which differ only in being more or less elongated, is that they are broad at the base, gradually tapering to the neck, and usually with little projections at the sides. Example A (No. 189) is the most common form: B is in the collection of the Duke of Northumberland, and is still half filled with ointment

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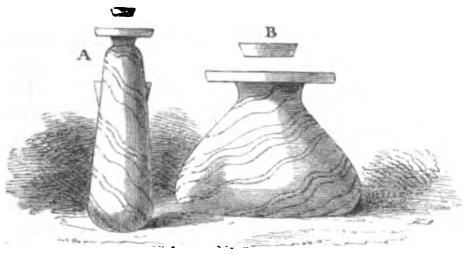
The small pieces shown over the tops of the vases are their stoppers, made also of alabaster. Vases of this material and of the same shapes are common in the tombs of Greece and Etruria; one was discovered at

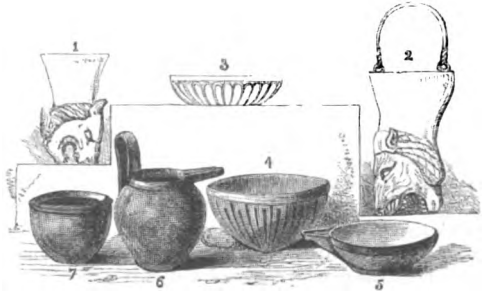


[189.] Alabastrons.
A, British Museum. B, Collection of the Duke of Northumberland.

Halicarnassus inscribed with the name of Xerxes in hieroglyphics and in cuneiform characters (in Brit. Mus.) All the specimens extant were unquestionably made in Egypt, no other quarries of alabaster having been known until recent times, when the material was discovered in Arragon, in Spain, and is hence called arragonite. The cups used for offerings to the gods were of very simple shape, as were many of the drinking-cups, some of which, however, were adorned with flowers and other devices. Numerous cups and bowls were of earthenware, and of vitrified pottery, the latter being often ornamented with various patterns, some having fish and lotus blossoms on the concave bottom, and some were in the form of the lotus itself (Wilkinson).

Besides vases and cups of the precious metals, hard stones, and pottery, the Egyptians had other varieties in glass and porcelain. Glass was one of the earliest manufactures known in Egypt. A glass bead has been found bearing the name of a Pharaoh of the eighteenth dynasty, proving it to be more than 3200 years old, and glass bottles are represented on paintings of far more ancient date (Wilkinson). Some cups, small bowls, and bottles were formed of a coloured composition which has been called glass-porcelain; it was esteemed a recommendation that the colour should pass directly through the fused substance, and this peculiarity was sometimes imitated, either to deceive the purchaser or to supply a cheaper commodity.

Among the Assyrians the cups and vases were even more varied in form and elegant in design than among the Egyptians, as is evinced by the numerous examples in the British Museum, and by the representations on the sculptures. The materials employed were the same —the precious metals, copper, bronze, glass, and pottery, both glazed and unglazed. In one sculpture at Khorsabad (Botta, pl. lxxvi.), is represented a large vase, that evidently from its dimensions contained "royal wine in abundance," Es. i. 7, into which the attendant cup-bearers are dipping drinking-cups. These cups terminate in the head of a lion, and it is to be inferred, from the construction of the handle with a hinge-like articulation to the bowl (No. 190, fig. 2), that they are of metal, and probably gold. Other festal cups are more like bowls in form and fluted (No. 190, fig. 3; King and Queen feasting in Garden, B. M.) In other scenes from Nimroud, the king is drinking on his return from the chase (B. Mus.), and is pouring out a libation (Ibid.) One series represents him drinking in the presence of the gods of Assyria, reminding us of the metaphor in Ps. xvi. and xxiii.; and one chamber was apparently specially devoted to representations in regular alternation of the king with a cup and the king with two arrows, and attended by divinities (*see* DIVINATION). Many cups of the form of those seen in the hand of the king were found by Layard in the ruins of Nimroud, and are now exhibited in glass cases in the middle of the Assyrian gallery in the British Museum. They are made of bronze, are of exquisite workmanship, and are embossed in separate compartments with numerous figures, representing men and animals. One of the most frequently repeated figures is that so common in Egyptian sculptures, bearing reference to time, or cycles, or periods. Other cups are embossed with the Assyrian winged animals; some have nodules of silver, and others again have small garnets set into the bronze at certain interlacings of the ornament. They are all of beaten work, Nu. viii. 4; Ex. xxxviii. 17-22, in which art the ancients had attained great skill and perfection, and appear to be of the nature of those "vessels of fine copper" spoken of by Ezra, ch. viii. 27, as "precious as gold." There can hardly be a doubt, from the character of the decoration, that these are cups for divining —a practice common to Syria and Egypt as early as the time of the patriarch Joseph. The question, "Is not this it in which my lord drinketh, and whereby indeed he divineth?" Ge. xliv. 5, would lose half its force if the custom had been unknown to the sons of Jacob. Mr. Layard has also deposited in the British Museum several drinking-cups of like form covered with Hebrew characters. They are of much more recent date, having



[190.] Assyrian Cups.
1, Lion-head Cup—Sculpture, Khorsabad.—Botta.
2, Lion-head Cup with handle—Khorsabad.—Botta.
3, Cup—Sculpture, Khorsabad.—Botta.
4, Cup of red pottery—Nimroud.—Layard.
5, Painted Cup from Karamles.—Layard.
6, 7, Bronze Cups—Nimroud.—British Museum.

belonged to Jews who lived in the cities of Mesopotamia, where the same superstitions exist even to the present day. Drinking-cups, both of brass and silver, and of precisely the same shape, are still in common use all over the East. They are generally decorated with some Arabic sentence bearing a mystic sense. In Persia there is a tradition that there is a cup called "Jami Jemshid," the cup of Jemshid, an ancient king of that country, in which could be seen the whole world and all the things which were doing in it. The same tradition asserts that this cup, filled with the elixir of immortality, was discovered in digging the foundations of Persepolis. The Persian poets ascribe to this cup the prosperity of their ancient monarchs (Nineveh and its Palaces, 3d edit. p. 306, 307). [The Assyrian divining cups referred to above are called Bowls in the British Museum, and figures of some of them are given under the article BOWL.—ED.]

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In a figurative sense the word cup is often used for a man's lot or portion, Ps. xi. 6; xvi. 5; xxiii. 5. Babylon is called a golden cup, possibly in allusion to her superstitious rites, and because of her sensuality, luxury, and affluence, Je. li. 7. The "cup of devils," as opposed to the "cup of God," symbolized idolatry. It signifies afflictions, Ps. lxxv. 8; Is. li. 17, 22; Je. xxv. 15; xlix. 12; li. 7; La. iv. 21; Eze. xxiii. 31-33; Hab. ii 16; Re. xiv. 10; xvi. 19; and sufferings, Mat. xx. 22; xxvi. 39; Lu. xxii. 42; Jn. xviii. 11; Heb. ii. 9. The cup of salvation and thanksgiving to the Lord, Ps. cxvi. 13. The "cup of blessing," derived from the practice of the Jews in their thank-offerings when, at the feast of the remnants of the sacrifices, the master of the feast pronounced blessings over a cup of wine, and then gave each of the guests in turn to drink, 1 Ch. xvi. 2-4. Our Lord is supposed to allude to this custom in the institution of the cup, Lu. xxii. 17; 1 Co. x. 16. [J. B.]

CURSE. *See* ANATHEMA.

CUSH. **1.** The eldest son of Ham. He was father of six sons, the most noted of whom was Nimrod, Ge. x. 6-8; 1 Ch. i. 8-10.

2. A Benjamite at the court of Saul, whose calumniation of David gave occasion to the inditing of Ps. vii., wherein the psalmist protests his innocence of those charges. As no such individual, however, is mentioned in the historical notices of that period, many expositors conclude that the name Cush, which in its *gentile* form *Cushi*, Je. xiii. 23, signifies *moor* or black man, is a symbolical designation of the dark malice of the enemy, whom the Jewish writers, with the exception of Abenezra, take to be Saul himself. So also several modern expositors, as Vatable, Tarnov, Glass (Philol. Sac. lib. iv. 3, 8), Burk (Gnomon Psalmorum, i. p. 51), and Hengstenberg. It is thought, moreover, that there is a play on the name Kish, the father of Saul. These suppositions have, however, little to support them. What chiefly opposes the application to Saul is the fact, as Rosenmüller remarks, that Cush appears in the character of a calumniator more than of a persecutor. Pfeiffer (Dub. Vexata, Opera, i. p. 297) takes it to be Shimei, 2 Sa. xvi. 5. Abenezra and Drusius, with more probability, suppose that it must have been the proper name of a person otherwise unknown. [D. M.

CUSH, a country frequently mentioned in the Old Testament, but apparently with such latitude of meaning as makes its determination a question of considerable difficulty in biblical geography. It derived its name most probably from Cush, the son of Ham. Most versions, ancient and modern, including the English, which retains the Hebrew name only in Is. xi. 11, render it Ethiopia; itself a term of varied signification in ancient writers, who, following its Greek etymology *αἴθω—ὤψ*, applied it to all sun-burned, dark-complexioned races, especially those above Egypt, Herodotus (iii. 94; vii. 70) extending it to Asiatic nations. So much, however, is settled, that Cush in various passages can be no other than the country in Africa south of Egypt, Ethiopia, corresponding to the modern regions of Nubia and Northern Abyssinia; for the view of Bochart, who held that in every instance it was some country in Arabia that was meant is now universally abandoned. That Cush adjoined Egypt appears from Eze. xxix. 10, where Egypt's desolation is announced as extending "from the tower of Syene unto the border of Cush" (E. V.), or rather "from Migdol to Syene and (or *even*) to the border of Cush" (Hävernick, Hitzig); Migdol being the most northern point of Egypt, and Syene the most southern place of importance (Wilkinson, Anc. Egyptians, i. p. 174). This is further confirmed by the various passages where Cush and Egypt occur together, as Is. xx. 3-5, Ps. lxviii. 32 [31], and those where mention is made of the connection and confederacy subsisting between their inhabitants, Eze. xxx. 4; Je. xlvi. 8, 9; Na. iii. 9. Cushites came out of Egypt with Shishak against Jerusalem, 2 Ch. xii. 3. Cush also occurs in connection with Egypt and the Sabeans, סְבָאִים (*sebāim*), Is. xlv. 14, different from the inhabitants of שְׁבָא (*shebā*), a people of Arabia, so frequently mentioned in Scripture. The Seba here referred to was quite a distinct country, probably Meroë in Upper Egypt; it was inhabited by a descendant of Cush, Ge. x. 7. In Je. xiii. 23 the black colour of the Cushites is so noticed that it must have evidently differed greatly from that of the Jews, a remark not at all applicable to an Arabian people, while very suitable to negroes.

But if it was unquestionably an extreme view of Bochart, who found Cush only in Arabia, the view advanced by Shultess, Gesenius, Bunsen, and others, who admit only an African Cush, is no less so, and it is only by offering violence to various passages of Scripture that it can be maintained. That several localities should be called by the same name is explicable from the frequent migrations of the early nations, who would give their own names successively to the various regions into which they removed. That Mesopotamia was the original seat of a portion at least of the Cushites is plain from the statement relative to Nimrod, whose empire embraced portions both of Babylonia and Assyria, Ge. x. 8-12; and that either there or in Arabia there was another Cush appears from several passages, which can be explained only on such an assumption. The arguments in favour of an Arabian Cush are briefly these—1. It is mentioned in connection with Midian, a country on the east of the Red Sea: "I saw the tents of Cushan in affliction: the curtains of the land of Midian did tremble," Hab. iii. 7. It is almost universally allowed that Cushan is but another form of Cush; for there is no foundation whatever for connecting it as is sometimes done (Kitto's Cyc. Bib. Lit. i. p. 503) with Cushan-Rishathaim king of Mesopotamia, Ju. iii. 10. Delitzsch (Der Prophet Habakuk, Leip. 1843, p. 159), who admits only the African Cush, holds that its mention along with Midian is intended to show how places so far removed from each other were equally affected by the theophany; but this is exceedingly strained, and at variance with the parallelism of the passage. 2. The wife of Moses is called a "Cushitess" in Nu. xii. 1. If this be Zipporah, the daughter of the priest of Midian, there is thus indubitable evidence of the connection between Cush and Midian. This can be set aside only by supposing that the reference is to a second marriage of Moses, and this again is maintained on the ground that the objections of Aaron and Miriam against their brother were utterly incongruous if applied to a marriage which had subsisted for more than forty years. But admitting that it is a second marriage which is thus referred to, the case is not materially altered, for still Cush must be sought near the place of Israel's encampment, as it cannot be supposed that Moses would go to Ethiopia to fetch a wife. 3. But perhaps a stronger argument is the mention of Arabians as contiguous to the Cushites. Thus: "Moreover the Lord stirred up against Jehoram the spirit of the Philistines, and of the

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Arabians who are near (עַל־יַד, *al-yad, at the hand* or *side of*) the Cushites," 2 Ch. xxi. 16, which can hardly apply, as Delitzsch maintains, to countries separated by the Arabian Gulf.

Other arguments adduced by Michaelis (Spicilegium Geograph. Hebr. i. p. 149) in favour of the Arabian Cush are not decisive, and the passages on which he relies apply with greater probability to the African Cush. Thus, Sennacherib when threatening Judea hastens back to the defence of Assyria, on a report that Tirhakah king of Cush was about to attack him, 2 Ki. xix. 9; Is. xxxvii. 9; from which Michaelis infers that if Tirhakah was king of Ethiopia he could only reach Assyria through Palestine, and so could not take the Assyrians in the rear, as the withdrawal of Sennacherib seems to imply. On this it is enough to observe, that as the Egyptians are found at Carchemish on the Euphrates, 2 Ch. xxxv. 20, without having passed through Palestine, the same may have been the case with their neighbours and allies the Ethiopians. That Tirhakah was king of Ethiopia is placed beyond doubt from the records on the walls of temples in that country. El Berkel (formerly Napata) was his Ethiopian capital, where his name and monuments are found. Indeed, his successful opposition to the Assyrian power is recorded on a temple at Medéenet Háboo, where are the figure and name of this king, and the number of captives he took (Wilkinson, Anc. Egyptians, i. p. 140). The other instance, from 2 Ch. xiv. 9, is equally unsatisfactory. Zerah the Cushite with an immense host penetrates as far as Mareshah, but when discomfited before Asa they take the road to Gerar, in the south of Palestine, which would bring them to Ethiopia through Egypt. That this was an Ethiopian force is confirmed by a subsequent notice, 2 Ch. xvi. 8, that it included the Lubim, supposed to denote the people of Fitya in Africa.

With regard to several notices of Cush it is impossible to determine whether they apply to the African or to the Asiatic Cush. In Zep. iii. 10, Is. xviii. 1, 2, mention is made of the "rivers of Cush," and in the latter passage of a land beyond them which "sendeth ambassadors by the sea, in vessels of papyrus on the face of the waters;" and in Eze. xxx. 9 it is declared that "messengers shall go forth from the Lord in ships to make the careless Cushites afraid," all which imply a well-watered country, and a maritime region, or at least one of easy access from the sea. The latter characteristic corresponds equally well with the physical character of Arabia and of Ethiopia; the eastern coast of the latter, washed by the Indian Ocean and the Red Sea, is much indented, and contained some good harbours, but then neither of the two countries was noted for its rivers, unless we suppose the reference is to the Nile and its branches. Some authors, however, not satisfied with this, suppose another Cush in the region of Susiana, bounded on the south by the Persian Gulf and on the west and south-west by the Tigris. It is still called Chusistan, and is indeed a country abounding in rivers. The same place is thought to be mentioned in 2 Ki. xvii. 24 as Cutha, and this again is supposed to be the Chaldean form of Cush, by the substitution of the Hebrew letter *tau* for *shin*, as in the name *Athur* for *Ashur*. In support of this view it is further maintained that otherwise the notice of Cush, in the geography of Eden, Ge. ii. 13, is utterly inexplicable. Still the evidence is too weak to warrant the supposition, for the geographical notices of Eden are themselves so intricate as to forbid their application to any hypothesis regarding other disputed localities.

[D. M.]

CUTH'AH, a province in the Assyrian empire, from which Shalmaneser transported colonists to occupy the land in Samaria left vacant by the exiled Israelites, 2 Ki. xvii. 24, 30. The precise region so designated is altogether unknown. But from the admixture of this people among the new Samaritan population, the term Cuthite was applied by the rabbinical Jews, in the Chaldee and Talmud, to the Samaritans generally, and words peculiar to the Samaritans are called Cuthian.

CUTTINGS IN THE FLESH. Among the charges brought against the Israelites was one, and so important that it is recorded three times, forbidding them to make cuttings in their flesh for the dead. "Ye shall not make any cuttings in your flesh for the dead, nor print any mark upon you: I am the Lord," Le. xix. 28. Again, in respect particularly of the priests: "They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh," Le. xxi. 5. And more fully: "Ye are the children of the Lord your God: ye shall not cut yourselves, nor make any baldness between your eyes *for the dead*," De. xiv. 1, 2—לֶמֶת (*lameth*) determining the meaning of לְנֶפֶשׁ (*lanephesh*) in Le. xix. 28, showing it to be an ellipsis for לְנֶפֶשׁ מֵת (*lanephesh meth*). (Vater, Commentar. ii. p. 211.) Then is added a reason of the prohibition: "For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth."

Among ancient nations it was customary to give expression to grief, especially for the dead, in the most passionate form: rending the garments, plucking out the hair of the head and beard, and even lacerating the person were ordinary accompaniments. This was the case not only with the passionate and excitable orientals; but also among the nations of the north and the west, as the Scythians (Herodotus, iv. 71), and also the Greeks and Romans (Ovid, First Eleg. iii. 3; Tibullus, Eleg. I. i. 1). The same custom prevails in the East to the present day. Mrs. Postans, in her *Recollections of the East* (Journ. of Sac. Lit. July, 1848, p. 107), remarks: "In all mourning ceremonies in the East, that are conducted with any pomp, it is customary to hire persons to disfigure themselves and make loud lamentation. At the Mahometan ceremonies of the Mohurrum not only do bands of women in green dresses follow the bier of Hoossein and Hassan, beating their breasts and tearing their hair, but fakirs and mad enthusiasts dance around it, cutting themselves with knives, and running skewers through their tongues. Some Moslem servants in our employment at Mandavie, to whom we had given leave to attend Mohurrum, returned so much wounded as to be incapable of service for some time, so fiercely had they made cuttings in their 'flesh for the dead.'"

Indeed, notwithstanding the express charge to the contrary, this practice prevailed extensively among the Jews themselves during the decline of the monarchy, as appears from the prophecies of Jeremiah. In announcing the impending calamities, the prophet, ch. xvi. 6, describes their extent and severity by declaring that in the universal sorrow, the usual tokens of individual grief should be forgotten: "Both the great and the small shall die

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in the land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them." This laceration of the person was also a sign of great sorrow in general. In Je. xli. 5 mention is made of eighty pilgrims going up to Jerusalem after the sack of the city by the Chaldeans; and in such a plight as indicated deep mourning for the destruction of the place whither they had been wont to go up to worship, "having their beards shaven, and their clothes rent, and having cut themselves." In ch. xlvii. 5 Philistia is represented as a female who has torn her hair and cut her flesh in token of grief for some awful catastrophe; so also ch. xlviii. 27, with regard to the lamentation which would result from the desolation of Moab—the cutting of the flesh being accompanied, as appears from Is. xv. 2, by baldness of the head and cutting off the beard.

Tracing these practices to the idea of thereby propitiating the manes of the deceased, and connecting them with similar rites in the worship of Moloch and Baal, 1 Ki. xviii. 28, some writers upon this subject regard the primary object of the prohibition in the Hebrew law to be the removal of all occasion and appearance of idolatrous worship. This connection is however exceedingly doubtful, for as Le Clerc well remarks, "alia enim ratio est funeris, alia sacrificii (Comm. in Le. xix. 28). The practice so far as regards religion undoubtedly originated in false apprehensions of the character of the deity, and was an attempt to propitiate his favour; while as an indication of sorrow for the dead, it may have sprung only from the obscurity which shrouded a future state, while the prohibition may have been intended as an admonition to the Israelite of his relation to God, as one not limited to this present life, or one which could be interrupted by death, and of the superior knowledge which he enjoyed in respect to a future state over the heathen, and so calling for the avoidance of a practice which ill accorded with such convictions (see Willet, Hexapla on Leviticus, Lond. 1631, p. 476). Even Spencer admits as much (see De Leg. Heb. ii. 12, sec. 2). It lends some confirmation to this view that the Roman laws of the Twelve Tables contained injunctions as to moderating grief at funerals, and in particular forbade laceration of the flesh for the dead (Corp. Jur. Civ. v. p. 66, 67, ed. Godofredus, 1583), a prohibition supposed to be connected with the strong hopes which the Romans cherished of a future though natural life. The Hebrew law may thus correspond to the apostolic admonition: "I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope," 1 Th. iv. 13; and if so, it has an important bearing on the question how far the doctrine of a future state and a resurrection is revealed in the Pentateuch. (See further, Macdonald's Introd. to the Pentateuch, p. 113, 114. Edin. 1861.)

[D. M.]

CYMBALS. *See* MUSICAL INSTRUMENTS.

CYPRESS (בְּרוֹשׁ, *berosh*), a well-known tree. One of the most beautiful passages in the Apocrypha is the description of Simon the high-priest, Eccles. l. 1-21; see also xxiv. 13:—

> "He was as the morning-star in the midst of a cloud,
> And as the moon at the full:
> As the flower of roses in the spring of the year;
> As lilies by the rivers of waters;
> As the branches of the frankincense-tree in the time of summer;
> As a fair olive tree budding forth fruit;
> And as a *cypress-tree* which groweth up to the clouds.
> When he put on the robe of honour,
> And was clothed with the perfection of glory;
> When he went up to the holy altar,
> He made the garment of holiness honourable"

The κυπάρισσος of the above passage is not improbably the בְּרוֹשׁ of 1 Ki. v. 8; Ps. civ. 17; Ezc. xxvii. 5; xxxi. 8, and other passages, translated "fir-tree." It is abundantly native on Lebanon, and was prized by the ancients next to the cedar.

The *Cupressus sempervirens*, well described by Loudon as "a flame-shaped, tapering, cone-like tree, with upright branches growing close to the trunk, and resembling in general appearance the Lombardy poplar," is one of the most striking and impressive members of the great coniferous order. With its dark evergreen foliage,

[191.] Cypress—*Cupressus sempervirens.*

and with its strict spiry growth, all pointing towards heaven, it seems as if designed on purpose for the cemetery, and at once a mourner and a monument. Accordingly, throughout Syria and Turkey, where it attains a height of 60 feet, its tall form may be constantly recognized standing sentinel over the tombs:

> "Dark tree! still sad when others' grief is fled,
> The only constant mourner of the dead."

For similar purposes it is now familiar amongst ourselves; although its sad supremacy is likely soon to be divided with the new species lately discovered in China, and which combines the solemnity of the cypress with the tender grace of the weeping willow—the *C. funebris*, of which Mr. Fortune gives a graphic description, and a figure, in his *Wanderings in China* (vol. ii. p. 42).

The fine-grained, fragrant wood, with its beautiful red colour, was highly prized from the earliest period, and was justly famed for its durability. The Egyptians made of it cases for their mummies, and the Roman pontiffs are still, we believe, consigned to cypress coffins; and, as a proof of its comparative indestructibility, it is said that when the cypress doors of St. Peter's at Rome, which had lasted from the days of Constantine, were eleven centuries afterwards removed by Pope Eugene IV., in order to be replaced with gates of brass, they were still perfectly sound. From the similarity of the name, it has been very generally supposed that the *gopher-wood* from which Noah's ark was constructed was cypress, and we are not aware of any topographical consideration which should render this opinion improbable; whilst the durability of the timber

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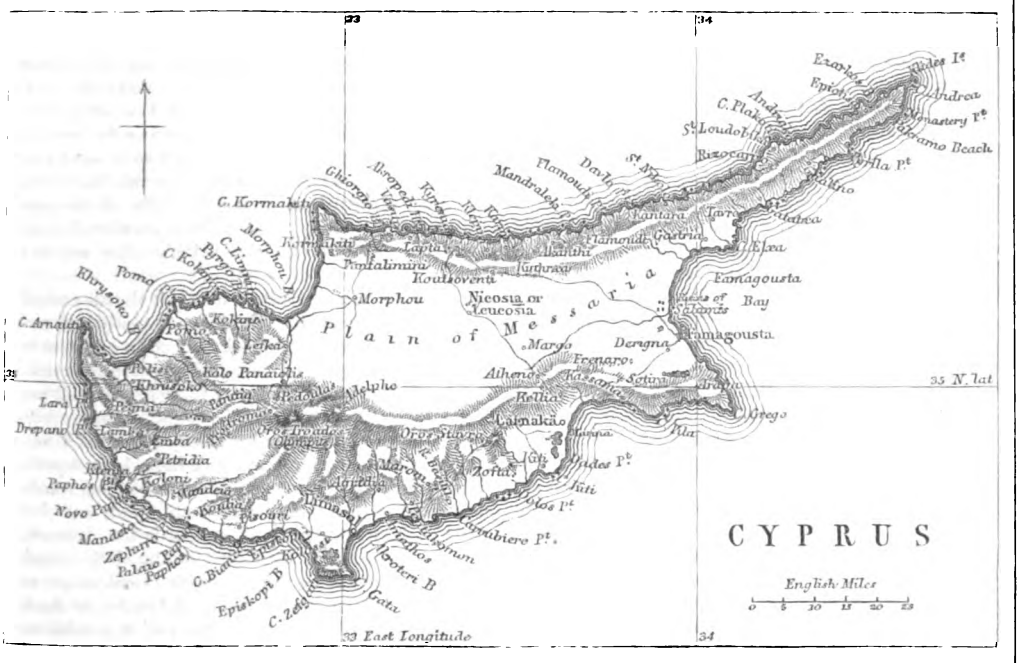
is in favour of the supposition, when we remember the length of time that the ark was in building. [J. H.]

CYPRUS, a large island in the Mediterranean, off the coast of Phœnicia and Cilicia, lying south-west and north-east. The island is of very irregular shape, and toward the north-east stretches out into a long narrow peninsula. Its extreme length is about 148 English miles, and for two-thirds of the length it is about 40 broad. The mountain range of Olympus occupies the main body of the island, and in some of the higher points reaches to the height of 7000 feet. The scenery in many parts is bold and rugged; there are abrupt eminences and lofty woodlands, but these often interchanging with fertile fields and deep picturesque valleys. The mountains contain copper, gold, and silver, and a considerable variety of the precious stones. Accordingly the Phœnicans, the great miners and traders of remote antiquity, soon found out its value, and to a considerable extent colonized it. Its earlier inhabitants were of Phœnician origin; but the Greeks in process of time established cities in it, and ultimately became its chief and ruling population. The principal



cities were Salamis, Citium (now Larnaka), and Paphos (now Baffa), all near the sea-coast; but there were many others of some note. In its political relations the island passed through much the same fortunes that befell the part of Asia to which it is adjacent. Under Amasis it was in subjection to Egypt; but from the time of Cambyses it became a portion of the Persian empire. It once and again revolted against the Persian yoke, but was each time reduced to subjection. With the fall of the Persian power it passed over to the sway of Alexander, and furnished him with 120 ships for the siege of Tyre. After various other changes of dominion it was taken possession of by Rome, in a manner far from creditable to the imperial city; and before the Christian era, was turned into a senatorial province governed by proprætors, with the title of proconsul. When the empire was divided, Cyprus was attached to the Byzantine or eastern section. The crusaders conquered it in 1191 under Richard I., and held possession of it for about three centuries. But in 1473 the republic of Venice acquired it, and it remained under their sway till 1571, when it was finally subjugated to the Turkish yoke by Selim II.

Cyprus was one of the earliest fields of missionary enterprise out of Palestine. This partly arose from the scattering abroad that took place on the death of Stephen, Ac. xi. 19, and still more from Cyprus having been the birth-place of Barnabas, who naturally desired to carry to his native region the tidings of that salvation which he had himself received. The general population of the island must have presented anything but a hopeful field for the speedy triumph of the cross, as they were not only sunk like other heathen in abominable idolatry, but were more peculiarly devoted to a species of worship which everywhere told most disastrously upon the manners of the people. This was the worship of Venus, or rather the Syrian Astarte; for the worship partook essentially of the oriental character, and wanted much of the grace and refinement which the Greeks threw around even their corrupter superstitions. The Venus-worship of Cyprus was fearfully licentious, and had respect mainly to the generative powers of nature. Sensual indulgence, therefore, flourished under the patronage of religion, and of necessity pressed like a night-mare upon all the higher feelings and aspirations of the soul. Still, however, Barnabas did not despair; he hoped against hope, the more so as there appears to have been a number of Jews in the island, who stood free at least from the grosser forms of pollution around them. He accordingly sailed straight for Cyprus, when he and Paul were sent forth by the church at Antioch, Ac. xiii. The particulars of their

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mission in regard to Cyprus are not given, except in regard to the proconsul of the island, Sergius Paulus, who sought an interview with them at Paphos, where he was residing. This circumstance alone implied considerable success; as it is no way probable that a man in the station and with the prepossessions of Sergius would have paid any heed to such ambassadors of the cross, unless their mission had already caused some stir. In dealing with him their chief obstruction arose from the subtle and perverse attempts of a depraved Jew, Bar-jesus, one of that class, at this time unhappily numerous, who for purposes of gain gave themselves to the cultivation of magical arts, by which they played upon the credulity and fears of the heathen. This man so resisted the work of the Lord as to draw down upon him the solemn rebuke of Paul, and also through his word a judicial visitation of blindness; which so impressed the mind of the governor, that he became obedient to the faith. The island was subsequently visited by Barnabas, in company with John Mark, after the painful separation between him and Paul, Ac. xv. 39; and the gospel, we may reasonably suppose, from that time began to take root, and spread through Cyprus the blessings of salvation. The great majority of the people are still professed Christians, but with all the ignorance, credulity, and superstition that usually distinguish the members of the Greek church.

CYRE'NE, OR CYRE'NÆ (Gr. Κυρήνη, modern name Curen), the chief city of a district in the north of Africa, called Cyrenaica, also the Lybian Pentapolis, from its comprising five principal towns. The district lay between Egypt and Carthage, having the former on the east and the latter on the west. Libya was the African name of the territory in which Cyrene was situated; and on the African side it stood nearly right over against the Grecian Peloponnesus, with Crete lying between. Cyrene was in ancient times the most important Greek possession in Africa. It was founded by Greek colonists, who were Dorians, under the direction of Battus, about 630 years before the Christian era. The site was well chosen, being in one of the most attractive and fertile districts of North Africa. Even still, says a recent explorer, "the hills in the neighbourhood abound with beautiful scenes. Some of them exceed in richness of vegetation, and equal in grandeur, anything that is to be found in the Apennines" (Hamilton's Wanderings in North Africa, p. 78). It would seem that the old Hellenic colonists cultivated friendly relations with the native Libyans, and to a much greater extent than usual became intermingled with them by marriage relationships (Herod. iv. 186-189). The constitution of the state was framed somewhat after the model of Sparta, and took the shape of a limited monarchy; for several generations the supreme power remained in the hands of the family of Battus. But ultimately the entire district became an appendage of Egypt, and along with this passed into the hands of Rome considerably before the Christian era (B.C. 75).

Cyrene, when in the height of its prosperity, carried on an extensive commerce with Greece and Egypt; and it has even left its marks on the history of Hellenic literature. Aristippus, a native of the place, was the founder of a philosophic sect; and Callimachus the poet, and Carneades, the founder of the new academy at Athens, were both by birth Cyrenians. Such incidental facts indicate great literary as well as commercial activity; and we need not therefore be surprised to find, either that numbers of Jews were located there, or that they belonged to the more active and enterprising portion of their countrymen. Accordingly, Strabo expressly mentions Jews as forming a considerable part of the population (Joseph. Ant. xiv. 7); and, for so distant a settlement, they occupy a rather prominent place in New Testament scripture. The Simeon who bore our Lord's cross was of Cyrene, Lu. xxiii. 26. They had a synagogue of their own at Jerusalem, Ac. ii 10; vi. 9, some of the members of which took an active part against Stephen; others, however, embraced the doctrine which Stephen had taught, and on being dispersed by the persecution which arose at his death, they went back to their native region publishing the gospel of the kingdom, Ac. xi. 20. Lucius also, a native of Cyrene, is mentioned in Ac. xiii. 1, as one of the prophets and teachers in the church at Antioch. We need not wonder, therefore, that the country at an early period was brought under Christian influence, and Cyrene was doubtless one of the main centres from which the light of the gospel diffused itself so early, and with such wonderful success, throughout Libya and the neighbouring regions of North Africa.

Extensive ruins have been found on the site anciently occupied by Cyrene, and they have recently been made the subject of more careful research. Some account was given of them by Della Cella, who visited the ruins in 1821-22; by Captain Beechy, in 1828; and still more recently by Hamilton, in the work already referred to. Various of the remains, chiefly statues of Grecian mould, and somewhat mutilated, have been deposited in the British Museum. The most striking remains, however, are the tombs, which are hewn out of the solid rock, and have thus survived the destruction which has overtaken the city. Tombs of this description were not in accordance with Greek usage, and they are justly regarded as an indication of the influence possessed in Cyrene of the native population of the district, and bespeak a certain affinity between the cast of thought prevalent there, and that which constructed the magnificent tombs and pyramids of Egypt.

CYRE'NIUS (Gr. Κυρήνιος: it is properly a Latin name, and should be written Quirinus or Quirinius). The only person referred to in Scripture of this name is the one mentioned in Lu. ii. 2, in connection with the taxing or enrolment which brought Joseph and Mary to Bethlehem at the time of Christ's birth. The statement has given rise to much disputation, and to various modes of solution, with the view of meeting the historical difficulties with which it is connected. There can be no doubt that the Cyrenius referred to—whose full and proper name was Publius Sulpitius Quirinus—was procurator or governor of Syria subsequent to the birth of Christ, and who about ten years after the real, or six years after the vulgar era, began to take up a census of the whole population with a view to taxing. This event is referred to in Ac. v. 37, and at various places in Josephus, as one that led to very considerable disturbances among the people. So far as it, therefore, is concerned, there is no room for any difference of opinion. But is that the event to which St. Luke points in the statement before us? So, many in present as well as former times, have maintained. The evangelist, they imagine, confounded the time of the Saviour's birth with that of the census of Cyrenius; or, as is now more commonly alleged, he confounded some special mission

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intrusted to Cyrenius involving some enrolment of the population, with the work of the regular census which he took up some years afterwards, when he had actually become president of Syria. There may have been, it is thought, an order issued for certain statistical returns some years previous to the census, and Cyrenius may have been sent into Syria to execute the work in that part of the empire. In which case the mistake of Luke would simply have consisted in saying, that the enrolment was made while Cyrenius presided over Syria, he having been at the time only a special commissioner, acting under the regular presidents or governors (so Meyer). Or, on the ground of this special though subsidiary agency, he may have been regarded as ruler or ἡγέμων of Syria (so Beza, Grotius, Ideler, Credner, Robinson, &c.) Another view, advocated by many distinguished writers, proceeds on the ground of πρώτη, *first*, being here put for the comparative: "This enrolling was made *before that* Cyrenius was governor of Syria" (Lardner, Tholuck, &c.) And a still further modification of meaning in connection with the πρώτη has been adopted by Calvin, Wetstein, Mack, Hofmann, and others, according to which it is taken adverbially, thus: "This same enrolling was first made (or, was first carried into effect) when Cyrenius was governor of Syria." The decree for it had been issued before, and certain steps in connection with it had been taken, but the actual execution, at least as regards the taxing, only took effect when Cyrenius became president of Syria.

Of these different modes of understanding the passage of the evangelist, none is quite natural, and some are plainly inconsistent with the historical accuracy, not to say inspiration, of the writer. In so plain and simple a narrative, it is against probability to suppose that a superlative should have been put for a comparative in the way indicated by one class of interpreters—that the evangelist should have said "first of his presiding," instead of "before that he presided;" and the examples brought in support of it cannot be regarded as strictly parallel. Nor, if the mission of Cyrenius at the time referred to had been of the special and subordinate kind understood by another class, could he with propriety have been represented as at the time presiding over Syria; for it is one thing to speak of a person being a ruler in a country, and as such having some special work to do in it, and another to say that such a thing was done while he had the presidency or government of it. This naturally implies that he was at the time its presiding and governing head; which Cyrenius could not have been in respect to Syria, if he had simply been commissioned to take up some statistical returns concerning its population. It is possible, however, according to the last form of opinion indicated above, that an enrolment with a view to taxing, or a general census of some sort, may have been ordered at the time of Christ's birth, and, after having proceeded a certain length, may have been somehow arrested in Judea, and only at last carried out when the government of Syria came into the hands of Cyrenius. This is perfectly conceivable; and the view suggested by it is no further liable to objection, than that it requires somewhat too much to be supplied to make the statement properly intelligible. If the decree for the enrolment was actually issued at the birth of Christ, and had the effect of bringing Joseph and Mary to Bethlehem, it would have been a rather brief and enigmatical mode of announcing the future progress and result of the matter to say, that the enrolment was first made when Cyrenius was governor of Syria—if so be that his government only commenced after a lapse of ten years from the birth of Jesus.

While therefore we might say of this mode of representing the matter, that grammatically it is not untenable (for numeral adjectives, such as πρώτος, in the nominative are often used adverbially, qualifying the verb that follows rather than the noun with which they agree), and that the historical circumstances might also have been in substantial accordance with the view it takes; yet it is not altogether satisfactory. And if one is to go by what may be called the fair and natural impression which the words are fitted to convey, we shall be disposed to infer that at the time of our Lord's birth there was a decree of enrolment actually carried into effect in Judea; that at the time Cyrenius was the highest and most direct representative of the Roman power in Syria; and that the enrolment in question was a first one, as contradistinguished from something of a similar description that subsequently took place. The question then is, whether any historical support can be found for these positions, and especially for the position that Cyrenius had to do with the government of Syria about the actual period of our Lord's birth, as well as afterwards, at an interval of about ten years. Now, this latter point, on which so much hangs for the minute accuracy of St. Luke, has lately received a very remarkable elucidation, and evidence apparently conclusive has been adduced to show that Cyrenius was twice in command of the province of Syria; and on the first occasion much about the period indicated by the evangelist. In a work on Roman antiquities by A. W. Zumpt (Commentationes Epigraphicæ ad Antiquitates Romanas Pertinentes), there is a chapter on the presidents of Syria from Cæsar Augustus to Titus Vespasian; and in the course of his historical investigations the author necessarily comes across the statement of St. Luke regarding Cyrenius, which he properly regards as entitled to consideration in a simply historical respect—the more so, as there are confirmatory statements of a similar kind in some of the fathers (Euseb. Hist Eccl. i 5; Iren Hæres. iii. 22,6; Tert. Adv. Jud. 9, &c.) In these places reference is made to the fact of a general census being taken at the period of Christ's birth, and also to Cyrenius as being governor of Syria at the time. Zumpt therefore concludes that there is *prima facie* ground for holding such to have been the case, and proceeds to consider, whether there be any notices in Roman history relating to the period which are capable of throwing light upon the subject. The first, and the leading passage he refers to is one in Tacitus (Annal. iii. 48), noticing the death of Cyrenius in A.D. 21, in which it is stated of this Cyrenius, that he was a man of comparatively humble origin, born at Lanuvium; that in the army he had proved himself to be a person fit for conducting affairs that called for stringent and active measures; that under Augustus he had obtained the consulship; that by and by, for having reduced the fortresses of the Homonadenses throughout Cilicia, he had obtained triumphal badges, and had been appointed *rector* to Caius Cæsar (grandson of Augustus), on the latter obtaining the government of Armenia, in whose company, while at Rhodes, and before actually entering on the administration of Armenia, he had paid court to Tiberius, who was at

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the time sojourning there. By comparing this with various other statements in Tacitus and contemporary notices from other quarters, it is found that the Homonadenses here referred to as having been subdued by Cyrenius, and on account of whose subjugation he obtained triumphal badges, were the rough and free-booting highlanders in the uplands of Cilicia; and both from the force necessary to overcome them, and from the honours awarded to him in consequence, it is plain that Cyrenius must have had a legion at his command, and in connection with that a province. What, then, constituted the province? Cilicia by itself was far too small to form a province worthy of being assigned to a man of consular rank, with a legion under him; there must have been coupled with it some neighbouring region, which, from its extent of territory and relative situation, admitted of being conveniently associated with Cilicia, for the purpose of being placed under one jurisdiction. And it so happens that Syria, the region on the east of Cilicia, is the only one that can be thought of. For Proconsular Asia was too remote from the Homonadenses, and was besides in a subjugated state some time before this, and made a senatorial province; nor, for the same reasons, could it be Bithynia and Pontus. Galatia adjoined the Cilician territory; but the governor of it had no legion assigned him, and it is also known to have been usually assigned to one of the rank merely of prætor. It is stated by Dio (liii. 12), that Augustus in the twenty-seventh year of his reign surrendered to the senate all the thoroughly reduced and quiet provinces, the only districts he reserved to himself in connection with Asia Minor were Cilicia and Cyprus. But in B.C. 22 Cyprus was also granted to the senate (Dio, liv. 4). So that Syria alone remains as a region that could be conveniently joined to Cilicia, to make out a sufficient province for a man of consular rank, and having command of a legion.

There are other collateral notices which confirm the result thus obtained from the passage of Tacitus. For it appears, that both some years before the birth of Christ and some years after, Syria and Cilicia belonged to one province. Cneius Piso was governor of Syria in B.C. 17, and when obliged to levy troops against Germanicus, he sent an order for supplies to the Cilician reguli or chiefs (Tac. Ann. ii. 70, 78), which there is no probability they would have complied with, unless he had had a right to demand what he sought. Besides, Piso himself was afterwards accused by Tiberius of seeking to possess the province of which he had the command; and the evidence of this was, that he was reported to have seized the fortress of Celenderis, a fortress in Cilicia (Ann. ii. 80, iii. 12, 14). Vitellius also, when president of Syria, about A.C. 36, sent troops to subdue the Clitæ, who were a people of Cilicia (Ann. vi. 41). So that there is ample evidence of Cilicia having been coupled with Syria, about the period of the Christian era, under one provincial administration.

Supposing then, as we are plainly warranted to hold, that Cyrenius was one of those who had the presidency of the two regions conjoined into a single province, what precisely was the period of his holding it, as indicated by Tacitus in the passage noticed above? It must have been at the time he was rector to Caius Cæsar; for it was the proximity of his province to that of Armenia, obtained by Caius, which specially fitted him for doing the part of rector to the young prince. In this capacity he visited Egypt with Caius, and some other places, but did not accompany him to Armenia; for before Caius went thither, M. Lollius had been appointed rector, and Cyrenius (it would seem) had gone to Rome at the request of the emperor to be married to Lepida, a lady of high rank, who had been destined for Lucius Cæsar, the brother of Caius. But Lucius died in A.D. 2; and connecting this period with the time during which the married life of Cyrenius lasted (twenty-one years), and with the period itself of Cyrenius's death, which was before the close of A.D. 21, it is evident that the marriage must have taken place close upon the death of Lucius. It was about the same time, or very shortly before it, in the year A.D. 1, that Caius Cæsar, after being made consul, set out for Armenia, accompanied by Lollius as rector; and consequently in that year also it must have been, or perhaps the latter part of the year before it, that Cyrenius quitted his post in the East, and was succeeded by Lollius. Several notices mention Lollius in his capacity as rector to Caius, and the part he took with him in Armenia (Suet. Tib. Cæs. 12, 13; Velleius, ii. 102); but there is no evidence that Cyrenius was with him after he actually entered on his office. Before the close of the year A.D. 1, therefore, Cyrenius had held the governorship of Syria and again quitted it—he had subdued the Homonadenses in the Cilician part of the province, a work so difficult and meritorious that he obtained triumphal badges on account of it—he had afterwards for a time held, along with his province, the office of rector to Caius Cæsar on his way to Armenia; and for all this it is impossible to assign a period of less than about four years. He must have entered on his presidency about four years before the Christian era; and that is precisely the term by which the real birth of Christ seems most probably to differ from the vulgar era. Hence the conclusion is, that Cyrenius actually did hold the presidency of Syria about the time of Christ's birth; and as Luke was himself a native (as is supposed) of Antioch, the chief town of Syria, it was quite natural that he should by some brief notice indicate the governor of the province at that important crisis. The proof of all this may be seen at length in the work of Zumpt above referred to, or more briefly in Fairbairn's *Hermeneutical Manual*, p. 461, seq.

It has been usual for those who look simply to the accounts of Josephus, to ascribe the presidency of Syria at the birth of Christ either to Saturninus or Varus, according as they have placed the period of his birth earlier or later. Josephus certainly speaks of Varus as being governor at the period of Herod's death (Ant. xvii. 9, 3), which in all probability took place shortly after the birth of Christ. And there can be no doubt that Saturninus immediately preceded Varus. The succession, however, as fixed by Zumpt from other sources, stands thus (the dates are those of the common era):—C. Sentius Saturninus obtained the province in B.C. 9; P. Quinctilius Varus, B.C. 6; P. Sulpitius Quirinius, B.C. 4; M. Lollius, B.C. 1; C. Marcius Censorinus, A.D. 3; L. Volusius Saturninus, A.D. 4; P. Sul. Quirinius (the second time), A.D. 6, &c. It is quite possible that, after Cyrenius entered on his province, and in the western parts of it, among the ravines and fastnesses of Cilicia, was subduing the Homonadenses, Varus may have continued for some time in the government of the eastern parts; and hence as the person still exercising in fact the powers of government in those parts, Josephus may be guilty of no historical inaccuracy in the mention

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he makes of Varus after the death of Herod. Engaged as Cyrenius was elsewhere, either Varus or some other person must for a time have had the command of the troops in the district bordering on Judea.

In regard to the ἀπογραφή, or registering itself, which is associated by the evangelist with the governorship of Cyrenius over Syria, in the absence of definite information, it is impossible to arrive at certainty. It is spoken of in language that seems to denote a strict universality as far as regards the Roman empire: the decree went forth from Cæsar Augustus, that all the world—πᾶσαν τὴν οἰκουμένην—should be enrolled or registered. Expressions of this sort are, no doubt, sometimes used of a definite locality more immediately in the eye of the writer; but as the subject of discourse is a decree of the Roman emperor, it seems scarcely competent to understand the sphere it was to embrace, when so described, as less extensive than the dominions over which his authority prevailed. The decree therefore was for the Roman world, and for Judea and the country around, merely as a part of that great whole. But possibly enough the decree may not have been issued at one and the same time for all; though a general order, it may have been, and most probably was, appointed to be carried into effect piecemeal. The evangelist indicates only two things regarding it—its general character, and the mode and time in which it was brought into operation in Palestine. Nor in this does he say that Cyrenius had any charge of it there; but simply that the time when it was carried into effect was that in which he held the presidency of Syria. The decree, it is not improbable, was connected with some general survey of the empire. During the reign of Augustus, a geometrical survey of the empire appears to have been taken; for it is incidentally referred to by several writers on rural affairs—in particular by Frontinus (De Colonis), who speaks of the measurements made of all landmarks and boundaries in the time of Augustus, and even mentions the name of the surveyor Balbus, who set down in books all the measurements of cities and provinces throughout the empire (see Greswell, Harmony, vol. i. for various testimonies to this effect). Yet, what is remarkable, no historian has expressly noticed the fact. There has been noticed, however, a *breviarium imperii* (Tac. Ann. i. 11; Suet. Aug. c. 102; Dio, lvi. 33), which it took many years to complete, and which must have been based on very extensive returns as to the population of the empire and its resources. The decree noticed by the evangelist Luke had very probably to do with this object, at least it seems to have differed from the census subsequently taken by Cyrenius throughout Syria; for the one had respect to the persons and families of the people (indicated by their repairing to their several cities), and the other to their means and resources; on which account Cyrenius is expressly called an appraiser of their substance (Joseph. Ant. xviii. 1). Whether viewed therefore in respect to the presidency of Cyrenius, or to the political measure represented as having been carried into effect during it in Palestine, there is nothing in contemporaneous history to invalidate, and not a little to confirm, the accuracy of the sacred historian.

CYRUS (Gr. Κῦρος, Heb. כֹּרֶשׁ, *koresh*), the name in Persian for *sun*, and so precisely corresponding with the Egyptian Phrah or Pharaoh. In Scripture it occurs only as the name of the Persian king who overthrew the kingdom of the Babylonians, and issued the decree for the return of the exiled Jews to their native land, 2 Ch. xxxvi. 22, 23; Ezr. i. 1; Is. xliv. 28; xlv. 1; Da. v. 31; vi. 28.

The history of Cyrus was from an early period involved in fable and romance, and it has become impossible to separate accurately between the false and the true. Even Herodotus, who flourished only about a century after the time of Cyrus, and who was himself by no means disposed to question very closely the reports that were furnished him of distinguished personages, yet speaks distinctly of the embellishments that had been thrown around the history of Cyrus by those who sought to render the name of the hero great and venerable. He already found it necessary to choose between different stories, and only professes to give the narrative he received from those who seemed desirous of adhering to the simple truth (i. 95). Ctesias, a Greek physician, who lived for seventeen years at the Persian court in the reign of Darius Nothus (B.C. 416–400), though about half a century later than Herodotus, yet had opportunities for ascertaining the truth respecting the affairs of Persia, such as Herodotus could not have enjoyed; and he professed to have drawn his history of them from the Persian archives themselves. But it is impossible to say how far in such a life as that of Cyrus even these were to be depended upon; the probability is, that they were far from presenting an unvarnished tale. Besides, the history itself of Ctesias has been lost; and nearly all we know of that part of it which relates to the times of Cyrus is contained in the extracts preserved from it by Photius. In various things, however, he differs widely from Herodotus; and so again does Xenophon, whose *Cyropaedeia* cannot be regarded as anything, and indeed scarcely professes *to be* anything, but a historical romance. There must unquestionably have been something very peculiar and extraordinary in the life and career of Cyrus to have given rise to this fabulous tendency; and one can easily conceive that when once fairly begun the tendency would grow, and the materials it had to work upon would accumulate, as the fame of the conqueror of Babylon and the founder of the Persian empire became more extensively diffused. The further from his age, the more difficult would the task of discrimination become. Elements of truth there may have been in the other accounts, which are altogether omitted in Herodotus; but upon the whole, his account is now generally supposed to approach the nearest to the truth of any that have come down to modern times.

The exact date of the birth of Cyrus is not known; but the accession of his grandfather Astyages to the Median throne is ascribed to B.C. 594. Mandane, the daughter of Astyages and mother of Cyrus, was given in marriage to a Persian of the name of Cambyses. So far the accounts of Herodotus and Xenophon agree; but they differ entirely in regard to the relation of Cyrus to Astyages. According to Herodotus, the old king was resolved to destroy the life of the infant as soon as it was born, on account of an unpropitious dream he had prior to the birth; and with this view he got Mandane beside him, during the period of her pregnancy, and committed the child, at the moment of its birth, to his favourite Harpagus, to have it secretly despatched. Harpagus gave it to a herdsman of Astyages, whose wife happening at the time to give birth to a still-born child, the latter was exposed, and the infant Cyrus substituted in its room. The child grew and became distinguished for king-like qualities, which

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betrayed his origin; and Astyages, incensed at the deceit that had been practised upon him by Harpagus, took the cruel revenge of inviting him to a banquet, at which the flesh of his own son was served up to him in a dish. Harpagus, however, in turn took *his* revenge; for, when Cyrus had reached manhood, he was incited by Harpagus to aim at the overthrow of Astyages, whose tyranny had made him odious to his people, and a party among the Medes was at the same time organized to support the pretensions of the young Persian. The plan succeeded; Cyrus at the head of the Persians revolted against Astyages, and in the conflict that ensued victory declared on their side; Astyages was deposed, and with him the Median dynasty terminated. What followed was strictly the Persian dominion, though from the connection of Cyrus through his mother with the Median race, and from the Medes readily accepting him as king, the empire he founded is usually styled that of the Medo-Persian. Xenophon represents Cyrus as occupying quite another position toward Astyages. He was brought up at the court of his grandfather, was treated with the greatest kindness and respect, served in the Median army under his uncle Cyaxares, son and successor to Astyages, and, merely as the general and deputy of his uncle, conducted the war against the Babylonians and took the city. The fabulous nature of this account, however, appears from another, and more strictly historical part of Xenophon's writings; for, in his *Anabasis* (b. iii. 4, 7, 12), he refers to the transference of empire from the Medes to the Persians, and represents it as the result of a civil war. The account of Herodotus, therefore, must be viewed as the more correct; although it is perfectly possible, that either Astyages himself, or one of his sons, may have been for a time associated with Cyrus in the empire, with the view of conciliating the Medes to the change. Cyrus, there is every reason to believe, became, when a comparative youth, and by force of arms, the real head of the kingdom; but—as even Herodotus reports him to have treated Astyages with kindness after the conquest—policy may have dictated the association of Astyages with him in the empire, or possibly Cyaxares, the son of Astyages, mentioned in the erroneous account of Xenophon. These internal relations of the royal house, at the time of Cyrus's accession to power, can only be spoken of problematically; recent investigations connected with the Assyrian and Chaldean remains have as yet thrown no fresh light on them; and the uncertainty which has hitherto rested on the matter is likely still to prevail. That Cyrus became king of Persia, or supreme head of the Medo-Persian empire, admits of no doubt; that he also, as leader of the Medo-Persian forces, successfully coped with the Chaldean power, and made himself master of Babylon itself, by diverting the course of the river, and entering by its then deserted channel into the heart of the city, while the people were engaged in a festive celebration, is likewise sufficiently authenticated. These are the two main facts in the history of Cyrus, which are pre-supposed regarding him in Scripture, and to which very explicit reference was made in Isaiah, even before they actually occurred. (His earlier victories over Crœsus and the Lydians are not alluded to.) The point which in this connection chiefly causes difficulty, is the statement in Da. v. 31, which affirms that "Darius the Median took the kingdom (viz. of Babylon), being about threescore and two years old;" and in ch. vi., which speaks of Darius as the king, after the Median conquest, and represents Daniel as prospering under him, and afterwards under Cyrus the Persian. The most common mode of explicating this part of the sacred history has been by adopting the account of Xenophon in preference to that of Herodotus, and supposing that Daniel's Darius the Mede was the Cyaxares of Xenophon, the uncle of Cyrus. An ancient opinion, however, identified him with Astyages; an opinion espoused by Syncellus, and apparently favoured by Da. ix. 1, where Darius is called the son of Ahasuerus or Ahashverosh. This is but another form of the name Cyaxares (as appears alone from Tobit xiv. 15), and Astyages was the son of Cyaxares. In that case, Astyages may be regarded, not as the proper name of the old king, but as a name of honour, which, indeed, there is some reason for supposing at any rate; since it bears some resemblance to the *Aidahak*, "the biting snake," which was long borne as a title by the old Scythic kings of the country (Rawlinson's Herodotus, i. p. 417, note g.) The personal name of the last Median king, whom Cyrus succeeded, may still have been Darius. The chief objection to this explanation is a chronological one; for the fall of Babylon is fixed by the most careful inquirers to the year B.C. 538; and if the person designated Darius the Mede was the same with Astyages, and then only in his 62d year, he must have been born in the year B.C. 600, which is only about seven years before the date usually assigned for the ascension of Astyages to the throne, and is also at variance with a fact stated by Herodotus, that he was married in his father's lifetime (i. 74). But the dates and transactions of the Median history are not very certainly known; and it is possible that if we had the means of more thoroughly and minutely understanding them, the apparent inconsistence now adverted to might disappear. We must either suppose this, or conclude with Mr. Rawlinson that "there are scarcely sufficient grounds for determining whether Darius Medus of Daniel is identical with any monarch known to us in profane history, or is a personage of whose existence there remains no other record" (Herod. i. p. 418).

The explanation given in Smith's *Dictionary of Greek and Roman Biography*, inclines also to the identification of Darius the Mede with Astyages. After stating that the Scripture notices do not really accord with the representations of Xenophon, and that his account is entitled to no credit, the writer proceeds to state "that a much more probable explanation is, that Darius was a noble Median, who held the sovereignty as the viceroy of Cyrus, until the latter found it convenient to fix his court at Babylon; and there are some indications, on which a conjecture might be founded, that this viceroy was Astyages. It is quite natural that the year in which Cyrus began to reign in person at Babylon should be reckoned (as it is by the Hebrew writers) the first year of his reign over the whole empire. This view is confirmed by the fact, that in the prophecies of the destruction of Babylon, it is Cyrus, and not any Median king, that is spoken of." (But see under DARIUS.)

The procedure of Cyrus in reference to the Jews, after he took charge of affairs at Babylon, is highly honourable to him, and in itself not unnatural. From the position of Daniel he could not remain long unacquainted with the case of the Jews, and, we can scarcely doubt, also would be informed of the things noted in their Scriptures which he had been instru-

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mental in fulfilling. Such information must alone have rendered him favourably disposed toward them; and the comparatively pure form of monotheism, under which he had been reared in Persia, must have still further disposed him to look with favour on those who stood aloof from the idolatries of Babylon—the rather so, if (as there is reason to believe) the reformation effected by Zoroaster in the popular creed, and the recall of the Persian people by him to a purer worship, was coincident with the reign of Cyrus. The divine unity being already received by him as a fundamental principle, and the sun, or fire generally, being regarded only as a symbol of God, he might with perfect propriety say, as he is represented to have said in the decree he issued respecting the Jews, "The Lord God of heaven hath given me all the kingdoms of the earth," &c., Ezr. i 2. But that he opened his mind to the instructions of Daniel and his fellows respecting God's people, and from these received his more special light, there can be little doubt. And hence, both from his readiness in listening to divine counsel, and the important part he acted in accomplishing the divine will, he is called by anticipation in Is. xlv. 1, "the Lord's anointed," for though without the external form, he had the reality of a divine unction, qualifying him for important service in connection with the kingdom of God. It is on this account, and not simply because he was a king, that such language is used concerning him.

After the conquest of Babylon, Cyrus, according to Herodotus, engaged in a war with the Massagetæ, a people beyond the Araxes, and there lost his life. Ctesias represents him as falling in battle with a nation called Derbices, who were assisted by the Indjans. According to Xenophon he died quietly on his bed, and after the manner of a sage, holding serious discourse with those about him. The probability is that he fell in battle, as nothing but truth could have given currency to a report of that description, after so splendid a career. His tomb was at Pasargada, the palace near Persepolis, built on the spot where he defeated the Medes. A description is given of the tomb in Arrian (vi. 29); it was a neat quadrangular edifice, with a low door, leading into a little chamber, in which lay a golden sarcophagus, containing the body of Cyrus. The tomb bore this inscription, "O man, I am Cyrus who gave the empire to the Persians, and was lord of all Asia; therefore grudge me not my sepulchre." It is generally supposed to have perished, but Sir R. K. Porter has sought to identify it with an extant building (vol. i. p. 498).

[193.] Tomb of Cyrus at Pasargada.—Flandin and Coste, La Perse Ancienne.

D.

DABE'RATH, written also DABAREH, in the Sept. Δαβιρώθ and Δεββά, a town on the borders of Issachar and Zebulon, Jos. xix. 12; xxi. 28; 1 Ch. vi 72. It was one of the cities assigned to the Levites; and is understood to be the same with the Dabira of Eusebius and Jerome, which they connect with Mount Tabor in the region of Diocæsarea. Robinson supposes the name to be still preserved in Deburieh, "a small and unimportant village, lying on the side of a ledge of rocks just at the base of Tabor" (vol. iii. p. 210). The ruins of a Christian church are still visible.

DA'GON, a god of the Philistines, with an important temple dedicated to him at Gaza, and another likewise at Ashdod or Azotus, Ju. xvi. 21, 23; 1 Sa. v. 2-7; 1 Ch. x. 10; 1 Mac. x. 83; xi. 4. Also a god of the Assyrians, worshipped under the name of Oannes (Berossus in Cory's Fragments, p. 22, 23, 30, 31; Assyrian Sculptures in the British Museum; Botta's great work, pl. xxxii.) The passage in Sanconiatho (Cory, p. 10), which derives Dagon from *dagan* (דָּגָן) corn, "because this deity was the discoverer of corn and husbandry," has given rise to much discussion among the learned (Bochart, Hieroz. i; Beyer, Addit. ad Selden, p. 285); but as the same authority also affirms that after Dagon had found out bread, corn, and the plough, he was called *Zeus Arotrius*, it would follow that the Dagon to whom the temples were dedicated was a distinct deity from the Dagon or Zeus Arotrius, the god of agriculture. The derivation from דג (*dag*), *fish*, and יון (*on* or *aon*), *idol*—DAG-ON—FISH-GOD, is on the other hand much more conclusive and accordant with the principles of formation, and with the root דָּגָה (*dagah*), which signifies *to multiply, to be increased*—for nothing can be more prolific than a fish, hence a symbolic form compounded of the human intelligence—man, and of the properties of the inhabitant of the sea—a fish, would be a most significant idol for a commercial and maritime people like the Phœnicians. It seems plain indeed,

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from the description given in Scripture itself, 1 Sa. v. 4, that the form of Dagon was of this sort—human only in the upper part, but in the lower different, and so peculiar as to present what was properly distinctive of the idol. The words strictly rendered stand thus, "When they arose early on the morrow morning, behold Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon and both the palms of his hands were cut off on the threshold, only Dagon was left on him"—that, namely, which properly made him the idol he was, and which gave him the characteristic fish-like appearance. The Assyrian sculptures also place before our eyes an actual representation of the Dagon of the Philistines, which exactly corresponds with the description in question; and likewise a representation of the Dagon of the Assyrians, according in all particulars with the account of Berossus. The sculpture from Khorsabad (Botta, pl. xxxii.-xxxv.), represents the building of a port or making of a road from the coast up to some important maritime city, situated upon an extremely steep and rocky eminence; and large pieces of timber for the work are being brought by numerous ships and boats. The prow of the vessels terminates in the head of a horse, the emblem of the Phœnicians and the Carthaginians, and the stern in the tail of a fish. That the wood is brought some distance by sea is intimated by its having to pass two considerable places, one built on a projecting piece of land, a rocky promontory or perhaps island, which may represent insular Tyre, whose king in the time of Solomon supplied all the cedar and fir for building the house of the Lord, 1 Ki. v. 6-10; Ezr. iii. 7; and the second fort, built on the coast, possibly Sidon.

[194.] Dagon of the Philistines, bas-relief from Khorsabad.—Botta.

Among a great variety of marine animals, including the shell-fish of the Tyrian dye, the Assyrian combination of man, bull, and eagle, is seen walking with stately gait, and the divinity of the Philistines, Dagon, half man half fish, is likewise accompanying the expedition and encouraging the men. A bull with eagle's wings, but not the head of a man, is seen sporting in the waves. In none of the castellated buildings are any signs of hostility, and we are farther assured of the pacific character of the operations by the presence of the divinity of the coast, and of the Assyrian symbolic figures, uniting in countenancing and aiding some project, probably of defence, executed by the natives of the coast. (For a further account of this subject, see Mr. S. Sharpe, in Nineveh and its Palaces, 3d ed. p. 169.) The sculpture found at Nimroud, and now in the British Museum, represents the figure of a divinity wearing a short fringed tunic, long furred robe, bracelets, armlets, and two daggers. In his left hand he carries a richly decorated bag, and his right hand is upraised in the act of presenting a pine cone. His beard is elaborately curled, and on his head is an egg-shaped cap, with three horns and the ears of a bull; covering the back of this cap is the head of a fish, while the body of the fish falls over his shoulders and continues down his back: the whole figure in short as described by Berossus—"In the first year there appeared from that part of the Erythrean Sea which borders upon Babylonia, an animal destitute of (endowed with, Bry) reason, by name Oannes, whose whole body (according to the account of Apollodorus) was that of a fish; that under the fish's head he had another head, with feet also below, similar to those of a man, subjoined to the fish's tail. His voice too, and language, was articulate and human; and a representation of him is preserved even to this day." In Miss Fanny Corbeaux' admirable papers on "The Rephaim," she has some ingenious speculations to prove that the Chaldean Oannes, the Philistine Dagon, and the Mizraimite On are identical (see The Rephaim, and their Connection with Egyptian History, Journ. Sacred Literature, vol. iii. No. 5, new series).

[195.] Dagon of the Assyrians, bas-relief from Nimroud.—Brit. M.

The temple of Dagon at Gaza was pulled down by Samson, Ju. xvi. 23. When the Israelites were defeated at Eben-ezer, the Philistines took the ark of God and deposited it in the temple of Dagon at Ashdod, 1 Sa. v. 10, 11; v. 1, 2. After the death of Saul at Gilboa, the Philistines cut off his head and fastened it up in the temple of Dagon, 1 Sa. xxxi. 4, 8; 1 Ch. x. 1, 4, 6, 10. The temple of Dagon at Ashdod was burned by Jonathan, the brother of Judas Maccabeus, about B.C. 148, 1 Mac. x. 84. There was a city in Judah called Beth-dagon, Jos. xv. 41, and another on the frontiers of Asher, Jos. xix. 27.

[See further on Dagon, Atergatis-Derceto in *Diod. Sic.* ii.; Lucian, *De Dea Syr.*; Montfaucon's *Antiquité Expliquée*, i. 45; Selden, *De Diis Synt.* ii. 3; Calmet, *Frag.* cxlv. and plates.] [J. B.]

It is not unimportant to notice—as confirmatory of the view just given of Dagon worship—that deities of the same description were worshipped along the Syrian coast; in particular *Derceto*, the female deity of Ashkelon, of which Diodorus testifies, that she had the face of a woman, but the rest of the body was in the form of a fish (*αὕτη δὲ τὸ μὲν πρόσωπον ἔχει γυναικός, τὸ δὲ ἄλλο σῶμα πᾶν ἰχθύος*, ii. 4). Indeed, as Creuzer remarks, the word *Dagon*, from *dag*, fish, is "the root from which the fish-women Derceto and Atergatis must have been derived. The latter, which assumes so many forms, Atergatis, Atargatis, Adargatis, Argatis, Arathis, Argata, is as to its derivation compounded of *addir* (אַדִּיר), *great, glorious*, and *dag*, fish, and consequently designates the great, the divine fish. The other name, Derceto (*Δερκετώ*) is only an abbreviated form, and has arisen from the dropping of the preformative syllable; for there still always remains the root-syllable *dag, deg*, and *gad, ged*, the essential one in the designation of the fish-deity" (Symbolik, ii. sec. 12). The worship of deities under this unnatural and fantastic form probably had its first rise (as is also indicated by the learned writer just quoted) in the traditions respect-

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Drawn by W. Tombleson from a sketch by A. Campbell. Engraved by J. H. Kernot.

DAMASCUS.

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ing the prevalence of the waters in primeval times, terminating in those of the general deluge; in consequence of which the marine powers of nature seemed to issue in, and give birth to, the dry land and its productions, with man at their head. So that a fish form, culminating in a male or female head, might, according to the crude and idolatrous notions of the ancient Syrians, be a suitable representation of the deity to which they owed their place and being on the Syrian coast.—ED.

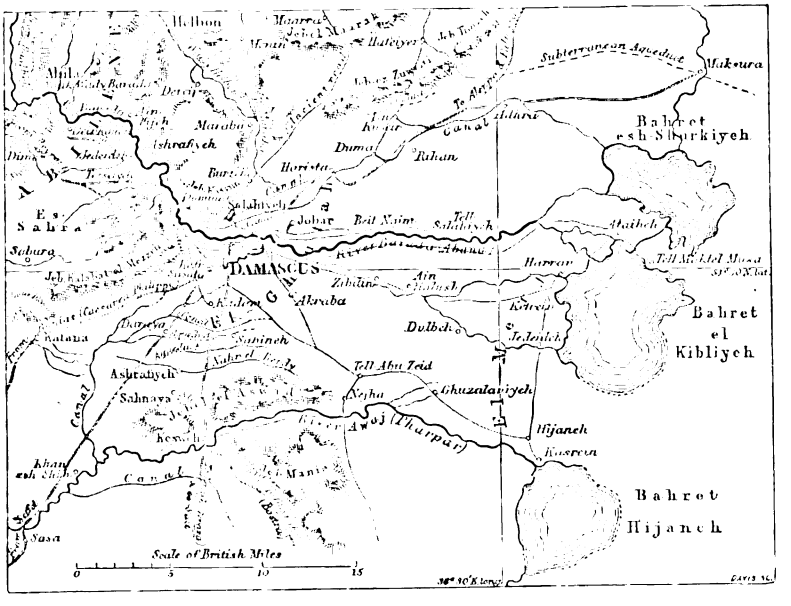
DALMANU'THA; what in Mar. viii. 10 are called "the parts of Dalmanutha," appear in Mat. xv. 39 under the name of the "coasts of Magdala." Dalmanutha was probably a village on the western shore of the Lake of Gennesareth, either the same with Magdala, or in the same neighbourhood. But no certain information has reached us regarding either.

DALMA'TIA, anciently a part of Illyricum, but mentioned separately in 2 Ti. iv. 10 as the region for which Titus had left Paul, while the latter was at Rome. It lay on the eastern coast of the Adriatic Sea, and stretched towards Macedonia.

DAM'ARIS, the name of an Athenian female, who along with Dionysius the Areopagite, is honourably mentioned as having listened to the preaching of St. Paul, and formed part of the infant church which he founded at Athens. Nothing further is known of her.

DAMAS'CUS [Heb. *Dammések*, modern name *esh-Shâm*]. certainly one of the most ancient cities of the world, the capital formerly of the kingdom of Syria, and still the seat of a pashalic, as well as an important mart of commerce. It is situated at the foot of the most south-easterly range of Anti-Libanus, which in that region varies from 600 to 800 feet, but near Damascus rises to 1500 feet above the extensive plain with which Damascus is connected, while the plain itself is about 2200 feet above the level of the sea. An hundred more may be added for the site of the city, making fully 2300; whence it has the advantage of a temperate climate and cooling breezes. It lies in the direction of north-east from the Sea of Tiberias, from which it is distant about 25 hours' or three ordinary days' journey, and as many more are required to complete the distance to Jerusalem. The site of Damascus combines so many advantages in respect to beauty and fertility, as well as geographical position, that a city could scarcely ever have been wanting to it. It forms a convenient halting-place and entrepôt between the northern and southern regions of that part of Asia; and a more desirable locality for the purpose cannot well be conceived. The scenery in the neighbourhood is comparatively flat on every side, except the north; and there the range of hills is peculiarly bare and sterile. Little vegetation is to be seen save in the mountain streams, and particularly in the valley of the Barada, which, however, becomes peculiarly deep and narrow for a considerable space before it issues from a gorge in the mountains, about two miles to the north-west of the city. "One of the impressions," says Stanley (Sinai and Pal. p. 410), "left by the East is the connection between verdure and running water. But never—not even in the close juxta-position of the Nile valley and the sands of Africa—have I seen so wonderful a witness to this life-giving power as the view on which we are now entering. The further we advance the contrast becomes more and more forcible; the mountains more bare, the green of the river bed more deep and rich. At last a cleft opens in the rocky hills between two precipitous cliffs; up the side of one of these cliffs the road winds; on the summit of the cliff there stands a ruined chapel. Through the arches of that chapel, from the very edge of the mountain-range, you look down on the plain of Damascus. It is here seen in its widest and fullest perfection, with the visible explanation of its great and enduring charms. The river with its green banks is seen at the bottom, rushing through the cleft; it bursts forth, and as if in a moment scatters over the plain, through a circle of 30 miles, the same verdure which had hitherto been confined to its single channel. Far and wide in front extends the level plain, its horizon bare, its lines of surrounding hills bare, all bare far away on the road to Palmyra and Bagdad. In the midst of this vast plain lies at your feet the vast lake or island of deep verdure, walnuts and apricots waving above, corn and grass below; and in the midst of this mass of foliage rises, striking out its white arms of streets hither and thither, and its white minarets above the trees which embosom them, the city of Damascus."

THE PLAIN AND LAKES OF DAMASCUS.



The river Barada here spoken of is understood to

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have been the Abana of the ancient Syrians, called also Chrysorrhoas by the Greeks. Its course, after leaving the mountain-range out of which it rises, is along the north wall of Damascus, thence proceeding eastwards through the plain, till it empties itself by one branch into the lake el-Kiblijeh, and by another into a lake a little farther north, esh-Shûrkijeh. On passing the city, however, as many as nine or ten branches are derived from it for supply to the houses and gardens, as also to feed canals in different directions through the plain. But notwithstanding such draughts, it retains a considerable volume of water, and preserves the appearance of a fine clear stream. The Pharpar, anciently spoken of as also a river of Damascus, 2 Ki v. 12, could scarcely be any other than the A'waj, which rises in Mount Hermon, and flows through the more southerly parts of the plain in which Damascus is situated, till it reaches the lake Hijâneh. It could therefore only be called a river of Damascus, by Damascus being identified with the kingdom of which it was the capital, or at least with the extensive plain in which it formed the chief point of interest. The distance of Damascus from the two lakes into which the Barada falls is about 20 miles, or 6 hours; to the other lake the distance is a little more.

In regard to the city itself, there is nothing now at least (whatever there may have been in remoter times) which is fitted to awaken much admiration in the minds of European travellers, except the copious supply of water, and the pleasant gardens, orchards and baths, which it is thereby enabled to possess. This, however, has its accompanying evils and disadvantages; for the number of reservoirs and fountains scattered throughout the courts, and often even introduced into the parlours of houses, favours the production of mosquitos in the later part of summer and autumn, renders the lower apartments in houses damp, also cold in winter, and is the source of a good deal of ague and rheumatism. It has led too, to the very general practice, especially among the females, though not confined to them, of walking upon high clogs or pattens. Of the streets there are only a few that produce a favourable impression; the greater part are narrow, crooked, and dirty. The principal street is also one of the straightest, and is regarded by the Christian population as "the street which is called Straight," mentioned in Ac. ix. 11 as that in which Paul took up his abode shortly after his conversion. It runs right through the city nearly in the direction of from east to west, and is about a mile in length. That it is not by any means what it once was seems certain. Comparing the past with the present, Mr. Porter says, "In the Roman age, and up to the time of the Mahometan conquest, a noble street extended in a straight line from this gate (the east, *Bab-Shurky*) westward through the city. It was divided by Corinthian colonnades into three avenues, opposite and corresponding to the three portals. I have at various times traced the remains of these colonnades over about one-third of their whole length. Wherever excavations are made in the line, bases of columns are found, and fragments of shafts lying prostrate under accumulated rubbish. The street was like those still seen in Palmyra and Jerash; but unfortunately the devastations of war, and the vandalism of Arab and Turkish rulers, have destroyed almost every remnant of its former grandeur" (Handbook, p. 477). This street is chiefly remarkable now for the busy scene it usually presents of persons coming and going in the interests of trade and commerce. The houses in this street, as well as others, are commonly built with a framework of timber, filled in with the clayey soil of the plain, the better sort having a few courses of stone at the bottom. Externally they have a shabby appearance; but those of the wealthier inhabitants are highly decorated inside, and are of course richly provided behind with fountains and shrubs.

Among the more noticeable public buildings, though none are very remarkable, is the eastern gate already mentioned, which exhibits some remains of Roman architecture—the castle, which is situated in the north-west quarter of the city, and in its foundations dates from the Roman period, a large and imposing structure viewed from without, but little more than a shell—and above all the great Mosque of the Ommiades, which is understood to have been originally a heathen temple, and afterwards the church of St. John the Baptist. It occupies a quadrangle of 163 yards by 108; is of various styles of architecture; is divided into nave and aisles by Corinthian pillars, has a floor of tesselated marble, and three minarets. There are many smaller mosques throughout the city, upwards of eighty it is said, the domes and minarets of which are among the chief architectural ornaments of the city. The bazaars are of great variety and extent; a particular quarter of the city is assigned to them, and they are separated according to their respective wares and trades. They usually take the form of covered arcades, with a row of narrow shops on each side. The commerce connected with Damascus consists to a considerable extent in goods brought from the East, especially from Bagdad, and from European countries through Beirût. But the manufactures of the place are also of some variety and importance. Its once famous sword-blades, indeed, exist no more; and the fabrics named *damasks* from the city, though still made there, have lost their ancient renown, and are surpassed by those of European production. About 4000 looms, however, are said to be employed for stuffs of mixed silk and cotton; for cotton alone about 400. Gold and silver thread is manufactured pretty largely, horse and camel gear, perfumes and delicate oils, soap, &c.

The population of Damascus, with its suburbs, is estimated at 150,000. Of these nearly 130,000 are Moslems; while there are about 15,000 Christians, and from 5000 to 6000 Jews. The Christians are subdivided into the various sects of Greeks, Greek-Catholics, Syrian-Catholics, Maronites, &c., the two first divisions, however, constituting by much the greater number. The Christian and Jewish populations have each a quarter of the city assigned to them—both in the eastern part, but the former more to the north, the latter to the south.

History.—The notices that occur in Scripture of Damascus reach back to the time of Abraham; the steward of his house, whom at one time he expected to become his heir, was Eliezer of Damascus, Ge. xv. 2; and as another place, Hobah, had its locality indicated from its relation to Damascus, the latter must even then have been a city of some note, Ge. xiv. 15. Its origin, however, is lost in antiquity, and that it was built by Uz, the son of Aram, and great-grandson of Noah, according to Jewish tradition, cannot be received with any confidence. How it flourished, or through what changes it passed during the generations that followed the time of Abraham, we know not. After the lapse of well-nigh a thousand years, it appears as an important

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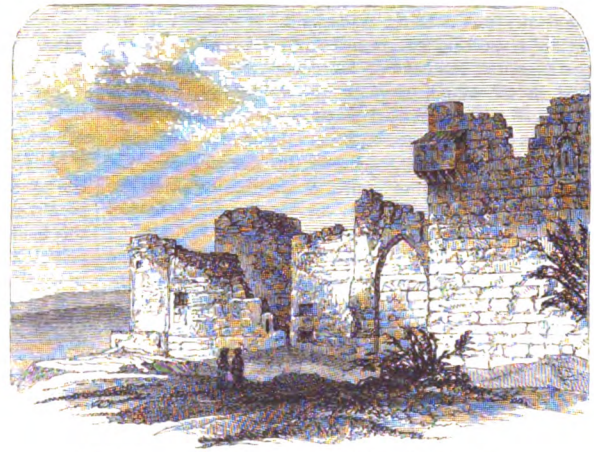
Syrian city, joining hands with the king of Zobah against David; the hostile league was defeated by the king of Israel, and Jewish garrisons were placed in Syria of Damascus, 2 Sa. viii. 5, 6. In Solomon's time, however, the Syrians threw off the foreign yoke, and under Rezon Damascus became the seat of a Syrian kingdom, 1 Ki. xi. 23-25. This kingdom grew, and in a few generations became one of the most formidable rivals of Israel. Two Benhadads, father and son, waged long and bloody wars with the contemporaneous kings of Israel, 1 Ki. xv. xx.; and when Hazael killed his master, and seized the throne of Damascus, it fared still worse with the Israelitish territories. He defeated the combined forces of Israel and Judah, seized the country east of the Jordan, made the king of Israel his tributary, and even levied a contribution of Jerusalem, 2 Ki. viii. 28; x. 32-36, &c. After this warlike operations were continued between Syria and Israel with various success; latterly the two combined against Judah, when Rezin was king of Damascus, with the view of displacing the house of David; but as this warred with the settled purpose of Heaven, the counsel came to nought, 2 Ki. xv. 37; xvi. 5, 6; Is. vii. 1-9; and in a few years more the rising monarchy of Assyria got possession of Damascus, and carried its king and people captive to Kir, 2 Ki. xvi. 9; Is. x. 9. Damascus as the seat of royalty was now, and for many centuries, merged in the great monarchies which successively ruled over that part of the world—the Assyrian, Babylonian, &c. In this state of subjection Old Testament history closes on the fortunes of Damascus; and during the many contests for empire that succeeded, while Damascus often changed its masters, it never became properly the capital of a kingdom.

In New Testament history Damascus is chiefly celebrated as having become the scene, not precisely of St. Paul's conversion, but of his residence for a short time after his conversion, and his first labours in the cause of Christ. Tradition still points to the part of the city wall by which he is said to have made his escape; but the particular wall is known to have been several times rebuilt; and the connection of St. Paul with any part of it rests on no solid foundation. At that time the city was under the sway of the tributary king of Arabia, Aretas (*see* ARETAS), and is known to have contained a large Jewish population (Josephus, Wars, ii. 20, sec. 2). By and by it became the seat of a Christian bishop, who ranked next in that quarter to the patriarch of Antioch. Among the bishops who took part in the council of Nice in A.D. 325 the name of Magnus of Damascus occurs. But in process of time the Christian influence in Damascus was overshadowed by the Mahometan. The city fell, A.D. 635, into the hands of the khalif Omar. The khalifs of the house of Ommiyeh even fixed their residence in it, so that Damascus again became the capital of a powerful empire. For nearly a century (A.D. 661 to A.D. 750) it sent forth armies that spread terror from the plains of Languedoc (where they were ultimately defeated by Charles Martel) to those of Hindoostan. But the dynasty of the Ommeiades at last gave way to that of the Abassides, which fixed its seat at Bagdad, and governed Damascus by a prefect. Subsequently, the city shared in the manifold vicissitudes which passed over the provinces of Western Asia, till it fell, in A.D. 1516, into the hands of sultan Selim I.; from which time it has remained under the sway of Turkey—the head of a large pashalic, and the most populous and flourishing city which belongs to Asiatic Turkey. Many cities in the East have surpassed it in the extent of their population and the splendour of their edifices; but in tenacity of existence, and the power of retaining a certain measure of prosperity under all dynasties, and through the most varied successions of fortune, Damascus may be said to stand unrivalled in the world's history.



[197.] Damascus—Part of the Old Walls.—D'Estourmel.

[The best works on Damascus are Addison's *Dam. and Palmyra;* Porter's *Five Years in Damascus;* also his account in Murray's *Handbook for Syria and Palestine;* Robinson's *Supplemental Biblical Researches.*]

DAN [*judge*]. 1. One of the sons of Jacob by his concubine Bilhah. The circumstances connected with his birth gave rise, as not unfrequently happened among the covenant-people, to the name by which he was called. Rachel in her vexation at having no children, and with the view of obtaining at second hand what had been denied directly to herself, prevailed upon Jacob to take her maid Bilhah for a concubine; and on a son being afterwards born, she called his name DAN, judge; for God, said she, "hath judged me, and hath also heard my voice, and hath given me a son," Ge. xxx. 6. This son took rank, like the other sons of Jacob obtained in a similar manner, with those born of Leah and afterwards of Rachel herself; and in the blessing pronounced by Jacob on his death-bed, their full covenant-standing is recognized, and the benefits resulting from it distinctly secured to them. Of Dan it was said, with marked reference to the import of his name, "Dan shall judge his people, as one of the tribes of Israel;" that is, he shall have the full tribal position, and his posterity shall be as independent in their separate capacity as those of the other sons. This announcement probably was made in particular to Dan, because he was the first of the sons born of the concubines that came near to receive the blessing; and the judgment of the father in his case virtually determined the question of privilege also for the others. Dan did maintain a respectable tribal position. Though only one son is mentioned as having been born to the father, Ge. xlvi. 23, yet at the period of the exodus the tribe

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stood second in number, having no fewer than 62,700 adult males, Nu. i. 39. These had increased to 64,400 at the close of the sojourn in the wilderness, Nu. xxvi. 43. It does not appear, however, that the tribe was otherwise distinguished, or ranked quite in proportion to its numbers; for nothing remarkable is noticed in the history respecting its general influence, and though it was placed at the head of the northern division of the host in the march through the wilderness, Nu. iii. 25, yet when actually settled there a comparatively small territory was assigned it; nor did its people, even within that territory, succeed in dispossessing the original occupants of some of the better positions. The portion assigned them lay on the coast, having parts of Judah and Benjamin on the east, Ephraim on the north, and Simeon on the south. But being in the immediate neighbourhood of the hardy and well-equipped Philistines—for the district lay partly within the Philistine territory—the available land proved somewhat too narrow for the Danites, and they were pushed back into the more mountainous region, where they encroached on the boundaries of Judah, Jos. xv. 33; xix. 41; Ju. i. 34. It is said in Jos. xix. 47, according to the received translation, "And the coast of the children of Dan went out too little for them." In the original there is nothing corresponding to the *too little;* but by an old interpretation the going out from them, which is in the original, was understood to mean, drawn away from them, so as to leave them with too little for a possession. This however is a somewhat arbitrary mode of interpretation; and the more correct rendering is, "And the border of the children of Dan went from them," that is, away to a distance from their proper settlement, or beyond the district at first allotted them. And the text immediately proceeds to tell how; for it is added, "and the children went up to fight against Leshem (Laish), and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem Dan, after the name of Dan their father." This is a brief notice of what is related at length in Ju. xviii., with attendant circumstances not very creditable to the religious and moral character of the tribe. The Leshem or Laish referred to stood on the most westerly of the sources of the Jordan, about four miles from Paneas on the way to Tyre, and the settlement formed there by the Danites constituted the extreme northern possession of the Israelites; so that "from Dan to Beersheba" became a proverbial expression to indicate the entire distance from north to south.

The most notable personage connected with the tribe of Dan was the Nazarite Samson, who, being raised up and miraculously endowed by God for the deliverance of his people, gave an additional and specific confirmation to the word spoken by the dying patriarch. Furnishing in the person of Samson one of the judges of Israel, it was true also of Dan, in this more restricted and peculiar sense, that he judged his people; but not even then was he remarkable for the higher attributes of character. Samson's mode of warfare, and we may probably infer the procedure of the tribe generally, strikingly corresponded with the description given in the remaining portion of Jacob's words, "Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heels, so that his rider shall fall backward." By a misapprehension of the proper import of these words, and a misapplication of them to events not lying within their scope, some of the Christian fathers found in them a prediction of the future Antichrist. What they really contain is a characteristic delineation of Dan as a warlike tribe, indicating it as one that should be distinguished less for bold, decided, and magnanimous action, than for sly and effective ambush-work—watching its opportunity to fetch a blow when the objects of its hostility were not looking for it, and making severe reprisals when the victory might have seemed to be won. Such was peculiarly the characteristic of Samson's victorious energy; and the procedure of the tribe in regard to the conquest of Laish was much of the same description. Possibly its proximity to the powerful and warlike Philistines may have fostered this tendency in the tribe, and led them to adopt the policy it naturally gave rise to, as the wisest, sometimes the only practicable one, in their circumstances.

2. DAN was also the name of a city, situated in the extreme north of the Promised Land, as Beersheba at the farthest south. In later times it acquired a bad notoriety from having been selected by Jeroboam as one of the two centres of his idolatrous worship; he set up the calves he made, the one in Dan and the other in Bethel, 1 Ki. xii. 29. The latter place, one can easily see, was well chosen as a rival to Jerusalem, and might catch many who were on their way thither. But Dan was so much on the mere outskirts of the Israelitish territory, that a place more within the district afterwards known by the name of Galilee would evidently, in point of situation, have been more suitable for Jeroboam's purpose; and we naturally imagine that some collateral reason must have weighed with him in fixing upon so remote a position. This we readily find in the preparation that had been made to his hand in that new settlement of the Danites; for at the very first they set up there, and continued ever afterwards to maintain, a species of idolatry. On their way to the place they stole the image of Micah, and carried with them his priest, Jonathan; and the sons of this man, it is said, continued to be priests in Dan, and to minister in connection with a corrupt worship, till the day of the captivity of the land, Ju. xviii. 30, 31. All therefore that Jeroboam had to do, was to substitute one graven image for another, and to adapt the sacred buildings associated with it to a greater throng of worshippers—which the Danites were more likely to hail with satisfaction than to resist as an innovation. It is probably on this account more particularly—that is, from the low moral tone of the tribe of Dan generally, and the share it had in the corruption of the worship of God in ancient times, that in the sealing vision of the Apocalypse, Re. vii, in which by means of numbers derived from the Israelitish tribes—12 × 12 × 1000—a representation was to be given of an ideally perfect and complete church, since one of the tribes required to be omitted, that of Dan, was the one actually fixed on. The city that bore the name of the tribe, and some of the most prominent events of its history, were so identified with the work of apostasy and corruption, that it seemed meet to exclude this name from a scene which so distinctly pointed to the election according to grace. The city became early involved in the judgments and calamities which befell the northern parts of Palestine, 1 Ki. xv. 20, and is never mentioned after the close of the Old Testament record; nor has any certain trace been found of it in modern times. According to an ancient opinion, which however is destitute of any solid founda-

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tion, the second syllable in the name of the river Jordan was drived from this town. (*See* JORDAN.)

DANCE. The term used for this in the Hebrew Scriptures (מָחוֹל, *machol*) is derived from a root which signifies to move or leap in a circle, to twist or turn round, and most naturally indicated that kind of ring or chorus dancing, which appears to have come very early into practice on joyous occasions, and in eastern countries still retains its place. That the *verb* signifies to dance after this manner, in such passages as Ju. xxi. 21, 23; 1 Sa. xviii. 5; 2 Sa. vi. 16, admits of no reasonable doubt. But some prefer taking the *noun* (*machol*) in the sense of a musical instrument—probably a kind of pipe; and the Arabic version sometimes renders it by a word that imports a sort of drum. But the ancient translation of the Septuagint gives the sense of dance (χορός), and the highest modern authorities (such as Gesenius and Fürst) take the same view. In all the passages where our English Bibles speak of persons giving vent to their joyous feelings in dances, they have the support both of the most ancient interpreters and of the most competent scholarship of the present day.

[198.] Egyptian Dance—from Tomb at Thebes.—Wilkinson.

The earliest notice we have of the dance in Scripture presents it as an accompaniment to sacred song, and this among the Hebrews appears to have been always its chief employment. The lyrical productions which sought to express the more lively and melting moods of the soul, were found, especially on occasions of profound and general interest, to be insufficient of themselves to represent the strong excitation and rapid movements that were experienced within; the flow of words must be aided by appropriate sounds and actions—by music and dance. So it was on the exciting occasion of the deliverance of Israel at the Red Sea, when the triumphal ode which celebrated the deliverance was sung with music and dancing; Miriam taking the lead, and followed by others of the Israelitish women, Ex xv. 20. In like manner, at the memorable slaughter of the Philistines which was inaugurated by David's personal victory over Goliath of Gath, the women we are told came out of all the cities of Israel, singing and dancing, answering one another and saying, Saul hath slain his thousands and David his ten thousands, 1 Sa. xviii. 6, 7. David himself at a later period danced before the ark of the Lord, when it was carried into Jerusalem—danced and played on instruments of music with such warmth and energy as to incur the reproach of Michal, for acting, as she thought, in a manner unbecoming his royal dignity, 2 Sa. vi. 5, 16. The usual practice, it would appear, in Israel was to allow the dancing on joyous occasions to be performed by bands or choruses of women; they are very commonly named as the only parties that engaged in it; and this, no doubt, would tend to aggravate in Michal's eyes the apparent indecorum of David on the occasion referred to: he would seem to be doing in the excess of his religious joy what it was hardly proper for a man, to say nothing of a king, to perform. The kind of dance that was usual on such occasions (indicated as already noticed by the etymology of the name) may be gathered from what is still common among the Arabians. "The dance of the Arabs resembles in some respects that of the Albanians, and those who perform it are scarcely less vehement in their gestures, or less extravagant in their excitement, than those wild mountaineers. They form a circle, holding one another by the hand, and moving slowly round at first, go through a shuffling step with their feet, twisting their bodies into various attitudes. As the music quickens their movements are more active; they stamp with their feet, yell their war-cry, and jump as they hurry round the musicians. The motions of the women are not without grace," &c. (Layard's Nineveh and its Remains, i. p. 119). On strictly religious or serious occasions, there would of course be some modification of this energetic action, and on all occasions where females alone were the performers. What still prevails in the East is probably not materially different from what was usual in the time of David or even of Miriam. "The great lady still leads the dance, and is followed by a troop of young girls, who imitate her steps, and if she sings make up the chorus. The tunes are extremely gay and lively, yet with something in them wonderfully soft. The steps are varied according to the pleasure of her that leads the dance, but always in exact time" (Lady M. Wortley Montagu's Letters).

Unless the case of Jephthah's daughter be regarded as an exception, when she went out to meet him on his return from victory with timbrels and dances, Ju. xi. 34, there is no mention among the ancient Israelites of dancing but in connection with sacred songs and religious solemnities. It may have been practised at other times; most probably indeed was so by the more fashionable and worldly portion of the people; but no record exists of it. And as the jealous manners of the East admit of little comparatively of free intercommunion between the sexes, so the practice of what is called promiscuous dancing—dancing performed conjointly by men and women—appears to have been nearly, if not altogether unknown. It was regarded as peculiarly a female mode of expressing joy or affording entertainment; and on those occasions when both sexes did take part in the performance, they seem to have occupied separate places. Such we learn from Jewish authorities was the case in that feast which was more than any other celebrated with demonstrations of joy—the feast of

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tabernacles; in which, according to Maimonides (as quoted by Ainsworth on Le. xxiii.), "In the evening of the first good day they prepared in the sanctuary a place for the women above, and for the men beneath, that they might not be together; and they began to rejoice at the end of the first good day. They struck up the pipe, and played on harps, and psalteries, and cymbals; and every one with instruments of music which had skill to play with his hand; and he that could sing, sang with his mouth. And they skipped, and clapped hands, and leaped, and danced, every man as he could, and sang songs and hymns. And it was not the common people that did this, or whoso would; but the great wise men of Israel, the heads of the sessions and synedrions, elders, &c.—these were they that leaped, and danced, and played, and rejoiced in the sanctuary, in the days of the feast of booths." Of professional dancers, such as are known to have been in request among the rich and luxurious families of Rome, there is no trace in Israelitish history; and the daughter of Herodias is the only one in a family of distinction, even in the later periods of the history, who is reported to have excelled in the practice as an accomplishment. That in her, too, it was something quite unusual might naturally be inferred from the extravagant offer of recompense it called forth from Herod, Mar. vi. 22, 23.

Dancing is occasionally used in a figurative sense as an emphatic term for joy or gladness, as in Ps. xxx. 11, "Thou hast turned for me my mourning into dancing." But the figure is so natural, that it can occasion no embarrassment to the simplest reader of Scripture.

DANIEL [*God's judge, i.e.* one who delivers judgments in the name of God], a name first borne by one of David's sons, afterwards also by a Levite of the race of Ithamar, 1 Ch. iii. 1; Ezr. viii. 2; but the person with whom the name is chiefly associated, and the only one that bore it who held a prominent place in Scripture history, is the well-known prophet and counsellor in Chaldea. The story of his life, as well as the character of his prophecies, are in various respects peculiar; and to be properly understood and vindicated they require to be viewed in connection with his actual position, and the circumstances of the kingdom of God generally at the time. These mutually throw light on each other; and it is mainly from viewing them too much apart, that objections have been raised both against the credibility of Daniel's life, and the genuineness of certain portions of his writings.

I. We glance first briefly at the leading events of his life as recorded in his book—the only source of information we possess respecting the details of his history. We there learn that he was among the captives who were carried to Babylon on the *first* occasion of Nebuchadnezzar's hostile invasion of Palestine, ch. i. 1. This statement gives rise to some difficulty, from its placing the assault so early as the third year of Jehoiakim's reign; in that year it is said Nebuchadnezzar came to Jerusalem and besieged it; while in Je. xxv. 1, the fourth year of Jehoiakim is identified with the first of Nebuchadnezzar. It is also in this fourth year that the battle of Carchemish is usually placed, in which Nebuchadnezzar humbled the power of Egypt, and became master of the countries in Asia over which the Egyptian sway had for some time previous extended. Nor can the attack and conquest of Jerusalem by Nebuchadnezzar be well placed before that event; in all probability it did not precede but followed the greater victory. By connecting Nebuchadnezzar's coming against Jerusalem, therefore, with the third year of Jehoiakim, we must suppose that the period of its *commencement* is given (compare Jonah i. 3, where the same expression is used of a *setting out*), while in reality the capture of Jerusalem, and the deportation of a portion of its inhabitants to Babylon, was a year later. Two other deportations followed after this; one in the reign of Jeconiah, after an interval of eight years; and the final one on the destruction of Jerusalem, ten years later still, in the time of Zedekiah.

According to the common chronology it was in the year B.C. 606 or 607 that Daniel and his companions were transported to Babylon. His own age at the period is not given; but there can be little doubt that he was in comparative boyhood, having been selected, along with some other of the Israelitish captives, for their comely appearance, good parts, and liberal education, that they might be instructed in Chaldean learning, and become qualified for standing before the king and serving him in matters of state. It is not expressly said that Daniel himself was of the seed royal of Judah; but as the captives of this first period would seem to have been chiefly of the nature of hostages, and as particular mention is made of the princes and the king's seed among them, there can be little doubt that Daniel belonged, if not to a family of princely rank, at least to one of some consideration and influence in Judah. In common with his three companions, who were selected for a three years' training, Daniel received a new name, that of Belteshazzar, which meant *prince* or *favourite of Bel:* as if he was now given over and consecrated to the god of Babylon. So doubtless he would have been if he had followed the course which the king of Babylon had destined for him; but another spirit moved in the breast of the Jewish captive, and rendered the Daniel, not the Belteshazzar, the proper index to his public career. It was the spirit of the Jewish theocracy, wakened into fresh life in his bosom and that of his noble companions, by what might have served in less thoughtful and elevated minds to extinguish it. He did not disdain by reason of it to submit to the training appointed for him, and to apply himself to the study of the heathen lore, in which the king desired his proficiency. This he well understood might be serviceable to him, as increasing the materials of his skill and cultivation; and in such departments of knowledge and art he had before him the eminent examples of Moses and Joseph. But in the matter of food—as the law of God had given definite prescriptions respecting what might and might not be partaken of—prescriptions that were sure in some respects to be violated in the preparation of every *heathen*, especially every *royal*, banquet—Daniel made conscience of abiding by the divine requirement, and refused to go beyond the simple but lawful fare of a vegetable diet. The remonstrances of the overseer could not shake him from his purpose; and approving himself, as he did, superior to the heathen youths of his standing in wisdom and learning, the experiment which he requested leave to make in respect to his food was granted to him. The result proved entirely satisfactory; he was found to have gained rather than lost in personal appearance by his adherence to the dictates of conscience, which, in the circumstances, could not be regarded otherwise than as an indication of the favour of Heaven.

Having stood so well the trial of the three years'

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course of preparation, Daniel was received among the learned men—the magi—attached to the court of Nebuchadnezzar. And apparently not long after—for the matter is assigned to the second year of Nebuchadnezzar's reign, ch. ii. 1, that is, after he came to the full possession of the kingdom, which was not (according to the usual computation) till about two years after the subjugation of Jehoiakim—at that early period of his connection with the fraternity of Chaldean sages, an event occurred which at once lifted Daniel to the highest place among the trusty friends and advisers of the king of Babylon. The thing of itself originated in caprice and folly, but it was overruled by God to exhibit in the most convincing manner the insight which Daniel was privileged to gain into the divine secrets. Nebuchadnezzar had been visited by a dream which troubled him, and having meanwhile lost hold of the dream itself, he demanded from the class to which Daniel belonged, both the recovery of the dream and its interpretation; not only demanded this, but enforced his demand by the threat of instant death, if they failed to satisfy his desire. They did fail, however, all excepting Daniel, who after earnest supplication to God, along with his pious companions, had the dream and its interpretation revealed to him from above. The effect of this singular interposition in behalf of Daniel and his companions was, that through them Nebuchadnezzar came to some knowledge of the true God whom they worshipped; while Daniel was at once raised to one of the highest places of trust in the kingdom, and his companians also shared in his elevation.

A considerable period elapsed, during which no incident in Daniel's personal history is recorded, but which, in respect to his companions, was distinguished by the remarkable circumstance of their deliverance from the fiery furnace, ch. iii. This second and still more wonderful interposition of Heaven in behalf of the Hebrew captives must have greatly added to the impression already produced of the living power and presence of Jehovah; and the more so, as the iron will of Nebuchadnezzar himself, not less than the honour of his gods, had been prostrated before the superior glory that manifested itself in them. It seemed, indeed, as if at the close of the transaction the Babylonian monarch had become an intelligent and reverent believer in the most high God. But though some sacred influence may have remained upon his spirit, the sequel too clearly proved that he was not properly weaned either from his idols or from his own over-weening pride. For another—and the only other—occasion in connection with this monarch, which was rendered subservient to the establishment of Daniel's character and position, was one also which betrayed the still unsanctified spirit of Nebuchadnezzar. It was the dream he had—probably at no great distance from the close of his reign—respecting a lofty and umbrageous tree, giving shelter for a time to all the beasts and fowls of heaven, but by and by cut down by a decree from the upper sanctuary, and left with nothing but the stump in the earth, till seven times had passed over it. This dream, after a fresh failure on the part of the wise men of Babylon, Daniel interpreted of the present position of Nebuchadnezzar himself, and the judgment that was impending over him for his heaven-daring pride. It was a trying thing for Daniel to be the bearer of such an interpretation; and we cannot but admire the mingled fidelity and tenderness which appeared in his mode of communicating it. This could not but soften the mind of Nebuchadnezzar at the time; and the view disclosed respecting the approaching future was so remarkably verified in providence, that it led to the issuing of a general proclamation by Nebuchadnezzar, which at once extolled Daniel as superior to all men in spiritual wisdom, and magnified the name of God as alone possessing the kingdom, the power, and the glory among men.

It would appear that after the time of Nebuchadnezzar Daniel's merits had fallen into neglect; for in the next emergency with which his name is associated—that of Belshazzar's feast, with the direful tragedy in which it closed—he was brought to remembrance by the queen, as now a comparatively unknown Jewish captive, but one who had acquired celebrity in the days of Nebuchadnezzar, for the supernatural wisdom and discernment that were found in him, and had been raised to the highest place among the wise men of the time. The Belshazzar here mentioned is called the son of Nebuchadnezzar; but as this word is often used for any near descendant, as well as for the immediate offspring of a person, it is quite possible, and has indeed been generally supposed, that the Belshazzar of Daniel was the grandson of Nebuchadnezzar, and corresponds with the Naboned of Berosus. (*See* NEBUCHADNEZZAR.) The materials are still too defective for enabling us to pronounce with certainty on the names of those who succeeded each other in the old Babylonian dynasty, and their relations to each other. But there can be no doubt that the reigning king, at the time when the city was taken by the Medo-Persian army, was distinguished for luxurious living, rather than for warlike prowess, and that the city was even surprised by its captors when dissolved in revelry and mirth. The story in Daniel confirms this account; and superadds the intelligence, that the scene of the royal banquet was suddenly disturbed by the appearance of a hand writing certain words upon the wall, which he alone was found able to read and interpret. The meaning he drew from the hand-writing imported the immediate overthrow of the Babylonian empire by the Medes and Persians; and in announcing the fearful import of the vision, he took occasion to connect the impending doom with the sins that led to it, and declared the insult which was that very evening given to the God of heaven, by the profane use of the vessels of his sanctuary to purposes of festive entertainment, to be the filling up of the measure of Babylon's iniquity. So that, putting all together—through this Daniel—this God-judging man, first the mystic lore of Babylon, then its lordly magnificence and pride, and now finally its very existence as an independent empire, was *judged* and brought to nought, that the word and kingdom of God might stand.

The change of dynasty in Chaldea however did not relieve Daniel from the molestation of adversaries, or secure for him the undisturbed possession of the honour and influence he had won. The very distinction he had acquired, and which appears to have been fully accorded to him by the Medo-Persian conqueror, for the king "thought to set him over the whole realm," proved a source of danger, as it provoked the envy of the heathen governors over whom he was exalted. They therefore concerted a plan for his overthrow, by getting it enacted that no one for a

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period of thirty days should ask a petition of any one except of the king. On the ground of this foolish and arbitrary statute Daniel was accused of high treason, because he continued as before in prayer to God, and was condemned to be cast into the den of lions. The king found his mistake, when he perceived the advantage that was taken of his enactment; but to maintain inviolate the fixed character of the Medo-Persian legislation, which was pressed by the adversaries of Daniel, he allowed the judgment to proceed—hoping that deliverance might somehow come to Daniel from a higher source. Nor was he disappointed. The faithful servant of Jehovah *was* miraculously preserved from the mouths of the lions; he came up again unscathed; while those who had sought his destruction, when the judgment they extorted against him was meted out to themselves, fell a prey to the ferocity of the lions the moment they were cast into the den. Thus, under the new dynasty, as under the old, this chosen representative of the cause of Heaven continued to *judge* the heathen, and to present a living exhibition of the invincible might and glory of Jehovah.

The only other *action* in which we find him engaged, was one that evinced, not merely his strong theocratic spirit, but along with that his fervent and humble piety, which now enabled him to prevail directly with God, as formerly he had prevailed with men. It was near the close of his long and honoured life, when finding that the period had drawn nigh for the accomplishment of God's purpose to recover the dispersions of his people, and be favourable again to his land, he poured out his heart before God in confession, supplication, and thanksgiving; and, in answer, obtained the remarkable prophecy of the seventy weeks, which were to terminate in the events of Messiah's work and kingdom, ch. ix. This is represented as having happened in the first year of Darius, about the year B.C. 536, which, on the supposition that Daniel was only fourteen years old when he went into exile, would make him now in his eighty-fifth year. He still lived a few years after that; for the vision commencing with ch. x. is referred to the third year of Cyrus; so that he must have reached the verge of ninety before his course on earth was brought to a close. (For the references made in certain parts to NEBUCHADNEZZAR, CYRUS, and DARIUS, see the articles at these words.)

The other events that fill up the recorded life of Daniel consist of the series of apocalyptic visions he received. The first of these is assigned to the first year of Belshazzar's reign, ch. vii.—the vision of the four successive kingdoms, represented by so many wild beasts, followed by a fifth under the image of one like a Son of man; the second, which represented, under the images of a ram and a he-goat, the fortunes of the Medo-Persian and Grecian monarchies, with the bearing of the latter on the affairs of the covenant-people, is placed in the third year of Belshazzar's reign, ch. viii.; and the last—omitting the vision of the seventy weeks already noticed, ch. ix.—is connected with the third year of Cyrus, and goes into many detailed representations concerning the operations of the earthly kingdoms with which Israel after the restoration was to be brought into contact, pointing at the close to the final issues of the divine administration, and the consummation of all things, ch. x.-xii. Specific reference will be made to these visions in what follows; and it is unnecessary to characterize them further at present.

As regards the personal history of Daniel, it is only necessary to add, that while he lived to see the proclamation issued for the return of his countrymen to their native land, and had his heart intently set on its accomplishment, he did not himself take advantage of the opportunity given to exchange his heathen abode for a home on Israelitish ground. His extreme age would doubtless form a sufficient reason for his remaining where he was—coupled, it may be, with the consideration that during the short remainder of his earthly life he might be of more service to the infant colony at the seat of worldly power, than if he should go to take part with them in the struggles of their new position, for which also his advanced age well-nigh disqualified him. It is probable that he died in Susa, where he received his latest visions; and that this was the general tradition among the Jews in the East appears from the monument which was erected to him there, and which Benjamin of Tudela reports to have seen, in the latter part of the twelfth century, standing in front of one of the Jewish synagogues. But other reports fix on Babylon as the place of his death and burial.

II. It was not to be supposed that a history of deeds and revelations which partakes so much of the peculiar and the marvellous, as that now surveyed, should escape the attacks of modern rationalistic criticism, as well as of the infidelity which is opposed to everything supernatural and divine. A great many minor objections have been brought into the field—more, however, for the purpose of affording a cover to consciences which are somewhat unwilling to rest their disbelief on simply infidel grounds; but there can be no reasonable doubt that the head and front of the offence taken at the history and the writings of Daniel lie in the extent to which they exhibit the supernatural element, first in action, and then in prophecy. Now, this ground of exception should vanish, with those at least who are believers in revelation, if it can be shown that the affairs of God's kingdom were at the time in such a position as to call for peculiar interpositions from above, and that those exhibited in the book of Daniel are precisely of the kind which the circumstances of the period and the analogy of the divine dealings might warrant us to expect. This, we think, is what can easily be made appear.

The era of the Babylonish exile, coupled as it was with the present downfall of the throne of David, and the scattering of the Lord's people by a heathen power, was obviously a very singular one in the history of the divine dispensations, and if not met by extraordinary manifestations of the power and faithfulness of God, must have proved most disastrous to the interests of truth and righteousness. Something corresponding to it appeared at an earlier period—though in a comparatively nascent form—when the children of the covenant, as represented by the person and family of Jacob, were ready to sink under an accumulation of evils—the most hopeful scion of the family being sold as a captive into a foreign land, where he was for a time treated with cruel injustice, and by and by the family itself involved in the struggles of a severe and long-continued famine. It seemed for a season as if, instead of being destined to benefit the world by the overflow of blessing secured in covenant to them, they were to be overborne by the troubles and calamities which were pressing in upon them from the world. But God could not allow matters to proceed thus; he must vin-

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dicate his own cause; and he did so by the supernatural insight which he imparted to Joseph, and which, coupled with the other eminent gifts he possessed, and the remarkable direction given to events in providence, turned the depression of Jacob's family into the occasion of their more marked and blessed enlargement. It was so again at the period of the exodus; supernatural endowments, miraculous interpositions suited to the occasion, became indispensable for the accomplishment of the divine purposes. Now, if we should draw any distinction betwixt these periods in the earlier history of Israel and that of the Babylonish exile, as to the call for special interpositions on the part of Heaven, it is plainly to this last that the preference is due. For after having for a series of ages identified himself with the covenant-people in Canaan, and set up amongst them a throne and kingdom to which he had solemnly promised the heritage of the world, the Lord now, on account of their incorrigible obstinacy in transgression, cast their glory in the dust, and gave them as a helpless prey into the hands of the gigantic worldly power which, in the person of Nebuchadnezzar, seemed to spurn all limits to its dominion. If there had really been no limits—if, for absolute want of power in the religion of the covenant-people and their divinely instituted kingdom, they had been broken and scattered under the sceptre of a heathen monarch—then the power of the world had proved mightier than the truth and faithfulness of God. This could not possibly be the case; nor could it even appear for any length of time to be so, without the most unhappy results both in respect to the representatives of the worldly power and to the faithful remnant of the covenant-people. How were such results to be prevented? No otherwise that we can conceive than by fresh interpositions of divine power, exerted in behalf and through the instrumentality of that faithful remnant, such as might compel the king of Babylon and his minions to see that in them—few and politically impotent though they were—there slumbered a might and a skill, before which their conquerors must own themselves vanquished. The war between God and the world would thus be carried into the enemy's camp, and the weak things of God made to confound what is strongest in man; or, in other words, the *higher* elements of power which belonged to God's people would be made to shame and overpower the *lower*, which are all that the world in the very noontide of its glory can bring into play.

Now, the wonders exhibited in the history of Daniel, and recorded in his book, are precisely of the kind that were needed in the circumstances, in order to produce the effect here supposed. This has been well stated by Keil: "The miracles are wrought for Daniel's sake and his companions; they tend to Daniel's glory. The reason of this is to be sought in the position which Daniel was called to occupy; since at a time when God could not manifest his glory in his people as a body, he had, on the one hand, to represent that people in his own person before the king of Babylon, who deemed himself almighty; and, on the other hand, to represent before the heathen, and at the supreme court of the world's heathen monarchy, the theocracy which externally had fallen a prey to the power of the Chaldeans, as well as to strive by his presence for the preservation of God's people, and their return to their own land. It was necessary [not only that there should be miracles, but] that the miracles should assume a powerful and imposing character, in order to make a due impression on the powerful representatives of heathenism; and that they served this purpose is shown by the termination of the exile, and especially by the edict of Cyrus, which does not limit itself to a bare permission for the Jews to return to their own country, but expressly ascribes honour to the God of Israel, as the God of heaven, and commands the building of his temple" (Einleitung in das Alte Testament, p. 459).

Considered in this point of view the question respecting the supernatural events and revelations recorded in the book of Daniel resolves itself into another—whether the cause of the old covenant really was the cause of God, and as such was to be preserved from falling under the power of the world? If it was to be saved from the general wreck which overtook the existing relations and interests of the period, nothing could have accomplished the purpose but some such singular interpositions as are here reported to have taken place in its behalf; and that it did survive when all around perished—nay, sprung into fresh energy of life and action from what seemed the very grave of its existence, can no otherwise be accounted for than by the fact of such interpositions; the extraordinary result is the outstanding and incontrovertible sign of the extraordinary means employed to bring it about. For even if we could suppose that the writings of the other prophets, in particular those of Isaiah, might have contributed, on being made known to Cyrus, to bring about the result, there must still have been found some one like Daniel, who possessed the requisite consideration and influence to communicate that knowledge, and induce the conqueror of Babylon to act upon it. This, in the circumstances, could be no easy matter. And if extraordinary providences may have been required to produce the individual needed for the occasion, they were certainly not less required to sustain the faith and reanimate the hearts of the scattered members of the covenant, so as to keep them from total apostasy, and dispose them when the time came to undertake the resuscitation of their polity. It is impossible to conceive how this should have taken place, without the clearest signs going before of the special interposition of God in behalf of the affairs of the covenant, and the palpable ascendency of his cause above the powers of heathendom. And that Daniel was the person through whose transcendent worth and living agency the miraculous intervention of Heaven displayed itself, not only the testimony of his own book, but the references made to him by the prophet Ezekiel, afford convincing evidence. In two places he refers to Daniel—first, at ch. xiv. 14-20, as along with Noah and Job an illustrious example of piety and worth in the midst of surrounding degeneracy, though without being able to deliver others by it; and at ch. xxviii. 3, as the beau-ideal of wisdom, which Tyrus in his extravagant self-elation thought it possible to surpass. The earliest of these notices occurs in prophecies delivered probably about fourteen years after Daniel's removal to Babylon—ten after his interpretation of Nebuchadnezzar's dream, which laid the foundation of all his greatness; and the other came five years later still, when his excellence and fame must have been known far and wide. There is no ground, therefore, for regarding the allusions in Ezekiel otherwise than as of a strictly historical kind; and they could only have been made on the supposition of Daniel's character and fame having been fully established.

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But Daniel as there represented was a type, as well as an eminent saint and a chosen vessel for divine communications. He was, in the true sense, a representative man; his personal history imaged the course which his predictions indicated as destined for the church of God; it prefigured a rise from the lowest depression, and through a long, arduous, often-renewed conflict with the powers of evil in the world, to the highest place of authority, to the mastery of the world itself. The exhibition of this chequered, but ultimately triumphant course, forms the great burden of the peculiar revelations that came through him; and they were given forth—not as in the prophets strictly so called, with a directly hortative aim, and with respect to the immediate wants of the church—but as from his own political position, standing on the world's watch-tower, where he was conversant with its higher movements, and from whence, with an eye illuminated by the Spirit of God, he could descry throughout future time the manifold evolutions of its successive monarchies, till they were finally displaced by the kingdom of God. There was thus a perfect congruity between his calling as a man and his revelations as a seer. His sphere of life brought him into contact with the affairs of empire; and the Spirit gave him an insight into such affairs, both as regards the world and the church, for the ages to come. His book, therefore, in its distinctive character and its grand scope, may be designated the Apocalypse of the Old Testament, as the Revelation of St. John is that of the New.

The prospective circumstances of the Lord's people now peculiarly called for such an apocalyptic insight into the future. The exile formed a new era in their condition, and was the commencement of a state essentially different from what had previously existed. They were never to be altogether gathered again from their dispersions among the nations; and henceforward the kingdom of God was to assume a more diffusive character. As a consequence of this new phase of things, prophecy as an abiding gift and ordinance in the sacred community was presently to cease. Even with the remnant who found their way back to Judea, and maintained a political organization till the times of reformation, there was to be no aid from the living voice of prophecy, except at the outset of their career. And a long dark period of comparative feebleness and adversity was to intervene, during which, with curtailed privileges and a defective political organization, the people of God should have to maintain a struggle with heavy trials and discouragements, sometimes even with the most fierce and determined assaults on their very existence as the covenant-people of Jehovah. The seventy years of exile (so it was revealed to Daniel) were to be succeeded by seventy prophetic weeks, weeks of years, before the great hope of the nation was to be realized, and as well previous to that event, as in connection with it, troubles and desolations were appointed. If there was any period, as Calvin has said, when God might seem to have been asleep in the heavens, it was during the period that elapsed between the close of the Babylonish exile and the advent of Christ. And it could not but prove the more trying to the Lord's people, as the writings of the prophets abounded with so many glowing representations of the glorious future that awaited them. There was therefore a peculiar need, ere the period actually commenced, for those apocalyptic visions, which opened up the vista of the future in a way that had not been done before—which at once announced the happy and triumphant issue, and portrayed the dangers and conflicts through which it had to be reached. Even the particularity of the delineations, which have respect to the nearer future, ch. viii. xi., and which from the earliest times has been an occasion of offence, finds its explanation in the great want of the period—the want of a clear light to guide believers in the midst of the gloom that enveloped them: and in so far as it differs from other prophecies of a like kind —such as 1 Ki. xiii. 2; Is. vii. 8; xiii., &c.—differs only in degree, and much also as the character of the respective periods themselves differed.

One may still further note the congruity, not merely of the revelations as a whole to the circumstances and prospects of the covenant-people, but also of the form and manner of their communication to the respective positions of the parties interested. It was Daniel alone, indeed, through whom all the revelations came, but the first apocalyptic outline was given to Nebuchadnezzar, the representative of the world's monarchies, though he had to wait on a higher wisdom for skill to decipher its import. And hence, as given to one who was conversant merely with the outward form and aspect of things, that vision contemplates the several kingdoms in their external nature and relationships, ch. ii., while the next vision, ch. vii., which stretches over the same field, and exhibits substantially the same general outline, penetrates into the interior of the objects contemplated, and reveals their hidden character. For such a vision Daniel's spiritual discernment supplied the proper receptivity, and therefore it was reserved for him; and even to him was only communicated after he had been in a measure specially prepared for it by the earlier and less profound communication. It was now also that the rise, operations, and downfall of the Old Testament antichrist were fitly disclosed, ch. vii. 19-27, since they concerned the internal, even more than they did the external, affairs of God's kingdom. And to assure the hearts of the true children of the covenant still further—to satisfy them that, however severe and terrible the conflict should be while it lasted, it was only to be a temporary cloud darkening their spiritual horizon—some more detailed visions were afterwards given to the prophet, ch. viii. xi. xii. These disclosed the various workings and evolutions of the earthly kingdoms that bordered on the "glorious land" and its people, and brought out the shifting, uncertain, transient condition of the former in striking contrast with the sure mercies that were destined for the latter.

THE AUTHENTICITY OF THE BOOK OF DANIEL, with the credibility of its contents, has been by anticipation vindicated from the attacks which have been both recently and in former times urged against it, by the preceding remarks, which have had it for their object to unfold the real nature and bearing of the things recorded in the book. For its authentic and credible character, to a large extent, rests on the kind of wonders, and the form of the revelations, which it describes: and the peculiarities attaching to them being sufficiently accounted for by the present and prospective circumstances of the covenant-people, the objections fall of themselves. A class of objections raised out of the historical personages mentioned in the book—Nebuchadnezzar, Belshazzar, Darius, Cyrus—may also be passed over in silence here, as they will be found noticed, and their groundlessness shown, in connection

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with the individual names. And, on the other side, there fall to be added to what has been already advanced in support of the genuineness and canonical value of the book, the following important considerations:—

(1.) Its place in the Jewish canon. That it existed there from the period of the completion of the Old Testament canon, admits of no reasonable doubt. The only ground for difference of opinion is as to the reason of its having been assigned by the Jewish authorities to another than the prophetical portion of Old Testament scripture; they have placed it in the Hagiographa, between Esther and Nehemiah. So far, however, from militating against the full authority of the book, or inferring, as was once supposed, some sort of slight upon Daniel, it rather points, as Hävernick has justly stated, in the contrary direction (Commentar, p. 39), for it implies that the position "must have been assigned to the prophet deliberately. Were the book an interpolated one, it would doubtless have been smuggled into the collection of the prophets." The position is to be accounted for partly from Daniel having had simply the prophetic gift without the prophetic office, and partly from his being regarded as the historian—prospective as well as retrospective—of an important period in the divine dispensations.

(2.) The reference made to the book in the time of the Maccabees, as already extant and familiarly known to the covenant-people, is also important. (See especially 1 Mac. i. 54; ii. 59, 60; comp. with Da. ix. 27.)

(3.) So, too, and still more, its recognition by our Lord and his apostles, and that not only as forming part of the Jewish Scriptures, which were collectively stamped as the oracles of God, but as containing explicit predictions of things yet to come. Our Lord, in Mat. xxiv. 25, pointed emphatically to the "abomination of desolation spoken of by Daniel the prophet," words which at once designate him as a divinely-inspired man, and as the bearer of an announcement which, at the time referred to, was going to find its verification. Christ's familiar appropriation also of the title "Son of man," is based on the prophecy in Da. vii., and the expressions in Mat. xxiv. 30, xxvi. 64, evidently point to the same prophetic word. In St. Paul's writings, 1 Co. vi. 2 is founded upon Da. vii. 22, and 2 Th. ii. 3, 4 on Da. vii. 25, xi. 36; while, in the Apocalypse of St. John, there is a pervading use of the language and the symbols of our prophet. Allusions are still further made to portions of the book in Lu. i. 19 and He. xi. 33. Indeed, there are few books of the Old Testament that have exercised so marked and decided an influence over the New, or have there received an acknowledgment so explicit and full.

(4.) The language, partly Hebrew and partly Chaldee or Aramaic, and both precisely those of the period to which the book belongs, is a strong confirmation of its genuine and truthful character. It is somewhat difficult to assign a satisfactory reason for the alternating manner in which the two dialects are employed; first Hebrew to ch. ii. 4, then Aramaic to the end of ch. vii., and again Hebrew to the close of the book. We cannot say that the historical portions were given in Aramaic as the vernacular, and the more strictly prophetical in the more sacred dialect, for the second and the seventh chapters are both in the fullest sense prophetical. Nor will it altogether do to say with Auberlen (ch. ii. sect. 1), that the Aramaic was used in ch. ii.-vii. because in these portions the development of the worldly powers is represented from a world-historical point of view, for in ch. vii., at least, the mode of contemplation is no more of that description than in the remaining chapters. It would seem, as Hengstenberg, after Bleek and De Wette, has remarked, that the change was commenced at ch. ii. 4, simply from the Chaldean wise men being there introduced, and speaking in that dialect; that from the author's familiarity with it he continued for a time to employ it, since, from the acquaintance with it possessed by his contemporaries, it was a matter of indifference whether he wrote in Aramaic or in Hebrew. But however this may be, we *can* understand how Daniel, to whom both Hebrew and Aramaic were familiar, might at different times have employed both; while we *cannot* understand, or even conceive, how any imitator, in the age of the Maccabees or later, should have so interchanged these dialects. If the author had really belonged to so remote an age, neither the Hebrew nor the Aramaic of this book (which is the same with that of Ezra and Nehemiah) would have been natural to him; he would rather, in all probability, have written in Greek; and at all events, if he had attempted the older languages of the country, he would never have thought of employing them in the manner that we find practised here.

(5.) There is, finally, displayed throughout the book a correct acquaintance with the manners and usages of the time, such as could only be obtained by a person actually living amid the affairs, and at the period, of which it treats. These, in many respects, differed from what prevailed in the times that followed; and though various attempts have been made to prove the author at fault in some of them, they have all signally failed. Recent discoveries in the department of Assyrian antiquities, as well as the notices of ancient writers, confirm, in all important points, the allusions in Daniel.

[The literature on the book of Daniel is pretty extensive, both in this country and on the Continent. Beside the investigations into his life and writings to be found in commentaries on the Old Testament—such as those of Jerome, Theodoret, Calvin, Melancthon, Calov, &c.—many separate works have appeared in recent times; among which the most important are Hengstenberg's *Authentie des Daniel*, translated into English, and along with his similar work on Zechariah and the prophecies of Balaam, forming one of Clark's foreign volumes; Hävernick's *Untersuchungen über das Buch Daniel:* still more recently, and forming an important contribution to some portions of the book, Auberlen's *Der Prophet Daniel und der Offenbarung Johannis*, &c., of which a translation has also been published by the Messrs. Clark; the portion of Hengstenberg's *Christology* which treats of ch. ix., Hofmann's *Weissagung und Erfüllung*, and Keil's *Einleitung*, in the parts which treat of this book, are well deserving of consultation; as also the *Exposition of Roos*, which has been translated by the late Dr. E. Henderson. Of works by English and American authors, the following among others deserve consultation: *Stonard on the Seventy Weeks of Daniel:* the *Commentaries of Moses Stuart*, and *Barnes* (the latter a highly creditable production, and on most parts of the book affording a very useful help, where also will be found a pretty full account of the literature connected with the subject). Most also of the later works on prophecy, such as Newton's, Davidson's, Nolan's, Fairbairn's, treat at some length of the predictions in Daniel.—In the Septuagint translation and that of Theodotion, various unwarranted additions are made to the book of Daniel; one inserted at ch. iii. 24, the prayer of Azariah, &c.; then at ch. iii. 52, the song of the three children; the history of Susanna, forming ch. xiii.; and the narrative of Bel and the Dragon, ch. xiv. These form no part of the Hebrew text, and in the English Bible are printed separately as parts of the Apocrypha. They were expressly excepted against by Jerome, and though admitted into his translation, were marked by an obelus, as belonging to a different category from the writings of Daniel. They are liable to all the objections which have been urged against the Apocrypha, and which need not now be repeated. There are also specific errors in them, such as calling Daniel a priest, and the affirmation that serpents were worshipped at Babylon.]

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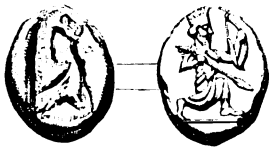
DARI'US is the Greek form of what in Hebrew reads *Darjavesh*, דָּרְיָוֶשׁ; and this again is now understood to be a Hebraistic modification of the *Darheush* or *Daryush* which has been found in a Persepolitan inscription. *Dara*, in modern Persian, means *lord*, and this, either with the formative termination *sh*, or with an abbreviation of *kshah*, king, made the name Darheush, which the Hebrews pronounced Daryavesh, and the Greeks Dareius or Darius. Adhering to the Greek form of the name, which is most familiar to modern ears, Darius appears in Scripture as the name of three kings.

1. DARIUS. The first person of this name, is the one mentioned in Da. v. 31; vi. 1; ix. 1, where he is called "Darius the Median," "son of Ahasuerus (Ahashverosh), of the seed of the Medes," and is represented as having taken the kingdom of Babylon, or being "made king over the realm of the Chaldeans." This, it has often been asserted, is contrary to fact, as Cyrus was the conqueror of Babylon, and the first Darius who reigned over the Medo-Persian empire was Darius Hystaspes, who succeeded Cambyses, the son of Cyrus. It is true that the Greek historians so represent the matter. According to Herodotus and Ctesias, the line of Median kings closed with Astyages, and the empire was transferred to the Persian Cyrus; so also Diodorus Sic., Strabo, Polyænus. Xenophon, however, ascribes to Astyages a son, whom he calls Cyaxares; a name which has been shown by Scaliger (De Emend. Temp. l. vi.) and Vitringa (Obs. Sac. ii. p. 308) to be identical with Ahashverosh, the Greek Xerxes. And as those Medo-Persian names were all of the nature of titles, it is supposed by the authors referred to, and many others, that the Darius of Daniel was the Cyaxares of Xenophon. This view is confirmed by the testimony of Josephus, who calls Darius the son of Astyages, but adds that he was known to the Greeks by another name (Antiq. x. 11). And under the word *Darics*, a gold coin, Suidas has the explanation that it was "so named, not from Darius the father of Xerxes, but from another and more ancient king;" which again is confirmed by the fact of this coin being mentioned in the books of Chronicles, Ezra, and Nehemiah. The chief difficulty in this explanation arises from the different parts assigned to the son of Astyages in Xenophon and Daniel respectively; in the former, Cyaxares has nothing to do personally with the conquest and government of Babylon, while in Daniel Darius is represented as both getting possession of Babylon and living for some time in it. On this account the supposition has lately been made (Smith's Dict. of Ancient History and Mythology) that the Darius of Daniel was probably the first governor of Babylon under Cyrus, and that he is viewed as the actual sovereign till Cyrus himself found it practicable to take charge of the kingdom. But this view seems to create as many difficulties as it solves, and cannot be regarded as satisfactory. In particular, it leaves unexplained those passages, both in Scripture and in profane authors, which ascribe the overthrow of the Chaldean power to the Medes in combination with the Persians, and indeed sometimes to the former even more prominently than the latter. (Da. v. 28; Is. xiii. 17; Je. l. li.; Joseph. Ant. x. 11, 4; also a passage in Abydenus, quoted from Nugasthenes, and referred to by Bertholdt in his excursus upon this subject.) And if Darius had been merely a viceroy, appointed by Cyrus for a time, we cannot understand why his reign should have been spoken of as an independent thing, and lasting till that of Cyrus the Persian. In short, there seems as yet no satisfactory unravelling of this part of ancient history; and as matters stand, we must simply hold that there is evidence to believe in the existence of a Median monarch at the time of the capture of Babylon (called Darius in Daniel), but one who seems to have occupied little more than a nominal place, and that the real power was in the hands of Cyrus.



[199.] Golden Daric.—Brit. Mus.

2. DARIUS. The second person spoken of in Scripture under the name of Darius, Ezr. iv.-vii.; Hag. i. 1; Zec. i. 1, there can be no doubt is the well-known Darius Hystaspes of history, who succeeded the usurper Smerdis in B.C. 521. He carried into execution the decree of Cyrus regarding the rebuilding of the temple at Jerusalem, and the re-establishment of the Jews in their ancient territory.

3. DARIUS. He is named, Ne. xii. 22, as the king up to whose time the succession of the priests was registered. The probability is that this was the Darius Nothus of the Greeks, who ascended the throne B.C. 423—that is, only a few years after Nehemiah's time; but some understand by it Darius Codomannus. (*See* JADDUA.)

DARKNESS, in the *physical* sense, is on three occasions very specially noted in Scripture. The first is at the period of the creation, when darkness, it is said, "was on the face of the deep;" the dispelling of which, by the introduction of light, was the commencement of that generative process by which order, and life, and beauty were brought out of the primeval chaos. (*See* CREATION.) The second relates to the period of Israel's deliverance from the land of Egypt—a visitation of peculiar darkness, "darkness that might be felt," being one of the plagues that were found necessary to break the iron will of Pharaoh, and induce him to let the people go. (*See* PLAGUES OF EGYPT.) The third occasion was the awful moment of our Lord's crucifixion, during which St. Matthew relates that "from the sixth hour there was darkness over all the land unto the ninth hour," ch. xxvii. 45. It is rightly rendered "over all the *land*;" for though some, chiefly ancient writers, have insisted on adhering to the more general import of the original (ἐπὶ πᾶσαν τὴν γῆν), "over all the earth," and have sought out certain notices which seem to favour their opinion, there can be little doubt that the other view is the correct one. It was only in the land of Judea, where the tragedy of the crucifixion was proceeding, and where alone any sense of its enormity, or even any knowledge of its existence, might be found, that the exhibition of a prevailing darkness could carry an intelligible significance. The world at large had not as yet come into contact with the person and the claims of Jesus; and beyond the theatre of his earthly ministry the darkness attending his crucifixion would have been as little in place as the miraculous attestations that heralded his birth, or the earthquake that opened the graves of many at his resurrection. It is, therefore, a mistaken zeal which prompted the inquiry after a universal darkness in connection with the death of Christ. But how that local darkness, which overspread the land of Judea, was produced, is a point on which no information has been given, and on which it

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is needless to speculate. The fact of its having been at the time of full moon, and when consequently the moon could not come between the earth and the sun, puts the supposition of an eclipse out of the question. It is enough to say that, as the divine purpose required at the time a supernatural darkness in attestation of the appalling nature of the work which was in progress, so, by some means or another, a peculiar obscuration of the sun's rays was effected sufficient to strike an awe into the minds of thoughtful observers.

As a symbol of spiritual truths and ideas, darkness has a somewhat varied application in Scripture, founded on the different properties and effects of the natural phenomenon. With reference to the obscurity in which darkness wraps the objects of nature to one's view, it is often used as an emblem of spiritual blindness, of total or comparative ignorance of the things of God's kingdom, as when it is said, "darkness covers the earth, and gross darkness the people," Is. lx. 2; "the darkness is past, and the true light shineth," 1 Jn ii. 8; "the light shineth in darkness, and the darkness comprehended it not," Jn. i. 5, &c. With respect, again, to the gloom in which things are enveloped when covered with darkness, this naturally becomes significant of sorrow and distress; hence, "the day of darkness" is an expression for the season of sore trouble and calamity, Joel ii. 2; Is. viii. 22; ix. 1; xiii. 10, &c.; and "outer darkness" is the term used by our Lord to indicate the blank despair and unrelieved wretchedness of hell, Mat. viii. 12; xxii. 13 Still again, as darkness affords a convenient pretext and covering for the performance of deeds which shun the light of day, so "the works of darkness" is employed to designate the more flagrant exhibitions of unrighteousness, Ep. v. 11. Finally, from the awe which intense darkness produces upon the mind, the sense of profound and solemn mystery which it awakens respecting the scenes and operations around us, it appropriately images the Godhead in its more mysterious and awe-inspiring manifestations; so God is represented as dwelling in the thick darkness, and having clouds and darkness round about him, 1 Ki. viii. 12; Ps. xcvii. 2; while, in respect to the purity of his character and the everflowing riches of his goodness, he is also said to be light, and to have in him no darkness at all, 1 Jn. i. 5.

DATES. *See* PALM-TREE.

DATH'AN [*belonging to a fountain*], one of the chiefs in the tribe of Reuben, who took part with Korah in his rebellion against the authority of Moses and Aaron. (*See* KORAH.)

DAUGHTER is used in Scripture, like SON, with some latitude. Even when referring to natural relationships it is not confined to those of the first degree, does not simply indicate the immediate female offspring of any one, but includes also the more distant relatives and descendants; such as daughter-in-law, niece, and sometimes even sister, Ru. iii. 18; Ge. xxxiv. 17. More generally still it is used of the female branch of a line, or the female portion of a community, as in the expressions, "the daughters of Moab," "the daughters of the Philistines," "the daughters of Aaron," Nu. xxv. 1; 2 Sa. i. 20; Lu. i. 5. Then, as cities were very commonly personified as women, they naturally had the designation given to them of daughters of the country to which they belonged—as the daughter of Zion, the daughter of Jerusalem, or, as some prefer putting it, the daughter-Zion, the daughter-Jerusalem, taking the particular city as in apposition with the term *daughter*, which indicates its relation to the country. (See Hengstenberg on Ps. ix. 14.) If, according to the other method, we take Zion, Jerusalem, as the mother that has the daughter, then by daughter must be understood the people who inhabit the city—its living progeny. It seems upon the whole better, and more in accordance with the oriental style of thought, to regard the city itself as the daughter; the offspring of the country as the seat of art and active occupation, much as the branches of a tree are also called its daughters, because springing from it and sustained by it—for example in Ge. xlix. 22, "a fruitful bough, whose daughters (branches) run over the wall." And finally, as a person may be regarded in some sense as the product of the time or period that has passed over his head, so the daughter or the son of so many years is a Hebraistic mode of indicating the age to which one has attained; thus Sarah is designated in the original "a daughter of ninety years," Ge. xvii. 17.

DA'VID [*beloved*], one of the most renowned names in sacred history, and one that has perhaps more interesting and endearing associations connected with it than any other in Old Testament times. David was indeed, as Bayle long ago remarked, "one of the greatest men in the world"—although Bayle himself, in his article on the life of David, certainly did what he could to diminish the greatness, by presenting in as odious a light as possible the sins and infirmities that marred the perfection of David's character.

Early life.—David was the son of Jesse of Bethlehem, the youngest of eight sons, 1 Sa. xvi. 11. The precise period of his birth cannot be ascertained; but supposing him to have been fifteen or sixteen years old at the time Samuel was sent to anoint him king (which cannot be far from the mark), his birth may be assigned to B.C. 1084 or 1085. Of his boyhood nothing whatever is recorded; but as his father was the lineal descendant of Boaz, the grandson of that "mighty man of wealth," we may reasonably infer that the family was in good circumstances, and that the earlier years of David were spent in ease and comfort. It makes nothing against this that on the first occasion of his appearing on the stage of sacred history, he had to be brought from tending his father's flocks; for according to the simple manners of those times, the sons of even wealthy families took part in such employments; Boaz himself shared in the labours of the harvest-field. In that particular line of employment also, to which, whether from personal inclination or from respect to parental authority, David gave the early flower of his life, we cannot but perceive an important means of training and preparation for his future career. He thus became acquainted with the solitudes of nature; knew what it was to make his home in gloomy caverns and desert wilds; and while, in the ordinary tenor of life, finding ample opportunity for silent thought and heavenward musings, he was not without scope for active energy and stirring adventure, in climbing, as he must oft have done, the rocky heights or deep ravines with which the pastoral districts in the south of Judah abound, and in defending his flocks from the assaults of the beasts of prey that occasionally issued from the wilderness. David himself at a later period mentions two encounters of this description, in one of which a bear, and in another a lion, fell under his hand, 1 Sa. xvii. 35. In a further respect, too, there was a fitness in the scenery and the oc-

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cupation; for though the country in that part of Palestine presents no grand or very fascinating aspects, yet in its elevated, open, undulating character—its bare hills varied with fertile fields and vine or olive clad slopes—with the vast desert stretching away to the south, and on the east the ever-memorable region of the cities of the plain, and the mountain ridges of Moab lying beyond—in a pastoral country like this, David's youthful mind had enough to kindle its love of nature, and fill it with many profound and interesting associations. Neither the scenes it presented, nor the employments it called him to engage in, could be lost on one in whose soul breathed the spirit of sacred song.

The purpose of God to reject Saul and his family from the throne of the kingdom, brought David at once from the depths of obscurity to a prominent place in Israelitish history. We only know of him as Jesse's son, when we hear of his distinction by divine appointment, and solemn consecration to the highest office in the commonwealth. Saul had been chosen because the desire of all Israel was toward him; but the divine sovereignty manifested itself so peculiarly in the case of David, that no one suspected—not even the prophet employed on the occasion, nor the members of Jesse's family—that the election was to fall on him. One after another of Jesse's sons was made to pass before Samuel, but with no other result than of giving him to understand that still the object of the Lord's choice was not there; and it was not till the prophet had asked whether there were not a son still remaining, that the real object of search came into view. This was David, who at the time was in the fields tending his father's flocks; but on being sent for and appearing, the divine voice whispered in the ear of Samuel, This is he; "and Samuel took the horn of oil and anointed him in the midst of his brethren," 1 Sa. xvii. 13. It was emphatically the Lord's doing; no man, if left to his own imaginings, would have thought of choosing this youthful shepherd to the high but hazardous position of becoming the rival and successor of the house of Saul. Yet there was something in his appearance, it would seem, which, young and inexperienced as he was, gave promise that the choice might one day find its full vindication; for he was of winning aspect and goodly to look upon. Nature had already in the youth given assurance of a man; but greatly more than nature even in her highest gifts and endowments was needed for the lofty undertaking devolved on the son of Jesse. Chosen to do the part of a man after God's own heart, and to found a kingdom in which God's mind and will were to be carried out, in opposition to the rebellious strivings and headstrong violence of man, he must be in an especial manner a vessel of grace; and so, what was symbolized by the anointing presently took effect, and "the Spirit of the Lord came upon David from that day forward." Spiritual endowments were conferred upon him corresponding to the high place and calling he had received.

There can be no doubt that the specific object of the anointing was to set apart David as the future possessor of the throne, and that Samuel was perfectly cognizant of its full import; for the word that came to him was, that he should go to the house of Jesse in order to anoint one of his sons to be king; and precisely on this ground Samuel at first expressed his unwillingness to execute the commission, lest Saul should hear of it, and kill him, 1 Sa. xvi. 1, 2. It does not appear, however, that the prophet gave any distinct explanation of the matter to the family of Jesse. The transaction appears rather to have been done as a kind of mystery; and it seems probable from the narrative, that while the family of Jesse witnessed the anointing of its youngest member, they were left to gather from the result what was its ultimate aim. The whole, possibly, they could gather from it in the meantime, was that David was set apart for some special service to God, and was to be furnished for his mission with appropriate gifts. How much more David himself knew we cannot tell; the prophet may have communicated to him privately a further disclosure of the divine purpose, which we cannot doubt David himself would be anxious to obtain. But whether he got this at the time or not, he must have perceived, from the very nature of his position, that it was only gradually the purpose of God concerning him could reach its destined aim; and that the high sphere he was called to occupy must be won by high service previously rendered. We are not on these accounts, with some (Ewald, Gesch. des Volkes Is. ii. p. 519; Eisenlohr, Das Volk Is. i. p. 199), to bring into suspicion the historical verity of the outward anointing, as if it were but a symbolical representation, under the guise of history, of David's internal call to the destiny that was before him. In a case like David's the internal call must have had an external occasion on which to ground itself; and as the end to be reached was not merely a position of honour or influence in God's kingdom, but a divine office, to which consecration by oil through the hands of a competent party had already become the recognized seal, nothing short of this could have satisfied and sustained the mind of David in the desperate struggle that lay before him. Besides, incidental notices which occur in later parts of the history show that others, even in the opposite interest, had become cognizant of David's appointment to the kingdom, as if some decisive act on the part of God concerning it had come to their knowledge. Saul himself, in one of his melting moods, declared his belief that David should surely be king, and that the kingdom of Israel should be established in his hand; and Jonathan had virtually confessed as much some time before, 1 Sa. xx. 15; xxiv. 20. At the close of the struggle, when the tribes of Israel came to Hebron to acknowledge David as king, and have him publicly consecrated, they came with the testimony that the Lord had called him to feed his people, and be the captain over Israel, 2 Sa. v. 2. Abner also, somewhat earlier, puts it even more strongly; for he speaks of the Lord having sworn to David concerning the kingdom—apparently pointing to some notable and overt procedure regarding it, 2 Sa. iii. 9. In short, comparing one part of the history with another, we cannot dispense with the historical reality of David's consecration by Samuel; this was the fundamental ground at once of his own hopes and aspirations, and of the general recognition of his claim; and the fresh anointing that took place at Hebron can only be regarded as the national response to what had been long previously and as in a mystery transacted at Bethlehem.

From his anointing to the beginning of his reign.—The new calling and endowments of David presently began to discover themselves—but at first only within the comparatively humble sphere of private life. Higher things, however, than the tending of the flocks

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now at times engaged his attention; for when mentioned, as he next is, in connection with Saul's spiritual malady, we find him commended by one of the royal attendants as one whom he knew to be "cunning in playing, and a mighty valiant man, and a man of war, and prudent in discourse;" he added also, "comely in person, and the Lord is with him." This does not necessarily imply that David had already taken part in warlike expeditions, and distinguished himself on the field of battle, for which up to the period in question he could have had little or no opportunity. But it indicates that God, who had called David to a higher sphere of life, had also prompted his mind to the employments and pursuits which were to fit him for reaching and filling it aright. His poetical spirit and fine taste, which were afterwards to be turned to such noble account, had been seeking improvement, and meet exercise, by the use of the harp; already, perhaps, wedding sweet music to immortal verse. And as in those comparatively rude and disjointed times eminence in public life required as an indispensable condition skill and bravery in war, he also applied his energies in this direction, and became expert above his fellows in the handling of military weapons, and remarkable for the heroic bearing which bespoke the capacity for their suitable employment. Then, doubtless, as he was under God's special training, opportunities of a certain kind were from time to time afforded him, both for the display of his gifts, and for his acquiring the confidence in them which it was essential he should possess. Of such a kind, particularly, was the occurrence respecting the lion and the bear, to which reference has already been made, and the report of which could not fail to spread to some distance. But we may be sure there were others also of a like kind, calculated to deepen the impression, though no special notice is taken of them in the brief narrative of his early life. And it was perfectly natural, that when an occasion was presented at the court of Saul for the use of some of his peculiar gifts, there should have been one at hand who in the providence of God was able to testify to their existence and bring them into notice.

The occasion, we are told, led to David's introduction to the presence of Saul, and his employment for a time around his person. When Saul heard of David's skill as a harper, he sent a request to Jesse that he would cause David to repair to him; and Jesse, not only complied with the request, but himself also went, carrying some presents for the royal household. The object, too, contemplated by the proposal, we are informed, was gained; David's music quieted the morbid and gloomy workings of Saul's bosom, so that he "loved David greatly," and he asked and obtained permission from Jesse to let the young stranger continue with him. It is even said he made David his armour-bearer. But this must have lasted for but a short season; and it is even difficult to account for what follows, on the supposition of David having stood for any period of time in the presence of Saul, and been much about him as armour-bearer. For when David, in the next scene described, stepped forth and accepted the challenge of the Philistine, there was an apparent ignorance respecting him on the part of Saul and those about him, which it is not quite easy to understand. Various efforts have been made to get rid of the seeming anomaly—some by transposing portions of the text, others by altogether omitting portions, on the ground of their being later interpolations, &c.—but without producing any satisfactory result. The more probable view of the matter is, that the difficulty arises from the brief and somewhat fragmentary character of this part of the sacred memoir. The account of the affair with Goliath, contained in ch. xvii., has all the appearance of a separate and independent piece at first—probably written for the purpose of being handed about, as an authentic and full narrative of a most memorable transaction, and inserted by the historian just as it stood. Hence, in this portion of the narrative a fresh statement of David's family relationships is given, ver. 12-15, as if nothing had been said about them before. Yet even here a pre-existing connection is implied between David and Saul, in the passing intimation that "David went and returned from Saul to feed his father's sheep at Bethlehem." The original connection had been speedily broken up, probably by the report of warlike preparations on the part of the Philistines summoning the king to active duty; and David had been too much occupied during his brief sojourn at Saul's court with his artistic employment as harper, to become much known in any other line. For his nomination to be one of Saul's armour-bearers imports little as to any peculiar intimacy with Saul. Joab, we learn, had no fewer than eighteen armour-bearers, 2Sa. xviii. 15; and it is likely Saul had a still greater number. The name was probably given to David at first very much as a kind of court-distinction; without involving anything like the necessity of personal attendance in warlike operations, such as those which were required to meet the Philistines. David therefore returned to Bethlehem, and resumed his original occupation, in order to allow his elder brethren to join the army of Israel. He might the rather do so, as he must have perceived that it could not be in the capacity of a common soldier he was to find the road to eminence opened for him. But yet, after what had already happened, there could scarcely fail to be some kindlings of desire and hope in his bosom, perhaps some moving impulses of the Spirit, instinctively drawing him toward the field of conflict, as soon as the camps of Israel and the Philistines had come to be pitched in hostile array against each other. When so drawn thither, the fitting occasion presented itself in the proud and insolent defiance that was hurled by Goliath of Gath against the host of Israel. He saw with shame the hearts of his countrymen quailing before the heathen champion; and felt constrained by the Spirit of God to accept the challenge, and wipe off the reproach. Already the zeal of the Lord's house consumed him; and in spite of fears suggested by the timid, and taunts thrown out even by his own brethren, he went forth to grapple in mortal conflict with him who defied the armies of the living God. There was no faltering in his step; his heart was strong with heroic confidence for the occasion; but it was confidence in the might and faithfulness of God, rather than in the skill and prowess of his own arm, and a confidence that could throw itself back for support on earlier experiences of the divine interposition. Nor was it now misplaced; the giant adversary fell under the God-empowered shepherd of Bethlehem; and catching the spirit of this youthful hero, the hitherto abashed forces of Israel rose as one man, and put the embattled host of the Philistines to rout.

The impression produced by this action was immense: not merely the thing done, but the spirit and manner of doing it, rose far above the sphere of ordinary life.

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It was as if a higher being had suddenly alighted upon the scene, and made a new era to emerge in the affairs of Israel. No wonder that men's minds were astounded, and that even such as were not entire strangers to David began to ask who he was. It is in this way we would account for the interrogation of Saul, "Whose son is this stripling?" It does not necessarily imply that he was totally unacquainted with David; possibly enough he recognized in him the stripling harper, who had been for some time in his own employment; but now the youth had sprung into such higher being—so noble a heroism breathed in his words and behaviour, that the little Saul had known of him seemed by no means adequate to account for what now appeared; and he could not but think that the youth who could speak and act thus must have had some peculiar training. It was quite natural in the circumstances; and another peculiarity in the narrative—one which has often been the occasion of difficulty, or of formal objection, that, namely, of David's being said to have taken the head of Goliath to Jerusalem—may find its explanation in the original design of the narrative, already adverted to. For if it was intended to present a sort of rounded and complete view of David's history in reference to this important transaction, which, in a sense, laid the foundation of his future greatness, the ultimate destination of the head of Goliath might fitly enough have been noticed at the close of the narrative, although it was not till a considerable time afterwards that the circumstance actually occurred. At the same time there is nothing in the known relations of the period to have prevented its being done immediately; for the scene of conflict was at no great distance from Jerusalem; and though the fortress of Zion was not taken till David became acknowledged king, the city of Jerusalem was from an early time occupied in part by the Israelites, Ju. i. 21.

The greatness of David's success in this remarkable conflict proved the occasion of unexpected trouble; for the ascription of higher praise to him than to Saul in the songs with which the women greeted the conquerors—"Saul hath slain his thousands, and David his ten thousands"—roused the morbid jealousy of Saul, and prompted the question respecting David, "What can he have more but the kingdom?" Such a thought would probably never have crossed his mind, but for the solemn announcement made to him some time before by Samuel, that the Lord had rejected him from being king, and had given the kingdom to a neighbour of his that was better than he, 1 Sa. xv. 28. Thence it became impossible to shut his eyes to the probable result that seemed heaving in prospect, and thinking of David as the neighbour destined to occupy his throne. He eyed him, therefore, from that day forward. Yet the secret conviction that the hand of God was in the matter—the excellence also which shone forth in David, his winning manners, and prudent behaviour, which were equal to his prowess in war, rendered it advisable for Saul in the meantime to suppress his feelings, and proceed by stratagem rather than by open violence. But he could not control himself; and in the part he actually played, stratagem and violence, deceit and cruelty, alternated with each other. Even in the first deliberate attempt against the life of David there was something apparently of both; for the evil spirit, it is said, came upon Saul, and he prophesied (*i.e.* assumed somewhat of the frenzied air and excited manner of a prophet), and availed himself of this extraordinary state and humour of the moment to strike at David with his javelin. David, however, was on his guard, and the blow missed its aim, 1 Sa. xviii. 10, 11. It would appear that something of a like kind was tried a second time, for it is stated that David avoided out of Saul's presence twice; so that a feeling of awe seemed to spring up in the mind of Saul respecting David, as toward one under the special protection of Heaven, and visibly partaking of the divine blessing. He would therefore resort to other and more covert methods: give him command of a troop of soldiers, that he might be exposed to the perils of war; send him on an expedition against the Philistines, in the hope of having him slain by their hands; even wed him to his daughter, on condition of his producing an hundred foreskins of the Philistines, hoping that he should lose his life in the attempt to make it good. But all in vain as regarded the great object of Saul's ambition: David prospered whithersoever he went, rose higher and higher in the general esteem, and was not only married to Michal, Saul's daughter, but greatly loved by her, and by Jonathan her brother. These members of the royal family did what they could to appease the brooding jealousy and dislike of their father. David himself at intervals still tried the charmed influence of his harp; and Jonathan put not his honour merely, but his very life in jeopardy, that he might secure for David upright and honourable treatment at the hands of his father—but with no beneficial result. The reprobate spirit of Saul became more and more settled in its antipathy to the purpose of God regarding the son of Jesse; and it became at last evident that nothing remained for David but flight. Even this he effected with difficulty, and only under cover of a stratagem practised by his wife, by means of an image personating him in the bed, and by feigning him to be sick.

Then began one of the most marvellous series of trials and persecutions, of vengeful malice and resolute prosecution of evil, on the one side, and, on the other, of noble endurance, elastic energy of spirit, fertility of resources, and wonderful escapes, coupled with manifold reversions of good, to be found in the records of history. In threading his perilous way through this dark and chequered part of his career, it is impossible to say that David always kept the right course, and that he never resorted to improper means to secure his safety or advance his interest. There can be no doubt that his faith sometimes failed, and that a mistaken expediency and virtual falsehood occasionally took the place of open and manly reliance on better resources. Of such a kind, in particular, were his false pretence to Ahimelech at Nob, that he was in urgent haste upon the king's business, which incidentally led to a most disastrous result, 1 Sa. xxi.; his repairing for protection to the king of Gath, and feigning himself mad to escape the danger in which he found himself involved, ch. xxi; his subsequent return to the same quarter, after many narrow escapes from the hand of Saul, and carrying with him now a well-disciplined force, with which he professed to be doing service to Achish, while in reality he was taking the advantages his situation afforded to fight against the enemies of his country, ch. xxvii. These were undoubtedly marked and obvious failures in the history of David, blemishes that mar the perfection of his character, from the consequences of which he needed once and again to be rescued by the special interposition of God. But it

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should be remembered, on the other side, that the circumstances in which David was placed were of a singularly harassing and vexatious description. He was, in the most emphatic sense, a persecuted man; for his troubles came upon him, not from any malice harboured in his bosom, or wickedness found in his hand, but on account of his pre-eminent valour and worth, and these as the signs of a calling from Heaven, which he durst not quit if he would. The adversary, too, with whom he had to struggle, whatever he might originally have been, was now in a most relentless and savage humour; a man who sought to strengthen himself by his wickedness, Ps. lii. 7; and so resolutely bent on extinguishing the cause of David, that no deceit, tergiversation, or vindictive violence was deemed unsuitable to his purpose. Experience shows how rarely even mature Christian men can, in similar circumstances, and for any length of time, preserve their equanimity, and refrain from meeting one form of evil by resorting to another. But how much more must it have been so in the case of a solitary individual like David! and he a mere stripling at the commencement of the troubles, little more than turned of twenty! one, moreover, who lived under a far less clear and perfect dispensation than the Christian! Even with such odds against him, he did for a time bear the provocations and assaults aimed at him with a fortitude and a meekness of wisdom but rarely exemplified. And if afterwards, when hunted like an outlaw from place to place, and, amid the general terror and suspicion that prevailed, scarcely knowing whom to trust, or whither to betake himself, he should sometimes have stumbled in his course, this ought rather to move our pity than excite our astonishment or draw forth our censure. David himself was by no means insensible of his failings. He ever, indeed, asserted his innocence in respect to the charges brought against him by Saul; and protested, that so far from seeking after mischief, he had often returned evil with good, and was suffering for his very righteousness, 1 Sa. xxiv. xxvi.; Ps. vii. xvii. lii. &c. But this was perfectly compatible with a sense of shortcoming or sin in other parts of his procedure. How readily, for example, did he take blame to himself on hearing of the results that incidentally grew out of the deceit he had practised at Nob—the slaughter of the priests—exclaiming in bitterness of soul to Abiathar, "I have occasioned the death of all the persons of thy father's house!" 1 Sa. xxii. 22. So again, in the affair with Nabal, what consciousness of error betrays itself in the benediction he pronounced on Abigail for arresting him in his rash purpose to shed blood! "Blessed be the Lord God of Israel, which sent thee this day to meet me: and blessed be thy advice, and blessed be thou, which hast kept me this day from shedding blood, and from avenging myself with mine own hand," ch. xxv. 32, 33. And still again, in Ps. xxxiv., composed on the occasion of his escape from the miserable plight in which he found himself at the court of Achish, though he does not expressly confess to the error of his course, he yet virtually does so, by ascribing his deliverance entirely to the loving-kindness of God, in no respect to his own crooked policy—nay, solemnly warns all who would look for mercy and blessing from Heaven, to keep their tongue from evil and their lips from speaking guile. The truth now burst fully on his view, that while present safety, or at least ultimate deliverance, was sure to all God's people, it was only to be obtained through humble reliance on God's name, and steadfast adherence to the way of his commandments. Indeed, the very inditing of this, and many more spiritual songs, during the period of these Sauline persecutions—songs so remarkable for the healthfulness of their tone, so fervent in their breathings after God, so fraught with the dewy freshness of a youthful piety—is itself a conclusive proof of the habitual uprightness of David's course—a palpable evidence that they could be only *occasional* aberrations into which he fell, while still in its settled frame his soul continued right with God.

From his ascension of the throne to his great backsliding.—The third stage of David's career commences with the fall of his great adversary, which opened the way to his possession of the throne. The change was instantaneous in one respect, though only gradual in another. The defeat of Israel on Gilboa, which proved fatal to Saul and Jonathan, relieved David of all fear of further persecution: the strength of the rival interest was gone; and the two parties had virtually changed places. On David's part, however, there was need for all the discretion and practical sagacity of which he had previously shown himself to be so eminently possessed. For his connection latterly with the Philistine territory could not fail to have involved him in a certain degree of suspicion, which the adherents of the house of Saul would gladly take advantage of to his prejudice; and the very misfortunes which had befallen that house itself would not unnaturally create in the bosoms of many a recoil in its favour. Moved partly perhaps by this chivalrous feeling, Abner, the captain of Saul's host, had resolved to stand by the cause of his late master, and gave to Ishbosheth the benefit of his military talents and experience. It was evidently proper, therefore, that David should leave no room to doubt how he felt in such a crisis of his country's affairs as had now arisen, and show where his sympathies really lay. Hence, at the very outset, the summary judgment he caused to be inflicted on the selfish and sordid Amalekite, who by his own confession had given the finishing stroke to Saul's life, and then hurried off to David with his crown as an offering, which he had a right to present, and which David could not but thankfully accept at his hands. Hence, also, the friendly greeting he sent to the men of Jabesh-Gilead, who had jeoparded their lives to give to the bodies of Saul and Jonathan an honourable burial. And, more than all, the song he indited on their mournful fate—so touching in its allusions, so free and full in its gush of tender and patriotic feeling, that no one who heard it could doubt the generous affection that glowed in his bosom, or fail to perceive how truly his heart beat for the honour and wellbeing of his country. As the knowledge of such things spread, the impression in David's favour must have grown, and the minds of the people have been turned toward him, as the only man fitted to rally the scattered forces and repair the shattered condition of Israel.

It need not therefore surprise us to learn, that the men of Judah presently came and anointed David as their king, 2 Sa. ii. 4. He had previously, in obedience to the divine direction, left Ziklag and taken up his abode at Hebron. But even before this, and also before the catastrophe at Gilboa, the way was preparing for David's ascendency, and many accessions were made to his party. In 1 Ch. xii. we have a long list of persons, many of them designated mighty men of war, who

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went over to David from the different tribes of Israel —not only from Judah, but also from Gad, Manasseh, and not a few even of Saul's "brethren of Benjamin"—so that, as it is said, "there came to David to help him day by day, until there was a great host, like the host of God." It would seem that the signs of Saul's perdition had become so palpable, and the yoke of his arbitrary and jealous administration so oppressive, that the result was anticipated by a considerable number of the more clear-sighted and valiant men, who turned away from Saul as the destroyer, and began to look to David as the hope of their country. So that by the time David left Ziklag for Hebron he had, one might say, the state and equipment of a king; and the large spoil which he had been enabled to distribute among the cities in the south of Judah, after his defeat of the Amalekites, at once evinced the strength of his host and the liberality of his heart toward his brethren of his own tribe.

David was still only thirty years of age, 2 Sa. v. 4.—a comparative youth, though already old in a varied and hard-earned experience. It was now simply a question of time with him as to the possession of the entire kingdom; for it soon became manifest that Ishbosheth was altogether unfit to guide at such a crisis the reins of government. There were, however, a good many skirmishes between his forces under Abner, and those of David under Joab; in one of which Asahel, the brother of Joab, fell a sacrifice to his own rashness by the hand of Abner. A quarrel by and by ensued between Abner and Ishbosheth, on a ground far from creditable to the former; and Abner immediately entered into negotiations with David. What were the terms of their agreement we are not told, excepting that David made the restoration to him of Michal, Saul's daughter, an indispensable preliminary. The reasons for this doubtless were, that Michal, in the first instance, was his lawful wife, and had been unrighteously taken from him and given to another man (of the name of Phaltiel); that it would have been unbecoming in him, a manifest violation of order and decorum, to have sitten on the throne of Israel, while his proper wife remained in the possession of one of his subjects; and that the resumption in this respect of his own, was fitted to tell with a conciliatory effect on the adherents of Saul's house. To place Phaltiel's attachment to Michal in opposition to such grounds, and represent David's conduct in the matter as selfish and hard, is to subordinate the claims of reason and principle to mere natural feeling.

This part of the conditions was speedily fulfilled by Abner, Phaltiel weeping, it is said, at the separation of Michal from him, but offering no resistance. The further connection of David with Abner was violently interrupted by Joab, who seeking to be revenged for the death of his brother Asahel, and not improbably also actuated by some feeling of jealousy in regard to the place likely to be occupied by Abner, under the guise of a friendly interview with Abner took occasion to slay him. David was affected with deep sorrow at this calamity, which both in itself, and from the manner in which it was perpetrated, was fitted to tell most unfavourably on his interest. He therefore publicly bewailed what had happened, celebrated the memory of Abner as that of a prince in Israel, and strongly reprobated the conduct of Joab, though he durst not proceed further against him. There was no necessity for any such restraint in regard to the perpetrators of another crime—the two men who laid violent hands on Ishbosheth, and brought his head to David: these he ordered to be instantly put to death. But now the path was clear for the reunion of all the tribes under the sway of David; by the providence of God, and by his own inherent fitness for the work, he stood in a manner alone; and so the whole commonwealth of Israel came by their representatives to Hebron and anointed him their king, 2 Sa. v. 1, seq. This was the third and final anointing David received. The precise date of it is not given, but it must have been near the close of the seven years during which David is said to have reigned at Hebron; since it was clear he could not for any length of time have continued the seat of his government there after being made the head of the whole nation. Accordingly, the first thing we hear of his movements after his elevation to the full sovereignty, respects the conquest of the stronghold of Zion, which till then had been held by the Jebusites, and the selection of Jerusalem as the capital of his kingdom. The situation had many natural advantages for such a purpose, and it was so carefully fortified by David, that it became a place of great strength.

The prosperity of David however, in one direction, naturally gave rise to opposition and assault in another. It was to be expected that the Philistines in particular, with whom David had been so closely connected, would resent his elevation to the throne, and would endeavour to establish over him the ascendency they had latterly acquired over the house of Saul. Accordingly, they came up in full array against him once, and even a second time; but in each case were completely defeated, 2 Sa. v. 17-25. At a later period the Philistines appeared again among the assailants of David, but not, it would seem, by themselves; they acted in concert with the other surrounding nations—the Moabites, Ammonites, Syrians, and Edomites—who together involved David in a series of arduous struggles, and sometimes in great apparent danger; but with the help of God he proved triumphant over all, 2 Sa. vi. viii.; comp. with Ps. lx. lxxxiii. cviii. So that the kingdom received through his instrumentality both a firm consolidation and a wonderful enlargement: Israel was united at home into one compact body, and it held a political sway over the tribes that lay around them from Egypt to the Euphrates. But David knew his mission too well to suppose that a political ascendency, or a national resuscitation, was all he had to accomplish. The religious, not less than the political, state of his people called for a reforming energy. There were disorders of old standing, such especially as had come in about the time of Eli's death, and which must have been aggravated by the ungodliness that characterized the party and later proceedings of Saul. David therefore addressed himself in earnest to the task of bringing the public service of God into a proper organization, and infusing new life into its ministrations. This lay fully within the scope of his calling, as the earthly head of the theocracy; for as such it belonged to him to rule in the name of God, and take order to have all that pertained to the divine will and glory efficiently carried out. And as the tabernacle was still in a mutilated condition, the ark of the covenant having never been restored since it was captured by the Philistines and deposited at Kirjath-jearim, his first object was to have this brought back and set in its proper place. That place now, he was given to understand, was Jerusalem—where was to be the

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centre of the kingdom in a religious as well as a civil respect; and the covering under which it was to be put was a tent specially provided for it, doubtless after the pattern of the old one, and so provided, we may naturally suppose, by divine direction. The probability is, that the original tent was by this time in a decayed and shattered condition—unfit for being transferred to a city like Jerusalem, and set down there in the midst of new and ornate buildings. It was therefore left standing at Gibeon, 2 Ch. i. 3, while a new one formed after its likeness was pitched in Jerusalem; whither also were carried the brazen altar, together probably with the rest of the more important utensils. A day was then set apart for bringing up the ark to its appointed place in this tabernacle; but from want of due preparation, and a certain degree of irreverence shown by Uzzah in laying hold of the ark, the judgment of the Lord broke forth, and awe-struck by the visitation of Heaven upon Uzzah, it was left for a time in the house of Obed-edom, which was nigh at hand. But only for a time; the purpose of bringing the ark into Jerusalem was again resumed, and accomplished also amid great demonstrations of joy and gladness. In these David himself took so active a part, that he was reproached by Michal for behaving in an unkinglike manner. His hilarity, however, was the result of religious feeling, the exuberance of spiritual joy, which it was more his glory to exhibit on such an occasion, than would have been cold and stately decorum, such as Michal desiderated. It is to that occasion also, as is generally believed, we owe one of the finest of David's sacred lyrics—Psalm xxiv.—equally remarkable for the depth of its spiritual meaning and for the hallowed fire that glows in its moving strains. But this was only one of many compositions of a like nature, which David through the Spirit prepared for raising the hearts and animating the devotions of the covenant-people. They now reaped in this respect also the fruit of David's bygone troubles. For, as has been justly said, "it was the cross which first brought David's poetical gift into full development. His first psalms were composed during the time of the persecutions from Saul, and the old saying, 'where would have been David's psalms, if he had not been persecuted?' has its foundation in truth" (Hengstenberg on the Psalms, Append. sect. 2).

Besides the psalmodic poetry which David produced in such abundance for the service of the sanctuary, he also paid much attention to the cultivation of sacred music, in which he was himself so great a master. Certain Levitical families were set specially apart for the purpose of conducting the music of the temple, with their heads and leaders Asaph, Heman, and Jeduthun, 1 Ch. xxv. No fewer than 4000 out of the 38,000 Levites existing in David's time were employed in this department of service; some, however, being stationed at Gibeon beside the old tent, while the rest served at the new one in Jerusalem. Ultimately, of course, the temple absorbed the whole. For the purpose of securing an orderly and efficient administration in other parts of the sacred ritual, the priests also were divided into families, forming twenty-four courses, which continued to apostolic times, 1 Ch. xxiv. Some of the arrangements were, we may suppose, introduced gradually, and certain alterations would naturally be made after the erection of the temple. But to David belongs the honour of initiating this higher and more perfect celebration of the Old Testament worship, and of accompanying it with such spiritual songs as gave living expression to its great truths and principles.

David's zeal for the house of God did not even rest with these strivings for a more lively and befitting performance of the tabernacle service: he sought to have the very fashion of it changed, by raising the tabernacle itself into a magnificent temple. He thought it unseemly that the ark of God should continue within curtains, while he was himself dwelling in an house of cedar, 2 Sa. vii. 2. Go, and do all that is in thine heart, said Nathan the prophet, when he first heard the proposal; but he afterwards received a special revelation from God, instructing him to express the divine approval of David's purpose, but reserving the execution of it to the peaceful times of David's successor; and in consideration of David's faithfulness and zeal, assuring him of a perpetuity of his kingdom, yea, indicating in no doubtful terms, that from his loins, and as the ultimate inheritor of his throne, should come the glorious Saviour and Head of redeemed humanity, 2 Sa. vii. 12-17. This great promise forms the basis of all the Messianic psalms, in which its import is more distinctly unfolded—such as Ps. ii. xvi. xxii. xlv. cx. &c. It forms the climax of David's heritage of glory, as the period when it came was that also of the culmination of his spiritual life: he had now done his noblest works for God, and in return he received the highest tokens of the divine satisfaction. Would that he had but known how to stand where he had attained, and to drink with meekness of wisdom the cup of bliss which was made to run over!

But the result proved otherwise; David could not abide in this fulness of honour. There had been a root of bitterness in his domestic condition—tolerated in him as in others from the imperfection of the times, but by no means accordant with the scriptural ideal of a holy life—and from its very nature apt to grow and become a snare to the soul. We refer to his polygamy, wife after wife having been added to his household as he rose to consideration and influence in the world: beside Michal, first taken from him and again restored, Ahinoam and Abigail, whom he successively married in the wilderness, then at Hebron the daughter of Talmai king of Geshur, Abital, Eglah. And now, in the noontide of his prosperity, as if these could not suffice to minister to his fleshly desire, and having espied in a moment of weakness the beautiful wife of Uriah, he took her to his bed, while her husband was fighting at a distance in the service of the king. A most mournful defection of itself in such a man! but fearfully aggravated by the series of iniquities that followed in its train—the base attempts, first by cozening, then by intoxicating drink, to hoodwink Uriah in regard to the dishonour that had been done to him—and, when these failed, the still baser device practised through Joab of sending him to a post of danger, and treating him so as to insure his falling by the hands of the enemy. One's soul trembles, on reading the history, at the amazing depth it discloses of deceitfulness and depravity in the human heart—even in a heart that has passed through a most peculiar training and risen high in the divine life. So blind and senseless in spiritual things had David become, that nothing but the message of God by Nathan, with the piercing application, "Thou art the man," availed to rouse him from his false security, and bring him to a sense of the enormity of his procedure. But when once properly aroused all

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his better feelings revived, and if the guilt of true believers seldom reaches a height like his, as rarely perhaps do they attain to his measure in depth and pungency of penitential grief. The evidence of this survives, not merely in the historical record of his tears, and supplications, and fasting, 2 Sa. xii. 16, seq., but also, and still more, in those penitential psalms in which he has depicted "the soul's deepest hell of agony," and provided for all time forms of devotion for those who are wrestling with the fears of guilt and condemnation. Indeed, viewed in respect to his peculiar calling as the sweet Psalmist of Israel, David could not have served either his own or future generations of the people of God as he has done, unless he had grappled with convictions of guilt in their more appalling forms, and felt all God's waves and billows passing over him. For though—to use the language of another—"we neither excuse his acts of wickedness, nor impute them to the temptation of God, who cannot be tempted of evil, neither tempteth any man, yet by his loss the church hath gained; out of the evil of his ways much good hath been made to arise: and if he had not passed through every valley of humiliation, and stumbled upon the dark mountains, we should not have had a language for the souls of the penitent, or an expression for the dark troubles which compass the soul that feareth to be deserted by its God" (Irving, Preface to Horne on the Psalms).

Even that does not comprise the whole of the church's gain. As new views were now disclosed to David's soul of the unspeakable depth and bitterness of sin, so he was prepared for relishing in his own behalf, and in a measure presenting to others, a new and deeper revelation of the future King that was to spring from his loins, and to bring the kingdom to its destined completeness. He already knew that the right to reign over the house of God was to be linked in perpetual union with his line; that blessing in the higher sense was not to be attainable among men, except as the fruit of the covenant made with him. But alas! how deeply must he now have felt that he was himself incapable of imparting that blessing! Outward triumphs he had been enabled to accomplish for the theocracy; his administrative gifts had secured for it a more compact organization, and by his spiritual songs and energetic agency he had most materially contributed to pour fresh life into its institutions and services. But what were all these in comparison with the good that was still needed to reach the destined result! In the great controversy that sin raises between man and God, David found himself like one sinking amid deep waters; his bowels melted as wax before the fire; and from these depths of distress the cry arose in his bosom for one who should be able to grapple effectually with the mighty evil, and bring deliverance from its power. It was, we have reason to believe, when thus exercised, that the eye of David began to be opened by the Spirit on the prospect of a sin-bearing and suffering Messiah. It was no longer one who should merely conquer and rule, that could satisfy his desire—one that should subdue the nations under him and dash their rebel chiefs in pieces like a potter's vessel; but one who should be a priest upon the throne, yea, and a priest on his way to it making reconciliation for iniquity, and by the agonies of a mysterious but triumphant wrestling unto death, slaying the evil in its very root, Ps. xxii. xl. cx. Such was the longing that now arose, the hope that now formed itself in David's bosom; and if it dawned upon him through the troubled gloom of painful experiences—if even with much crying and tears he attained to some knowledge of this mystery of godliness, it was surely a blessed compensation to his sorrow, and a wonderful exhibition of divine grace, thus to connect the evil with the good, and make the deep agitations and earnest strivings occasioned by sin point the way so distinctly to the coming light and peace of the world. No common subject and vessel of grace must he have been, whose history in its darker aspects could have been made instinct with such life and hope to the church of God.

The season of punishment, Absalom's revolt.—The important spiritual ends to which David's great backsliding was overruled by God, did not prevent its being the occasion of heavy and in some sense irremediable evils in David's condition. And it is from this sad event that another, and in some respects the most trying and afflictive stage of his history, is to be dated. The prophet Nathan gave clear intimation to him, at the outset, that while God pardoned his sin—to the extent, that is, of not subjecting him to the legal penalty of death which was due to it—yet there should be in the coming events of providence palpable visitations of the divine displeasure on account of it, and that his iniquity should come back upon him in troubles and calamities that should overwhelm him with confusion. It was the glory of David in his better conditions to be a type of the kingdom over which he was placed; the men of his own generation and of future times were to see imaged in him the inseparable connection that existed in God's ordination between the humble, spiritual, God-fearing disposition which it required, and the rich inheritance of blessing and honour which it promised. And when now, after having been so remarkably owned by God, and peculiarly identified with his cause, he turned from his duty of service by flagrantly violating some of the plainest commandments of Heaven, not only he, but all future successors of the throne, must see in God's subsequent dealings toward him, how infallibly a departure from righteousness involved a curtailment of blessing, and how in proportion as sin might be committed the rod of chastisement should certainly be applied. Because he had given great occasion to the enemies of the Lord to blaspheme, both the child born of Bathsheba must die, and other calamities, worse even than family bereavement, must be looked for.

It is not necessary to trace very particularly the successive stages in this latter and somewhat melancholy part of David's career; more especially as most of them will be found noticed in connection with the names of individuals who shared at different points in the transactions. But there came first, with mournful resemblance to the father's sin, the unnatural love of Amnon to his sister Tamar, ending in the violation of her chastity; then the murder of Amnon by Absalom, followed by Absalom's flight to Geshur. By and by came, after his recall from exile, the revolt of Absalom himself, who carried his disrespect to his father, and his own personal ambition, to their utmost height, by conspiring at once against David's life and for the possession of the throne. So skilfully had the plot been laid, and so grievously shaken were the foundations of David's authority at the time, that he was obliged to seek refuge in flight: having the sadness of his condition embittered by the twofold sting, that it was

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his own son who sought his life, and his own sin that was finding its retribution in the unnatural crime. It was undoubtedly this latter thought that made him at first so distrustful of his resources, and throughout the conflict that ensued rendered him subject to a weakness and vacillation, of which we find comparatively few traces in the earlier and brighter parts of his history. The remembrance of his grievous backsliding, as the real cause of the troubles that had come upon him, seems to have hung like a cloud between his soul and the countenance of God; so that, with all his efforts to regain confidence and assured hope, fears and misgivings constantly returned upon him, and he was doubtful how long the cloud might be allowed to continue, or how far the rebuke might proceed. He did, however, by degrees attain to some measure of repose, by throwing himself back on the covenant faithfulness of God, and reflecting that however he might have stumbled in his course, still with him was the truth and righteousness of God, while those who were against him plainly made vanity and lies their refuge, Ps. iii. iv. Nor was his confidence misplaced. The Lord again interposed in his behalf, and gave to his armies success in the day of battle; although to him the joy of victory was more than counterbalanced by the anguish he experienced from the death of Absalom. (*See* ABSALOM, AHITHOPHEL, &c.) He afterwards recovered himself; and when the rebellion was entirely crushed, he wrote that stirring and sublime song which is given in 2 Sa. xxii., and which with certain alterations forms Psalm xviii., celebrating the Lord's goodness in delivering him from all his enemies. The first part refers more especially to the troubles of his early life, and the second to those of the later.

The procedure of David, partly during the period of this great rebellion, and partly after its termination, toward the family of Saul, has often been made the subject of severe remark. It is admitted that the king had shown great kindness to Mephibosheth the son of Jonathan; but he is charged with ultimately treating him in an unkind manner, when allowing Ziba to retain half the inheritance that belonged to Mephibosheth, after having improperly obtained possession of it by carrying a slanderous report of his master, 2 Sa. xix. 24, seq. In this charge it is assumed that Mephibosheth's account of the matter was altogether correct, and that the king had no ground whatever of complaint against him. But we are by no means sure of that; and indeed the natural impression of the narrative evidently points in another direction. "The whole speech of Mephibosheth," says Eisenlohr, "betrays a bad conscience, and his guilt, which could not bear a close investigation, is but too manifest" (i. p. 293). Had Ziba acted the utterly false and selfish part that is here represented, it is extremely improbable that David would have allowed him to be so great a gainer by his treachery; the probability rather is, that neither the servant nor the master had acted precisely as they should have done, and that such a division as that proposed by David was the readiest and most expedient way of bringing the matter to a conclusion. It was a display of clemency to both to deal with it as David actually did. Another, and still heavier charge has been brought against David, in regard to the slaughter of seven sons of Saul to appease the anger of the Gibeonites on account of the nearly total extermination of them by Saul and his bloody house, in flagrant violation of the oath made with their fathers. The bearing of this transaction on the relation of the Gibeonites to Israel and the moral government of Jehovah, will be considered in its proper place. (*See* GIBEONITES.) But in respect to David, "it has been suspected (so the accusation runs) that the whole was contrived by the revenge of the priesthood for the barbarous massacre perpetrated by Saul on the priestly city of Nob; and that David the more readily acquiesced, since it was desirable for the peace of his successors that the house of Saul should be exterminated. Both suspicions are too probable to be easily set aside" (F. W. Newman). We should rather say quite easily, were there nothing of an unbelieving and envious spirit bent on blackening the characters of those who have played a distinguished part in sacred history, and where facts fail for the purpose, drawing on imagination. There is not the shadow of evidence that David had a sinister end in view in the part he took in the transaction. He merely interposed to rescue the family of Jonathan from any share in the retribution; and afterwards showed marked kindness to Rizpah, the mother of two of the sons that were slain, for the maternal affection she exhibited toward the remains of the deceased. As far as appears, David no further interfered, than to give certain proofs of his consideration and regard. And manifestly the interest of Saul's house was now too much reduced to excite jealousy or dread in the mind of David.

The concluding stage of David's history. — This reaches from the close of Absalom's rebellion to his own decease, and appears to have been, for the most part, passed in peace and quietness; but it was marked by one serious defection, which involved the land in a sore and perilous visitation. The defection in this case was by no means of so flagrant and palpable a nature as that of which David had previously been guilty, nor was it so exclusively connected with his own personal behaviour. It would seem that, after the overthrow of Absalom's faction, matters went on so smoothly, and the kingdom in David's hands assumed so firm and settled an appearance, that a feeling of proud security began to spring up in his own mind, and generally in the minds of the people. The enemies, internal and external, had one after another been driven from the field; the administration of David had only become stronger from the unsuccessful efforts that had been made to subvert it; immense resources of every kind were now at command—what could they have any longer to fear? Who might henceforth venture to provoke the hostility of so formidable a power? Such seems to have been the spirit in which David said to Joab, "Go and number Israel and Judah." In him, doubtless, the carnal, self-reliant spirit had its culmination, as the kingdom with its plenitude of resources and its well-ordered government was more peculiarly his. But it is plain that the people shared with their king in the improper feeling; and hence it is said that "the anger of the Lord was kindled against Israel," 2 Sa. xxiv. 1—not against David simply, but against Israel at large; "and (to render the cause of the anger manifest), He moved David against them to say, Go and number Israel and Judah." David here acted simply as the head and representative of the entire community, and gave distinct form and expression to what was working in many bosoms. The Lord moved him to take the step in question—so it is said in 2 Samuel; but in 1 Ch. xxi. 1, the motion is ascribed to Satan: "Satan

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stood up against Israel, and provoked David to number Israel." The purpose, in its sinful character and tendency, was really of Satan, since God tempteth no man to evil; but Satan could only act a subordinate and instrumental part; and that the evil took this precise form rather than any other, was not of Satan, but of God; the ends of the divine government required that it should take this particular direction. So that the action might indifferently be ascribed to Satan or to God, according to the point of view from which it was contemplated. But that the object aimed at in the numbering of the people had anything to do, as some have imagined, with the establishment of a military despotism, or with a scheme of foreign conquest, is an entirely groundless hypothesis, and in palpable contrariety with what is said of the people's participation in the guilt, as well as with the advanced age of the king. There was, no doubt, a large military force in David's reign—which, however, seems rather to have been a sort of militia, than a standing army; for it is said they served by monthly courses, 24,000 each month, 1 Ch. xxvii. And with such an extent of conquered territory, and so many tributary nations to keep in check, a smaller force could scarcely have sufficed for the peace and safety of the kingdom.

To return to the act of numbering: it is somewhat singular that Joab should have possessed a spirit of discernment superior to his master's, and should have sought to divert David from his purpose. The captains of the army generally are represented as having been against it, 2 Sa. xxiv. 3, 4, which renders it probable that the opposition proceeded from politic, rather than religious, considerations. They possibly thought that so formal a mustering of the forces of the kingdom would give rise to the idea, that a military conscription was going to be called for in some new form; or it might seem fitted in their view to awaken a spirit of jealousy toward the officers of the host who were charged with the investigation. But whatever might be the grounds on which they endeavoured to withstand the proposal, the resistance was in vain. David would take no refusal; but no sooner was the work done, than he saw reason to repent of his folly. For, presently after the sum of the people was rendered by Joab, the king's heart smote him with convictions of guilt, and the prophet Gad brought him the choice of three fearful calamities—seven years' famine, three months' pursuit before his enemies, or three days' pestilence in the land. Whichever of these forms it might assume, the judgment, it is easy to see, was fitly adapted to the sin it was intended to chastise; for none of them could happen without laying in the dust the feeling of fancied security, and producing a salutary conviction of feebleness and danger. Pestilence was the calamity actually sent, as David had intreated to be left in the Lord's hands, rather than allowed to fall into those of man. And when no fewer than 70,000 had perished under the judgment, and the plague was beginning to break forth also in Jerusalem, David besought the Lord to accept of his life as an offering, that others less guilty might be spared: "Lo, I have sinned, and I have done wickedly; but these sheep, what have they done? Let thine hand, I pray thee, be against me, and against my father's house." This cry of humble, self-sacrificing love, was heard in the sanctuary above. At the thrashing-floor of Araunah the Jebusite, the destroying angel was arrested in his course; and for a memorial of the transaction, David reared an altar, and offered burnt-sacrifices to the Lord, which were consumed by fire from heaven, 1 Ch. xxi. 26. He even bought the ground for the site of the future temple, and said, "This is the house of the Lord, and this is the altar of the burnt-offering for Israel," 1 Ch. xxii. 1. For the Lord had there not only pardoned the sin of David and his people, but had given the more peculiar token of his presence to accept the person and worship of his people. David therefore recognized this as the sign of a divine selection of the place for the future sanctuary; and in anticipation of the erection of the temple on the spot, he composed Ps. xxx., which at once commemorates his own sin, and the Lord's dealings of judgment and mercy. He had vainly conceived that he had made his mountain to stand strong (so he explains the matter in this psalm); but in a moment he was brought down as to the depths of hell, and only by the goodness of God had his sorrow again turned into joy. All is of God—let Israel henceforth worship on the spot which bears such emphatic testimony to this great truth, and, by acting on it, inherit the blessing.

After this few events occurred in David's history of a public nature. The subject that seems chiefly to have engrossed his attention was the prospective erection of the temple—for which, though restrained from building it, he made large and costly preparations. The quantity of gold and silver, of precious and useful materials of all sorts, which he had amassed for the purpose, was quite enormous; but it is not possible to give with any accuracy its value in modern computation. The spirit, too, in which he gave all, as only a dutiful return to the Lord of a portion of what had been received from him, was truly admirable; and so also was the warm and earnest manner in which he pressed the more wealthy of the people to imitate his example, 1 Ch. xxix. Never was a finer exemplification given of the means and influence of high place consecrated to the service of God; nor, when given, has it ever met with a more general and hearty response. David's soul was refreshed with what he witnessed, and breathed out a fervent prayer that the Lord would keep it for ever in the imagination of the thoughts of the heart of his people; that they, as well as Solomon his son, might keep God's statutes, and build the house for which so large provision had been made. On the same occasion Solomon was anointed king, to remove all doubt as to the succession, and to prevent any further attempts like that shortly before made by Adonijah to disturb the peace of the kingdom. (*See* ADONIJAH.) To Solomon also David delivered the pattern, which he had drawn of the future house, and of its furniture, which the Lord, he said, made him to understand in writing by his hand upon him, ch. xxviii. 19; so that the primary and fundamental part in the whole matter was performed by David; Solomon's part was merely to carry into execution the counsel and plan of his father.

The faith and holiness of David were probably never more true and steadfast in their exercise than in this closing period of his history. His bodily frame had sunk into what might almost be called premature languor and inaction (for he was little more than seventy when he died); so that his attendants deemed it proper to resort to the peculiar and somewhat questionable device of providing a young woman (Abishag) to couch beside him, for the purpose of infusing a portion of her own warmth into his system. The tried, energetic,

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and laborious life he had led might naturally bring on this extreme bodily languor. But the powers of his mind seemed still to retain much of their vigour, and when roused into action, as they were at intervals in making his final disposition and arrangements, they shone forth with their wonted lustre, and were directed to the noblest ends. His great object evidently was, when drawing near the termination of his course, to leave upon the mind of Solomon and those about him a deep impression of the truth of God, and of the infinite importance of having its eternal principles of rectitude carried out in the administration of the kingdom. His addresses to Solomon all bore upon this point, and in what are called his last words—that is, his last regular composition—he gave clear and solemn expression to it, made it emphatically his dying testimony. When exactly rendered, they run thus: "The Spirit of the Lord spake by me, and his word was on my tongue. The God of Israel said, The Rock of Israel spake to me, The ruler over men, righteous! ruler, the fear of God! (as if the one were identified with the other). And as the light of morning [he is], when the sun riseth; a morning without clouds—from the bright shining, from the rain there is grass out of the earth! For is not my house thus with God? for an everlasting covenant has he made with me, well ordered in all things and sure. For it [or he] is all my salvation and all delight; for does he not make it to grow? And wickedness is like thorns—they shall all be driven away; for no one will take them into his hand; and if any one touch them, he is filled with iron, and the staff of a spear; and they shall be utterly consumed with fire where they dwell," 2 Sa. xxiii. 3-7. The sentences want the flow of earlier times; the several utterances follow each other somewhat abruptly; but all the more, perhaps, they give vivid expression to the thought which held possession of David's soul, and which he would transmit to his latest posterity—that the ruler in God's kingdom must be wholly set for the interests of righteousness; and that for the very purpose of securing this was God's covenant established with his house for ever. In its full sense the word could only find its realization in Him, who was to be at once the offspring of David and the Son of the Highest. But for that very reason—as the kingdom in its provisional state was to foreshadow and prepare for the higher one in prospect, the lofty ideal of righteous government thus indicated with his dying breath by the psalmist, should have been constantly kept in view by every one of his successors on the throne, and as far as possible realized. In the spirit of prophecy David foresaw the ideal should one day become the actual—God's faithfulness to his covenant would secure it; and all true members of the covenant were called by his latest breath to strive towards its accomplishment.

Among David's last words and charges certain things occur, which have been thought by some to be at variance with these higher sentiments and aims. In particular, exception has been taken to the charge given to Solomon to bring Shimei to account for the shameful part he had acted in the day of David's calamity, and to mete to Joab the retribution that was due for the innocent blood he had shed, in treacherously slaying Abner and Amasa. To ascribe this, however, to a vindictive spirit, and regard it as indicative of a want of honourable feeling, would be to place it in opposition to the whole tenor of David's life, which was distinguished for nothing more than its forgiving, generous, and disinterested spirit. And it is against all probability to suppose that the immediate prospect of death, which is wont to soften even wild and vengeful dispositions, should have stimulated David's habitual mildness into ferocity. The explanation is to be sought in a quite different view of the matter. "Beyond all reasonable doubt, it was regard to high public duty that moved David to hand over Joab to capital punishment, and commit Shimei to the vigilance of his successor. The conscience of the monarch was burdened. As the highest magistrate of the kingdom, he felt that he had not vindicated the authority of God's law in the case of Joab. Joab was an unpunished murderer. Shimei had in him the spirit of a rebel and a traitor. If David had been under the influence of a personal feeling, he would have despatched both of them long before. His personal feeling was all the other way. The thought of their punishment was horrible to him; he could not bear to speak of it; but the sense of public duty was too strong to be overborne always" (Blaikie's David, p. 420). Besides, there were political considerations which trammelled David, and rendered the execution of justice in such cases next to impossible; but these expired with himself, and it was right that the law of the kingdom should now have free course, and take effect without respect of persons.

"And David died in a good old age, full of days, riches, and honour:" in many respects the most remarkable man who appeared in ancient times—as a ruler over men, eclipsed only by that more than mortal King, who wields the destinies of God's everlasting kingdom. Most truly did he serve his generation according to the will of God; nay, all generations that have since arisen have had reason to call him blessed. And while, as justly remarked by another (Eisenlohr), worldly monarchs so commonly aim at the oppression of their people, or have the nature of their dominion marked only by external displays of power, and a glory that quickly vanishes out of sight, it was the distinguished honour of David, along with his ennobling properties, and by means of them, to give a permanent elevation to the entire state and prospects of his people, to set them free from the bonds under which they naturally lay, and plant among them the seeds of future life and fruitfulness. By what he was, and what he did, he became the root of all the higher developments and expectations that afterwards disclosed themselves in the kingdom of God.

[The works of Ewald, *Geschichte des Volkes Israel*, vol. ii., and of Eisenlohr, *Das Volk Israel*, vol. i., in those portions of them which relate to the life of David, may be consulted with profit; although in what respects the historical correctness of some parts of the text, and some of the more peculiar points in the history, they are far from being safe guides. The treatises of Delaney, and Chandler on the life of David, are still deserving of being consulted; and a sensible, judicious, well-toned volume on the subject, by the Rev. W. G. Blaikie, *David, King of Israel*, 1856, will be found useful. Many of the leading features of David's character and history are also admirably touched on in Hengstenberg's and Delitzsch's Works on the Psalms. And for some of the differences in respect to numbers (for example, the *three* years of pestilence in 1 Ch. xxi. 12, and *seven* in 2 Sa. xxiv. 13), and other minute points in the account of Chronicles, as compared with that of the books of Samuel see at CHRONICLES.]

DAVID, CITY OF. *See* JERUSALEM.

DAY, one of the commonest divisions of time, and the earliest on record, being that so frequently introduced into the history of the creation, Ge. i. As there used, it

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marks an entire revolution of time, as of natural day and night; not day as distinguished from night, but day and night together: "The evening and the morning were the first day." And it is remarkable that the evening takes precedence of the morning, as if the reckoning had been made from sunset to sunset, not from sunrise to sunrise. Such, in process of time, undoubtedly, came to be the Jewish mode of reckoning. "From even unto even shall ye celebrate your sabbath," was the order prescribed in the law, Le. xxiii. 32; and so in regard to the paschal feast, which was appointed to commence on the fifteenth day of the month, or immediately after sunset on the fourteenth, Ex. xii. 18. The same rule obtained in regard to other days. Nor was it by any means confined to the Jews; the Phœnicians, Numidians, and other nations of the East, are said to have followed the same custom, if it was not indeed the custom generally followed in remote antiquity. The ancient Germans, says Tacitus, "compute not the number of days, but of nights; the night appears to draw on the day," ch. xi. And Cæsar says, in like manner, of the Gauls, "They measure time, not by the number of days, but of nights; and accordingly, observe their birthdays, and the beginnings of months and years, so as to make the day follow the night" (Bell. Gal. vi. 18). Of this a memorial still exists in our "seven-night," "fortnight," to express the period of seven and fourteen days respectively.

In the earlier periods of Old Testament history no further divisions of the natural day appear than those of morning, noon-day, and evening, Ge. i. 5; xliii. 16. The night, in like manner, appears under a threefold division of first, middle, and morning watches, La. ii. 19; Ju. vii. 19; Ex. xiv. 24. The mention of hours first occurs in the time of the Babylonish captivity, Da. iii. 6; v. 5. It would appear that the Babylonians were among the first to adopt the division of twelve equal parts for the day, as Herodotus testifies that the Greeks derived this custom from the Babylonians (ii. 109). The Hebrews also adopted it; and in New Testament scripture we often read of the third, the sixth, the ninth hours of the day, which were the more marked divisions of the twelve. The night was divided into the same number of parts. But from the variations in sunrise and sunset, this division, which had these natural phenomena for its two terminations, could never attain to exactness, and was therefore unsuited to nations that had reached a high degree of civilization. Such nations accordingly fell upon the plan of adopting midnight as the fixed point, from which the whole diurnal revolution might be reckoned, divided into twice twelve, or twenty-four hours. And this division is now followed by all European nations, and in a great part of the civilized world. In many countries of the East, however, the old mode of reckoning from sunrise to sunset still continues.

With the exception of one passage, Jn xi. 9, which expressly mentions the twelve hours of the day, we never meet in New Testament scripture with the mention of any particular hours, excepting the third, the sixth, and the ninth, which correspond respectively to our ninth, twelfth, and third. The ninth and third were regular hours of worship at the temple, Ac ii. 15; iii. 1, the times for the morning and the evening sacrifice. Other terms of a less definite kind are occasionally used as notes of time—such as cock-crowing, late, early, midnight; but these have much the same import in all languages, and need no particular explanation.

The *Sabbath* was the only day among the Hebrews which had a distinct name, the rest being designated simply as first, second, and so on. In later times the sixth-day, from its immediate relation to the Sabbath, was sometimes denominated the *paraskenê*, or preparation. (*See under* PREPARATION.)

Day is often used by the sacred writers in a general sense, for a definite period of time—an era or season, when something remarkable has taken place, or is destined to do so, Ge ii. 4; Is. xxii. 5; Joel ii. 2, &c. And it accorded with Hebrew usage to designate by the term *day* or *night* what probably formed only a part of these: thus by three days and three nights might be understood only a portion of three. Mat. xii. 40; xxvii. 63, 64, comp. with 1 Ki. xii. 5, 12. As it is also by day that the more active portion of man's life is spent, so *day* is used to express the whole term of life considered as a season of active labour, Jn. ix. 4.

DEACON, DEACONESS, the English form of the Greek διάκονος, which is used sometimes more generally of any one performing ministerial service, of whatever sort, and sometimes more specially of one filling the office of the diaconate in a Christian church. In the more general sense the term is applied to persons engaged in discharging the higher, as well as the lower kinds of service—to the apostles, and even to our Lord himself. In Ro. xv. 8 Christ is called "a minister (literally a deacon) of the circumcision." And once and again the apostle Paul designates himself and his fellow-labourers in the gospel the Lord's deacons, Ep. iii. 7; 2 Co. vi. 4; Col. i. 2. But from an early period the word was appropriated as the distinctive appellation of a class of officers in the church—a class that appears to have existed nearly from the commencement in all the more considerable churches, and probably also in many of inferior dimensions. When Paul wrote to the church at Philippi, he addressed his epistle "to the bishops and deacons," as the recognized and official representatives of the body. In his epistle to the Romans he incidentally mentions the name of a deaconess of the church at Cenchrea, ch. xvi. 1, implying that there were in that part of Greece even females who exercised a diaconate; and if these, certainly also males. And in writing Timothy as to the manner in which he should execute the special commission given him in respect to the church at Ephesus, he not only points to the existence of deacons, but describes at some length the qualifications and behaviour by which they ought to be distinguished, 1 Ti. iii. 8, seq.

The earliest notice that exists in regard to the appointment of deacons is that of which an account is given in Acts vi. The circumstance that gave rise to their appointment determines also the nature of their office. While the church at Jerusalem was in the freshness of its youthful zeal, and abounding in charitable ministrations, certain of the Grecians, or converted Hellenists, complained that their widows were comparatively overlooked. It was a natural consequence of the rapid growth of the society, and of the apostles, who were its official heads, having more to do than they could properly overtake. On the presentation of this complaint, therefore, they began to see the necessity of a subdivision of office, with a corresponding distribution of work. The higher function belonged specially to them of ministering the Word of God, and founding by spiritual labours the church of Christ in the earth. To this they must devote themselves; and

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they could not leave it, as they said, "to serve (διακονεῖν) tables." They therefore exhorted the people to look out from their own number seven men who might be set over this business—men "of honest report, and full of the Holy Ghost." The advice was followed, and seven accordingly were chosen, whom the apostles ordained to the office of ministering or diaconizing in what lay below the province of those who had to attend to the ministry of the word and prayer. Their special business obviously was to look after the distribution of the alms of the church, and to see that none, especially of such as were not natives of Jerusalem, were neglected.

It has been argued by some, in particular by Archbishop Whately (Kingdom of Christ), and Bishop Hinds (History of the First Century), that as these seven were appointed for the purpose of superintending the ministration to Grecian widows, there must have been an earlier designation of persons to the diaconate, who had a general charge of the distributions, especially as the apostles treated it as a thing which did not properly belong to them; and that those now chosen were only added to the existing number, to prevent any further complaints of partiality. But this view is not acquiesced in by those who have most carefully investigated the apostolic age; nor does it seem borne out by the recorded circumstances. The church at Jerusalem only gradually acquired a complete and regular organization. For a time the constant presence of the apostles, and the all-pervading brotherly feeling among the members of the community, would appear to render unnecessary official service of a subordinate kind. As they had their goods to a large extent in common, so the distribution would take place in a great degree also in common, the apostles allowing it to proceed, rather than actively interfering with it. But when the want of a more complete organization was found to have led to an irregular and partial action, the course of wisdom manifestly was to have a class of officers to look specially after the matter; and as it was the foreign converts who in such a case were most apt to be overlooked, so the persons actually appointed were probably, for the most part, of that class. There is no reason, however, for supposing that they all were. Philip, in particular, seems to have been a native of Palestine, and so, it is possible, were some of the others, though their names were Grecian. But as it was chiefly those from a distance who, as we have said, were likely to be neglected, so prudence would readily dictate the selection of deacons in much greater proportion from the foreign than from the native membership.

The title of deacons is not actually applied to the persons thus appointed; although in being appointed, as it is said, διακονεῖν τραπέζαις, *to serve* or *minister at tables*, they are virtually so called. All ancient ecclesiastical writers regard the occasion of their appointment as that of the institution of the order of deacons. Not, however, of that as it came by and by to exist, constituting a lower order of clergy. Chrysostom and others expressly distinguish in this respect between the original diaconate and the ecclesiastical diaconate of subsequent times; and so do all the more recent and unbiassed church historians (Neander, Giesler, Rothe; also of commentators, Baumgarten, Alford, Hackett, Alexander). The institution, as recorded in the Acts, appears to have contemplated nothing further than the remedying of a present disorder, and by a fixed arrangement providing against a recurrence of the evil. It had consequently to do simply with the proper management of the alms of the church and the oversight of the poor. And so, in the office as originally set up in the other churches, and recognized by the apostle Paul, not a word is dropped of any higher work having been assigned these deacons than what belonged to the primitive seven; it is with the *pecuniary* or material interests of the congregation that they are associated, not with superintending and ruling in spiritual matters, 1 Ti. iii. At the same time one can easily understand how closely, at certain points, the one department of duty would press upon the other, and how readily the respective limits of each might, to some extent, be crossed. Having charge of the alms and offerings of the church, the deacons would naturally come to take the management of the agapæ or love-feasts, also of what was required for the administration of the Lord's supper; and it was but a step farther, which in many cases could not fail to be soon taken, to distribute through their hands the elements of the supper to the members of the church, and, in connection therewith, to exercise some supervision over the members themselves. Hence, in the account given by Justin Martyr (about A.D. 140) of the celebration of the eucharist, the deacons are represented as distributing to those present the bread and wine, and also conveying portions to the absent (Apol. sect. 65, 67). In the larger communities the work of the deaconship might thus by degrees encroach upon the province of the eldership, and include in its operations a certain amount of spiritual superintendence and pastoral agency; while, on the other hand, in the smaller communities, where there was no need for the same subdivision of labour, the presbyterate might themselves undertake what deacons were instituted to discharge.

Viewed in respect to the constitution of the church, the institution of the deaconship exhibits a development; yet one that was the result of circumstances, and afforded a pattern of what might lawfully and properly be adopted by Christian communities, rather than a direction, to which they must in all circumstances be conformed. The original occasion, and the fact of the institution of deacons, showed (as remarked by Baumgarten) that the apostolic office was not an adequate organization for the whole church. The weaknesses of human nature beginning, as they soon did, to discover themselves among the members of the community, called for the institution of a subordinate office, to work to the hand of those who filled the higher; and in yielding to this call the apostles gave the weight of their authority and example, not merely to the institution of this particular office, but also to a wise accommodation to circumstances in the direction and management of the affairs of the church. The high qualifications they set forth for those whom they deemed eligible to the office of deacon, disclosed to all future times the place due to the more spiritual elements of character in constituting a title to official appointments within the church; and the mode of appointment, recognizing alike the privilege of the ordinary members to choose, and their own authority to sanction the choice and ordain to the office, afforded at the outset a happy exemplification of the manner in which the rights of all should be respected. In process of time, and no doubt arising from another felt necessity, elders were appointed in the church at Jerusalem, for the purpose,

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in all probability, of taking the regular charge of the community, after the apostles began to be much required elsewhere, Ac. xv. 4. And of the seven who were first chosen to fill the office of deacon, two at least (Stephen and Philip) partook so largely of the copious outpouring of grace then conferred on the church, that they entered with great success on the work of evangelists. This, however, must be carefully distinguished from what properly belonged to them as deacons; it came to them from the special endowments and impulse of the Spirit.

The mention of Phœbe as a *deaconess* in the church at Cenchrea, Ro. xvi. 1, implies, as already noticed, the existence of a female deaconship in apostolic times. It would be rash to infer, however, from such a casual mention, that appointments of this sort were general in the church; and from no recognition of the office being found in the pastoral epistles, and no historical record anywhere of its origination, we may justly conclude that nothing essential depended on it, and that it was to be regarded as only of occasional or temporary moment. (Some have thought that the prescriptions regarding widows in 1 Ti. v. 9, have reference to deaconesses; but this is not by any means certain.) In the cities of Greece and Asia Minor, where women lived very much apart, and could rarely be had access to except by members of their own sex, deaconesses might be for a time almost essential to the well-being and progress of the church. But in Rome, and the West, greater liberty was enjoyed by the female portion of society in their intercourse with the world, and the service of deaconesses would be less urgently required. That they did very commonly exist in the larger churches, during the earlier centuries, the records of ecclesiastical history leave no room to doubt, though no general rule seems to have been adopted regarding them; and in process of time the institution of nunneries turned into a distinct and artificial channel nearly all that was available of separate female service.

DEAD SEA. *See* SALT SEA.

DEATH may be defined the *termination of life;* an event of different and unequal import, according to the nature and value of the life which it terminates and destroys. To this issue, life of every kind below the sun—vegetable, animal, human—is alike subject. In so far as it is connected with organization, this to our habits of thought appears, not indeed a necessary, but yet a natural consequence of the conditions of its existence. The material frames which are the seat and instruments of life, of volatile elements, and of fragile structure, seem not made to wear and last for aye; and in fact are constituted under a twofold law—the one determining their growth and development to an appointed maximum or maturity of life; the other, when this has been reached, inducing a process of decay, which, in the time appointed, issues in exhaustion of the vital functions, and decomposition and disappearance of the vital form.

Beyond question, it had been possible for God, if such had been his pleasure, to have made all creatures under a law of life. Scripture assures us, that man at least was at first placed conditionally under this law. There is, however, decisive evidence that, from the beginning, all other terrestrial life was constituted under the law of death. Besides the indications already referred to, of a limited and transient existence to plants and animals generally, the reproductive and assimilating organs and powers common to all living creatures, and the destructive organs, instincts, and habits of birds and beasts of prey, unmistakably contemplate, as they provide for, a system or constitution of things in which death should reign. It was long and generally held, indeed, that this law in the natural economy supervened upon the introduction of sin. But this idea, which Scripture does nowhere assert or sanction, is hard to be reconciled with the conclusion which physiology and anatomy have deduced from the deadly and digestive organs and powers of the animal frame, with the same certainty that any final cause is inferred from any of the works of God. And it must be regarded as conclusively refuted by the discoveries of geology, which demonstrate the prevalence of death in ages long anterior to the creation of man, or, so far as is known, the existence of sin. The earth's strata are now found to be full of the buried and embalmed remains of extinct life. Entire creations appear to have been destroyed in so many successive great catastrophes; and it is made evident by the state in which many of these fossils are found, that then, as now, life was sustained by death. Nor can it well be doubted that this state of things obtained even in the days of man's primeval innocence. If we try, we shall find ourselves baffled in the attempt to conceive how, even then, death could be strange or unknown. Must not the revolving year have been marked by the opening and the fall of the earth's foliage—the ripening, and consumption, and decay of the earth's fruits? Could our first parents drink of the rivers of paradise, or tread its verdant surface, or keep and dress its trees and plants, without—in every draught, at every step, by every stroke—quenching or cutting down myriads of animalcular or insect, as well as vegetable life? Although the flesh of animals was not yet given to man for food, is it supposable that the laws of animal life itself were all the while in abeyance—its instincts restrained, its powers unused, its appropriate pleasure withheld or denied? We know that, from the day of man's creation, he had given to him the idea of death. It was set before him as the just desert and consequence of disobedience. And whence should he have derived his conception of the import of the threatened evil, so readily as from death's visible dominion over the fowls of the heaven and the beasts of the field? It may be thought that this fact, if it were so, must have shaded and sullied the light and bliss of paradise. Yet with distinct knowledge and just confidence in the divine wisdom and goodness, why might it not as well consist with the happiness of unfallen man, as shall the greater death which sin has introduced, and will perpetuate in the moral universe, with the perfect blessedness of God's unfallen and redeemed family in the paradise above?

As incident to creatures of mere instinct or animal nature, there can be nothing judicial or of the nature of punishment in their ordination to death. Whether it may have been ordained by anticipation, or in keeping with the moral and legal relation of man, as to exist in a state of sin, and under a dispensation of judgment, we are not warranted to pronounce. It is, however, beyond question that, from this cause, and for man's sake, a curse has been brought upon the ground, and the whole creation groaneth and travaileth in pain together until now. Still man himself is by this means the greatest sufferer; and so far as it affects the other

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creatures, it can be only a physical evil, equally without moral cause or penal effect, of which by their nature they are unsusceptible. How this appointment is to be reconciled with the benevolence of the Creator is a hard question, which no light yet given to man enables him fully to resolve. So far, however, it may relieve the mystery, that, as a general rule, the enjoyments of the inferior creatures greatly exceed their sufferings—that death is but little, if at all, the object of their fear, or much even a cause of pain to them. Dr. Livingstone's experience, when seized by a lion, strikingly confirms this. "The shock," he says, "produced a stupor similar to that which seems to be felt by a mouse after the first shake of the cat. It caused a sort of dreaminess in which there was no sense of pain nor feeling of terror, though quite conscious of all that was happening. It was what patients partially under the influence of chloroform describe, who see all the operation, but feel not the knife. This peculiar state is probably produced in all animals killed by the carnivorae, and if so, is a merciful provision by our benevolent Creator for lessening the pain of death" (Travels, p. 12).

That the sum of animal enjoyment quenched in death is largely compensated by the law of increase and succession, which both perpetuates life, and preserves it in the vigour of its powers and the freshness of its joys, is certain; and also—as bearing upon the physical and moral condition of man, to whose behalf, as chief in this lower world, all arrangements and disposals affecting the lower forms of life were subordinated—that their subjection to death has both enlarged immensely the extent of his physical resources, and multiplied manifold the means of his moral development and discipline.

But man himself is involved in the common doom. It is appointed unto all men once to die. This appointment is felt by us of nearer concern, and is shrouded in deeper mystery. Whatever theory be held with regard to the constitution of our nature, all are agreed as to its high pre-eminence above all other forms of terrestrial life. "God made man in his own image, after his own likeness, and set him over the works of his hands." It surely is not the imagination of a vain conceit, but rather the suggestion of a due reverence of divine wisdom, which would anticipate exemption from death as the distinction and privilege of a creature whom he has crowned with glory and honour. He guards and defends man's life by the severest sanctions of his law against the hand of violence; and can it be thought that, but for some special cause, his own hand would ever have been stretched out against it to destroy it? The reigning fact, man's death, seems to confute these reasonings, and almost resistlessly forces upon us the conclusion, that death is a physical necessity, or a universal law, extending to all material organizations, however otherwise psychologically distinguished or divinely allied. And this opinion has generally obtained among men of pantheistic and materialistic views in philosophy, and of Pelagian and Socinian views in theology. But surely it is impossible, consistently with God's omnipotency, to allege the necessity or the power of this law, as existing in despite of his pleasure and purpose, to constitute our nature under a law of life. It is more than probable that the other orders of creatures who dwell in life immortal in the heavenly places are not all spirit, or without their own mode and form of organized existence. We are assured that the bodies of the risen saints shall be clothed with incorruption and immortality. We know that, even as now constituted, the life of these frail bodies in antediluvian ages was prolonged to the verge of a millennium. And why should it be thought impossible for God, if so it had pleased him, to endue them with the powers, or provide for them the means, of repairing the wear and waste of life, so as to preserve their powers and sensibilities in unabated vigour and freshness, "even to length of days for ever and ever?"

This, Scripture informs us, was in the beginning provisionally ordained. The threatening of death against the breach of the covenant, is rightly understood to imply the promise of deathless and incorruptible life, so long as the covenant should stand. And the tree of life in the midst of the garden, if not by its physical virtue the means of life's perpetual and perfect renovation, was certainly the sacramental pledge of God's purpose to preserve it inviolate while man was steadfast in the covenant. And now that death reigns over all, the appointment is referred neither to physical necessity nor to arbitrary will, nor, as some have urged, to its subserviency to a partially beneficent economy in nature, by which the aggregate of sentient happiness in creation is increased; but to a judicial decree announced from the beginning by God, as judge, against man as a transgressor of his law.

Thus runs the tenor of the covenant or constitution under which life—man's life—was originally given and held, "Thou shalt not eat of the tree of the knowledge of good and evil, for in the day thou eatest thereof thou shalt surely die." And in terms equally explicit, to the transgression of the law is the entrance and reign of death over man ascribed: "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." Let it be observed that this declares the cause of death as it reigns over all men only. It affirms nothing respecting the cause of death as it reigns over other orders of creatures, in the present or in preceding stages of the world's existence. Whether, in any way, they may have been constituted under a law of death by anticipation, and as in keeping with a state of things in which death should reign over man, we do not venture to pronounce. That, indirectly and as a consequence of their relation to man as a sinner against God, their sufferings have been increased, and their lives shortened, it is impossible to doubt or deny. But if, in this view, sin be the occasion of their death, it cannot be the cause of it. They are incapable of sin, and cannot die judicially for sin. The contrary opinion which long and generally prevailed, that the creatures were immortal until man sinned, has as little to justify it in Scripture as in science. Death, it is there said, is the law of their being. And the true doctrine of the Scripture is, not that they die because man has sinned, but that man, because he has sinned, has forfeited his original and high distinction, and has become "like the beasts that perish."

It is unnecessary here to multiply Scripture proofs of this awful and humbling truth. Every one is familiar with the frequent and equivalent testimonies, that death is "the fruit," "the wages," the "end," and consummation of sin. And the circumstances which attend and induce it impressively connect it with sin as its cause.

How, if not through guilty forfeiture, should the life of man have been abbreviated in its term, so much more than that of many of the inferior creatures, and

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in so many instances still further shortened by disease and by calamity? To how great extent is it consumed by the fire of evil passion—smitten by the stroke of vengeful violence—taken away by the arm of judicial authority?—in all these cases sin visibly working death. And while embittered and burdened by manifold pain and sorrows, how irresistibly does conscience within disquiet and alarm us, by the conviction of guilt and the terror of righteous judgment!

But now, what is death?—or what does it import as an appointed doom? To answer this question rightly we require to ascertain the true constitution of our nature. Obviously death must be very different in the view of the materialist, who regards man as only a higher species of animal, whose mental and moral distinctions are the mere result of a higher physical organization; and in the judgment of those who consider man as the possessor of a soul distinct from the body, the subject and seat of a higher nature. If the body be the whole of man, death is the end of his conscious existence. If he consist of body and spirit, this event may prove but his birthday into another and more important state of being. Now, this point, which till the present hour has proved too hard for man himself to demonstrate, Scripture decides conclusively for all who will receive its testimony. Man is both body and spirit: the first placing him in communication with this outward world, the second allying him to God and his spiritual creation. The record of his primeval state exhibits the reality and effect of this complex being. While his earthly paradise yielded its riches and pleasures to every sense and sensibility of his animal nature, his higher life found its appropriate and pre-eminent occupation and delight in the service and communion of the "Father of his spirit."

These views, as they magnify the life which God gave us, must be felt to complicate the nature and effects of death. How then does it affect us? Does it reach the whole man, body and spirit? If so, how are they severally and together affected by it? And in what order, and by what process, does it consummate its work?

1. Death extends to the entire man and to every part of his nature. Against *himself* the threatening was directed, "In the day thou eatest thereof THOU shalt die." Beyond doubt the outward man perisheth, and surely the inner man, the subject of that sin of which the body is but the instrument, cannot have escaped the force of the dread sentence. God's Word assures us that the soul that sinneth shall die. Nay, it speaks of men as already dead, who yet live in the body—dead therefore spiritually. On the other hand, it speaks of men now alive through grace, who shall never die, while yet the graves are ready for them. Men who walk after the course of the world, and live in pleasure, are pronounced "dead in sin"—dead while they live. And while whoso loveth his brother has "passed from death unto life," he that hateth his brother "abideth in death." These scriptures, while they distinguish between bodily and spiritual death, represent both as included in the sentence, and threatened and executed against the sinner.

2. To what effect then does death exert its power upon the body and the spirit severally and together? It is not unimportant to observe, that this is not extinction of existence, or annihilation either of the one or the other. For a time the body retains its form, and its substance, however changed, is never lost; much more may it be presumed shall the spirit survive. Not indeed that spirit more than body is immortal independently of God's will. But that seeing he preserves our inferior part, he will much more preserve the higher and more kindred product of his creative power. The effects of death upon the body itself are matter of common observation. Immediately it makes it powerless and insensate as the clod of the valley, quickly turning its comeliness into corruption, and finally reduces its form and structure into shapeless dust. The effect of bodily death on the spirit of the man where nature is thus divided, it may be more difficult to estimate. This may depend in part on the value of the earthly portion he has lost, and partly on the future portion on which he has entered; but it cannot be indifferent either to the child of sorrow, or to the subject of grace, more than to the heir of this world, whom it has stripped of his whole inheritance of good. While we look on the deserted and impassive corpse, and say "It is all over with him now," the disembodied spirit must still find itself the subject of a maimed and imperfect nature. For the effect of death upon the spirit is necessarily different from the effect of it upon the body. Consciousness belongs to its nature, and must endure while it has being. Its proper life lies in the harmony and subjection of its powers and dispositions to the nature and will of God; its death in contrariety and enmity to Him. This involves the disruption of a holy dutiful relation to the Father of spirits—and by inevitable consequence, a deprivation of those fruits of his love and favour on which life and blessedness depend. "Your sins have separated between you and God." This is emphatically the bitterness of death. As it affects the body, it terminates all happy connection with the external world; as it affects the spirit, it excludes from all joy in God. Though now, while its effects are incomplete, it is neither altogether unfeared nor unfelt, yet the engrossments of earthly life meanwhile lessen our sense and apprehension of the magnitude of the evil. Not till the body is cut off from its earthly portion, and the spirit cast out from its portion in God, shall its awful import be fully known.

3. It may tend further to clear this subject, to notice briefly the order and process through which the work of death is consummated. Though incurred instantaneously on the act of transgression, its effects follow by successive stages, and at several and more or less distant intervals. As caused by sin, the spiritual man, as the proper subject and source of the evil, first feels its power. Its very touch intercepts all happy intercourse with a holy God. This was felt and seen on the day that Adam sinned. His fear and flight at the voice of the Lord God in the garden was the unmistakable symptom of a soul already dead in sin, which could not, dared not, live with God; while his expulsion in displeasure from the symbols of God's presence, marked no less clearly that God had ceased to live with him. Thus was executed to the letter the word which God had spoken, "*In the day* thou eatest thou shalt surely die." But the work of death thus begun does not stop here. The disruption of the creature's relation to God, it may well be conceived, must introduce disorder into all the relations and interests of its being; nor unless with a view to some ulterior design of signal judgment or of more signal mercy, might its full development and

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consummation be long delayed. But in subserviency to this end does man live on, in the body for a season, though, as to God, "he is dead while he liveth." Yet it is but for a little time. Whatever be the result of this day of forbearance, the work of death goes on—the body is dead because of sin. There is no discharge from this decree, and no exception to it. The body returns to the dust whence it was taken. This is another crisis which awaits every individual man in his own time. As distinguished from spiritual, it is called temporal death, as superadding exclusion from the things of earth and time, to the loss of all happy interest in God. There remains but one further stage ere it reach its complete and final issue, both in the individual and the race. When the designs of the divine administration in our world are finished, the bodies of all who sleep in dust shall be re-organized. There shall be a resurrection of the just and of the unjust. While the just, by faith through grace, shall be raised to life incorruptible and glorious, the unjust, impenitent and unbelieving, shall awake to the resurrection of damnation. The whole man shall go away from the glory and joy of God's presence into everlasting punishment. This is the second death.

From the Word of God, which thus sets forth the terror and duration of the death which entered and reigns over man through sin, we receive the glad tidings of life—eternal life, given back to sinners through grace. Christ, the Lord from heaven, having borne and exhausted in his own body on the tree, the curse of the first covenant incurred by the sin of Adam, is constituted to his church and people the Redeemer from death and the Author of eternal life. It is an anxious question how may these tidings consist with the continued reign of death over the bodies of men, alike over men of Christian faith and character, as surely, as shortly, as painfully, as humblingly, as over the unbeliever and the ungodly! Shall we hold that while it retains indiscriminately the same repulsive and appalling aspect to all, its nature to the Christian is nevertheless changed from a foe to a friend, and as some speak, a favour—a benefit—the fruit of God's fatherly love. This it will be equally hard to reconcile with Scripture testimony or human feeling. It is indeed said, that to the Christian "to die is gain," but plainly this is not meant of what it is, but of what it does. It is ever spoken of as the fruit and desert of sin, and as an enemy—"the last enemy." In Christians as in others, "the body is dead because of sin." But if so, where is the efficacy, or what the proof of the efficacy, of the Redeemer's death? If still his people die for sin, has not Christ died in vain; and is not the hope of his people vain? God forbid! Had it been the declared intent or the promised effect of the interposition of Christ, to arrest the sentence against sin, or to prevent its full execution upon the sinner, this universal mortality might have been alleged as a practical evidence of the entire failure of his design. But Scripture and experience concur to show us, that the purpose of Christ's interposition was not to prevent or arrest the work of death in progress, but to undo and reverse the completed ruin. It is to be observed, that notwithstanding the redemption by Christ, every child of Adam, in soul and body alike, inherits this sad entail. The heirs of the Christian salvation, like others, are born in spiritual death and abide in it, many of them often for a lesser or longer period of their time in the flesh. The redemption of the cross does not cut off nor remove from them the entail from the broken covenant, until in a day of grace they believe and live anew by his quickening Spirit. On the same principle we may presume it asserts its dominion over the body as over the spirit. Thus first, under the power and in vindication of the first and broken covenant, sin reigns unto death over the whole man, and next "grace reigns through righteousness unto eternal life by Jesus Christ our Lord." This completed triumph however is reached, like death's conquests, by successive stages, and at several and distant epochs. First, in the day of regeneration, on the return of God's Spirit, when life begins anew, where death first began its work, in the soul. From thenceforward, though still bound to a body of death and sin, the man is quickened and made alive from the death of sin. Again, in the day of dissolution, when the body returns to its dust, he is set free from the encumbrance of mortal flesh, and in the spirit reaches the blessed state of just men made perfect. And finally, in the day of the resurrection of all the dead, when Christ shall come the second time, to reap the matured trophies of his first advent, "death shall be swallowed up in victory." The bodies of his saints raised incorruptible, and re-united to their spirits—glorious in his image—shall enter upon their inheritance of endless life. [J. He.]

DEB'IR [*oracle*, hence applied by Solomon as the distinctive name of the most holy place in the temple, 1 Ki. vi. 15, 19; vi. 8, &c.], the name of a town in the tribe of Judah, a few miles to the west of Hebron. This was a later name, for before the conquest of Canaan it had been called Kirjath-sepher, which means *book-city*, Jos. xv. 15; Ju. i. 11, and also Kirjath-sanna, Jos. xv. 49, which, according to Bochart, signifies *city of law* or instruction. These were probably but different forms of substantially one designation; and Debir, in the sense of oracle or authoritative utterance, does not very materially differ in meaning. Some would make it still nearer, taking Debir in the sense of things written, arranged in a row; but this seems unnatural (Keil on Joshua, ch. xv. 15). The place is never mentioned in the history of subsequent times; but it must have been a town of considerable importance and strength at the time of the conquest; as its siege and capture by Joshua is particularly described, Jos. x. 38, 39, and having been retaken by the Canaanites, Caleb promised his daughter Achsah to the person who should succeed in again subduing it. The prize was gained by Othniel, the nephew of Caleb, ch. xv. 16. We may suppose, from the name, that in former times it had been a seat of learning of some sort; and possibly this might form one reason for afterwards making it a priestly city, ch. xxi. 15. Another town of the same name is mentioned in connection with the inheritance of Gad, Jos. xiii. 26.

DEB'ORAH [*bee*]. 1. Rebekah's nurse; of whom explicit mention is made only in connection with her death. She died after Jacob's return to the land of Canaan, and was buried under an oak near Bethel, Ge. xxxv. 8.

2. DEBORAH. By much the most distinguished person, who bore this name, was one of the public characters raised up during the period of the judges in seasons of trouble and emergency. The tribe she belonged to is not distinctly mentioned, though it is usually, and with the greatest appearance of probability, supposed to be Ephraim. She is called a prophetess, and is said to have

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judged Israel, Ju. v. 4, taking her seat under a palm-tree, which came to bear her name, in Mount Ephraim, between Ramah and Bethel. Thither the people resorted for counsel during the oppression of the land by Jabin. The very circumstance of a woman appearing to take such a part was a sign of the degeneracy of the times, and the prevailing want of faith among the covenant-people. Deborah herself referred to this in the rebuke she conveyed to Barak for his faint-heartedness in the cause of God, ch. v. 9; and again, more generally, near the commencement of her song—

> "In the days of Shamgar, the son of Anath,
> In the days of Jael the ways were deserted,
> And highway travellers went by crooked by paths;
> Leaders failed in Israel—they failed,
> Until that I Deborah arose—
> Arose as a mother for Israel."—(De Wette's Translation.)

Even she, however, with all the influence which her prophetical gifts conferred on her, had the greatest difficulty in rousing the people to make common cause against the enemy; and it appears from different parts of her song (especially ver. 16, 17, 23) that portions of the tribes refused the most urgent solicitations to venture into the conflict. A comparatively small number of men, chiefly of the tribes of Zebulun and Naphtali, with some also from Ephraim and Issachar, under the command of Barak, amounting only to ten thousand, actually assembled, and pitched on Mount Tabor. Thither Sisera, the captain of Jabin's army, with an immense host, and no fewer than nine hundred chariots of war, drew his forces, and encamped in the plain below. Notwithstanding the disparity of numbers, however, at the word of Deborah, the small but select company of Barak rushed down upon the enemy, and put the whole multitude to flight. In this hostile encounter, it would appear, from certain allusions in the song, that the force of Barak was signally aided by interpositions of Providence. Deborah compares the day to that of the Lord's appearance on Mount Sinai, when the heavens dropped and the earth melted; speaks also of a fighting from heaven, of the stars fighting in their courses, and of the river Kishon sweeping away the adversaries, ver. 4, 20, 21. The language is no doubt general, and in form highly poetical; but it certainly conveys the idea of something like a violent storm, probably of thunder and rain, occurring at the time, and receiving a direction, that tended materially to co-operate with the attack of Barak in discomfiting the enemy. The result was a complete deliverance from the thraldom which had for many years oppressed the land; and while Deborah in her song of praise does not overlook the human instruments that took part in the struggle, she is careful to ascribe the real cause and glory of the achievement to God. The song, considered simply as a poetical composition, undoubtedly possesses high merit. As it is one of the oldest lyrics in existence, so for some of the higher qualities of that species of poesy—for dramatic life and action, for pictorial skill in the employment of a few graphic strokes, for glow of feeling, boldness and energy of expression, torrent like rapidity of thought and utterance—it has rarely been surpassed, and, as a female production, perhaps seldom equalled. Exception has been taken to it in a spiritual point of view, on account of the unqualified praise it pronounces on the conduct of Jael, and the revengeful spirit it seems to breathe against the enemies of Israel. But in such judgments the peculiar circumstances of the times are too much overlooked; and it is silently implied not only that the same principles are to be maintained at all times by the people of God, but that they must also receive nearly the same mode of manifestation. But this were to make the present the standard and measure of the past, to make the manhood condition of the church give the law to its comparative childhood. (See, however, under JAEL.)

[The song of Deborah has been treated at considerable length by various German writers, especially by Herder in his *Geist der Ebraischen Poesie;* also in his *Letters on the Study of Theology;* by Kenrick in a separate publication; by Von Gumpach in his *Alttest. Studien*—to which the critical student may refer. Such writers, however, are not the best guides in respect to the theological bearing of the song.]

DEBT. In the legislation of Moses the treatment of debt is remarkably just and equitable, and contrasts favourably with what prevailed among many nations of antiquity. From the general distribution of property, indeed, among the members of the Hebrew commonwealth, the precautions taken to secure the perpetuation of inheritances, and the discouragements laid on commercial enterprise, there was comparatively little temptation to the incurring of debt among the Israelites; in the great majority of cases, if incurred, it must have been the result of culpable folly and extravagance. It was proper, therefore, that penalties to some extent should be imposed to check the tendency where it might flagrantly discover itself. The first, and the only one that in ordinary circumstances would require to be brought into play, was the forfeiture of the paternal inheritance till the year of jubilee. But this might sometimes not be sufficient; it might be necessary for the debtor himself to go along with his inheritance, in order to yield a sum adequate to meet his obligations—to sell his services for a season, as well as his property; and this was the furthest claim that the law authorized: "If thy brother that dwelleth by thee be waxen poor, and be sold unto thee, thou shalt not compel him to serve as a bond-servant; but as an hired servant, as a sojourner shall he be with thee, and he shall serve thee unto the year of jubilee; and then he shall depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return," Le. xxv. 39-41. In reality, this species of slavery was only a going into service for a term of years, that the creditor might reap the benefit, and was very far from reducing the debtor to a place among the goods and chattels of another. The creditor was not empowered to imprison his debtor, or visit him with any corporal infliction; nor could practical hardship and injustice be enforced, except by a violation of the statutes of the kingdom. No doubt, there were violations of that nature in the times of public backsliding and degeneracy; but these are not to be ranked with severities sanctioned by law, and which were not unknown in other countries. In Rome the creditor could subject the debtor to very harsh treatment, and in certain cases could press even capital punishment. The right of incarcerating debtors in Egypt had proceeded so far before the time of Sesostris, that he is said to have interfered for their deliverance (Diod. i. 54). A law was ultimately enacted prohibiting the seizure of a debtor's person; but by another law the creditor was entitled to possession of the family tomb, so that the debtor lost the right of interring any member of his family so long as the debt remained unpaid (Wilkinson, ii. p. 51). The absence of any similar

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enactments in the legislation of Moses may justly be regarded as a proof of its comparatively mild spirit, and still higher proof was to be found in the many wise provisions it contained for securing a well-conditioned people, and checking the evils that lead to the accumulation of debt. (*See under* USURY *and* SERVITUDE.)

DECALOGUE (Gr. δεκάλογος) the term commonly applied by the Greek fathers to designate the ten commandments, or *ten words*, as it always is in the original (Sept. οἱ δέκα λόγοι), and now commonly employed in theological language for the same purpose. It does not actually occur in Scripture; but as it is the most fitting collective designation of the ten commandments, we shall present under it the explanations that seem needful to be given respecting the form and substance of this remarkable piece of divine legislation.

1. *Its economical importance* first demands notice. The giving of it marks an era in the history of God's dispensations. Of the whole law this was both the first portion to be communicated, and the basis of all that followed. Various things attested this superiority. It was spoken directly by the Lord himself—not communicated, like other parts of the old economy, through the ministration of Moses—and spoken amid the most impressive signs of his glorious presence and majesty. Not only were the ten commandments thus spoken by God, but the further mark of relative importance was put upon them, of being written on tables of stone—written by the very finger of God. They were thus elevated to a place above all the statutes and ordinances that were made known through the mediator of the old covenant; and the place then given them they were also destined to hold in the future; for the rocky tablets on which they were engraved undoubtedly imaged an *abiding* validity and importance. It was an emblem of relative perpetuity. The very number of words, or utterances, in which they were comprised, *ten*, bespoke the same thing; for in the significancy that in ancient times was ascribed to certain numbers, ten was universally regarded as the symbol of completeness (Spencer de Leg. Heb. l. iii.; Bähr, Symbolik, vol. i. p. 175). And in accordance with all this, as also in further confirmation of it, the position in the tabernacle assigned to the tables which contained the decalogue, bespoke their singular importance: they were placed at the centre of the whole religion and polity of Israel—in the ark of the covenant, that stood between the cherubim in the most holy place, under the throne of God. They were emphatically "the tables of the covenant;" the law which was embodied in them was itself termed "the covenant," De. iv. 13; ix. 9; Ex. xxv. 21, &c.; and simply from being the depository of them the ark bore the name of the "ark of the covenant." In the revelation of law, therefore, the decalogue stands comparatively alone; it has a place and character peculiarly its own, and while it had a close and pervading relation to other parts of the Mosaic economy—had a close relation also to the prior covenant of promise, which it distinctly recognized and embodied in its very form (for all which see under LAW), there must have belonged to it a depth and fulness of meaning, such as no other piece of legislation possessed, and entitling it to the pre-eminent distinction it occupied. This on examination will be found to be the case; but there is a preliminary point that requires first to be briefly noticed.

2. *There has been given to the decalogue a double record*, first in Ex. xx. 2–17, again in De. v. 6–21; and there are certain differences between the two forms, which have been taken advantage of by rationalistic interpreters, sometimes for the purpose of disparaging the historical correctness of either form, and sometimes as a conclusive argument against the doctrine of plenary inspiration. The differences are of three kinds: (1.) Simply verbal, consisting in the insertion or omission of the Hebrew letter ו, which signifies *and;* in Exodus it is only omitted once where it is found in Deuteronomy, namely, between *graven image* and *any likeness*, in the second commandment; but in Deuteronomy it occurs altogether *six* times where it is wanting in Exodus; and of these, *four* are at the commencement of the last four commandments, which are severally introduced with an *and*, joining them to what precedes. (2.) Differences in form, where still the sense remains essentially the same; under the fourth commandment, it is in Exodus "nor thy cattle," while in Deuteronomy it is "nor thine ox, nor thine ass, nor any of thy cattle"—a mere amplification of the former by one or two leading particulars; and in the tenth commandment, as given in Exodus, "thy neighbour's house" comes first, while in Deuteronomy it is "thy neighbour's wife;" and here also after "thy neighbour's house," is added "his field" —another slight amplification. (3.) Differences in respect to matter: these are altogether four. The fourth commandment is introduced in Exodus with *remember*, in Deuteronomy with *keep;* the reason also assigned for its observance in Exodus is derived from God's original act and procedure at creation, while in Deuteronomy this is omitted, and the deliverance of Israel from the land of Egypt is put in its stead; in Deuteronomy the fifth commandment runs, "Honour thy father and thy mother, *as the Lord thy God commanded thee*," the latter words having no place in Exodus; and in the tenth commandment, instead of "Thou shalt not *covet* thy neighbour's wife," it stands in Deuteronomy "Thou shalt not *desire* thy neighbour's wife"—differing only, however, in this, that the one (covet) fixes attention more upon the improper desire to possess, and the other upon the improper desire itself.

It is obvious that these differences leave the main body or substance of the decalogue, as a revelation of law, entirely untouched; not one of them affects the import and bearing of a single precept; nor, if viewed in their historical relation, can they be regarded as involving in any doubt or uncertainty the verbal accuracy of the form presented in Exodus. We have no reason to doubt that the words there recorded are precisely those which were uttered from Sinai, and written upon the tables of stone. In Deuteronomy Moses gives a revised account of the transactions, using throughout certain freedoms, as speaking in a hortative manner, and from a more distant point of view; and, while he repeats the commandments as those which the Lord had spoken from the midst of the fire and written on tables of stone, De. v. 22, he yet shows in his very mode of doing it, that he did not aim at an exact reproduction of the past, but wished to preserve to some extent the form of a free rehearsal. This especially appears in the addition to the fifth commandment, "as the Lord thy God commanded thee," which distinctly pointed back to a prior original, and even recognized that as the permanently existing form. The introducing also of so many of the later commands with the copulative *and*, tends to the same result; as

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it is precisely what would be natural in a rehearsal, though not in the original announcements, and came from combining with the legislative something of the narrative style. Such being plainly the character of this later edition, its other and more noticeable deviations—the occasional amplifications admitted into it, the substitution of *desire* for *covet*, with respect to a neighbour's wife, in the tenth command; and of the deliverance of Israel from Egypt, for the divine order of procedure at the creation, in the fourth—fall to be regarded as slightly varied and explanatory statements, which it was perfectly competent for the authorized mediator of the covenant to introduce, and which, in nature and design, do not materially differ from the alterations sometimes made by inspired writers of the New Testament on the passages they quote from the Old (see Fairbairn's Hermen. Manual, p. 354, seq.) They are not without use in an exegetical respect; and in the present case have also a distinct historical value, from the important evidence they yield in favour of the Mosaic authorship of Deuteronomy; since it is inconceivable that any later author, fictitiously personating Moses, would have ventured on making such alterations on what had been so expressly ascribed by Moses to God himself, and which seemed to bear on it such peculiar marks of sacredness and inviolability. (Hävernick's Introduction to the Pentateuch, sect. 25.)

It follows from these remarks, that any view formed of the decalogue as a whole, or of any of its parts, which rests upon the differences in the later as compared with the earlier form, and gives the preference to the later, must be rejected; it inverts the proper order and relation of things. Of such a nature is the view that is sometimes propounded respecting the fourth commandment, where the reason urged in Deuteronomy for its faithful observance by the Israelites—their signal deliverance from the land of Egypt—is made to supersede the more general ground on which the institution is based in Exodus; and the sabbatical ordinance is consequently exhibited as a distinctively Jewish solemnity. Even were this to be taken as the only reason assigned, the argument founded on it would not be valid; for the fifth commandment also is enforced by a strictly Israelitish promise, while no one is foolish enough to maintain, that the matter of the command is thereby contracted into a merely Israelitish obligation. In all ages of the church special reasons, arising out of present acts of mercy or of judgment, may be, and often have been, employed to enforce general and permanently binding duties. In the case now more immediately in hand, the special could never be intended to interfere with the earlier and more general; it could only have been thrown in as an incidental and subsidiary consideration: both, because the deliverance of Israel from Egypt could not, like the argument from creation in Exodus, be adduced as an adequate reason for formally *grounding* an institution like the Sabbath, and also because the account in Deuteronomy professes to be no more than a rehearsal of what had elsewhere obtained its primal record. It is not there, therefore, but in Exodus, that we are to look for the more fundamental representation. God's delivering Israel from Egypt might well induce them to practise the mercy involved in the Sabbath as an *existing* institution; but the procedure of God in creating the world in six days and resting on the seventh, was what *originated* the sabbatical order, and fixed it in the very constitution of things.

Another and equally groundless application has been made of the precedence given in Deuteronomy to the *wife* of one's neighbour, as if, by placing this before his house (which stands first in Exodus), a kind of separate place were secured for her, and to covet the wife were a different thing in principle from coveting house and possessions: thus the prohibition to covet falls into two commands. So, for example, Kurtz, in his *History of the Old Covenant;* although, in stating the opposite view, he presents what may justly be regarded as a conclusive argument against it: "The command, *Thou shalt not covet*, it is said, however manifold may be the objects of covetous desire, is still essentially one. This is raised to undoubted certainty by the circumstance, that in Exodus the house, while in Deuteronomy the wife, is named first. If there were indeed two commands, the *ninth* according to Exodus would be, 'Thou shalt not covet thy neighbour's house,' but according to Deuteronomy, 'Thou shalt not covet thy neighbour's wife.' This, however, would be an absolute inexplicable contrariety; whereas, if all the objects of covetous desire were brought into one command, the transposition would be quite trivial and insignificant, in no respect more noticeable than the other differences which appear in the free reproduction of the commandments in Deuteronomy" (ii. sect. 47, 3). Kurtz admits the truth of this—if the relation of the account in Deuteronomy to that of Exodus were as we have supposed; but refusing to concede this, and conceiving that the position of the wife in Deuteronomy *may* be the original one, that the form in Exodus *may* have arisen from a corruption in the text—that the twofold introduction of *thou shalt not covet*, applied to wife and goods respectively, renders it in fact a double precept (as if the second command might not for a like reason be split into two)—and that by so splitting it we most readily get a division of the whole commandments into the sacred three and seven—three for the first, and seven for the second table; on these grounds, which are entirely hypothetical and fanciful, Kurtz adheres to the Romish view, which finds two precepts of the law in the command against coveting. The alleged grounds cannot weigh much with those who take the records of Scripture as they stand, and in their treatment of these accustom themselves to look at things in their broad and natural aspect, instead of straining after minute and refined considerations.

3. Discarding, then, such disturbing notions regarding the matter of the ten commandments, and holding these to have been pronounced and engraven on the tables as recorded in Ex. xx., we have to note *the distinctive peculiarities and excellencies that characterize them* as a revelation of God's will, or a comprehensive summary of man's duty. There are certain points concerning them on which a diversity of opinion exists, and particularly as to the distribution of the commands into two tables: but there are great and important features about which little or no room for controversy may exist. (1.) One of the most prominent of these is the intensely and predominantly *moral* tone of the revelation. It speaks throughout, not of formal distinctions or external services, but of fundamental principles, holy feelings, essential relationships, and the pure, reverent, upright, or merciful behaviour, by which they should be honoured and maintained. Even the comparative externalism of the fourth command appears but as a provision for securing a moral aim—

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participation for each individual in the sacred rest and blessing of God, and seasonable repose for his dependants and cattle. At such a time—in an age when religion was everywhere running out into shows and ceremonies—under an economy also which itself partook so largely of the outward and symbolical—it surely was a remarkable, as well as ennobling peculiarity, that this central revelation of truth and duty should have stood so much aloof from the circumstantials, and brought men's hearts so directly into contact with the realities of things. (2.) A second, and equally conspicuous point, is the relative place given to the things which concern men's obligations toward God, and those which concern their obligations toward their fellowmen. If it may be matter of dispute how many of the specific ten belong to the one class, and how many to the other, it is certain—palpable to every eye—that the claims of God go first, and gradually merge into the claims that lie upon one member of the human family to another. To be right with God—it was thus virtually proclaimed—is the first, the grand thing; yea, and that which, when properly attained, is the best security for keeping right with one's fellowmen. Religion, as consisting in the knowledge and love of God, is the root of social worth; and fidelity to the higher relationships is the ground and animating principle of obedience in the lower. Hence also it is in connection with those commands which more or less directly affect our relation to God, that reasons are assigned for the observance of them (in the first the reason even takes precedence of the command); while in those that explicitly relate to our neighbour there is the naked utterance of the precept: as if, when the former was complied with, the latter could require no separate enforcement. Josephus already drew attention to this as one of the characteristic excellences of the constitution set up by the hand of Moses, who did not (says he) "make religion a part of virtue, but saw and ordained other virtues to be parts of religion" (Apion, ii. 17); and it is in the decalogue that this distinctive feature has its most palpable and striking embodiment. (3.) Another remarkable feature in this moral code is the admirable order and arrangement of its several parts. It does not merely present a summary of human obligation toward God and man, but presents it in such a form as itself bespeaks the impress of a divine hand. Thus in regard to the objects contemplated in the different precepts, they begin at the most vital point, and gradually recede to what less closely and directly touches the person or interest of the individual: God—in his being, in his worship, in his name, in his day, in his earthly representatives; then one's neighbour—in his life, in his dearest possession (his second-self, as it were), in his common property, in his general standing and position (all that may be affected by false testimony regarding him), in his place in one's good-will and affection. Then, in regard to the subjects of the obligations imposed, everything belonging to them as rational beings is in each department of duty laid under contribution—heart, speech, and behaviour; yet in different order, as might best suit the different relations. The moment one's relation to the true God—the spiritual, the all-seeing, the omnipresent—comes into view, it is of necessity the heart that is primarily concerned; he must have the proper place in its regard and homage, otherwise nothing in a manner is granted; the work of obedience is never so much as begun. Here, therefore, the decalogue takes its commencement, in the demand of God to be acknowledged as alone entitled to the homage of his creatures: no other must be set up before him—not even in the imaginations of the heart, for he is also there, nay there specially and peculiarly. That the heart is more immediately in view, is still more evident from the prohibition given in the next command against graven images; implying, that if he was properly eyed at all, it must be in the region of the inner man—in the spiritual regard that was proper to a spiritual being, of whom no visible representation was admissible. Then, as here we have the consecration of the heart to God, so in what follows there is a like consecration demanded of the speech (the third), and the conduct (the fourth, and to some extent also the fifth). If now we turn to the other class of relations, while the heart of love is equally necessary to yield a full and proper satisfaction to their claims, it is not so indispensable as regards the overt acts of duty, or the personal interest of one's neighbour. He may be the object not of hostile or injurious, but of dutiful and benignant treatment, though the heart is not toward him as it should be; and here, accordingly, the order is of the inverse kind—deed (in the sixth, seventh, and eighth), speech (the ninth), and the heart (the tenth). But if we regard the fifth as occupying a kind of intermediate position between the divine and the human—parents being somewhat in the room of God, and yet the objects of only a human affection—then the honour enjoined toward them may be said to include all the three—heart, speech, and behaviour are alike involved in it. But as regards the precepts more distinctly and obviously relating to one's neighbour, the order is as exhibited above; from the behaviour to the speech, then from the speech to the heart. Thus, "the end corresponds with the beginning; the heart is distinguished as the alpha and the omega, as that from which everything proceeds, and to which everything tends" (Hengstenberg). And with the spirituality of the law so clearly stamped on the very form of the decalogue—a law, too, that as proceeding from a spiritual and holy God, must necessarily have partaken of his own character—it seems almost inexplicable how divines can be found (as they sometimes still are) speaking of it as demanding only an external and civil obedience. (4.) One further peculiarity concerning it deserves to be noted—namely, its predominantly negative aspect. That it was not simply the prohibition of overt acts of evil which the decalogue aimed at, but that every "thou shalt not" implied a counter "thou shalt," is manifest from the heart being, as has been stated, so distinctly required, and also from some of the commands taking the positive form (the fourth and fifth). At the same time it cannot be without a meaning that they were made to run so much in the prohibitory style. It doubtless arose from the depravity of the human heart, which needs on every hand to be restrained and checked in its tendencies to sin. The more immediate reason of the law being given was, because of the abounding of transgression, Ga. iii. 1; and the prohibitory form into which its commands were chiefly thrown, testifies that the bent of men's spirits is toward the evil and not toward the good. So that the decalogue, in its very form, is a standing testimony against the sinfulness of man, as well as for the holiness of God.

4. *The precise distribution of the commands in the decalogue with reference to any merely numerical divi-*

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sion, is seen to be a matter of comparatively little moment when the decalogue itself is rightly understood. Stress is undoubtedly laid upon the number ten, as that in which the whole were comprised; and the fact is also once and again stated, that they were written upon two tables. But it is nowhere indicated how many of the commands were written upon one table and how many upon another. For anything said in Scripture itself, the two may have been chosen simply because, from the size of the ark in which they were to be deposited, one might not have been sufficient for the purpose, and more than two would have been unnecessary. In New Testament scripture we find the import of the ten comprised under two fundamental precepts, called respectively the first and the second commandments: the one requiring the supreme love of God, and the other the love of one's neighbour as one's self, Mat. xxii. 37-39. But though the ground of this division exists in the very nature of the moral law, and the precise words embodying it are found in different places of the Pentateuch, so that it could not be unknown to the ancient Israelites, it is not said, either in Old or New Testament scripture, how many of the ten precepts of the law are embraced in the first and great commandment of love, and how many in the second. Nothing therefore depends, for any scriptural principle connected with the subject, on the precise division adopted; and if the several precepts were but fairly dealt with and fully exhibited, no concern need be felt about their formal classification. In reality, however, there have been considerable diversities of opinion in the matter, and not merely certain schools of interpretation, but entire communities have shown a disposition to take up here a distinctive ground regarding it. There can be no doubt as to what was the earliest, and what also must ever be regarded as the simplest view. Both Philo and Josephus expressly state, and in doing so doubtless indicate the prevailing belief of their time, that the decalogue fell into two halves, in correspondence with the two tables, and that five were written upon the one table and five upon the other. In his treatise on the decalogue Philo calls the fifth commandment (Honour thy father and thy mother, &c.) the concluding one of the first table, and also represents it as having had its place on the confines of the two tables, because of the parental relationship appearing to partake partly of the divine and partly of the human. Josephus is equally explicit both as to the division into the two fives, and also as to the first five terminating with the command to honour father and mother (Antiq iii. c. 6, sect. 5). "The first commandment," he says, "teaches us that there is but one God, and that we ought to worship him only; the second commands us not to make the image of any living creature, to worship it; the third, that we must not swear by God in a false matter; the fourth, that we must keep the seventh day by resting from all sorts of work; the fifth, that we must honour our parents; the sixth, that we must abstain from murder; the seventh, that we must not commit adultery; the eighth, that we must not be guilty of theft; the ninth, that we must not bear false witness; the tenth, that we must not admit the desire of that which is another's."

This arrangement, so far as regards the ten constituent parts of the decalogue, has also the suffrage of many of the most intelligent and learned of the fathers. Origen, in his eighth homily on Genesis, not only adopts it, but reasons for it, in preference to another mode which was beginning to find advocates, and which would throw the first and second command into one; he rejected this because he could not in that case get the number ten complete; either, therefore, not knowing of the attempt to accomplish this by dividing the prohibition against lust into two, or not deeming it deserving of notice. Jerome (on Ep. vi. 2), follows the same order; also the author of the commentary on Ephesians in Ambrose's works; Gregory Nazianzen, in his poem on the decalogue; and it became the prevalent one in the Greek church, as in later times among the churches of the Reformation, excepting the Lutheran.

Augustine adopted a different mode of enumeration, which has received the sanction of Rome, and is also adhered to by most Lutheran divines. According to it the first and second commands, in the explanation just given, are thrown into one, on the ground that they both relate to the worship of God; and the prohibition against coveting is split into two, from its being said to be one thing to covet a man's wife, and another to covet his house or possessions. But obviously the chief reason was to find in the first part of the decalogue, the more distinctively religious part, a reference to the Trinity. After referring to the other view, Augustine said, it appeared to him more congruous to divide the whole into three and seven, "inasmuch as to those who diligently look into the matter, the precepts which relate to God seem to insinuate the Trinity" (Quæst. in Ex. 71). But this respect to the Trinity in a moral code would be out of place; and though both three and seven were occasionally employed as sacred numbers in Scripture, yet one can see no adequate reason for such a division in the decalogue, which from the very nature and form of its contents points to a perfectly simple twofold division. Besides, the command to acknowledge but one God did not of itself exclude the possibility of worshipping him by images: the one has respect to the object of worship, the other to its manner—two distinct things; while coveting is essentially one, whatever its precise object. To make the coveting of a man's wife different in kind from coveting his house or field, would be to take it out of the category of coveting, and place it in that of sensual indulgence (the seventh). This arrangement, therefore, is greatly inferior in naturalness and logical order to the one previously mentioned; and practically it has proved an unhappy one; as it has served in Roman Catholic countries to throw quite into the back-ground the prohibition against idol-worship.

A mode of enumeration current among the Jews, and indeed adopted in the Talmud, so far coincides with the Augustinian view, that it combines the first and second commands into one; but differs in other respects. The first command, according to it, is the declaration, "I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage"—which, however, is no command, as Origen long ago remarked, but is simply the revelation of the Being who proclaims the commands, and, as such, lays the ground of all the obligations imposed, more especially of that imposed in the first command immediately following—to take him, and him alone, for God.

There still is a difference of opinion among the Reformed, who agree with Philo, Josephus, Origen, &c., as to the mode of making up the ten commands, in

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regard to the division into two tables; many, with Calvin, referring four to the first and six to the second; while others, following Philo and Josephus, assign five to the one and five to the other. This last is undoubtedly the simplest arrangement, and is justified by the consideration that parents are viewed as God's earthly representatives, toward whom the young must first "show piety," as the best preparative for their ultimately fearing God. But, as already remarked, the command can only in part be referred to the first table; it has a certain affinity also with the second; and while formally it should perhaps be associated with divine obligations, it practically links itself to human interests and social duties.

For the place occupied by the decalogue in the divine dispensations, the relation it held to the ceremonial institutions of the Old Testament, its changed position under the gospel, and other collateral topics, see LAW.

DECAPOLIS, the Greek *αἱ δέκα πόλεις, the ten cities*, thrown into one word, and applied as a proper name to a region or district lying to the north and north-east of the Sea of Galilee. It is occasionally mentioned in the gospels as a district, from which people came to wait on our Lord's ministry, or which he himself visited; but without any specific account of the territory it embraced, or the cities whence it derived its name, Mat. iv. 25; Mar. v. 20; vii. 31. That it belonged to the part of Syria mentioned above is evident from the last passage referred to, where it is said that Jesus, "departing from the coasts of Tyre and Sidon, came to the Sea of Galilee, through the midst of the coasts of Decapolis." It is sometimes spoken of as belonging to Galilee, but only one of the cities included in the ten lay within the bounds of Galilee proper (Scythopolis). The list of Pliny is the following:—Damascus, Philadelphia (the Rabbath of De. iii. 11), Raphana, Scythopolis (the Bethshan of 1 Sa. xxxi. 10), Gadara (in Perea, Mar. v. 1), Hippos, Dios, Pella, Gerasa (Gadara), and Canatha. Pliny admits that there was some diversity in regard to the cities actually assigned to the district (in quo non omnes eadem observant, Nat. His. v. 16); and Josephus certainly must have understood the matter otherwise, as he designates Scythopolis the greatest city in the Decapolis (Wars, iii. 8, 7), which he could not have done, if, according to his reckoning, Damascus had belonged to it. Eusebius seems to have regarded it as a section of Perea, since he describes it as that part of Perea which lies about Hippos, Pella, and Gadara (Onomath.) The probability is that the precise cities to some extent differed at one period as compared with another. They seem to have been associated together, not in a civil, but in a commercial league, with the view of promoting the interests of the Greek population resident in them; and it may have been found expedient at times to drop a particular city from the number, and assume another in its stead. The diversity that appears in the ancient enumerations would thus be quite naturally explained.

DEDAN occurs as the name of two different individuals mentioned in Scripture—the earliest, a son of Raamah, and grandson of Cush, Ge. x. 7; and the other, one of the sons of Jokshan, and grandson of Abraham by Keturah, Ge. xxv. 3. Nothing is said of the particular localities respectively occupied by the families or posterity of these two persons; only, as Jokshan, the father of the Abrahamic Dedan, was sent away by Abraham, along with the other sons of Keturah, "eastward, unto the east country," it may be presumed, that if the family grew into a distinct tribe, it would be found somewhere in that direction. Such in reality was the case. In the burden of Arabia, as depicted by Isaiah, ch. xxi. 13, special mention is made of the travelling companies of Dedanim; from which we may infer that they formed one of the many Arabian tribes, and that they were much given to the caravan or inland trade of the East. In like manner the prophet Jeremiah associates them with the Edomites, and represents the calamity which was ready to befall the seed of Esau, as fraught with danger to the inhabitants of Dedan; they are admonished to take special precautions, lest it might involve them also in ruin, ch. xlix. 8; and in ch. xxv. 23 he connects Dedan with Tema and Buz, two other Arabian tribes. The allusions in Ezekiel are entirely similar, both as to the region they occupied, ch. xxv. 13, and the manners they followed; for they appear among the traders who ministered to the extensive merchandise of Tyre, along with those of Sheba and Tarshish, ch. xxvii. 15-20; xxxviii. 13. These are all the notices to be found in Scripture respecting the Dedanites; and there can be little doubt that they are to be understood of the people who sprung from Jokshan, the son of Abraham by Keturah; since they were found in the quarter to which the father of that Dedan migrated, and appear also in a certain affinity with tribes which belonged to the same original stem.

Of the other Dedan we know absolutely nothing but his parentage; and it is quite arbitrary to suppose with some (Winer, Gesenius), that the genealogies given of the two Dedans were but different traditions of the origin and descent of the one tribe. It has been supposed, chiefly from a place Dadan being known to have stood near the Persian Gulf, that the descendants of the Cushite Dedan had probably settled there, and given their name to the place. But this is quite doubtful; and it is more in accordance with the actual truth to say that no certain information exists upon the subject.

DEDICATION, FEAST OF. A special service of consecration, either in setting apart anything that was to be devoted to a sacred use, or in cleansing a sacred thing from some pollution, that had rendered it unfit for its proper destination, was called a *dedication*. Thus, the tabernacle was dedicated when, with certain rites of purification, it was actually set apart for divine service, Ex. xl.; and in like manner the temple, when by solemn invocation and sacrificial offerings it was opened by Solomon and the ministering priests, 1 Ki. viii. But what among the later Jews was called emphatically the dedication, and in commemoration of which a stated observance or feast was kept up, was the fresh consecration of the temple after it had been profaned by the foul abominations of Antiochus Epiphanes, as recorded in 1 Mac. iv. 52-59. The event it commemorated took place B.C. 164; and the feast itself is once mentioned in the history of our Lord's earthly ministry. Speaking of his discourses with the Jews on a certain occasion, St. John states "it was at Jerusalem the feast of the dedication, and it was winter," ch. x. 22. The feast fell in the ninth month of the Jewish year, which nearly coincided with our December, on the 15th of the month. Josephus expressly notices the observance of this feast in honour of the Maccabean dedication as practised in his day; and there is no reason to doubt that it was the feast referred to by the evangelist. The celebration of it, however, was not confined to Jerusalem, but

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was also kept up in other places. They called it "lights," Josephus says (Antiq. xii. 7, 7), because, as he supposed, their liberty had been restored to them beyond their hopes. The feast was observed for eight days, and the modern Jews have turned it into lights, in the literal sense; for "on the first night they light one light in the synagogue, on the second night two, on the third night three, adding one every night till the last night, when they light up eight. These lamps are to be lighted with oil of olive in commemoration of the miracle [that, namely, which they fable to have been wrought at the dedication, when, they say, God miraculously caused a small portion of oil, sufficient only for one night, to burn for eight nights, till a fresh supply could be obtained]; but where oil of olive cannot be procured they burn with wax. It requires no suspension of any business or labour, and beside the lighting of the lamps, and a few additions to their ordinary prayers and daily lessons, is chiefly distinguished by their feasting and jollity" (Allen's Modern Judaism, p. 416).

DEEP. *See* ABYSS.

DEER. *See* FALLOW-DEER.

DEGREES, PSALMS OF, much the same as "pilgrimage-songs;" but see under PSALMS.

DELI'LAH [the *drooping* or *languishing* one], a Philistine woman, who resided in the valley of Sorek, and gained the affections of Samson. It is not said that he took her to wife, but merely that he loved her, and had frequent and familiar intercourse with her. The impression left upon the mind by the narrative of this portion of Samson's life is that she was a person of loose character, and that his connection with her was of an improper kind. Indeed, this seems evident alone from the account which the lords of the Philistines sought to make of her influence over Samson. When it became known how he frequented her house, they endeavoured by bribes to obtain through her the secret of her lover's marvellous strength—which it is scarcely conceivable they should have done, if she had been known to be of good reputation, and had stood to him in the relation of a proper spouse. But they found in Delilah the fit instrument for their purpose. She loved their bribes greatly better than the honour, or even than the life, of Samson, and by dint of cajolery and perseverance she wrested from him the fatal secret, by disclosing which he soon found he had delivered up his strength into the hands of his enemies, and instead of their terror, had rendered himself their sport and tool. She is therefore to be regarded as an example, not of a deceitful and treacherous wife, or even of a lover, in the ordinary sense, proving false to her plighted faith, but rather of a wily and profligate seducer, in whom no confidence should have been placed, and who seeks to captivate only that she may lure and destroy. (*See under* SAMSON.)

DELUGE. The word used in the English Bible for the great catastrophe which destroyed the old world is *flood;* but as this term is applied also to other and comparatively common events, the word *deluge* has now come to be regarded as the more appropriate and fitting designation of the great event under consideration. Accordingly, with this word we shall connect the discussion of the general deluge—so far as such a discussion is admissible in a work like the present.

There are many references in Scripture to the subject, as one of the more important and prominent facts in the world's history, fraught with lessons of instruction for all times; but the historical account of the event is comprised in Genesis, ch. vi.–viii. In this account attention is first very pointedly drawn to the cause of the catastrophe, while it was still only an event in prospect; it was because "the wickedness of man was great in the earth," insomuch that it even "repented the Lord that he had made man on the earth. And the Lord said, I will destroy man whom I have created from the face of the earth," &c. And again, when announcing to Noah both the purpose of destruction, and the preparation to be made against it, "God said, The end of all flesh is come before me; for the earth is filled with violence through them: and behold I will destroy them with the earth. Make thee an ark of gopher-wood," &c. So that the coming deluge was announced in the strongest terms as a judgment on the incorrigible wickedness of man, which under the benignant constitution of the antediluvian world had reached a height altogether subversive of the great end of God in the creation of mankind, and of the real well-being of the world itself. Then, in regard to the extent of the calamity, it is said, "Behold I do bring a flood of waters upon the earth to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die. But with thee I will establish my covenant. . . . . And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee." Fowls after their kind are specified, cattle, and even every creeping thing of the earth—a male and female of each; and in the case of clean creatures, those employed for purposes of worship, the two were afterwards increased to seven. And when the final order was given to take them into the ark, it was said, "I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth." Beside these torrents of rain from above, like the opening of heaven's windows, it is afterwards stated that the fountains of the great deep were broken up, that in consequence the waters prevailed exceedingly upon the earth, "covering all the high hills that were under the whole heaven" to the depth of fifteen cubits and upward; that all flesh died upon the earth of man, beast, fowl, and creeping thing; Noah only remained alive, and those that were with him in the ark. At the end of 150 days, we are further told, the waters abated; in the seventh month, on the seventeenth day, they had so far decreased as to admit of the ark resting on Mount Ararat; then, after waiting for a while, Noah sent forth a raven, which did not return, but went to and fro till the waters were dried up from off the earth, that is, it found, though with difficulty, the means of subsistence away from the ark. A dove afterwards sent forth speedily returned, indicating that the earth was not yet ripe for her gentler nature. A second trial with the dove issued in her return with a fresh olive-leaf in her mouth, bespeaking the existence both of dry land and of returning vegetation. A subsequent trial with the dove, after an additional interval, when she no longer returned, convinced Noah that the ground had become well-nigh ready for man and beast, so that ere long the entire inmates of the ark left their temporary abode, to occupy the renovated earth. The whole period they were in the ark was a year and ten days—from the 17th day of the 2d month of Noah's 600th year, to the 27th day of the 2d month of the following year.

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Such briefly is the Mosaic account of the deluge; and the difficulties to which it gives rise have respect mainly to two points—the apparent universality ascribed to it, and the equally apparent inadequacy of the means indicated, whether for effecting a universal deluge, or for preserving during an entire twelvemonth a complete representation, after the manner described, of the entire animate creation upon earth. The first question then which naturally calls for consideration, is *whether the account is really to be understood of an absolute universality, or of a simply relative one?* Undoubtedly, if read from the present advanced stage of the world's history, it would be impossible to understand the language otherwise than of an absolute universality; for now, that every region of the world is known, and known to be more or less occupied by man and beast, it must have been in the strictest sense a world-embracing catastrophe, which could be described as enveloping in a watery shroud every hill under the whole heaven, and destroying every living thing that moved on the face of the earth. But here it must be remembered, the sacred narrative dates from the comparative infancy of the world, when but a limited portion of it was peopled or known; and it is always one of the most natural, as well as most fertile sources of error, respecting the interpretation of such early records, that one is apt to overlook the change of circumstances, and contemplate what is written from a modern point of view. Hence the embarrassments so often felt, and the misjudgments sometimes actually pronounced, respecting those parts of Scripture which speak of the movements of the heavenly bodies in language suited to the *apparent*, but at variance, as has now been ascertained, with the *real* phenomena. In such cases it is forgotten that the Bible was not intended to teach the truths of physical science, or point the way to discoveries in the merely natural sphere. Of things in these departments of knowledge it uses the language of common life. And so, whatever in the scriptural account of the deluge touches on geographical limits or matters strictly physical, ought to be taken with the qualifications inseparable from the bounded horizon of men's views and relations at the time. If population had not yet spread very far from the original centre of the human family, nor covered more than a few regions of the earth, as there is good reason to believe (*see on* ANTEDILUVIAN WORLD), what would be an *absolute* universality, so far as the human race was concerned, might in other respects be nothing more than a *relative* universality—if the transactions are simply viewed and recorded in their bearing on the condition and interests of mankind.

Now, that they were so considered is evident from the whole tone and purport of the narrative. It is the *moral* aspect of the matter which the sacred historian keeps prominently in view; he presents it in no other aspect than as God's judgment on the doomed and impenitent race of transgressors, who had filled the earth with corruption and violence. And just as in the first transgression, so here the living creaturehood of the earth are represented as suffering in the catastrophe, simply from their connection with the rational beings to whom they stood in a relation of subservience. It was consequently the earth as the field of human occupancy—the earth in so far as it had become the theatre of men's moral agency, and the witness of their crimes—which was in the eye of the sacred writer. And whether the catastrophe of which he wrote actually reached farther or not, the circumstances of the case did not absolutely require that it should do so; the demands of scriptural interpretation would be met if it embraced all within the sphere which man had yet made his own; for on that alone was the mind of the sacred penman concentrated.

In confirmation of this as a perfectly warrantable view of the matter, we can appeal to other passages of Scripture, in which expressions, equally universal in their literal import, must still, from the very nature of things, have been meant only of a limited universality—embracing the whole, but still no more than the whole, of the totality lying within the aim and scope of the writer. Thus in the Pentateuch itself, speaking of the great famine in the days of Joseph, it is said, "the dearth was in all lands," and "all countries came into Egypt to buy corn," Ge. xli. 54, 57. So again in regard to Israel, when on the eve of entering the land of Canaan, "This day will I begin to put the dread of thee, and the fear of thee, upon the nations that are under the whole heaven, who shall report of thee, and shall tremble," De. ii. 25. "The fame of David," it is said in later history, "went forth into all lands;" and of David's son, "all the earth sought to Solomon to hear his wisdom," 1 Ch. xiv. 17; 1 Ki. x. 24. Turning to New Testament scripture, we find the apostle Paul intimating to the Romans, that "their faith was spoken of throughout the whole world," and informing the Colossians, that "the gospel which they heard was preached to every creature which is under heaven," Ro. i. 8; Col. i. 23. Such modes of expression indeed are common in all writings which are addressed to the popular understanding; and they create no difficulty so long as people place themselves in the position of the writer, and think of the *kind* of universality present to his mind at the time. Nothing more is necessary in respect to the account of the deluge, to render its terms compatible with a limited universality, coextensive with the bounds of the human family, yet possibly reaching to no great distance beyond.

Accordingly, there were not wanting theological writers, who, long before any geological fact, or well-ascertained fact of any sort in physical science, had appeared to shake men's faith in a strictly universal deluge, actually put the interpretation now suggested as competent upon the narrative of the deluge. Thus Poole, who flourished in the middle of the seventeenth century, says in his *Synopsis* on Ge. vii. 19: "It is not to be supposed that the entire globe of the earth was covered with water. Where was the need of overwhelming those regions in which there were no human beings? It would be highly unreasonable to suppose that mankind had so increased before the deluge, as to have penetrated to all the corners of the earth. It is indeed not probable that they had extended beyond the limits of Syria and Mesopotamia. It would be absurd to affirm that the effects of the punishment inflicted upon men alone applied to places in which there were no men." Whence he concludes, that "if not so much as the hundredth part of the globe was overspread with water, still the deluge would be universal, because the extirpation took effect upon all the part of the world which was inhabited." In like manner Stillingfleet, a writer of the same period, in his *Origines Sacræ*, (b. iii. c. 4) states, that "he cannot see any urgent necessity from the Scripture to assert that the flood did spread

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over all the surface of the earth. The flood was universal as to mankind; but from thence follows no necessity at all of asserting the universality of it as to the globe of the earth, unless it be sufficiently proved that the whole earth was peopled before the flood—which I despair of ever seeing proved." Indeed, this view dates much further back than the comparatively recent time when these authors lived; for while Bishop Patrick himself took the other and commoner view, we find him thus noting in his commentary on Ge. vii. 19: "There were those anciently (*i.e.* in the earlier ages), and they have their successors now, who imagined the flood was not universal—ἀλλ' ἐν ᾧ οἱ τότε ἄνθρωποι ᾤκουν—but only there where men then dwelt; as the author of the *Questiones ad Orthodoxos* tells us, Quest. 34." It is certain, therefore, that this is not a question between scientific naturalists on the one side, and men of simple faith in Scripture on the other. Apart from the cultivation or the discoveries of science, we have two classes of interpreters of Scripture, one of which find no reason to believe in more than a restricted universality, while the other press the language to its furthest possible extent—take it, not as descriptive of God's judgment upon the earth, in so far merely as it was occupied by men, but with reference to the globe at large, and to an event in its natural history. Which of the two modes of interpretation is to be followed? Surely, in such a case, if science has any clear and determinate light to throw upon the subject, it has a right to be heard; and it would be equally foolish to reject its testimony here, as in the parallel line of physical astronomy.

Now, in making our appeal to science, there is no need for venturing upon hypothetical ground, or travelling into regions which can yield at most but a problematical or doubtful testimony. Such, for example, is the difficulty of accounting, on scientific principles, for such a mass of water as might have been sufficient for enveloping the entire globe to the depth specified in the sacred narrative. If the relative proportions of sea and dry land were precisely then as they are now—if the mountains all stood at the same elevation—and if no other resources than such as are now known to naturalists were accessible for giving the requisite direction to the waters of the earth, and furnishing them in the proper abundance—then the conclusion might be safely enough drawn that the deluge could not be absolutely universal. But it is impossible to say for certain what differences in those respects may have existed at the period of the deluge, as compared with more recent times; and such changes are known to have taken place within the periods of scientific research, as will at least leave room for the supposition, that possibly there may have been natural causes adequate to account for the submergence of all that was then dry land. The same substantially may be said in regard to the skill and resources requisite to construct a vessel capable of bearing any considerable burden, to fit it as a suitable habitation for multitudes of living creatures, and keep them all alive and afloat upon the waters for months together. Here, again, our information is too limited to admit of very definite results being arrived at, being too little acquainted with the position of matters in the antediluvian world, and the supernatural aid that may have been communicated to Noah for the occasion.

But in regard now more particularly to this second point—*the capacity of the ark for the preservation and support of animal life*—it is one upon which our present knowledge enables us to speak with entire confidence, and in decisive rejection of the idea of a strictly universal deluge. We know from the description of the sacred historian pretty nearly what were the dimensions of the ark, and we now also know near enough for all practical purposes the number of distinct species of animals, fowls, and creeping things upon the earth; and by no conceivable possibility could the ark be made to receive the whole of these by twos and sevens, after the manner specified in the text, and provide food for all sufficient to outlast a twelvemonth. The measurements of the ark are given in cubits, which as anciently employed were of somewhat variable length, though in the earliest times it is most likely the *natural* cubit that was commonly in use—the distance from the elbow to the point of the middle finger—and which usually amounts to about eighteen inches. But allowing that the larger measure of twenty-one inches should be understood—as is contended for by Raleigh, Shuckford, Hales, Kitto, &c.—we shall have for the length of the ark 547 feet, by 91 feet in breadth. It was made of three stories, so that the area yielded by these numbers must be trebled to give the entire capacity of the structure; but it still does not quite amount to 150,000 square feet; and, as Hugh Miller remarks by way of comparison, must have "fallen short by about 28,000 square feet of a single gallery (the northern) of the Crystal Palace of 1851." Could such a space contain, even for a month, to say nothing of a year, pairs of every distinct species of the animate creation? By the writers above referred to, and many others, laborious calculations are entered into to show that the area of the ark could meet the demands of the problem in its utmost extent; but such calculations always proceed upon an immensely inadequate estimate of the numbers of extant species of living creatures. It is astonishing how these have grown upon our hands, as naturalists have pursued their investigations into different regions of the world. Raleigh thought it enough to "seek room for eighty-nine distinct species of beasts, or, lest any should be omitted, for one hundred." These had to be multiplied by two, and allowance made for the sevens of the clean animals, so that there might be 280 in all; "and all these 280 beasts might be kept in one story or room of the ark, in their several cabins; their meat in a second; the birds and their provision in a third, with a space to spare for Noah and his family, and all their necessaries." Such was the easy mode of stowage for the living creaturehood of the earth, and its necessary food, which presented itself to Sir Walter Raleigh. But the progress of science has made it infinitely harder work for his successors in this line of calculations. Buffon by his more extensive researches in natural history reckoned double the number of quadrupeds that Raleigh thought it necessary to make allowance for; but so far was even he beneath the reality, that instead of 200, there are known to exist upon the earth 1658 species of animals. Such is the number given, for example, in Johnstone's *Physical Atlas* of 1856; and later editions will probably add somewhat to those already ascertained. But supposing these to be the whole, they could not yield less, when taken by twos and by sevens, than about 4000 animals—for so greatly have the species of ox, deer, sheep, and goat increased (the *clean* animals which were to be pre-

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served by sevens), that upwards of 1000 individuals of that class alone would need to be reckoned. And then to these have to be added somewhere about 6000 species of birds, not far from 1000 reptiles which cannot live under earth, and of insects some hundreds of thousands. When such myriads of living creatures as these come into our reckoning, it is clear as day, that no single structure could contain accommodation for them all, with means of support for an entire year—not though it were many times the size of Noah's ark. Nor is it simply, we must remember, the lodging-room and sustenance required for so many creatures, that has in such a case to be thought of, but the personal attendance in the ark necessary to minister to all their daily supplies of food, and keep everything in proper order. In this respect we have but the services of eight persons to take into account, and what these could avail even for a tithe of the number specified above, it is impossible to conceive.

There are other considerations of a scientific kind which come in aid of the conclusion we are obliged thus to arrive at. One of these is, the geographical distribution of animals in accordance with the native temperaments and habits of each. In proportion as new regions of the world have been laid open to our view, they have brought us acquainted with fresh species of creatures not found elsewhere; these are to all appearance indigenous and peculiar to their respective localities, and many of them are incapable of living for any length of time in a climate materially different from that which nature has assigned them. They could not, without violence to their respective constitutions, have been kept alive in one region; nor could they, if anyhow brought and kept together, by any conceivable expedients be transported to their distinctive localities. Indeed it appears that throughout the whole history of animated being, the different regions of the earth have had, to a considerable extent, their peculiar forms of organized existence. "The sloths and armadilloes of South America had their gigantic predecessors in the enormous megatherium and mylodon, and the strongly-armed glyptodon; the kangaroos and wombats of Australia had their extinct predecessors in a kangaroo nearly twice the size of the largest living species, and in so huge a wombat that its bones have been mistaken for those of the hippopotamus; and the ornithic inhabitants of New Zealand had their predecessors in monstrous birds, such as the dinornis, the aptornis, and the palapterix—wingless creatures like the ostrich, that stood from six to twelve feet in height. In these several regions two *generations* of species of the genera peculiar to them have existed—the recent generation, by whose descendants they are still inhabited, and the extinct generation, whose remains we find blocked up in their soils and caves. But how are such facts reconcilable with the hypothesis of a universal deluge!" (Miller's Testimony of the Rocks, p. 334.)

Other considerations point to the same result: the natural impossibility, for example, of obtaining or laying up flesh for the support of carnivorous animals and birds; the certain destruction that must have ensued to a very large proportion of the seeds and plants of the earth, if they had been so long under water; and to fresh-water fish, if in all regions of the globe the sea had totally and for months together overspread the dry land; but it is needless here to go farther into detail. The facts already mentioned render the notion of a universal deluge, in the literal sense, at variance with the light of reason; and of the two competing interpretations, we are, in a manner, compelled to decide in favour of that which does not place the sacred narrative in antagonism to the results of modern science. What precise area of the earth's surface might be covered by the waters of the deluge, or by what particular agencies these waters might have been let loose for their work of destruction, it may be impossible to determine with any certainty; since attempts in that direction must be in a great degree conjectural, and can never yield more than a partial degree of satisfaction. Let it be enough to adhere to the general facts—which we believe to be all that are necessarily involved in the scriptural narrative—that somewhere about two thousand years before the Christian era the inhabited portion of the world was totally submerged in water—that the whole existing race of mankind perished in the catastrophe, with the exception of Noah and his family, who were preserved in an immense vessel that he had been instructed beforehand to prepare—and that along with them also were preserved specimens of the living creatures belonging to the region, sufficient to propagate the several species in the new world, and minister to the wants of those who by God's mercy escaped the general destruction. Thus understood, there is not only nothing in the history of the deluge to render it justly liable to suspicion, but there is much also to commend it to our reasonable belief.

I. *It is not opposed by any known phenomena in the physical history or condition of the world,* but, analogically at least, derives from some of them a measure of confirmation. Had it been capable of proof that the crust of the earth exhibits no appearance of having ever been subject to the operation of violent agencies, or the overflowing of mighty waters, there might have been some ground for questioning the scriptural account of the deluge. But the reverse is known to be the case. There are undoubted indications of both kinds of action—appearances in the earth's strata which can only be accounted for by the most powerful forces from beneath having wrought upwards with disturbing violence—alluvial deposits near the surface which betoken the action of great floods sweeping over the land—in some of these also the remains of animals belonging to still existing or nearly allied species. Such things, if not immediately connected with the Noachian deluge, at least bear evidence to the same kind of agencies which served instrumentally to bring it about, and of results not unlike to those in which it issued.

At one time certainly it was thought that the physical history of the world was capable of yielding a more direct and specific testimony to the scriptural account of the deluge. It was supposed by not a few cultivators of natural science that the organic remains which are found in the rocks of later formation were those of animals and plants that belonged to the antediluvian world, and had been entombed in the bowels of the earth by the catastrophe which terminated that pristine order of things. In Dr. Hales' *Chronology*, for instance, all such appearances, and along with them the disruptions of the earth into islands and continents, lofty mountains, rugged precipices, and deep ravines, are all thrown together as clear proofs of the universality of the deluge, and even of its general progress from north to south (vol. i. p. 325, seq.) This phase of

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opinion, however, could only prevail in the infancy of geological science, or rather before geology had attained to the condition of a science, and when a few isolated appearances were hastily assumed as the basis of some precocious theory. As soon as the appearances came to be subjected to close investigation, it was perceived that those organic remains represented very different periods, and periods not only distinctly marked as earlier and later, but also as so remote in point of time that the most recent of them must be held to have been antecedent to the creation of man and the existing constitution of the world. The opinion referred to, therefore, has now to be numbered among the things that were.

The same fate has subsequently befallen another idea, which had more to countenance it in the actual appearances of things, and for a time received the suffrage of men of science. It is that which ascribed the formation of diluvium or drift found in many parts of the earth to the Noachian deluge. This diluvium, lying near the surface of the earth, and composed of various materials—sand, pebbles, fragments of rocks, organic remains—and often laid as if it had been drifted into its present position by the action of a mass of waters flowing in a particular direction, was at first not unnaturally connected with the deluge. The *Reliquiæ Diluvianæ* of Dr. Buckland, published in 1823, had for one of its specific objects the establishment of this conclusion; and Professor Sedgwick gave his support to the same view of the subject. But again more careful investigations proved the idea to be destitute of any just foundation. So Professor Sedgwick admitted in a speech before the Geological Society so far back as 1831. He held it then to be "conclusively established, that the vast masses of diluvial gravel scattered almost over the surface of the earth do not belong to one violent and transitory period. It was, indeed, a most unwarranted conclusion, when we assumed the contemporaneity of all the superficial gravels on the earth. We saw the clearest traces of alluvial action, and we had in our sacred histories the record of a general deluge. On this double testimony it was that we gave a unity to a vast succession of phenomena, not one of which we perfectly comprehended, and under the name *diluvium* classed them all together." Dr. Buckland, in his *Bridgewater Treatise*, made substantially the same acknowledgment, and admitted that the phenomena in question appeared to have proceeded from "geological revolutions produced by violent eruptions of water, rather than the comparatively tranquil inundation described in the inspired narrative." In short, it appears beyond any reasonable doubt, from the component elements of those drift accumulations, and other characteristic marks, that they point to a period much anterior to the deluge of Noah, and indicate an agency greatly more violent and protracted than it is represented to have been. The crust and surface of the earth exhibit no clearly ascertained and indelible traces of the Noachian deluge; nor, in truth, should such ever have been looked for. This was calmly maintained, even when the current of scientific belief ran strong in the contrary direction, by a man who was equally distinguished for his philosophic mind and his simple faith in divine truth—Dr. John Fleming. In *Jameson's Philosophical Journal*, 1826, he wrote thus: "From the simple narrative of Moses, it appears that the ark had not drifted far from the spot where it was first lifted up, and that it grounded at no great distance from the same spot; that the waters rose upon the earth by degrees; that the flood exhibited no violent impetuosity, displacing neither the soil, nor the vegetable tribes which it supported, nor rendering the ground unfit for the cultivation of the vine. With this conviction in my mind," he adds, "I am not prepared to witness in *nature* any remaining *marks* of the catastrophe; and I find my respect for the authority of revelation heightened, when I see on the present surface no memorials of the event."

At the same time, if the remains existing on the earth's surface afford no direct or specific proof of the deluge, they still bear a collateral, and by no means unimportant testimony to its credibility. For though, as Buckland has stated in his *Bridgewater Treatise*, "we have not yet found (nor perhaps are likely to find) the certain traces of any great diluvian catastrophe, which we can affirm to be within the human period, we can at least show that paroxysms of internal energy, accompanied by the elevation of mountain chains, and followed by mighty waters desolating whole regions of the earth, were a part of the mechanism of nature. Now, what has happened again and again, from the most ancient up to the most modern periods in the natural history of the earth, may have happened once during the four thousand years that man has been living on its surface. So that all anterior improbability is taken away from the fact of a deluge such as that of Noah." This is the fair and legitimate use to make of the evidences that appear in the earth's strata and surface of previous cataclysms and diluvial catastrophes. They conclusively establish the occurrence of facts that belong to the same order as the Noachian deluge, and are perfectly valid against such shallow reasoning as that of Voltaire, who, to get rid at any cost of the Bible account of a deluge, denied the existence of anything of a like nature in the past—could even take refuge in the wild imagination that the soil of the earth might possibly produce fossils. Such an unreasoning extreme of infidelity was well replied to by Goethe, long before Buckland directed his mind to the subject. Speaking of Voltaire in his *Autobiography*, he says, "When I now learned, that to weaken the tradition of a deluge, he had denied all petrified shells, and only admitted them as *lusus naturæ*, he entirely lost my confidence; for my own eyes had on the Baschberg plainly enough shown me, that I stood on the bottom of an old dried-up sea, among the *exuviæ* of its ancient inhabitants. These mountains had certainly been covered with waves—whether before or during the deluge did not concern me; it was enough that the valley of the Rhine had been a monstrous lake—a bay extending beyond the reach of eyesight: out of this I was *not* to be talked."

Nor is the analogical argument altogether confined to these convulsive movements anterior to the human period; there have been also, in the times posterior to it, partial changes, oscillations as to natural level in portions of the earth's surface, with corresponding alterations between sea and land, of a kind probably not unlike to what happened at the deluge, though greatly inferior in compass and degree. On the coast of Chili the effect of two earthquakes in 1822 and 1835 was such, that over an area of 100,000 square miles the coast has been raised in one part two feet above high-water mark, and in another to the same extent

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depressed. In the Bay of Baiæ, near Naples, there exist the ruins of an ancient temple, that of Jupiter Serapis, with several columns standing nearly erect. For a time these must have been submerged in the sea by the subsidence of the land, as appears from certain holes pierced in them by a class of perforating bivalves, which live only in the sea; while again, by a subsequent, and as must be supposed, very gradual elevation of the ground, they have been raised and now stand above the sea-level. Who can tell how far causes of a like nature may have operated in the region which we have reason to believe was the more peculiar scene of the deluge, and contributed to its accomplishment? The depression to a certain depth of the tracts occupied by the human family below the Caspian, or any other adjacent sea, would have all the appearance, and the effect also, of opening up the fountains of the great deep. And if, within or near that particular region, there are "vast plains, white with salt, and charged with sea-shells, showing that the Caspian Sea was at no distant period greatly more extensive than it is now" (Testimony of the Rocks, p. 345), it cannot be deemed improbable, that when a great work of judgment had to be executed, and a lesson of moral discipline administered to all coming ages, the chief means of executing it might have been found in bringing into play such elements and operations as are known to have been at work in other times and places. So that, if no tangible, conclusive evidence of the Noachian deluge can be appealed to in the physical history of the earth, there is not only nothing to discredit it, but not a little in various respects to commend it to our belief.

II. Passing from the *physical* to the *political* or the *national* history of the world, we find nothing to militate against the scriptural account of the deluge, nothing at least that can stand the test of an impartial and rigid examination. The world contains no authentic records, or extant monuments, that carry up the evidence of human agency and civilization to a period too remote for such a catastrophe as that of the Noachian deluge. The more important nations of antiquity did undoubtedly lay claim to a continued existence, which, had it been real, would have been incompatible with such a general wreck of human life and interests as is represented to have then occurred. But all pretensions of this nature have given way before the advancing light of careful research and scientific knowledge. The old Indian, Chinese, Egyptian, and other such like claims to an incredible antiquity are now universally assigned to the region of fable; and the astronomical tables derived from the East, which were so artfully framed as to deceive such men as Bailly and Playfair, have been found to possess no higher authority than cunning forgeries. (See Nares' Bampton Lectures.) Even later and less suspicious-looking proofs of national longevity, which have been paraded by opponents of the Bible, have on closer examination been found false witnesses in regard to the point under consideration. It is not long since that the zodiacs found inscribed on the temples of Esné and Dendera, in Upper Egypt, had a kind of fabulous age ascribed to them, reaching to thousands of years, not only before the deluge, but before the creation of man, according to the Old Testament chronology. The deciphering however of the Greek portions of the inscriptions, and the partial interpretation of the hieroglypics, have dissipated these golden dreams of a hoar antiquity. It has been ascertained that the temple at Dendera was consecrated to the Roman emperor Tiberius. "The temple of Esné, whose construction was placed as far back as 3000 years before the Christian era, has a column, whose inscription gives it the date of the tenth year of the emperor Antoninus. There is still more decisive proof, that these zodiacs have no reference either to the precession of the equinoxes, or a change of the solstices. A mummy cloth brought from Egypt has a very legible Greek inscription respecting a young man who died in the nineteenth year of the reign of Trajan. The cloth has also a zodiac painted on it, marked in a similar manner to that of Dendera, and therefore was, in all probability, a mere astrological composition respecting the individual whose body was wrapped up in it. The zodiacs in the temples are probably astrological formulæ respecting the dedication of the building, or the nativity of the emperor in whose reign it was constructed" (Dr. Scouler, in King's Geology, p. 63).

It is true that some of the more zealous of those who have given themselves to Egyptological studies still persuade themselves that they have, in the remains of Egyptian architecture, the surviving witnesses of times greatly more remote than the era of the deluge. But it is also true that the data on which their conclusions rest are, to a large extent, conjectural; that the view is not concurred in by Wilkinson, and many of the more learned and judicious investigators of the subject, whose mind was substantially expressed in the words of the great chronologer Ideler:—"The history of ancient Egypt is a labyrinth, of which chronology has lost the thread." Indeed, the view may be said to carry its own refutation along with it, as it would assert for Egypt a high position of art and civilization, when all the world besides was either unpeopled, or sunk in absolute barbarism.

III. But while there are no historical evidences in the political history of the world against the Mosaic account of the deluge, whether written or monumental, there are the amplest *traditional testimonies* in its favour. These are, from the remoteness of the event, the only kind of direct collateral evidence that the case properly admits of. It was one of Hume's objections against the historical verity of the Pentateuch in general, that it was not corroborated by any concurring testimony. But how could it? There is no written testimony extant, apart from what is found in the Bible (which contains the primeval records of the human race), that comes within centuries of the time to which even the latest accounts in the Pentateuch refer. There is here, therefore, no room for *concurring* testimonies, though, in respect to such an event as the deluge, at once possessing a world-wide interest, and fitted to leave most memorable impressions on the minds of men, there was abundant room for testimonies of a *traditional* nature. And these accordingly we have; and have in such fulness and variety that there is scarcely a nation or tribe of historical significance in any part of the world which has not transmitted an account of a general deluge, in which the whole human race perished, excepting a mere remnant saved in a vessel, or by some other means of escape available only to themselves. Sir William Jones, in his *Asiatic Researches*, with reference to the event in this general aspect of it, calls it "a fact, which is admitted as true by every nation to whose literature we have access, and particularly by the ancient Hindoos, who have allotted an entire Pur-

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ana to the detail of that event, which they relate, as usual, in symbols and allegories." "It is no longer probable only," he again says, "but absolutely certain, that the whole race of mankind proceeded from Iran (the district of Asia to which Ararat belongs), as from a centre, whence they migrated at first in three great colonies; and that those three branches grew from a common stock, which had been miraculously preserved in a general convulsion and inundation of this globe." To the like effect Mitford, in his *History of Greece*:—"The tradition of all nations, and appearances in every country, bear witness scarcely less explicit than the writings of Moses to that general flood, which nearly destroyed the whole human race; and those ablest Greek authors, who have attempted to trace the history of mankind to its source, all refer to such an event for the beginning of the present system of things on earth." To these may be added the later testimony of a French writer, one rather of the infidel than the believing school, M. Boué, whose words have been quoted by Hitchcock: "I shall be vexed to be thought stupid enough to deny that an inundation or catastrophe has taken place in the world, or rather in the region inhabited by the antediluvians. To me this seems to be as really a fact in history as the reign of Cæsar at Rome."

It was only what might be expected, in regard to an event which took place before the human family separated into distinct nationalities, that the traditions preserved of it would maintain more or less of a general agreement, but that they would also be tinged to some extent with the peculiar and distinctive features of different places and regions. This is precisely what has happened, although perhaps there is more reason to wonder at the marked agreements with the Mosaic narrative, than at the various national diversities. The traditions of the ancient Asiatic nations are in this case the most important, because they were the earliest to be put on record, and were also the accredited accounts of the descendants of those who settled nearest to the catastrophe. They have been so often given, that it is needless to do more than briefly mention them. The *Chaldean* tradition, reported by Berosus, and found in Josephus (Ap. i. 19), asserts the fact of a general deluge, and the preservation of only a few persons in an ark, which rested on the mountains of Armenia. The *Assyrian*, preserved by Eusebius in the words of Abydenus (Evang. Præp. c. ix.), is somewhat more specific, as it designates a single man, named Sisisthrus (otherwise called Xisanthrus), who being divinely forewarned, sailed in a vessel into Armenia, and presently all things became involved in a fearful inundation; by and by he sent out from his vessel several birds in succession, which from the prevalence of the waters constantly returned back stained with mud, till after the third trial they returned no more; and then he was himself taken to the celestial region, while the vessel and its contents rested in Armenia. Polyhistor, as quoted by Cyril (Adv. Julianum), adds to the account that Sisuthrus had in his vessel birds, reptiles, and beasts of burden. The *Indian* account, as given by Sir William Jones (Asiatic Researches, ii. 116), represents the sun-born monarch, Satyavatra, as immediately before the deluge addressed by the God Vishnu, in the form of a fish, in the following terms: "In seven days all creatures that have offended me shall be destroyed by a deluge; but thou shalt be preserved in a capacious vessel miraculously formed. Take therefore all kinds of medicinal herbs and esculent grains for food, and, together with the seven holy men, your respective wives, and pairs of all animals, enter the ark without fear." He did so, and was thereby saved, along with his company, from the general destruction, in a large vessel that came floating toward him on the rising waters. The traditions of *Egypt* upon the subject have not come down to us in any detailed form, but are referred to by Josephus (Ant. i. 3). and Plato also, in his *Timæus*, has taken some notice of them. The *Greek* traditions respecting the deluge of Deucalion differ somewhat in different writers, but the current belief was, no doubt, given with substantial correctness by Ovid. A later form appears in the treatise *De Dea Syria*, ascribed to Lucian. According to it the antediluvians were a wicked brood, men of violence, regardless of oaths and of the rights of hospitality, without mercy one toward another; on which account they were doomed to destruction. "For this purpose," he goes on to say, "there was a mighty eruption of water from the earth, attended with heavy showers from above; so that the rivers swelled and the sea overflowed, till the whole earth was covered with a flood, and all flesh drowned. Deucalion alone was preserved, to people the world. This mercy was shown him on account of his justice and piety. His preservation was effected thus: he put all his family, both his sons and their wives, into a vast ark which he had provided, and he then went into it himself. At the same time animals of every species—boars, horses, lions, serpents—whatever lived upon the face of the earth, followed him by pairs—all which he received into the ark, and experienced no evil from them."

This account, which has been frequently produced among the heathen traditions of the deluge, and still also by Miller (Testimony of the Rocks, p. 280), betrays, we may say, its own posthumous origin. It is far too close an imitation of the scriptural account, and in particular too ethical in its tone, to be a really heathen account. It belongs to that sub-apostolic age, which witnessed in so many respects a commingling of the heathen with the Christian elements, and must, in its existing form, be regarded as a fabrication. The work from which it is taken is no longer reckoned among the genuine productions of Lucian; but even if it were, as Lucian was acquainted with the sacred books, the real character of the narrative would not be thereby altered. It should cease therefore to be mentioned in this connection. Nor should any use be made (as is still done both by Kitto and Miller) of the *Apamæan* medal, which exhibits the name of Noe inscribed on a floating chest, within which a man and woman appear seated, and to which a bird on the wing is seen bearing a branch. This likewise betrays its origin; it belongs to later times, and is too clear a specimen of what was then very common in Phrygia and its neighbourhood—an indiscriminate use of heathen and biblical sources, and a consequent mixing up of the opinions proper to each, as if there were no material difference between them. It is but another form of what gave birth to the later Sybilline oracles, and the Gnostic philosophy of the first centuries. Tradition has its spurious productions as well as history; and in a case like the present, where the legitimate evidence is so full, there is the less need for calling in the aid of what is unable to stand the test of a rigid examination.

Beside the older Greek and Asiatic traditions of a

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deluge, traces of the same event have been found where they might least have been expected, among the tribes and races of the New World, and even among the islanders in the Pacific Ocean. The traditions here also vary, though the substance remains in all much the same. The Indians of the North American lakes tell of their forefather, with his family, and pairs of the living creatures, being preserved on a raft, which he had been warned to build, while all others were drowned. Those on Terra Firma, in the opposite direction, believe that when the deluge came, one man with his wife and children escaped in a canoe. The Mexicans had traditions and also pictorial representations of the event, in which one man and his wife escaped in the hollow trunk of a leaf-producing tree, while the water-goddess (Matalcueje) appeared pouring torrents of water upon them, and overwhelming others around them.

Even among the most scattered and savage tribes on the Orinoco, Humboldt found the tradition of a deluge common to them all—the Tamanacs, the Maypures, the Indians of the Rio Erevato—but each giving their own distinctive colour to the story. The traditions, he says, "are like the relics of a vast shipwreck," and as such "are highly interesting in the philosophical study of our own species. . . . . In the great continents, as in the smallest islands of the Pacific, it is always on the loftiest and nearest mountain that the remains of the human race have been saved; and this event appears the more recent in proportion as the nations are uncultivated, and as the knowledge they have of their own existence has no very remote date." This, we have no doubt, presents the true rationale of the subject, as to the diversity that appears in the accounts. The diversity, whether among the traditions of the Old or those of the New World, did not arise from an actual difference in the events, but from the one great event, of which they all spake, assuming such distinctive shapes and forms as were given to it by the respective position and circumstances of each.

On the whole, therefore, there is as much confirmatory evidence of this great event as could well be expected. In vindication of the Mosaic narrative we are entitled to say, Here is a fact which in some form has impressed itself on the historical or traditional reminiscences of all nations; which is also not without analogical corroboration from physical appearances in the world's condition; and whether we can solve the incidental difficulties connected with it or not, we should shut our eyes to the strongest evidence if we were to bring into doubt the reality of the event. However little the scriptural narrative of it may enable us to answer all queries, or even to silence all objections that may be raised on the subject, it yet presents what, as far as it goes, is by much the most rational and satisfactory account of the matter, and—what is of special moment—the *only* one that renders an adequate reason for such a fearful catastrophe befalling the habitable world. For here, as generally in the historical accounts of Old Testament scripture, the *moral* element, by having the chief prominence assigned to it, distinguishes what is written from the traditionary accounts of heathen antiquity. In these accounts the *physical* alone is brought distinctly into view; our attention is drawn merely to the singular natural phenomena, and to the remarkable incidents of danger or deliverance connected with them. But in the simple narrative of Moses, all takes its rise in the *moral*—on man's part, in the inveterate corruption which had raged among the antediluvian race, and defied all remedial efforts of an ordinary kind—and on God's part, in the righteousness which could no longer allow the audacity of sin to proceed, but must substitute for abused mercy the severe inflictions of judgment. It is this which Scripture makes prominent, leaving other points in comparative obscurity; and the same prominence must be given to it still, if the sacred narrative shall be either rightly understood or properly used.

DE'MAS, a professed disciple and a friend of St. Paul—twice mentioned in his later epistles, as sending, along with others, salutations to brethren at a distance, Col. iv. 14; Philo. 24; but in his last epistle presented under the mournful aspect of one who, through love of a present world, had forsaken the apostle, 2 Ti. iv. 10. It might be but a temporary falling from his steadfastness; but no later notice of his career has survived to correct the unfavourable impression which this naturally produces. Indeed, the tradition of subsequent times classes him among the apostates from the faith (Epiph. Hær. 51); but this probably arose from a too rigid interpretation of the words of the apostle.

DEMETRIUS, a Greek term, denoting a *votary of Demeter*, or Ceres, of frequent use among the Greeks, but in New Testament scripture occurring only twice. 1. The first person of the name mentioned is the silversmith at Ephesus, whose chief employment was the making of silver shrines for Diana—most probably silver models of the temple, or of its innermost chamber, with the image there deposited of the great goddess. The prospect of losing this trade by the conversions that were going on to the faith of the gospel, through the instrumentality of Paul, gave rise to a mighty commotion, which was headed by Demetrius, and which for a time placed the apostle in jeopardy, Ac. xix.; 2 Co. i. (*See* EPHESUS.) 2. The other Demetrius was a disciple commended by the apostle John, as being well reported of by all men, and by the truth itself—that is, possessing a character so purely and transparently Christian, that it might be said to carry its own testimony along with it, 3 Jn. 12. His place of residence is not stated; but if not at Ephesus, it must have been at some place in that part of Asia Minor.

DEMONS. These are spoken of in all Scripture, from the Pentateuch to the Apocalypse; and under this or some equivalent name, they hold the most prominent place in the mythology of all heathen nations, both ancient and modern. "The gods of the heathen," says the psalmist, "are demons," Ps. xcv. 6, Sept. Trans. And St. Paul at once authenticates this translation, and confirms the truth it declares, when he applies it to the heathen of his time, saying, "The things which the Gentiles sacrifice, they sacrifice to demons and not to God," 1 Co. x. 20. The heathen themselves give the same account of their religious beliefs and their sacrificial rites. The demon (ὁ δαίμων) is the object of their worship, δεισιδαιμονία describes their worship itself, and δεισιδαίμων, the worshipper. Thus, Favorinus, a philosopher of Adrian's time, who at different periods of his life resided in Rome and Greece, and the Lesser Asia, describes the religion of these nations indifferently as ὁ φόβος Θεοῦ ἢ δαιμόνων, the fear of God or of demons. Xenophon, intending to commend the piety of Agesilaus, king of Sparta, says ἀεὶ δεισιδαίμων ἦν, he was ever a worshipper of demons. Festus, governor of Judea, as having no other idea of religion in Gentile or

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Jew, pronounces the accusation of the Jews against Paul a question of their own demon-worship, *περὶ τῆς ἰδίας δεισιδαιμονίας*. So also, the men of Athens, on hearing Paul preach Jesus and the resurrection, concluded that he was a setter forth of strange or foreign demons; and Paul in his turn, certainly without intention to compliment their piety, as Dr. Campbell seems to suppose, yet as certainly without thought of saying what they could repel as false or resent as offensive, states it as his observation of them that they were *δεισιδαιμονεστέρους*, not, as in the English Bible, "too superstitious" (which is opposed both to the etymological and the historical import), but addicted more than others to demon-worship. On this point it is only further necessary to add, that Scripture ascribes the same thing to the Israelites, in their frequent apostasies from Jehovah their God. "They sacrificed to demons and not to God, to gods whom they knew not; to new gods, that came newly up; whom their fathers feared not," De. xxxii. 17; Le. xvii. 7; Ps. cvi. 37.

But now who or what were these *demons* whom the world worshipped? The question is not without difficulty, since belonging to the spiritual and unseen world, they are not immediately objects of our knowledge, and the speculations of curious and inquiring, and the impostures of wicked and designing men, practising on the credulity of the ignorant or the imagination of the fearful, have had much to do in creating and upholding every theory or system of demonology which has prevailed. They are therefore in the main, as Scripture styles them, "a work of errors," and exhibit a mass of beliefs or opinions alike contradictory and absurd, and which it were as idle as it is impossible to attempt to distinguish or harmonize. Being, as we have seen, objects of worship, demons must have been believed to be, in some sense or after some sort, *divine*. Indeed with the Greek, the *τὸ θεῖον*, the divine, and *τὸ δαιμόνιον*, the demonish or demonian, were synonymous terms; and *οἱ θεοί*, the gods, and *οἱ δαίμονες*, the demons, suggested the same beings. With the philosophers the name of demon (as from *δαήμων*, knowing), is used as the generic name of intelligent or spiritual natures. Thus Plato styles the maker of the world, *Τὸν μέγιστον δαίμονα*, the greatest demon (Plato, Cratylus, 259); while in the same dialogue, Socrates is made to say, "every wise man that is a good man, is a demon, and rightly called a demon, whether he be alive or dead." But these men, as is also intimated in the same place, did not in this speak their own sentiments, but rather sought to accommodate their language to the belief or feelings of the vulgar; these, it may be presumed, were greatly less elevated and refined. For the most part demons were believed to hold an intermediate place between celestial gods and men, and to act as mediators, negotiating those affairs which it was deemed beneath the majesty of the greater gods to transact immediately with mortals. This is in substance the philosophy of the later Platonists, Apuleius and Plotinus, on this subject. The first of these authors, as quoted by Augustine, who treats of demons, with great learning, in his *City of God*, has thus described them: "In kind they are animal, in disposition passionate, in mind rational, in body aerial, in duration eternal, having the first three in common with us, the fourth peculiar to themselves, and the fifth common to them with the gods" (Augustine, Civ. Dei, lib. viii. cap. xvi.) This, too, may be regarded as the popular creed, rather than his own, and according to it, demons are not distinguished from deceased and disembodied men. Indeed, immortality seems to have been regarded as the only distinction between gods and men. "What are men?" it is asked in a dialogue of Lucian. The answer is, "mortal gods," *θεοὶ θνητοί*. And again, "What are gods?" "immortal men," *ἄνθρωποι ἀθάνατοι*.

On these and similar grounds, it has been contended in modern times, that demons, in the idea of the heathen, were only "human ghosts," and also, were believed to be good and beneficent in their nature and agency. (Sykes' Inquiry; and Farmer on Demoniacs.) It might not be worth while to advert to their views, but for the use to which they have applied them, of discrediting the Scripture doctrine of demons. Like other errors, they are true in part. Many who were worshipped as demons had been men—princes, heroes, or sages, who were deified or regarded as demons after death. The learned Joseph Mede, in treating of the identity of the saint-worship of Rome papal with the demon-worship of Rome pagan, shows that "they were the souls of worthy men deified after death." But he adds, that some were of higher degree, which had no beginning, nor were ever imprisoned in mortal bodies (Works, p. 634). It is more likely, that instead of constituting by themselves a peculiar or distinct order, they should be supposed, on their deification, to have been assumed into the fellowship of a higher, viz. a divine order of beings already existing. And this Farmer himself admits was, to a large extent, the view of heathen philosophers and of Christian fathers. That all demons were good and worthy men who in their deified state used their power only for good to their human kindred on earth, is not less contrary to all evidence. As the ideal representations of certain attributes and powers, of which men saw or felt the manifestation and effect, while the subjects or causes of them were invisible or unknown, how could they be otherwise conceived of than both as good and evil? Sykes says that Hesiod pronounces all the demons of the golden age to be good. But he is forced to say also, that *τις κακὸς δαίμων*, a certain evil demon, is as old as Homer. Indeed, Divinity itself, *τὸ θεῖον*, is represented by Herodotus and Aristotle as *φθονερόν τε καὶ ταραχώδες*, spiteful and envious of the happiness of men (Her. i. 32.); Apuleius (in Aug. Civ. Dei) represents demons as subject to human vices, and "osores hominum," haters of men; and Porphyry, a virulent enemy of Christianity, says that many of them are wicked and mischievous in the highest degree. "They commonly dwell and roam in places nearest the earth, in order to satisfy their lusts; there is no crime of which they are not capable; they do their utmost to keep us from the knowledge of the gods, and induce us to serve themselves; they assume the form of the great gods to seduce men; they make it their business to inflame their lusts, and set up themselves as great gods." And it may be asked here, how, if regarded only as good, and dispensers of good, can it be accounted for, that over ancient and modern heathendom men have ever sought the aid of the real or pretended exorcist to rid them of the presence of their alleged benefactors?

It is true, certainly, that from the mass of incoherent contradictions which are spoken about demons by the heathen, one may prove almost anything to have had a place in their beliefs. The philosophers, it may be allowed, had no faith in demoniacal existences; what they spoke or wrote of them was in concession to popular prejudice; and others believed anything or every-

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thing which fraud might invent, or fear might fancy. But, it is no logical consequence from this, as some have insisted, that demons are merely imaginary existences, and that nothing is true, or known to be true, of them. The argument might with equal reason be alleged, to sanction the conclusion that there is no God, for all worthy ideas of his personality and attributes were overlaid and lost amid the dreams of pantheism, the follies of polytheism, and the negations of atheism. This were certainly too summary a process by which to reach so grave a result. We may for these reasons most warrantably conclude that any reliable information on these subjects, and indeed on every other relating to the world of spirits, has been lost, and in absence of revelation, could not be recovered. But, it might be maintained with some show of reason, that beliefs and practices which have spread so wide, and survived so long, had some beginning in truth—in some nuclei of primitive revelation, around which human deception, practising on human weakness, had gathered those superstitious accretions under which the truth had been buried. Some traces of this Scripture truth, strangely confused and perverted, may be discovered among these superstitious beliefs. Gale (Court of the Gentiles) refers the origin of the supposed mediatory function of demons to the constitution of the Son as mediator between God and man; and though the common idea of their original, as the souls of men deceased, be different from that of the demons of Scripture, they closely resemble them in the ideas entertained of their spiteful and envious nature, and their wicked and malignant influence.

For authoritative information on all that relates to their nature and origin, their sphere and agency, we must, in disregard alike of the ancient heathen and the modern rationalist, depend on the Word of God. And there, while their existence is frequently affirmed, we find their divinity in any proper sense denied, and the worship of them condemned and disallowed. They are spoken of as distinct from man and from God, as spiritual beings, so created originally, but now fallen from their first estate, leagued in revolt against God, and using their power, under his control, both to corrupt and to seduce, to oppress and to destroy man. That there is *one being* to whom this description applies, the authors before referred to, acknowledge, or at least have not deemed it prudent to deny. But they refuse to admit that demons are of the same order, or have any existence save in the superstitious imaginations of men. "There is," says Lardner, "but one devil;" and Dr. Campbell, who shows strong rationalistic leanings on this subject, says nothing can be clearer from Scripture, than that, though demons are innumerable, there is but one devil in the universe (Gospels, i. 235). Now, every student of the Greek Testament knows, that as often as the name devils (plural) is applied in our version to *spiritual* beings, the original is not διάβολοι, but δαίμονες, not strictly devils but demons. So far it is not possible to vindicate our version, but neither is it easy to justify the inference which is so dogmatically made from the original. Confessedly, the old serpent, the devil, and Satan are synonymous, Re. xx. 2, at least they variously describe the same being: as Satan, he is the adversary—as devil, he is the vengeful accuser—as the old serpent, he is the subtle tempter, the δαίμων. Then under the names of Satan and Beelzebub he is called the prince of demons, Mat. xii. 24; Mar. iii. 23, a title which our Lord concedes to him. And if this do not absolutely decide that, while the name of *devil* is peculiar to him, he shares the common nature of demons—seeing he is styled also the prince and god of this world and the *men* of it—it must be admitted to afford a strong presumption that it is so. There are angels, partners of his fall; there are demons, vassals of his kingdom. It may be these are distinct. Is it not more probable that they are the same in nature with one another, and also the same with their prince?

(1.) Our view is confirmed by the general testimony of Scripture, both respecting the devil and demons. If distinguished by these names respectively, they are on the other hand identified in general nature by the common name of spirits or spiritual beings. Thus the devil, the prince and god of this world, is called "the spirit who worketh in the children of disobedience," Ep. ii. 1. And demons and spirits are frequently used as convertible terms in many places of the New Testament scriptures, Lu. x. 17, 20; Mar ix. 20-26; vii. 25, 29. That in these cases the term is applied personally, does not admit of doubt. The powers, properties, and actions of living personal agents are there ascribed to demons, not less than to the devil, and utterly baffle the theory which regards them as mere creations of fancy. Thus it is said of demons, that "they believe and tremble," Ja. ii. 19. It is curious to see how Sykes disposes of this scripture: "It was, I suppose, from this text that the fathers said those things concerning devils which occur so frequently in their writings. Now admitting that the devil and his angels (demons then are his angels!) dread God, the most that will follow is that here δαιμόνια, is applied to evil spirits, and it will be granted that they have reason to tremble. But does it follow that, because in this one place, δαιμόνια signifies devils, that evil spirits do, or are allowed to possess men and torment them with diseases?" The question for the present is, not whether they torment men, but simply what their nature is; and it is enough for us to accept the admission that δαιμόνια does here signify devils or evil spirits. This it is the scope of Dr. Sykes' inquiry to disprove. And indeed, he has no sooner made the fatal admission, than, fain to retract it, he says, "It may after all be interpreted of departed human spirits," which he labours to show are, like idols, nothing in the world, but, for the occasion, must be thought after all to be capable, in the apostle's account, both of faith and fear.

(2.) Besides having in common a spiritual nature, the devil and demons have a common character. The devil is by eminence "the evil one," the impersonation of wickedness, "a liar and a murderer from the beginning." Demons, again, are evil spirits, unclean spirits, lying spirits, spirits of wickedness (πνευματικὰ τῆς πονηρίας), Ep. vi. 12; and some are said to be "more wicked spirits" than others, Mat. xii. 45, as if there was exhibited among them every form and degree of evil.

(3.) They are leagued together in the prosecution of the same bad cause. The devil is Satan, the adversary of God and man: "he deceiveth the whole world," "he goeth about seeking whom he may destroy." Demons are called "spirits of error," "seducing spirits," 1 Ti. iv. 1, which oppress and torment men, Mat. xv. 21, and moreover in everyway seek their hurt and ruin, Re. xxi. 16; xviii. 2, 3. If it be objected that their alleged influence is not sensibly perceived, the argument holds equally against the agency of the one devil, as

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against that of the many demons; nay, equally against the presence and working of the Spirit of God in us. For, as Tertullian says, "neither is discovered in the act of working, which is supersensible, but only in the effects of their work;" and if any will object, with Sykes, that their alleged activity in going up and down the earth in prosecution of their evil work, is contradictory to the statement that the angels which kept not their first estate are reserved in chains to the judgment of the great day, it may be answered that before this argument can have force, one would require to know what is the length of their chain.

(4.) Finally, both are spoken of as involved in the same dread doom; for the devil and his angels the everlasting fire is prepared. So, demons are said to tremble as, in apprehension of coming wrath, they deprecate being sent into the abyss, the abode of darkness; and their ejection by the word of Christ and his apostles is hailed as a conquest over Satan and a forerunner of his fall. Dr. Campbell says that the utmost that can be deduced from all these things is, "that demons are malignant as well as the devil, engaged in the same bad cause, and perhaps of the number of those called his angels and made to serve as his instruments." But he adds, "this is no evidence that they are the same." If not absolute proof of their generic identity, it is certainly decisive evidence of that near and strong affinity which may perhaps still leave room for some difference or inequality of original rank between them. Perhaps the words of Jesus, spoken with reference to the spirit or demon which his disciples could not cast out, Lu. ix. 39, 42; Mat. xvii. 17, 18, "this kind," or race "cannot come forth but by prayer," &c., may countenance the idea that there are diverse kinds of them, as other scriptures, Ro. viii. 37; Ep. vi. 12, &c., seem to intimate that among angelic natures there are gradations in order and influence. But at all events, seeing both have real personal and spiritual being, both are wicked and impure and lying spirits, both co-operating in the same work, as the tempters, and seducers, and tormentors of mankind, and both destined to fall before the power and suffer the vengeance of Christ, who came to destroy the devil and his works—their identity seems to be determined, in so far at least as their power and agency bear on the method of God's moral government, and its subjects are liable to be affected by them.

We may, however, briefly refer, in conclusion, to the words of the apostle before quoted, that the gods of the heathen are demons. In what sense is this to be understood, and how in its proper sense does it bear on the point now under consideration? Let it be admitted, as Farmer and others contend, that demons are to be considered as the spirits of the dead, how then can it be said, but with limited and partial truth, that these were the gods of the heathen? They shared their worship, but did by no means monopolize it; they worshipped also the sun, and moon, and stars, and almost every object in nature, animate and inanimate. And with whatever defective ideas of the divine nature and attributes, it must be admitted that in worshipping the work of their own hands, they professed through them to honour the one true God. This was the professed object of Jeroboam's institution, as seen in 2 Ch. xi. 15. And yet, notwithstanding, it is said that these priests were ordained, and this worship prepared for devils or demons. The worshippers intended it for the worship of God—God himself adjudged it to be for the service of demons. How should this be? If demons, like idols, be nothing, as some hold, they could not worship them in fact; if sometimes worshipped under the imagination that they were departed human spirits, they did not in these cases worship them even in fancy; and it only remains that they served them, in effect, under the influence and in the service of that arch-deceiver and his deceitful allies, who turns all false worship, whether to the dead or to the living, to his own wicked and malignant ends of delusion and destruction.

The doctrine of demons claims the submission of our faith in homage to the authority of Scripture. Its revelations on the subject are confessedly scanty and obscure, and much variety of opinion may obtain respecting their precise meaning and amount. But to set down all that is said of demons, as many do, for old wives' fables, a figment of Gentile superstition, which Scripture, in imitation of the heathen sages, has endorsed and perpetuated in concession to popular belief, is seriously to impugn the authority of Scripture. After all, what difficulties attach to this subject which should urge upon us this issue? It may easily be shown that all that is taught concerning them is in harmony with rational theism. Why should we doubt the existence of other orders of intelligent and moral beings besides man? It were surely a narrow mind that would claim for him a monopoly of the rational creation. But if other such orders exist, can we, in the face of our own character and condition, hold it incredible, that among them also some should be fallen, and depraved, and miserable as we are? We are naturally fain to think of these evils as limited and local, but in truth the great mystery lies less in their extent, than in their existence, at all, in the universe of God. That, possessing this evil nature, they should act in accordance with it, and use their power as they have opportunity to spread the infection of their malice and wickedness, is just what is seen in "evil men, and seducers, who wax worse and worse, deceiving and being deceived." It may be thought that, as belonging to another sphere of being, they have no access to us, and can have no influence upon us. But, may it not be, that the moral as well as the natural universe throughout is connected by common laws and common interests? Are not angels sent forth from God's presence to minister on earth to the heirs of salvation; is not the Spirit which God gives his people seen and known by his life-giving and blessed fruits in them; and are not, in like manner, the devil and his demon agency discovered in the strong delusions and grievous oppressions which, as we have seen, men have suffered, and do suffer, from their power? [J. He.]

DEMONIACS is the name given to men subject to the power of demons or evil spirits. These are spoken of as entering into, dwelling in, and possessing men: taking, seizing, using their bodily organs and their mental powers at their will, and subjecting them to almost every kind or form of bodily and mental malady which flesh is heir to. Thus, of the cases we read of in the gospels, one has a demon and is blind, his blindness being an effect of the demon's power; and so, another is dumb, another both deaf and dumb, another is bowed down or drawn together, and can in no way lift up herself, another is epileptic, and so on, showing their power over the senses and the whole body. Again we read of others who were frenzied, Mar. v. 1-15:

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of others who were hypochondriac, Mar. vii. 32; and of some who were fatuous or imbecile, Mar. ix. 14-17; showing further that mind as well as body, and in many instances mind and body both, were subject to this demoniac tyranny. And again, we read of other cases in which they seem to have inflamed the malignant and unclean passions of their victims, as in the man who abode among the tombs, the man in the synagogue at Capernaum, Mar. i. 24, and Mary Magdalen, out of whom went seven demons. But however this be, the cases before referred to, sufficiently evince that they had power to subjugate the sensory and imagination and reason of men, and to be, if not directly their tempters and corrupters, their grievous tormenters and oppressors.

Such briefly has been generally received as the substance of the Scripture testimony respecting the demoniacs who are so prominent in the gospel history. But in these latter days some profess to have discovered that it is altogether a mistake; and hold, though without prejudice, as they profess, either to the reality of the evil which the demonized are said to have endured, or to the marvellous mercy which they are said to have experienced, that the agency of demons in their sufferings is a groundless and superstitious belief. Mede appears to have led the way in this direction (Works, p. 28). He was followed by Lardner and Sykes and Farmer, men of the Socinian school. As Lardner dogmatically pronounces that "there is but one devil," so Farmer pronounces with equal confidence that "there never was a demoniac among men," meaning by this term, what is generally understood by it, one who was really possessed and acted on by a demon. But the confidence of this assertion is by no means borne out by equal strength of evidence. The subject is confessedly obscure and difficult. Demons cannot be perceived by sense; their influence, whatever it be in effect, is not distinguishable in its exercise from the operation of natural causes. And it will be admitted that the information which Scripture has given us respecting their nature and agency is not so full as to enable us to explain the difficulties, or remove the objections, psychological and moral, which it is so easy to find or make in connection with this, as with most other subjects. This however does not warrant the summary and scornful repudiation of a series of recorded facts, of which, as most men have understood the Scripture, it not only fully details the phenomena, but constantly assumes and expressly assigns and declares the cause.

The explanation now proposed to be given of the case of demoniacs is, that "they are none other than such as we call madmen and lunatics. Madmen not *vi morbi* or of simple dotage, but by influence of *melancholia* or *mania*, from which they imagine, speak, and do things that are most absurd, and contrary to all reason, sense, and use of men; the difference between these being, that *melancholy* is attended with fear, sadness, silence, retiredness, and the like symptoms; *mania* with rage, raving and frenzy, and actions suitable." (See Mede's Works, p. 29; Sykes' Inquiry, p. 39; and Farmer's Essay, sect. vi.) These forms and kinds of natural disease, they allege, cover and account for all the facts and phenomena which in the demonized, so called, have been generally ascribed to the agency of demons; this being, as Mede expresses it, "a mistake caused by the disguise of another name and notion than we conceive them by," they having been called demoniacs, as others have been called lunatics, though demons had no more influence upon the one, than the moon had upon the other.

Let us examine whether this theory is borne out by Scripture. The proof text which Mede lays as the ground and pillar of this theory is Jn. x. 20, which records the blasphemous words of the Jews regarding Jesus, "He hath a devil, and is mad." "The latter word being" (as he holds) "an explication of the former." Try this interpretation upon Mar. iii. 22, where the same imputation is cast upon him, by substituting the one of these equivalent expressions for the other, and see how it will stand: "He hath Beelzebub, and by the prince of the demons casteth he out demons." Did the Jews here mean to repeat that he was mad, and to ascribe his miracles to his madness; do they not, in both instances, expressly refer the madness and the miracle-working, as effects, to the distinct cause of demoniacal agency?

In the first notice of demoniacs which occurs in the gospel history, they are named as a distinct class of suffering men: "They brought to him all sick people that were taken with divers diseases and torments, and *those which were possessed with demons* (δαιμονιζομένους), and those that were lunatics, and those that had the palsy, and he healed them," Mat. iv. 24. Here the demonized and the lunatic, who on the rationalistic theory are identified, are expressly distinguished. We find a case, already referred to, in which the demonized is also said to have been lunatic, Mat. xvii. 15; and another, in which he is said to have been maniac; and it is probable that such cases were frequent. But the right inference from this is, not that all lunatics or maniacs were demonized, or that they only were demonized who were subject to madness in some form; but that this was one only of many forms in which demons used their power over men. So far from being restricted to madness, as Mede and others assert, it is evident that the effects ascribed to demon influence include almost every form of disease, bodily and mental. Thus, of those who were possessed, some were blind, deaf, dumb, bowed down, &c., without being, so far as is known, mentally disordered. Blindness and deafness could be no effect of madness or melancholy. Dumbness, or moody sullen silence at least, might possibly proceed from this cause, but in the case recorded it is expressly ascribed to organic obstruction, Mar. vii. 33-35. And for aught that appears, the daughter of Abraham in the synagogue, though the subject of an afflicted body, was the possessor of a sound mind, and we may hope of a devout heart.

But while, in these outward respects, demoniacs were assimilated to other sufferers, they are uniformly spoken of as specifically distinct. Thus, it is said of our Lord's miracles, that he cured many of their infirmities and plagues, *and* of evil spirits, Lu. vii. 21; viii. 2. So likewise, in his commission to the twelve disciples, it is said he gave them power and authority over all demons, and to cure all manner of sickness, and all manner of disease, Lu. ix. 1; Mat. x. 1-8; and so, in his commission to the seventy, comp. Lu. x. 9 with ver. 17-20; and again, after his resurrection, in his promise concerning his apostles, Mar. xvi. 17; and, in their discharge of their commission, they are said to have exercised their twofold gift over these different forms of evil, Mar. vi. 13.

The precise nature and amount of the distinction thus marked between demoniacs and other sufferers

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we may not be able altogether to ascertain, but some particulars admit of being specified. The first and most obvious distinction is in the producing cause. We are now entitled to say that the passage which Mede adduces to disprove the agency of demons in these maladies is, so far as Jewish opinion goes, an express confirmation of it. "He hath a demon"—that is the agent; "he is mad"—this is the effect—though but one effect of many of the demon's presence and working; and this active cause is not once but constantly distinguished from the malady under which the demoniac suffers. Demons, as shown before (see preceding article), are identified with evil spirits. (Compare Mat. xii. 22, 29; Lu. viii. 2, 6, 39; Mar. v. 1. 24, 30; Mat. xv. 21, 28; Lu. ix. 37, 43; Mar. ix. 14, 29; Lu. xiii. 10, 17). They are not therefore to be confounded with dead men, or with their ghosts—an idea which Sykes and Farmer persistently connect with everything that is said concerning them; for whatever might be the thoughts or sayings of the heathen about demons, or of Jews, like Josephus or Justin Martyr, whose views were assimilated to those of the heathen, this notion has no countenance from Scripture, and is not known to have prevailed among the Jewish people. Demons are there spoken of as personal, conscious, powerful, responsible agents, who perceive and understand, who hate and rage, who speak and act, and tremble. Our Lord always deals with them as such. Not only does he rebuke them, as he is said to rebuke the fever, or the winds and waves—which might be supposed to be in figure; but, what cannot be thus accounted for, he interrogates them as distinct from the possessed, and they reply to him through the organs of their victims;—he commands or restrains them also, as he sees occasion, and they obey him. "What is *thy* name?" he asks; and the unclean spirit answers, "My name is Legion, for we are many; and he, and all the demons, besought him," &c. There hath fallen prostrate at his feet a deaf and dumb child, and Jesus rebukes the spirit, saying, "Thou deaf and dumb spirit, I charge thee come out of him, and enter no more into him." Again, meeting from the tombs the wretched maniac whom no man could tame, Jesus, distinguishing between the man and the author or cause of his terrible malady, commands him, "Come out of the man, thou *unclean spirit*." In all this, and much more to the same effect, our Lord does surely distinguish this one species of man's maladies from the rest, and ascribes the difference to the agency of intelligent and moral existences.

This is further confirmed by the effects which often accompanied their presence in the possessed. The first is the knowledge the demoniacs had of Jesus. We do not pry into the processes by which demons seized upon and appropriated the sensory of their victims. We have learned nothing from the philosophizing of others on this subject, and do not profess to be able to throw any light upon it ourselves. But whatever mystery be in the process, it cannot be questioned that in some way these demoniacs were in possession of knowledge not accessible to man. They knew Jesus to be the Christ, Mar. i. 34. Thus, the demoniac in the synagogue exclaimed of Jesus, "I know thee who thou art, the holy One of God;" and the Gadarene demoniac in like manner cried, "What have I to do with thee, Jesus, thou Son of the most high God?" It may be said indeed that Christ's name was spread abroad, and that his works had already made him known. But his nature as the Son of God was not yet dreamed of. His character as the holy One of God was not acknowledged. His office as the Christ was but guessed at. Much of this was spoken early in our Lord's ministry, Mar. i. 32-34. At a much later period the people at large were still in profoundest ignorance and error concerning him. "Whom do men say that I am?" he asked his disciples long afterwards, and the answer was, "John the Baptist, but some say Elias, and others one of the prophets," Mar. viii. 28, 29. Even those who besought him for his mercy, cried after him, as "the Son of David," Mat. xv. 21; Mar. x. 47, 48. Obviously then the demoniacs had some avenue to knowledge respecting his person as the Son of God, and of his office as the Christ, which others had not. It were preposterous to ascribe this to madness, which if it surprisingly revive and recall forgotten knowledge, certainly can impart none. Indeed, Scripture refers it to the indwelling demon, who may be reasonably presumed to have derived it from Satan their prince, who, in his encounter with Jesus in the wilderness, had discovered him to be the Son of God.

Another specialty to be noticed, which manifests the supernatural cause of this malady, is the invariable dislike and dread which the possessed had of our Lord. It was true of the demoniacs, as of the demons, that they did "believe and tremble." They do not appear ever to have come to Jesus of their own accord, but, with one exception, to have been brought to him by others. In that exceptional case, as in all the others, their antipathy and terror seem to have been extreme. "What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God that thou torment me not." "Let us alone, what have we to do with thee, Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the holy One of God." This infatuated sympathy with their oppressors, and their no less infatuated antipathy to and avoidance of their Deliverer, is something more and something worse than madness. It bespeaks the fascination of a fiendish power roused to its utmost against its destroyer. It is indeed argued that as all this was expressed by the organs of men, it is arbitrary to ascribe it to any other agency. But men under mere natural influences could hardly be the subjects of these dispositions, and could not possibly be possessed of this supernatural knowledge. That the demoniacs so felt and spake, is accounted for by the peculiarity of their condition, as subject to their oppressors, and subdued into sympathy with them in their views and designs.

Further, we find that Jesus has represented the casting out of demons as a necessary part of his own work. Very emphatically he sends this message to Herod, "I must cast out demons and do cures to-day and to-morrow," Lu. xii. 32. He argues from his performance of this work to the truth of his mission, and the advent of God's reign: "If I by the finger of God cast out demons, then the kingdom of God is come unto you," Mat. xii. 28. And over their ejection by his disciples in his name, he rejoiced in spirit, as the beginning and earnest of the downfall of Satan's power, saying, "I beheld Satan as lightning fall from heaven."[1]

[1] This identification of satanic and demoniac interests is confirmed by Peter's description of our Lord's works, as "healing them that were oppressed with the devil," Acts x. 38.

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How then shall all this be accounted for, if demoniacs were madmen of whatever sort? It has been said that Jesus takes no side in this question; that without participating the people's belief, he accommodated his language to it; and that as the error did not affect the end of his mission, he was not called upon to involve himself in disputes with them by opposing himself to their prejudices. But how dishonouring were all this to our Lord; as if, like the ancients, he practised the doctrine of reserve, or, like the moderns, allowed himself to use words in a non-natural sense, in order "to avoid disputes." But it is untrue in every particular. Can he be said to have taken no side, who so solemnly declared that he cast out demons by the finger and by the Spirit of God? Or can he be said to have withheld or disguised the truth, to humour the people or avoid offence, whose teaching throughout was in contradiction of the false opinions and in reproof of the evil habits of men; and who, on this subject in particular, had only to repudiate the views held by the people, in order to silence their blasphemies and remove their offence. How, for example, when accused of having a demon—and again, of casting out demons by the prince of demons—how could he have so effectually vindicated himself, and dissipated the false and superstitious beliefs of the Jews, as by declaring openly and in terms that there was no demon in the case at all—that neither did demoniacs, so called, suffer from their malice, nor were demons cast out by his power? It is worthy of remark further on this head, that our Lord held this language respecting the evidence and agency of demons, not to the people only, but also, from first to last, to his disciples. On sending them on his service, he gave them power and authority over all demons; and they on their return, as sharing the common belief, report that even the demons were subject to them through his name. Now, it was given to them to know the mysteries of the kingdom; why they should have been kept and left in it, there could be no reason, even if others had been for a time kept in ignorance and error on this matter. For though it is sometimes professed that "this did not affect his mission, seeing it was no more his business to correct men's mistakes in psychology and medicine, than in astronomy," yet these men, when it suits them, hold a very different language. These beliefs, which our Lord is here allowed to have countenanced, or at least not to have repudiated, Farmer denounces as "in many respects of greatest prejudice to Christianity, and affecting the foundation on which the gospel is built" (Essay, chap. iii. 238, et seq.); a statement which we of course do not admit, but which, as liable to be made, it is all the more incredible that our Lord should not have expressly condemned the errors that have led to it.

Various objections are made against the doctrine of demoniacal possession — some on particular, others on general grounds. Thus, (1.) the case of the Gadarene, for example, is said in its details to be strange and incredible. It is acknowledged that there are difficulties, both psychological and moral. But they are obviously referrible to the imperfect knowledge we have of the relations between the spiritual and material systems; and besides, they apply in great part equally to the transaction, whether as caused by demons or by mere physical agency. This holds at least of the destruction of the swine, and of our Lord's permission given, or rather, as it must have been, if demons were not concerned, his own active agency put forth to effect it. Also, their deprecation of his command to go out into the deep, or the abyss, *εἰς τὴν ἄβυσσον*, has no conceivable meaning on the theory of natural insanity, while it is in agreement with the threatened doom of demons, Re. xx. 23, with which it may be supposed they were acquainted, and if so, might well fear and deprecate.

(2.) An objection of a more specious form is alleged against the possible truth of demoniac power over men, as undermining the evidence of miracles in general, and of all miraculous cures in particular. If demons can inflict disease, it is the interposition of a power subversive of the system of nature; how can miracles indicate the immediate hand of God? But the answer is not difficult. They do not mark the immediate hand of God—they mark a supernatural power, but what or whence this power is, it requires something more to determine. In all these cases there was not only a contrast in the work of demons and the work of Christ—the one malignant, the other beneficent; but there was, moreover, a contest and a triumph, exhibiting the power of demons as subject, and the power of Christ as supreme. The few instances in which miracles were hurtful, as in the blighting of the fig-tree and the blinding of Elymas, were accompanied with circumstances which readily distinguish them in the consciences of men as the righteous infliction of divine judgment.

(3.) It is stated, as a serious difficulty, that the phenomena and facts ascribed in Scripture to demoniacal possession, should have been confined to the Jewish people, and also to the time of our Lord's sojourn among men; and still more, that notwithstanding all this, the Jews do not seem to have looked upon it as anything strange, nor has it been taken notice of in the history of other people. On these grounds, Mede (Works, 28, 29) and Sykes (Preface to Inquiry) openly repudiate the "story of the gospel" as it has been generally understood. In reply we say that this must stand on its own evidence, nor may its express and positive testimony be affected by negations like these. Besides, it is far from certain that any part of these allegations are well founded. If it be meant that heathen nations had not the same theory of demons as the gospel history reveals, this is admitted. But if it is said that they had no belief, and among them was no mention of demoniac influence, it is so far from true, that Menander states it as the common belief that "A demon besets every man"—*ἅπαντὶ δαίμων ἀιδρὶ περίσταται*. The *νυμφόληπτοι*, the *πύθωνες*, among the Greeks, the *larvatæ* and *cerriti* among the Latins, all denote so many kinds of demoniacs. That Scripture is silent on the subject previous to our Lord's time, can

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Farmer chooses to refer this language to our Lord's cure of the diseased in general, saying that "all the diseased were spoken of by the Jews as oppressed by an evil spirit, but not as possessed by demons—of such there is no mention!" (p. 44). But why should the apostle, in speaking to Gentiles (Acts x. 48), be supposed to speak according to Jewish opinions, which Farmer regarded as blasphemous?—for such he pronounces the opinion that the devil has the power of disease. Is it not everyway more likely that the apostle intended to connect the oppressions upon men, ascribed to demons or evil spirits indiscriminately, with that malignant and tyrannical dynasty, *καταδυναστευομένους ὑπὸ τοῦ διαβόλου*, of which Scripture everywhere represents the devil as the prince and head? (Lu. x. 7-20; Mar. iv. 14, 15).

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only be affirmed by men who persist in putting meanings on words and statements different from their obvious import. We read there of "lying spirits" in prophets, 2 Ch. xviii. 21, 22; of "seducing spirits" in kings, 2 Ch. xxviii. 20; of "the unclean spirit in the land," or among the people, Zec. xiii. 2; and of evil spirits, producing the like physical and moral debasement in their victims, which is seen in the gospel demoniacs, Ju. ix. 23; 1 Sa. xvi. 14-23. No doubt these are attempted to be explained away. In the case of Saul, for example, it is held sufficient to exclude anything supernatural, that an evil spirit often signifies an evil temper or disposition, and does not necessarily mean anything else here. Admitting this, and that if the case had stood alone, we might have so received it, does not the antithesis between the Spirit of the Lord departing from Saul, and the evil spirit entering into him, mark a succession of agencies rather than of dispositions? At any rate, seeing the producing power bears the same name, and its agency produces the like effects in him as in the New Testament demoniacs, is not the conclusion at least probable that the cases are specifically the same? This is enough to show that demoniac possession existed before our Lord's time. His words distinctly imply that it should continue after him also. When he promises to give power to his disciples to cast out demons, Mar. xvi., as himself had done, it is certain there should be demons in men, against whom this power should be employed. Accordingly, in the execution of their mission, as we read, Ac. xvi. 16-18; xix. 12, his apostles met with men possessed by evil spirits, and cast them out in the name of Jesus. The history of the first ages of the church is full of the memorials of abounding demoniacs, which, though blended with a world of delusion and imposture, it is not easy wholly to discredit, in face of the express and solemn testimony of the Christian fathers generally. In our own time the evil and the remedy are alike ignored. To a great extent, the being and agency of the "one devil," "the spirit who now worketh in the children of disobedience," is disregarded and forgotten also. May not the disregard of the one as well as of the other proceed from the same cause—the prevalence of the spirit of unbelief, which leads us to look for a natural cause of all spiritual phenomena, whether good or evil? There still are undeniably many phases of human character and experience, which suggest the question whether they be not an effect of demoniac influence—a suggestion which it is much easier to deny or deride than to confute. At all events, Scripture affirms that this power shall be at work in the last days, reproducing the like effects in men, Re. xvi. 14; xviii. 2.

It is certain, then, that the power of demons was not restricted to our Lord's time, and to the Lord's people. It is not altogether certain that it was even more prevalent then and there, than in other times and places. That more attention should have been then drawn to it, may be accounted for in another way. So long as the evil was hopelessly beyond remedy, little would be said of it, more than of any other endemic visitation. But when the remedy was found—not only alleged but proved in the experience of many, and in the sight of all—it became naturally the wonder of the time. In our Lord's day exorcists swarmed, both among Jews and Gentiles, who practised their art by mystical incantations and with doubtful efficacy. But when He with authority commanded the unclean spirits and they obeyed, what wonder men should exclaim, "What a word is this!" and that the evil itself should acquire, though not a greater prevalence, yet a greater prominence in the public eye. Or if the fact were otherwise, and the victims of the spiritual tyranny, besides being more conspicuous, were also more numerous and more oppressed than before or since, why need this be deemed either improbable or unworthy? Other forms of affliction have had their day and place as well as this. If the fact were, as seems likely, that about these times men were more addicted than ordinary to sorcery and divination, Ac. xix. 18, 21, might not this, according to the rules of divine judgment, have provoked this special visitation? Or, can it be thought unnatural, that with the knowledge that their time was short, the evil spirits should then, so far as permitted, have thus put forth their malice and activity to the uttermost? Re. xii. 2. And as regarded our Lord and the ends of his mission, what was so fitted to confirm his claims, and to illustrate his work in the eye of a sense-bound people, as the opportunity thus afforded for the manifestation of his power over the enemy? The demoniacs recovered by his word to a sound body and a right mind, were more convincing trophies of his power, and more palpable representatives of his work, than were his own disciples, in whom the effect of his influence was chiefly inward and spiritual. Hence, as we have seen, he once and again refers to his casting out of demons, not simply like his other miracles, as the proof of his divine mission in general, but as special evidence of his work and errand, as manifested to destroy the works of the devil, and to establish his own kingdom of grace. We may therefore treat with contempt Farmer's sarcasm on this subject, that this view turns the era of our Lord's advent into one of more grievous oppression to men. If the oppression were greater, it had its judicial cause in the sins of men, while our Lord's immediate agency was all directed to restrain and lessen it; and the rest, if aught remain, is to be explained on the same principles which determine the unequal or varying distribution of all other evils. But the reasons of this dispensation lie to a great extent beyond our reach, and we presume not to pronounce with confidence in regard to them. Some, as Trench, would connect them with the punishment or rebuke of sin, and this may be admitted of it in the general, as of every other form of human suffering. But we are not warranted to ascribe these more than other afflictions to any special sin or sinfulness in the individual sufferers, Lu. xiii. 1-3. The case of the lunatic, whom the spirit had taken "from a child," seems to forbid us to put this construction upon them. We may not doubt, however, that like all God's ways of dealing with men, it was meant to serve the great ends of moral discipline. Although it might appear, like insanity, so to overbear the reason, and conscience, and will, as to suspend responsibility, it can be readily understood to have formed the most important exercise of the principles and dispositions of all with whom those "vexed with the devil" were related in social and family bonds, as in the beautiful and blessed example of the woman of Canaan and her daughter. And in whatsoever way, or to whatever effect, all affliction, including insanity itself, subserves the great moral purpose of human life, the same end might be equally

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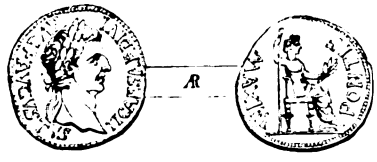
accomplished by the worst and most violent assaults of the demon's power. [J. He.]

DENA'RIUS, ten asses, rendered in the English Bible, though rather unhappily, *a penny*. Taking into account the difference in the value of money in the gospel age as compared with present times, *a shilling* would have been the nearer equivalent—although in reality its metallic worth from about the time of Augustus was only sevenpence halfpenny. Before that time it had been worth a penny more. But as it was the full day's wage for a labouring man, Mat. xx. 2, and a soldier got even somewhat less, it must ordinarily have commanded a larger supply of the necessaries of life, not only than our penny, but even than our shilling. Some have supposed that the reduction in the weight and value of the denarius above noticed did not take place till the time of Nero; but this seems doubtful.



[200] Denarius of Tiberius Cesar.—Ackerman's Coins of the New Testament.

From the allusion in Mat. xxii. 19 it is plain that the coin then bore the image and superscription of the emperor; in earlier times the symbols of the republic were impressed on it. (*See* PENNY.)

DEPUTY is the term used in the English Bible for *proconsul* (Gr. ἀνθύπατος), the highest local governor in those provinces which were in the hands of the Roman senate, Ac. xiii. 7, &c. It is once used in the plural, Ac. xix. 38, in the speech of the town-clerk of Ephesus: "There are deputies, let them implead one another"—by which is not to be understood, with some, advocates, or persons to conduct the causes, but proconsuls to deliver judgment. Not that there were more than one such in that part of Asia; but the work generally of such is referred to, or perhaps the assessors in judgment are included.

DER'BE, a city of Lycaonia, in Asia Minor, and manifestly not far from Lystra, with which it is sometimes associated, Ac. xiv. 6; xvi. 1. Paul and Barnabas found protection there when driven from Iconium, and it was the town of Caius, one of the Christian delegates to Jerusalem, Ac. xx. 4. But the exact site is unknown. Commonly it is placed south of Lystra; but this it could scarcely be, if, as Strabo states, it was almost within Cappadocia (xii. p. 569). Three different sites have been suggested by modern travellers; one of them on the lake *Ak Göl*, which Wiesler adopts. But there is as yet no certainty. (*See* LYSTRA.)

DESERT is scarcely distinguished in ordinary language from *wilderness*, although the latter may be regarded as the stronger term, importing either a more extensive or a more intensive form of the drought and desolation involved in the idea. In the English Bible, however, the terms are used indiscriminately, and sometimes the one, sometimes the other, is given as the rendering of *midbar* (מִדְבָּר), which is the word most commonly employed in the original. The word is derived from a root that signifies to lead to pasture (*dabar*), and hence the primary meaning of *midbar* is pasture-land, a tract fit for the feeding of flocks. This in the East is very commonly an extensive plain or steppe, which, during the drought and heat of summer, becomes utterly parched and bare; so that the transition from pasture-land to desert was, in such regions, quite easy and natural. That the word comprehends both the meanings now mentioned—the former as well as the latter—may be perceived even by an English reader from such passages as Ps. lxv. 13, "They drop upon the pastures of the wilderness" (*midbar*); and Joel ii. 22, "The pastures of the wilderness do spring." In other passages the desert is spoken of as rejoicing, and again as being dried up, Is. xliii. 11; Joel i. 19. But in many, and indeed the greater number of passages, the idea of sterility is the prominent one, especially where what was emphatically *the* desert or wilderness, *the great* wilderness, is spoken of, Ge. xiv. 6; xvi. 7; De. xi. 24, &c. And the term is used in comparisons with exclusive reference to this import; as in Je. ii. 31, "Have I been a wilderness to Israel?" Hos. ii. 3, "Make her as a wilderness, and set her like a dry land."

Another term in the original, *arabah* (עֲרָבָה), is also rendered by desert or wilderness. This, too, primarily meant *plain*, but not plain in the sense of pasture, rather that of hollow or level ground, and specially the level into which the valley of the Jordan runs near Jericho, an immense plain extending all the way to the Red Sea. This was *the arabah*, of which the word is very often specifically used (De. i. 1; ii. 8; Jos. xii. 1; hence also "sea of the *arabah* or desert," De. iv. 49, viz. the Dead Sea, &c.) But the word also signifies desert generally, as in Is. xxxiii. 9; Je. l. 12, &c.; for the same reason as in the former case, because plains in such countries as Arabia and Palestine are sure to become for a considerable part of the year arid heaths, and also because what went more peculiarly by the name of *the arabah* was of a singularly bare and sterile character.

DEUTERONOMY, THE BOOK OF. I. *Name and Contents.*—The fifth and concluding book of the Pentateuch is in Hebrew named from the words with which it opens, אֵלֶּה הַדְּבָרִים (*Elleh haddevarim*), "these are the words;" but by the LXX. Δευτερονόμιον, "the second," or rather, "the repeated law," to which corresponds the rabbinical name מִשְׁנֶה (*Mishneh*), or more fully, מִשְׁנֵה הַתּוֹרָה (*Mishneh Hattorah*), "repetition," or "repetition of the law." The book consists principally of a series of discourses addressed by Moses to Israel, when they had reached the confines of the Promised Land, De. i. 1-5.

Amid various divisions that might be taken of the discourses, we present the following:—

1. Four parting addresses of Moses to the assembled Israelites in the plains of Moab, ch. i.-xxx., viz.—

(1.) An address, wherein he recapitulates the history of the wanderings through the wilderness, as an encouragement for obedience to the law, and a warning against apostasy, ch. i.-iv. 40. To this is added a notice of the three cities of refuge which Moses had set apart on the east side of Jordan, and of Israel's possessions there, ch. iv. 41-49.

(2.) A second address, wherein he notices the giving of the law, and adds many earnest and paternal exhortations to obedience, ch. v.-viii.

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(3.) In the third discourse he introduces various modifications and more specific directions with respect to several previous ordinances and enactments, and some altogether new, ch. ix.–xxvi.

(4.) In the last he lays down the advantages as well as the duty of observing the law, by presenting to the people the blessing and the curse, preparatory to their renewing the covenant with Jehovah, ch. xxvii.–xxx.

2. Then follows a notice of the committal of the book of the law to the keeping of the priests, with the lawgiver's charge to them, and his song, ch. xxxi.–xxxii. 47; to which are added—

3. Three appendices: (1.) Announcement to Moses of his approaching death, ch. xxxii. 48-52; (2.) his blessing on the tribes of Israel, ch. xxxiii.; and (3.) an account of his death, ch. xxxiv.

Deuteronomy is thus seen to be a recapitulation both of the history and the laws of the middle books of the Pentateuch, in the form of paternal exhortations, rather than with legislative authority, urging a willing and unreserved obedience to all the precepts and commandments of Jehovah, and a faithful adherence to his covenant. A circumstance which must have greatly added to the solemnity of the occasion was the full consciousness of the speaker, that his own death must precede the enterprise to which, in the first instance, he encouraged his hearers, viz. their taking possession of the land, ch. iii. 27–iv. 22. He, in fact, contemplated his own departure as an event near at hand, ch. xxxi. 2, an anticipation which the close of the narrative shows to have been speedily realized. The admonitions now addressed to Israel took generally a twofold direction: First, a warning against idolatry, ch. iv. 14-40; xvii. 2-7; and secondly, against a spirit of self-righteousness, ch. ix. 4-24—dispositions to which, as their subsequent history but too plainly shows, the Israelites as a people were most prone. This twofold character of his parting exhortations accordingly furnishes a clear proof how intimately the lawgiver was acquainted with the peculiar predispositions of his people, ch. xxxi. 26-29, and an indication of the prophetic spirit with which he spoke.

II. *Its Relation to the preceding Books.*—The connection between Deuteronomy and the other books of the Pentateuch is very apparent. The contents, historical and legislative, of the three books which immediately precede it are recognized throughout, and in fact constitute its great theme. Yet there are important variations and additions, from which rationalists and others take occasion to deny the identity of its authorship with that of the other books, even when they agree that these could not have been the productions of Moses. The additions and variations found in Deuteronomy, so far, however, from constituting contradictions in respect of the earlier books, or in any way yielding support to the conclusions of the "document" criticism, admit of satisfactory explanation from the special and distinct aim of the author, as apparent from the work itself, and from the altered position of Israel at the time of its composition at the close of their wilderness life.

1. Variations, of which there are numerous instances, in respect to the order and the fulness of historical matters, can be accounted for from the hortatory style, and the object of the writer when recording his discourses. The circumstances were such as called only for a general reference to some transactions, the character and relations of which might be safely assumed as already well known to the parties addressed, and so admitted of the classing together of incidents having a common character, without much regard to strict chronological order. Thus the rebellions of Israel against Jehovah at Taberah, Massah, and Kibroth-hattaavah, are mentioned in connection with the idolatry at Sinai, ch. ix. 22, &c., but without in the least warranting the conclusion that the author considered these events as nearly contemporaneous, or as following in the order in which they are here enumerated. But even in instances of this kind the departure from the chronological order is often more apparent than real. It is objected, for example, that the command to remove the encampment precedes the appointment of the captains, ch. i. 6-15. De Wette says verses 6–8 are put too early; and this appointment of captains, it is also alleged, the writer of Deuteronomy confounded, ver. 16, with the institution of the seventy elders, Nu. xi. But the order for the removal of the camp and its fulfilment are clearly distinguished; and not less so are the appointments of the captains and the judges, both of which took place prior to the departure from Sinai, Ex xviii. Sometimes, indeed, variations of this kind serve to throw light on particulars incidentally touched on in the more specific accounts of the preceding books. Thus the command, De. ii. 19, 37, not to distress the Ammonites, but to pass by their border, so far from contradicting the notice that "the *border* of the children of Ammon was strong," Nu. xxi. 24, rather explains this peculiar reference. The separation of the Levites to their sacred offices at first sight would seem to be transferred to a time subsequent to the death of Aaron, ch. x. 8; but a closer investigation at once removes such a misapprehension. The expression "at that time" refers to the time when Moses deposited the tables of the law in the ark, ver. 5. The reference to the time of the abode at Sinai pervades the whole section, and is only departed from parenthetically as regards Aaron's death.

The additions of an historical nature consist partly in the greater prominence which the writer gives to matters which in the earlier books were omitted as self-evident, and partly in the appending of particulars, which, while necessary for the purpose of the writer, exhibit the most minute acquaintance with the Mosaic times and history (Keil, Einleitung, p. 111). Additions of the first kind are the command to break up from Horeb, De. i. 6, 7, comp. with Nu. x. 11; the notice "Ye abode in Kadesh many days," ch. i. 46; the repentance of Israel, ch. i. 45, of which no mention is made in Nu. xiv.; Moses' intercession for Aaron, ch. ix. 20, of which there is no notice in Ex. xxxii.–xxxiii. Additions of the second kind are: the command not to distress the Moabites, or wage war with them, ch. ii. 9, 18; not to meddle with the Edomites, but when passing through their territories to purchase bread and water, ch. ii. 4-8; the historical notices of the aboriginal inhabitants of Mount Seir, and of the countries at the Mosaic period in possession of the Moabites and Ammonites, ch. ii. 10-12, 20-23; notice of the sixty fortified cities in Bashan, ch. iii. 4, &c.; the different names of Hermon, ch. iii. 9; more specific details of the attack of the Amalekites, ch. xxv. 17, 18, than in the narrative in Ex. xvii. 8.

The more important variations and additions belong, however, to the legislative sections. Some particulars of this character are entirely new—as the appointment of the three trans-Jordanic cities of refuge, ch. iv. 41-43, directions concerning which had been given in Nu. xxxv. 14, while the command to set apart three cities

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on the other side is only repeated, De. xix. 9. So also the law as to the appointed place of public worship, whither all sacrifices, offerings, and tithes must be brought, ch. xii. 5, &c., with the repeal of the law which required that animals destined for food should be slaughtered nowhere but at the sanctuary, Le. xvii. 3, &c.; laws with respect to the tithes appointed for sacrificial seasons, De. xii. 11, 17; xxvi. 12; xiv. 22, false prophets, enticers of the people to idolatry, and such as might be so enticed, ch. xiii.; on regal functions, ch. xvii. 14; the functions and authority of the prophetic order, ch. xviii. 15, &c.; on war and military service, ch. xx.; on the mode of expiating murder, the perpetrator of which was unknown; on female captives of war; the right of a first-born son; the punishment of disobedient and obstinate sons, and the hanging or exposure of the bodies of criminals after execution, ch. xxi.; on unchastity and the rape of a virgin, ch. xxii. 13, &c.; on divorce, ch. xxiv. 1, &c.; various minor laws, ch. xxii. 5, &c., xxiii. xxv.; the form of thanksgiving to be used on presenting the first-fruits and tithes, ch xxvi. While in general the laws of the preceding books are only partially repeated and pressed anew, there are some, as for instance that regarding Hebrew slaves, De. xv. 12, &c, comp. with Ex. xxi. 2, &c., which are extended. (For certain variations in the law of the ten commandments in Deut. v. 6–21, as compared with Ex. xx. 1–17, see under DECALOGUE.)

None of these variations and additions, whether historical or legislative, is, however, of a kind to warrant the assertions of De Wette (Einleitung, sec. 156), that "the Mosaic history seems to be more remote from the author of this book than it would be from one who wrote down an historical narrative," and that "the laws are new, not only in respect to the time in which they are alleged to have been given, but in respect to their more modern character." On the contrary, the particulars just referred to afford the clearest evidence of personal acquaintance with all the facts of the Mosaic history, and of an authority to make such additions to and modifications in the Mosaic laws as the altered circumstances required. The references which De Wette detects in these laws to later times and institutions originate either in his misinterpretation of the passage, as when he discovers in ch. xii., xvi. 1–7 an allusion to the temple at Jerusalem, or in his dogmatic preconceptions with respect to the unreality of prophecy, on which ground he objects to ch. xvii. 14–20; xviii. 9–22.

2. The legislation of Deuteronomy as related to that of the earlier books requires some additional consideration. As the historical notices of this book pre-suppose the transactions detailed at length in the preceding history, so also its legal institutions give evidence of prior enactments. The Israelites are here introduced as already in the possession of laws and ordinances of a civil and religious character. That God through Moses had given them special commandments at Sinai in regard to the various matters of duty, ch. i. 18, is the fundamental idea of the whole of these Mosaic discourses. But it is of importance to notice the particular aspect in which the law is here presented. As remarked by Hävernick, "instead of the letter with its legal obligation adverse to all development, which finds in itself the ground of its higher necessity, reflection upon the law here prevails, and even the letter is in this way brought home more to the heart" (Einleitung, sec. 133). To love God is in particular represented as the end and fulfilment of the law, ch. vi. 5; x. 12. This, as an element recognized even in the decalogue itself, where it is made the true ground of obedience, Ex. xx. 6, assumes in Deuteronomy its right place. In other particulars also there is a marked prominence given to the spirit of the law as contrasted with the mere letter—a circumstance which has caused this book to be quoted more largely by the prophets than any other portion of the Pentateuch. The prophetic discourses of Jeremiah and Ezekiel in particular are formed very much upon the model of the addresses and exhortations of Moses to Israel in the plains of Moab. So great indeed is the resemblance between Deuteronomy and the writings of Jeremiah, that it has furnished grounds to the impugners of its genuineness to ascribe its composition to that prophet. Further, as shown under the preceding head, various laws contained in the former books are partly repeated and enforced anew, partly modified, restricted, or enlarged, and even repealed altogether, with the view of suiting them to the change in Israel's circumstances, and the new aspect of affairs arising from the approaching settlement of the people in their new homes, and the cessation of a migratory life with its encampments. Compare for instance De. xv. 17 with Ex. xxi. 7, and De. xii. with Le. xvii. These modifications entirely accord with the spirit and object of the law; but while they are a very strong proof of the credibility of the whole history of the Pentateuch, and particularly of the truthfulness of the wilderness sojourn, they are such as required the authority of the lawgiver himself; for there is a strict prohibition in the book itself against adding to or taking away from the law, ch. iv. 2; xiii. 1. No subsequent writer of Scripture assumes the authority of making such modifications in the law as is done by the writer of Deuteronomy. Still this is not a new legislation, or even a continuation, strictly speaking, of the preceding; it is the Sinaitic legislation enforced anew, and where necessary adapted to the changes which had emerged at the close of the forty years' wandering.

III. *Its Prophetic Announcements.*—The prophetic character of Deuteronomy is distinctly marked. Moses was fully conscious of his own prophetic standing; for he designates himself as a *prophet*, and the representative of the great Prophet that should in due time be raised up to complete his work, ch. xviii. 15-19. Indeed, the prophetic endowments of the speaker are apparent throughout his discourses, which show much fuller references to the future than any other portion of the Pentateuch. The intimations regarding Israel's future, with which the book of Leviticus closed, are here more largely developed, comp. De. xxviii. with Le. xxvi. In both these passages expression is given to the twofold aspect of Israel's future, which presented itself to the eye of the seer, and the precise character of which was, as they were distinctly warned, dependent on their relation to the law. The description of the curse, the consequence of disobedience, is much more copious in De. xxviii. 15–69 than in the closing address on the Sinaitic legislation—a circumstance probably owing to the discoveries made in the interval of Israel's proneness to apostasy. However this may be, it is evident to the seer that all these threatenings and admonitions shall prove ineffectual for securing obedience, and that the result will be a dispersion of his people among the nations of the earth, ver. 36, 37; and at a subsequent period, after a restoration from dispersion and exile, their subjection

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to a close and severe siege within their gates by a nation brought "from far, from the end of the earth," ver. 49-57, followed again by their being "plucked from off the land" given them for a possession, and their dispersion among all people, ver. 63, 64. Yet in the midst of all these threatened calamities, the continued existence of Israel is not only assumed, but is thus prophetically secured; and in the preservation of the people is involved the possibility of the removal of the curse itself, by a new constitution opposed to the character of the law, or in some way satisfying its requirements; for though the curses of the law on the disobedient cannot cease of themselves, but remain "for ever," ver. 46, yet they may be removed by some countervailing power. The concluding intimation of this solemn exhortation, "And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again," ver. 68, is of similar import with the sentence passed upon man after the fall, condemning him to return to the dust out of which he was taken, Ge. iii. 19. This return to Egypt was an intimation of the cessation and destruction of the development and the history of Israel as a nation, which commenced with their redemption from Egypt, see De. xvii. 16, and has no reference whatever to any literal return to that land (see Baumgarten, Theolog. Comm. ii. 523).

These predictions by the lawgiver of the future of his nation, so remarkably verified, as all must admit, in their history, are continued in ch. xxx. and xxxii., accompanied with the assurance that when in their state of dispersion they return to the Lord, He "will return to his captivity" (שׁוּב שְׁבוּת, *Shuv Sheveth*), as Hengstenberg (Authentie, i. 104-106) renders it, and will gather them, ch. xxx. 1-3, perfecting their salvation by changing their disposition, ver. 6, 16. There is here plainly expressed what was hitherto only a matter of inference from the fact of the purposed preservation of this people. The prophet further discerns in the blessings awaiting Israel the accomplishment of a purpose of old, shadowed forth in the partition of the countries of the earth among the sons of Adam—an arrangement which had a special reference to the Israelitish people, De. xxxii. 8. Finally, the conclusion of Moses' prophetic song may be regarded as a summary of the whole law and prophecy: "Rejoice, O ye nations with his people; for he (Jehovah) will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful to his land and his people," xxxii. 43. This, which was, in a manner, the dying testimony of the lawgiver, is adduced by St. Paul, Ro. xv. 10, as a proof of the participation of the Gentiles in the blessings of the covenant-people, and an interest in all that affects their prosperity. Such a testimony, while corresponding with the promises made to the patriarchs, and with what had been proclaimed respecting the purposes of the theocracy, Ex. xix. 6, evinced the unity of spirit which characterizes the Pentateuch, and is the more important, as concluding the Mosaic legislation, and proving that, in the estimate of the lawgiver himself, it had not that exclusive character which a mere external acquaintance with it is sometimes ready to assume.

But while Deuteronomy thus distinctly points to the future, it supplies proofs of the fulfilment of earlier prophecies. Thus, for instance, in the notice of "the terebinths of Moreh," ch. xi. 30, to which Moses points as the termination of Israel's journeyings, there is a remarkable, because tacit, reference to Ge. xii. 6, from a comparison with which it appears that at length Israel will be conducted to the very place where Abraham first set himself down in Canaan; thus intimating also that the time of wandering and banishment foretold to the patriarch, Ge. xv. 13-16, as appointed for his posterity, was now exhausted.

IV. *Its Genuineness and Credibility.*—Deuteronomy furnishes less room than any other book of the Pentateuch for the application of that criticism which, under the name of the "document" or "fragment hypothesis" (*see* GENESIS), would reduce the Mosaic writings to a congeries of the works of different authors and ages. Even the most sceptical of these critics allow that, with the exception of some unimportant interpolations, as they term them—(according to De Wette, ch. iv. 41-43, x. 6-9, xxxii. xxxiii.)—Deuteronomy is the production of one author; while not a few, as Delitzsch, Davidson, and others, who strenuously dispute the Mosaic origin of the other books of the Pentateuch, admit that Moses may have written this book. Indeed, so plainly and repeatedly does the work itself set forth its Mosaic authorship, ch. i. 5; xvii. 18; xxviii. 58; xxix. 19, 20, 27, with the exception of course of the section which records the lawgiver's death, or as Hengstenberg supposes, all after ch. xxxi. 23, which, although part of it was written by Moses, as the song, ch. xxxii., and probably the blessing on the tribes, xxxiii., seems to have been appended by the continuator—that it must be so received, or its testimony both on this and all other matters rejected altogether, for in such a case as this the question of the authenticity of the work is completely involved in that of its genuineness. These direct testimonies respecting the author are fully borne out by the character of the composition, which manifests throughout, as Moses Stuart remarks, after Eichhorn and Herder, "the earnest outpourings and admonitions of a heart which felt the deepest interest in the welfare of the Jewish nation, and which realized that it must soon bid farewell to them" (O. T. Canon, p. 46, Lond. 1849). The modifications of the earlier laws could, as already remarked, have proceeded only from the hand of Moses himself, and in these again are indisputable proofs of the authenticity of the work, but particularly in the fact that it was committed to the keeping of the priests as a sacred deposit of the nation, with an injunction that it should be publicly read at their solemn convocations, ch. xxxi. 9-13.

Even some of the contradictions and anachronisms which the opponents of the genuineness allege with respect to this book, furnish, when carefully examined, important testimony in favour of its Mosaic authorship, as also and more especially of its historical credibility. It has been already shown how some additions to, and variations from, the accounts of the preceding books—which, by De Wette and others, are designated contradictions—serve to supplement, and so to clear up, statements presenting some obscurity in the earlier books. The same is also found to be the case in various other instances. Thus, with respect to the mission of the spies, which proved such a source of temptation to Israel, manifesting indeed in its conception the greatest distrust in their divine leader, it appears from ch. i. 22 that the proposal originated with the people themselves, while in Nu. xiii. 2 the thing, as may at first appear very strange, is stated to have been

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commanded by Jehovah. There is, however, not only no contradiction between the two statements; but, on the contrary, the one obviates a difficulty which, from the very nature of the proposal, is presented by the other. The proposition proceeded from the people; in their unbelief they brought upon themselves this temptation; but without Jehovah's consent Moses would not have acceded to it. This was given, and moreover Jehovah specified what persons should be sent, Nu. xiii. 1, 2, but of this Deuteronomy makes no mention. Further, the promise to the Israelites of the land of Sihon, De. ii. 24, is represented as being at variance with Nu. xxi. 21, which states that Moses requested a peaceable passage through his territories. But as Hengstenberg observes, "the notion of a contradiction is founded on the assumption that the embassy could have no other object than to induce Sihon to grant the request, De. ii. 30, whereas it was intended to afford him an opportunity of manifesting that hostile determination, which was to effect his ruin." Again, as regards the circumstance that throughout Deuteronomy, except only in ch. xxxiii. 2, where Sinai occurs, the place of the giving of the law is called Horeb, whereas in the three preceding books Sinai is the usual designation, Horeb being used only in Ex. iii. 1; iv. 28; xvii. 6; xviii. 5; xxxiii. 6, it is to be observed that Horeb was the general name of the mountain range of that district, as appears from Ex. xvii. 6, according to which Rephidim was situated in Horeb, while Sinai, on the other hand, was the name of the particular peak from which the law was given (Robinson, Biblical Researches, 2d ed. vol. i. p. 120, 591). The latter name accordingly would appear most prominent in connection with the giving of the law, and while the Israelites continued in the neighbourhood of that scene, disappearing however in the general and well-known name Horeb when they receded from the locality; and when especially, in the book of Deuteronomy, the Sinaitic legislation is contrasted with that "in the land of Moab," De. i. 5; xxviii. 26. This view is further confirmed by the fact that previous to the Israelites' arrival at Sinai, Ex. xix. 1, 2, Horeb only is used—indeed, thus viewed, these peculiarities are examples of those undesigned coincidences which so largely distinguish the sacred narratives, and afford some of the most indubitable tokens of their truthfulness. Further, the apparent contradiction between Nu. xxxii. 39 and verse 29 is explained by a reference to De. iii. 12, 13, and Jos. xiii. 29–31. And finally, with respect to the number of cities assigned to a province of Bashan in De. iii. 4, comp. 1 Ki. iv. 13—a statement which modern sceptics receive with incredulity, a recent explorer remarks: "Though the country is waste, and almost deserted, its cities with their walls and gates, crumbling but not fallen, still remain, the living monuments of its former greatness, and the irresistible proofs of the minute accuracy and truthfulness of God's Word" (J. L. Porter, Jour. Sac. Lit. July, 1854, p. 281).

Leaving, however, these alleged contradictions, which a pretender would certainly not have allowed to escape him, and referring to the article PENTATEUCH for a fuller examination of the genuineness and authenticity as well of this as of the other books of that great work, it may be well, before concluding this section, to indicate briefly some of the views as to the author and age of Deuteronomy held by those critics who deny that it is the production of Moses. A simple statement of facts will at once show how contradictory these views are, and how arbitrary must be the grounds from which such conclusions are deduced.

Thus, according to Stähelin, the author of Deuteronomy is the Jehovist writer of the other books of the Pentateuch—a view at one time acquiesced in by Bleek, who afterwards, however, adopted so far the theory of De Wette, that he held with that critic that he was a distinct person, though they still differed as to the date of the composition — Bleek (Einleit. p. 302, Berlin, 1860) assigning it to the interval between Hezekiah and Josiah, while De Wette placed it in the reign of the latter, having abandoned his earlier opinion, which brought it down to the period of the exile. Ewald, again, holds Deuteronomy to be the work of a Jew living in Egypt during the latter half of the reign of Manasseh (Geschichte, i. p. 171)—a view in which, so far as regards the date, he is followed by Riehmand, on grounds which Bleek considers altogether untenable. Others, as Von Bohlen, Gesenius, and Hartman, would, as already remarked, assign the authorship to the prophet Jeremiah.

Not less contradictory and mutually subversive are the views as to the sources to which these critics would assign certain portions of the work. Thus, to take only one instance, the blessing of Moses (ch. xxxiii.), which Tuch regards as proceeding from the Elohist, the oldest writer of the Pentateuch (Die Genesis, p. 556)—a view in which he is followed by De Wette—is held by Bleek to have originated in the time of Uzziah, though he formerly considered it as the composition of Moses himself. It is the same also with respect to other passages; but this must suffice; nor is it necessary to examine the arguments (some of which have been already adverted to) adduced in support of these conflicting and even fluctuating conclusions, all of which are diametrically opposed to the entire character and bearing of the work itself, and to its testimony regarding its origin, and which is here more direct and explicit than in any of the other portions of the Mosaic writings.

V. *Its Chronology.*—The period of time comprised in Deuteronomy is not stated in the book itself. It can however be approximately determined from ch. i. 3, 4, comp. with Jos. iv. 19; v. 10. According to the first of these passages, Moses began the discourses which constitute Deuteronomy on the *first-day* of the *eleventh month* of the *fortieth year* of the wanderings. According to Jos. v. 10 the Israelites under Joshua encamped in Gilgal, and kept the passover on the *fourteenth* day of the *first* month of the following year, having four days previously, or on the *tenth*, crossed the Jordan, Jos. iv. 19. Before this three days had been occupied in preparations, and in waiting for the return of the spies, ch. i. 11; ii. 22—a circumstance which brings the encampment at Shittim, ch. ii. 1, to the *seventh* day of the same month. Now, as the Israelites mourned for Moses *thirty* days in the plains of Moab, De. xxxiv. 8, this would assign his death to the *seventh* day of the twelfth month (Carpzov, Introductio, vol. i. p. 141, Lips. 1757).

[*Its Literature.*—In addition to works on Deuteronomy comprised in expositions of the whole Pentateuch, the following are separate treatises on this book or parts thereof: Luther, *Deuteronomion Mose ex Ebreo castigatum cum annotationibus*, Witteb. 1524; Calvin, *Sermons upon Deuteronomie, with a preface of the Ministers of the Church at Geneva*, translated by A. Golding, Lond. 1583; Lorinus (Soc. Jes.), *Commentarii in Deuteronomion*, Lugd. 1625; Masius, *Annotationes in Deut. cap. xviii. et sequentia* Critici Sacri, vol. i. pars 2; Alting, J., *Commentarius plenissi*

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mus in Deut. ab initio ad cap. xix. 11, Opera, i. p. 121, Amst. 1687; Holtius, *Deuteronomium illustratum*, Lugd. 1768; Vitringa, *Commentarii ad canticum Mosis*, Harlingæ, 1734; Graf, *Der Segen Moses erklärt*, Leip. 1857; Schultz, *Das Deuteronomium erklärt*, Berlin, 1859.] [D. M.]

DEVIL. This is the proper English equivalent for the Greek διάβολος, when applied to the great adversary of God and man; indeed, it is that word itself in an English form; but neither is the Greek term always so applied, nor is the English term altogether appropriated to it; it is employed as the rendering of other expressions in the original, which are not quite equivalent. In its primary meaning the Greek word signifies *calumniator* or *false accuser;* and so it is sometimes used in New Testament scripture of persons who are given to evil-speaking or slanderous discourse. Thus, in 1 Tim. iii. 11, it is enjoined respecting the wives of deacons that they "be grave, not slanderers" (διαβόλους); and to the like effect in Tit. ii. 3; 2 Tim. iii. 3. The transference of this epithet to one who, in the world of spirits, is the chief adversary of all good, so as to designate him emphatically *the devil*, arose quite naturally from the part acted by this malignant spirit toward the people of God as their accuser, always suspecting evil against them, and often distinctly charging it, Job i. 7, 12; Zec. iii. 1, 2; Rev. xii. 9, 10. On this account the Hebrew epithet *Satan*, the *adversary*, had been applied to him as a proper name, and this the Greek translators rendered by διάβολος, *devil*. It is derived, like most epithets which become proper names, from a prominent characteristic; and, if respect be had to its appellative import, it requires to be supplemented by others in order to bring out the full idea of Satan's character and relation to the people of God. For he is their tempter as well as their accuser, and bears also the name of Apollyon, the destroyer. But as Satan, or devil, expresses generally the antagonistic, malicious, and thoroughly perverse nature of this evil spirit, it has become his usual and received designation.

In New Testament scripture it appears often as the designation of other personalities than the one arch-spirit of evil now referred to; for we read of persons being possessed of devils, in one instance even of a legion of devils being in one unhappy victim, Mat. viii. 28; Mar. v. 9, &c. But in such cases the word used in the original is different; it is *demon*, which, among the Greeks, was a word of indifferent meaning; that is, it denoted higher spiritual existences generally, good as well as bad, though, by the sacred writers, it is used only of the bad—the subordinates of the great spirit of evil, and his active coadjutors in the work of mischief. (*See under* DEMONS and DEMONIACS.) In one passage, *child* or *son of the devil* is applied to a human being as a strong expression, indicating the extent to which he had surrendered himself to the power of evil, and the tortuous courses to which he had consequently betaken, Ac. xiii. 10. And in still another passage the term itself, διάβολος, *devil*, is applied by our Lord to the traitor, "Have not I chosen you twelve, and one of you is a devil?" Some (among others Dr. Campbell) have objected to the expression here "a devil," on the ground more especially that, as the term in its appropriation to the arch-rebel, always denotes one individual, it is not agreeable to scriptural usage to say *a* devil, there being strictly but one to whom the designation applies as a proper name, and so they would regard the word, when applied to Judas, as an epithet, translating thus—one of you is an accuser, or malicious informer. But this gives a tame and inadequate sense, and it also overlooks the peculiar usage of this evangelist. It is the tendency of John, more than of the other evangelists, to see the invisible imaged in the visible, in particular to connect human actors and instruments with potencies of a supernatural kind. In his gospel Christ himself is spoken of as being in the Father, and the Father in him; believers also are in Christ, and Christ in them. So, on the other side, the unbelieving Jews are of their father, the devil; they do *his* works; and when Judas was on the eve of consummating the great deed of apostasy, Satan is represented as entering into him, ch. xiii. 27. Therefore, to apply to Judas the distinctive name of the great apostate and adversary, and to say "he is a devil," was only to give a somewhat more distinct and pointed expression to the close relationship, the virtual identity between the seen and the unseen actor in the drama. The one was in the little company of Christ's disciples what the other is in the rational creation of God. And if Scripture can say of such an one, He is a god—though there be but one who properly bears the name—why may it not, in certain circumstances, say of another, He is a devil? The figurative element that is in such a mode of expression can mislead no thoughtful reader of the Bible.

These, however, are but occasional free applications of a term which, in the ordinary language of Scripture, denotes a being who, in some sense, stands alone, having many indeed associated with him in evil, but none equal to him in rank or power. Hence we read of "the devil and his angels," Mat. xxv. 41, standing in a sort of rivalry and antagonism to "God and the angels;" so that, as God presides over the spirits of light, there is a world of darkness, the powers of which are presided over by the devil, as "the prince of darkness." From the influence he exerts over mankind, and the interest he has acquired in things here below, he is styled "the god of this world," the "prince of the power of the air," "the ruler of the darkness of this world," &c., and from the part he acted at the beginning, "the old serpent." The existence of such a being, and of such an empire of evil, in the universe of an infinitely good and powerful God, is undoubtedly a profound mystery, and raises questions of various kinds, which the human intellect is altogether incompetent to solve. That it is a doctrine of Scripture no one can deny, except by a method of interpretation which might be applied to explain away the most specific revelations of divine truth. And if, on account of the difficulties in which the subject is involved to our finite comprehension, we begin to suspend our belief regarding it, where shall we stop? Shall we not, on the same ground, withhold our belief from what is written of the nature of God himself, of the incarnation and work of his Son, of both the origin and the extinction of evil in his kingdom? Such things are all inwrapt in mystery to our view, though intelligible and plain enough as regards their relation to us, and their bearing at once on our present condition and our coming destinies. How the devil should have become what he now is—how he should be allowed to prosecute his aims to the extent, and with the measure of success which seem to be accorded to him—or what can be the prompting impulse to such unwearied activity in evil, in a mind capable of so much intelligence, and conscious of so much misery—are matters too high for us to understand. With its usual reserve in respect to things that belong rather to

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the region of speculation than of practice, Scripture furnishes us with no definite insight into them, and by its very silence inculcates upon all in respect to them the humility and meekness of wisdom. But there are points of practical moment which it does teach, and which it is well for all sound believers rightly to apprehend and believe.

The first of these has respect to the derivation of this antagonistic spirit of evil, which, according to Scripture, had its commencement in time, and arose from a culpable perversion of the good. The doctrine of Scripture here differs essentially from the Manichean principle of an independent, self-subsisting spirit of evil—a principle which, from comparatively early times, insinuated itself into the philosophy of the East. God alone is represented in the Bible as possessed of absolute existence; he is the one I AM; and all besides that belongs to the universe of being is the offspring of his hand; it is of the things that have been created and made by him. But as he is not more absolutely existent than purely and essentially good, whatever proceeded from his hands necessarily partook, in its original state, of his own blessed nature; in its proper place, and for the ends of its creation, it was good. Such, beyond all question, is the teaching of Scripture; and consequently the devil and his associates were not originally what they now are; they have become such by the wilful abuse and depravation of what their Creator conferred on them. The precise occasion and mode of this departure into evil, as already noticed, is nowhere indicated in Scripture; and the fact itself is implied rather than distinctly asserted in those parts of Scripture which compose the Old Testament. We infer it from the character there ascribed to God, as in himself altogether good, and from the relation which Satan always appears to occupy toward him as that of a limited and dependent creature, who therefore must have derived his being from God, but could not by possibility derive the malice and guile by which it is now perverted; this he could only have of himself. What we can thus infer, however, from Old Testament scripture, is explicitly taught in the New. *There* Satan and his angels are declared to be fallen spirits, suffering under the just condemnation of God, and reserved to a yet further execution of judgment. The everlasting fire, in which the wicked generally are to have their final doom, is that which has been primarily prepared for the devil and his angels—prepared for them as the leaders of apostasy; and they are hence described as "the angels that kept not their first estate, but left their own habitation;" or, as it is again said, "the angels who sinned," and who in consequence were "cast down to hell, and delivered unto chains of darkness, to be reserved unto judgment," Mat. xxv. 41; 2 Pe. ii. 4; Jude 6. How this sinning should have come about we are not told, for there is no foundation for the opinion of some that it only took shape in the temptation presented to our first parents. On the contrary, the part acted by the head of the rebel host on that occasion, since he proved himself even then to be a liar and a murderer, Jn. viii. 44, is proof, at the same time, that the angelic fall must have been prior to the human. Yet the priority, in all probability, was not great, if the creation of angels belongs to the same era with that of man. We cannot say for certain that it was, nor on the relative period of their transgression have we any clear analogy to guide us; only, from all we are able to know of the original condition of angelic beings, and what was likely to be the effect of that upon their spirits, we can more easily conceive of their having fallen under the power of sin near the commencement of their career, than after they had long lived in the fellowship and enjoyment of God.

Another point, on which the information of Scripture bears unequivocal testimony, is the limited and subordinate nature of the devil's agency. As he has no independent existence, so he has no sovereign dominion; his sphere of operations is on every hand bounded, in subordination to the purposes of the divine government; he can work only where God permits him, and in such ways as can be made subservient to the accomplishment of the purposes of Heaven. Hence, in the parabolical representation of the book of Job, ch. i., the limits are prescribed within which the adversary is allowed to work—a definite course is marked out to him. Hence, also, the things done through his instrumentality are also ascribed to God, as in the numbering of Israel by David, which, originating in a spirit of proud self-reliance, was directly prompted by Satan, and yet had its ordination of God, 2 Sa. xxiv. 1; 1 Ch. xxi. 1; or, in the case of Paul's thorn in the flesh, which was at once God's check upon his vanity, and the messenger of Satan to buffet him, 2 Co. xii. 7. Whatever temptations, therefore, believers may on this account be exposed to, they can be subject to no violence; a restraint is laid upon the movements of the adversary, and if they resist him he must flee from them.

In respect again to the mode of that pernicious agency which is carried on by the devil and his angels, it falls in, like that of angelic agency generally, with the operation of second causes. It is only by giving a higher potence to these, not by any direct or separate action, that the power of the wicked one makes itself felt. That potence may sometimes, as in the possessions of the gospel age, assume the appearance of something like miraculous power, yet it is always within the line of the moral and physical laws which are established in the world. It can somehow intensify the evil which the natural operation of these might be fitted to effect, but it has no power to bring into play anything absolutely new. Even that moral hardening, or blind impetuosity in the way to destruction, which comes from Satan's entering (as it is said) into men, or gaining a sort of personal mastery over them, always appears as the result of a previous course of wickedness, and shows itself in but a more thorough abandonment to the lusts of the flesh and the mind. Examples of this are to be found in Saul under the Old Testament, and under the New in Judas, Ananias and Sapphira, and the subjects of Antichrist. In its worst forms, therefore, it is always to be regarded as the punishment of antecedent guilt and perversity; and it in no respect interferes with the responsibility, or lessens the guilt, of those who yield to it.

Finally, little as we know otherwise respecting the nature and condition of the devil and his angels, we can yet, with perfect confidence, predicate of them utter depravity and intense misery. Their character and aims are in direct opposition to those of God; as the kingdom of the one rises, that of the other falls; and so, to destroy the works of the devil was the very purpose for which the Son of God was manifested, 1 Jn. iii. 8. Whatever tends, therefore, to injure and destroy; falsehood, deceit, guile, malice, hatred of the

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good, restless and insatiate striving after dominion—these are the elements of satanic thought and influence, missing often, by the very fulness and complexity of evil they embody, the ends they aim at, because necessarily involving an incompetency to enter into the views and feelings of those who love and follow what is good. In the case of such they ever miscalculate the forces they have to contend against, and hence appear often acting a part of maddest folly, or blindly subserving the interests they seek to overthrow. As the result of such depraved aims and such bootless working, devils are necessarily miserable. "Torn loose," to use the words of Twesten, "from the universal centre of life, without being able to find it in themselves—by the feeling of inward void ever driven to the outward world, and yet in irreconcilable hostility to it and themselves—eternally shunning and never escaping the presence of God—always endeavouring to destroy, and always compelled to promote his purposes—instead of joy in the beatific vision of the divine glory, having a never-satisfied longing for an end they never reach—instead of hope, the unending oscillation between fear and despair—instead of love, an impotent hatred of God, their fellows, and themselves—can the fearful condemnation of the last judgment, the thrusting down into the bottomless pit of destruction, Re. xx. 10, add anything to the anguish of such a condition, excepting that they shall there see the kingdom of God for ever delivered from their assaults, their vain presumption that they can destroy or impede it scattered to the winds, leaving to them only the ever-gnawing despair of an inward rage, which cannot spend itself on anything without, and is therefore for ever undeceived as to its impotence?"

The subject, even within such limits as are cognizable by our minds, has much in it that is dark and mournful. But there is much also of the same in the condition and history of wicked men. The blindness and perversity that is seen to grow upon them, even amid circumstances fitted to operate beneficially upon their minds, the moral impotence and incapacity that ultimately settles upon them in regard to the pure and good, the present evil and misery they are permitted to bring upon others, and the destiny of irrecoverable ruin to which they are themselves manifestly hastening, are, one and all, subjects deeply mysterious and inexpressibly sad. The difference betwixt them, and those which concern the devil and his angels, is one only of degree, not of kind; and what we see and know of the one may serve as a stepping-stone to help our believing conceptions respecting the other. The unbelief which staggers at the higher line of revelations will never stop without also infringing seriously upon the lower; and it will invariably be found that the deniers of satanic existence and agency but partially receive what is written of the depths of human depravity and the woes of human perdition.

DEW. The allusions of Scripture to this natural production are of considerable frequence and variety; but referring, as they do, to what is generally known and understood, they hardly require the aid of explanatory remark. When God says of the goodness he had in store for his repenting people, "I will be as the dew unto Israel," Ho. xiv. 5, or when Job said of the days of his prosperity, "The dew lay all night on my branch," Job xxix. 19, every one perceives that it is the refreshing and fructifying property of dew which is the ground of the comparison. "The dew of his youth," which is said to rest on the Messiah in Ps. cx. 3, is evidently, in other words, the freshness, as of youthful energy, or of life's buoyant and hopeful morn. In other passages respect is had to the gentle and benign manner in which it diffuses itself, the more perceptible and the more grateful that it comes to allay the heats and repair the waste of a parching day, as when Moses represents his speech "distilling like the dew," De. xxxii. 2, and the Lord himself is compared, on account of his gracious manifestations, to "a cloud of dew in the heat of harvest," Is. xviii. 4; so also the benign influence of brotherly love is likened to "the dew of Hermon, [the dew] that descends upon the mountains of Zion," Ps. cxxxiii. 3. In still other passages reference is made to its chilling effect on the bodily frame when exposed after a hot day to its infrigidating power—"My head is filled with dew, and my locks with the drops of the night," Ca. v. 2; "they shall wet thee with the dew of heaven," Da. iv. 25. Viewed simply in respect to its natural effects on the herbage of the ground, the falls of dew, especially in early summer, and again in autumn, when they chiefly prevail, were of great service in such a country as Palestine, where periodical seasons of rain are succeeded by a hot sun and continuous drought. Hence to have the heavens stayed from dew, 1 Ki. xvii. 1; Hag. i. 10, must have been a serious calamity; and for a mountain to be cut off from supplies of this species of moisture, as David poetically besought in regard to Gilboa, 2 Sa. i. 21, was virtually to be consigned to barrenness and sterility.

DIADEM, as used in Scripture, can scarcely be said to have the distinctive meaning which has been assigned to it as the more peculiar badge of absolute power or imperial dignity. It occurs only in four passages, and as the rendering of words which might equally have been translated *fillet, mitre, tiara,* or *turban* (צְנִיף צָנִיף). Derived from the root which signifies to roll together or around, it was applied by way of eminence to the ornate drapery or wrappings about the head customary in the East, in particular to the costly tiaras of fashionable women, Is. iii. 23, the turbaned cap of the high-priest, and the costly head-bands of sovereigns. Speaking of the insignia of royalty, which by a divine judgment were to be taken from the representative of David's house, Ezekiel says, "Remove the diadem, take off the crown," Ezc. xxi. 26—not the diadem, therefore, in the more peculiar oriental sense, since it is coupled with crown; and the two are not likely to have been worn together. Isaiah speaks of converted Israel being as a diadem of royalty—an ornate head-band, such as might befit kings—in the hand of the Lord, ch. lxii. 3. In a similar poetic style Job speaks of his judgment having been to him "as a robe and a diadem"—like comely attire for the body and the head. And again in Is. xxviii. 5, Jehovah is represented, on account of the peculiar manifestations of favour and blessing he was going to bestow on his people, as serving to them for "a crown of glory, and a diadem of beauty"—throwing around them, as it were, the rich and costly attire of a king. These are all the passages in which the expression is to be met with in the English Bible, and in the last the word in the original is different, (צְפִירָה), nor is it elsewhere used of distinctively royal apparel. So far as the testimony of Scripture is concerned, it must remain doubtful whether the kings of

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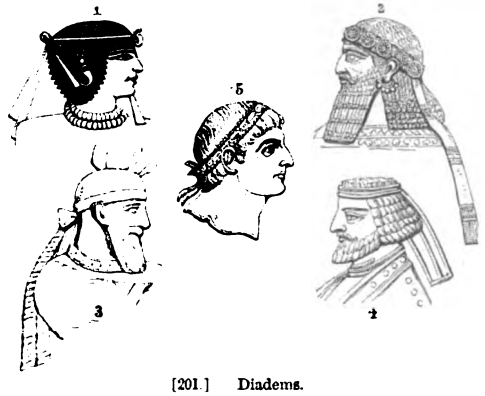
Judah or Israel were wont to exchange the diadem with the crown as emblematic of royalty, or whether the terms referred to were not employed somewhat generally of the highly adorned and often richly gemmed head-dresses, which were worn by persons in positions of honour, and more especially by kings and priests.

It is proper to add, however, that the diadem, strictly so called, rather than the crown, was the more peculiar badge of absolute sovereigns in eastern countries. It usually consisted of a band or fillet, about two inches broad, tied behind; made of silk, and inlaid with gold and gems of the rarer kinds. The earlier emperors of Rome did not venture to wear it, on account of its offensiveness to the Roman people; their principal distinction was the imperial or military robe of purple; but Diocletian, in whose hands the imitation of eastern manners became more decided, assumed also the diadem. "It



[201.] Diadems.

1, Egyptian.—Wilkinson's Ancient Egyptians.
2, Of Sardanapulus III.—Assyrian Sculptures, British Museum.
3, Persepolitan.—Sir R. K. Porter's Travels.
4, Parthian.—Coin of one of the Arsacidæ.
5, Jewelled, of Constantine.—Coin in British Museum.

was no more," says Gibbon, "than a broad white fillet set with pearls, which encircled the emperor's head." But other things corresponded; for "the sumptuous robes of Diocletian and his successors were of silk and gold, and even their shoes were studded with the most precious gems."

DIAL. This word occurs only once in our English Bibles, and it is matter of some doubt whether even that once is not too much. It is in the account given of the miraculous sign which was granted to Hezekiah regarding his recovery from an apparently hopeless disease, when the sun's shadow, it is said, went "ten degrees backward, by which it had gone down in the dial of Ahaz," 2 Ki. xx. 11. The word here rendered *dial* (מַעֲלוֹת) is the same that is translated *degrees* in the earlier part of the verse; and its usual meaning is beyond doubt *degrees* or *steps*. But what precisely were the degrees or steps of Ahaz, it is impossible with any exactness to determine. That they must have been somehow adapted for marking, by the incidence of a shadow, the progression of the sun's daily course, is evident from the connection; but not less evident, that as the shadow might be made to exhibit either a progress or a regress of ten degrees, the instrument could not have been constructed after the fashion of an ordinary dial for indicating the twelve hours of the day. The more ancient authorities—the Septuagint and Syriac translators, also Josephus (Ant. x. 11, 1)—understood it of certain steps of a stair connected with the palace of Ahaz, which it is easy to conceive, might be so constructed as, by means of the shadow of an obelisk or some other object, to represent the successive divisions of the day in hours, half hours, and perhaps still smaller portions. It is possible, however, that there may have been an instrument or structure with a proper dial-plate, to which the name *degrees* was applied; and it is again supposed by some, that an obelisk-like pillar might have served the purpose, set up in an open elevated place, with encircling steps on which the shadow fell (Knobel). Various other conjectures have been made in regard to the form, but they are attended with no certainty. Nor has anything been discovered among the monuments of Egypt or Assyria to guide to more definite conclusions; no dials of any sort have been found. It is known, however, that the Chaldeans had a sun-dial so early as the year 540 B.C., which is called the hemicycle, and is ascribed to the astronomer Berosus. It was of a very simple construction, consisting of a concave hemisphere, shaped like the vault of heaven, divided into twelve parts, on which, by means of a globule in the centre, the sun's daily progress was marked under so many divisions or hours. Herodotus informs us that the "pole (πόλος), and the sun-dial (γνώμων), and the division of the day into twelve parts, were learned from the Babylonians by the Greeks" (ii. 109); and by the *pole* is there supposed to be meant the concave dial, which has just been referred to. So that as inventions of this description appear to have originated with the Babylonians, and are known to have existed at a period not very remote from the time of Ahaz, it is quite conceivable that this king, who was only too fond of borrowing in other things from his heathen neighbours to the north, and keeping up a connection with them, 2 Ki. xvi. 7-12, may have derived from that quarter some instrument, for which the Hebrews had no other name than the general one of degrees or steps, from its marking the successive stages of the sun's diurnal course.

In regard to the sign performed upon the instrument in question, there can be no doubt it was in the strict sense of the term miraculous; only by being so could it have served the purpose for which it was given. But as the representation is made in popular language, and according to the apparent phenomena, we have no reason to suppose that there was any change in the real motion of the heavenly bodies; the shadow was made to move backwards ten degrees, as if the sun itself had so far retrograded; but the effect was no doubt produced by some divine operation of a merely local nature; since the effect could not otherwise have been confined to a particular instrument or structure belonging to the palace in Jerusalem.

DIAMOND, sometimes *adamant*, Hebrew שָׁמִיר (*shamir*), Je. xvii. 1; Eze. iii. 9; Zec. vii. 12, the hardest and the most precious of all gems. In the English Bible it occurs also at Ex. xxviii. 18, among the precious stones composing the sacred breastplate of the high-priest; but the word is there different in the original (*yahalim*), and by the Septuagint and Josephus is regarded as the onyx. It is not at all likely that there should have been two terms quite disconnected and unlike to express one gem; and if, as is generally agreed, *shamir* was the

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name for diamond, then this gem could not have had a place in the sacred breastplate. It was probably not known to the Israelites at the period of the exodus, or if known, they may not have been acquainted with the art of polishing it, which was difficult of acquirement on account of its extreme hardness. In those passages cited above, which do make mention of the diamond, it is simply this quality of hardness that is made account of; the prophet Ezekiel speaks of making his forehead like a diamond (or adamant), to confront the opposition he had to meet with; and Israel, as represented by the other two prophets, hardened their hearts in sin, so as to become unimpressible like the diamond. Pliny describes the gem as of such indescribable hardness, that it was proof against all heat (duritia inenarrabilis, simulque ignium victrix natura). Modern art has somewhat modified this representation; for while it remains the hardest of minerals, so far from being superior to any power of heat, there is a process by which a heat can be raised so intense as totally to consume it. When subjected to such a process it turns out to be a composition of pure carbon. Its peculiar worth arises from its hardness and transparency; and when found in great perfection and considerable bulk, it rises to almost fabulous value. A single diamond has been sold for £150,000, and others of much higher worth are known to exist—in particular one set in the sword of the Emperor of Russia, weighing 779 carats, and another, immensely greater still, belonging to the King of Portugal, weighing as much as 1680 carats. But, as already noticed, the hardness alone of the mineral is noticed in Scripture.

DIANA. *See* EPHESUS.

DIBLA'IM [*two cakes*], the name of the father of one of the women Hosea was instructed in vision to take to wife, Ho. i. 3. (*See* HOSEA.)

DI'BON, a town on the northern bank of the Arnon, originally belonging to Moab, Jos. xiii. 17. It was rebuilt by the tribe of Gad, and hence was called Dibon-Gad, Nu. xxxii. 33; xxxiii. 45. In later times it reverted to the Moabites, and is mentioned among the Moabitish cities against whom the divine judgments are pronounced; Isaiah calls it Dimon, Is. xv. 9; Je. xlviii. 18, 22. A place named Diban has been discovered by modern travellers in the same region, and is supposed to be the representative of the ancient city. The ruins are of some extent.—There was another Dibon in the tribe of Judah, Ne. xi. 25; but nothing is known of it.

DIDRAC'HMA, two drachmas, or a half shekel, the customary contribution to the tabernacle or temple; but see under TRIBUTE.

DID'YMUS (Δίδυμος), a surname of the apostle Thomas, and meaning *twin*. If translated, as it might have been, the designation would be "Thomas the twin."

DI'MON. *See* DIBON.

DI'NAH [*judged* or *acquitted*], the daughter of Jacob by Leah. Her history is a kind of brief tragedy. When her father's tent was pitched in the neighbourhood of Shechem, shortly after his return from Mesopotamia, she went out, as it is said, to see the daughters of the land, Ge. xxxiv. 1, that is, mingled with them in free and familiar intercourse. Considering the dissoluteness of manners which prevailed at the time, this was a wrong course for her to pursue, and wrong also for her parents to allow. The consequence was, that she fell a victim to the seductive arts of the place, and was deflowered by Shechem the son of Hamor. It is said, however, that he sincerely loved her, and some time after his misconduct made proposals of marriage to her father. This, it would appear, was not done till the sons of Jacob had been brought from the field, where they were at the time pasturing their flocks, and were consulting with their father how the dishonour was to be met. They were all full of grief and indignation, because "folly had been wrought in Israel;" yet on the proposal of marriage being formally made on the part of Shechem by his father, they agreed to it—but only on condition that the Shechemites should circumcise themselves and become one people with the family of Jacob. The Hivite party submitted to this condition—so sensible were they of the wrong that had been done, and so afraid of the consequences to which it might lead. But there was a want of mutual sincerity in the matter; worldly policy prevailed both in the proposal of marriage on the one side, and the acceding to it on the other. "Jacob's sons (we are told) answered deceitfully"—that is, probably, the two of them who took the leading part in the negotiations—Simeon and Levi, two of Dinah's full brothers. And when the men of the place were labouring under the disability caused by the act of circumcision, these brethren in deceit and cruelty took an unmanly advantage of their position, and cut them all off with the edge of the sword. Jacob had no sympathy with his sons in this foul deed, and both at the time, and on his death-bed, expressed his strong disapprobation of it. But undoubtedly considerable blame must be attributed to Jacob for the state into which he had allowed his family at the time to fall; it was evidently a period of remissness and backsliding; and he seems himself to have neglected to pay to God the vow he had originally made at Bethel. Hence, immediately after the mournful transactions connected with Dinah's fall, the Lord appeared to him, and directed him to go to Bethel and renew his covenant-engagement with God. He took this as an admonition, and called upon his family to put away from them the strange gods they had brought in amongst them, and to purify themselves, Ge. xxxv. 1-3. The evil thus proved the occasion of a revived earnestness and a temporary reformation in the family.

DINNER, at least what was commonly called such among the orientals and the ancients generally, was an early meal, and corresponded nearly to our breakfast or lunch. It was usually taken about eleven. The Greek word for it (ἄριστον) comes from a root that signifies early, and by its very etymology denoted the early meal. Their chief meal was the δεῖπνον or supper, which was taken late in the day, when the ordinary labours being over, families and neighbours could leisurely assemble to partake of a friendly meal. Sometimes, however, the word is employed of a large and formal entertainment; as at Mat. xxii. 4, where in a parabolical representation the kingdom of God is likened to the marriage-dinner of a king's son; and, in another passage, Lu. xiv. 12, the alternative of dinner or supper is put in respect to a feast. This usage may be regarded as somewhat exceptional; and, having respect to the common manners of the East, it is with the supper that the idea of a feast is most fitly associated, and under which the customs connected with formal entertainments may be best treated. (*See* SUPPER.)

DIONYSIUS, designated the Areopagite, that is, member of the supreme court of the Areopagus, is

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mentioned as one of the few converts from heathenism in Athens who clave to the apostle Paul. Sacred history contains no further notice of him; but ecclesiastical tradition, in proportion to the scantiness of the materials, has made itself busy with his memory. It has reported him as an Athenian, who was distinguished for his literary attainments—one, who first studied at Athens, then at Heliopolis in Egypt; who, when in Egypt, beheld the eclipse of the sun which is supposed to have coincided with the darkness that took place at the crucifixion; and who afterwards, on retiring to Athens and formally embracing Christianity, was made first bishop of the church at Athens. Of course, he had also to suffer martyrdom—for tradition would scarcely allow any early bishop to die a natural death. But all this must be placed to the account of uncertain rumour, and is of too late origin to be deserving of any serious credit. There are certain writings that were composed in his name, probably in the fifth century; these are now universally acknowledged to be spurious, and call for no particular notice here.

DIOTREPHES, a name of heathen origin, meaning *Jove-nourished*, but occurring in the third epistle of St. John, as the name of a person in one of the churches of Asia Minor, who professed Christianity, but was of an ambitious spirit, and even set himself up against apostolic authority. "He loveth to have the pre-eminence, and receiveth us not," saith the apostle; "and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." We hear nothing more of him; and it is probable that the denunciation which the apostle pronounced against him, or the application of the stringent measures he threatened to use, put an end to his malicious attempt to create a party in the church he belonged to.

DISCERNING OF SPIRITS is mentioned in 1 Co. xii. 10 as one of the supernatural gifts which were conferred by the Holy Spirit in apostolic times. It seems to have been a sort of spiritual intuition, enabling its possessors, as with the eye of Heaven, to read the character of those who professed to have divine revelations, and determine whether they were of God or not. We see the exercise of this gift, as directed to what was evil, in the penetrating insight of the apostle Peter respecting the case first of Ananias and Sapphira, then of Simon Magus, and the oracular decision pronounced by him upon their state and behaviour. It was specially needed at a time when the Christian church was beginning to take root in the world, and when, amid the spiritual heavings and excitements that prevailed, the false was sure to intermingle with the true. But as matters grew into regular and settled order, a power of this description would naturally come to be withdrawn, as no longer needed to carry on the affairs of the church; the spirits could be tried by the ordinary tests of doctrine and character, without any supernatural endowments of grace; and so discerning of spirits soon ceased to be mentioned as a special gift, while false teachers were kept in check by the discipline of the church.

DISCIPLE, is one who has learned of another, has imbibed his views, and follows his guidance. It is of course applicable to all true believers, but it is often applied by way of eminence to the twelve who constantly waited upon the instructions of Christ, and after his departure were the representatives of his mind to the world—nearly synonymous, therefore, with *apostle*.

DISEASES; such as were frequent among the Jews, or any way peculiar to them—leprosy, for example, pestilence, palsy, &c.—will be found noticed under their proper heads; and the general subject, as viewed in Scripture, is no further remarkable, than that all manner of disease is regarded there as the visitation of God on account of sin. It is only after sin had entered, that sickness, in its different forms of disease, and its natural issue death, obtained a footing in the earth. When the Redeemer comes to rectify the evil, he makes himself known as the bearer of our diseases, not less than the remover of our guilt, Mat. viii. 17. And when the final results of his salvation are brought in, as sin shall have been for ever purged away, so disease of every form shall disappear: "The inhabitants shall not say, I am sick, the people shall be forgiven their iniquity," Is. xxxiii. 24.

DISPERSIONS. *See* CAPTIVITY.

DIVINATION, DIVINER. In the ordinary acceptation of the terms, divination differs from prophecy, in that the one is a human device, while the other is a divine gift; the one an unwarranted prying into the future by means of magical arts, superstitious incantations, or natural signs, arbitrarily interpreted; the other a partially disclosed insight into the future, by the supernatural aid of Him who sees the end from the beginning. Among the heathen, who were destitute of the true knowledge of God, and had no authorized interpreters of his will, the distinction now drawn was necessarily unknown; divination and prophecy differed only as the particular from the general; and the diviner, though in a somewhat inferior line, and with less of certainty in his prognostications, was also a prophet. Hence the work of Cicero, which treats generally of men's insight into the future, and the real or pretended means of attaining it, is entitled *De Divinatione*. He only so far distinguishes as to divide between those who sought to get this insight into the future by artful methods, such as omens and auguries, and those who were thought to obtain presentiments of the future in a more natural way, through a certain excitation of mind, or by means of presaging dreams. But in Scripture language the diviners were *false* prophets, and divination was allied to witchcraft and idolatry, De. xviii. 10, 18; Jos. xiii 22; Jer. xxvii. 9, &c. The word most commonly used for divination, *kesem* (קֶסֶם), and the corresponding verb *kasam* (originally to divide, to apportion lots), are used of false prophets and soothsayers, as in the passages just referred to; of necromancers, who professed to evoke the dead, 1 Sa. xxviii. 8; of heathen augurs and enchanters, 1 Sa. vi. 2, 2 Ki. xvii. 17; Zec. x. 2; of making prognostications by means of arrows, inspection of entrails, &c., Ezc. xxi. 26. Another word (*nachash*, נָחַשׁ) is occasionally used, though only in two or three passages, Ge xliv. 15; 1 Ki. xx. 33; Nu. xxiii. 23; xxiv. 1; and always with reference merely to auguries, or to the arts and incantations by which they were usually taken. But beside these more general terms, various others of a specific kind are used, having reference to particular modes of divination, such as charmers, enchanters, witches, wizards, &c. We shall briefly glance at the different kinds, taking them in historical order.

1. The earliest mention of the practice of divination was that by the cup. To magnify the value of Joseph's silver cup, and aggravate the guilt of purloining it, Joseph's steward was ordered to say to the sons of

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Jacob, "Is not this it in which my lord drinketh, and whereby indeed he divineth?" Ge. xliv. 4. The charge, we know, was a feigned one, made for the purpose of trying what was in the hearts of the men toward Benjamin, and the special aggravation in the charge, as to the cup being applied to purposes of divination, we may reasonably suppose was of the same character. The high religious position maintained by Joseph in the most critical periods of his career, renders it every way improbable that he should in a matter of this sort have identified himself with the corruptions of heathenism. But the allusion made in his name (though under a feigned pretext) to divination by the cup, as an existing and well-known practice, shows how early it must have got a footing in Egypt. Nothing is indicated there, however, or in any other part of Scripture, as to the mode in which the cup was used for the purpose in question. It is reported that the cup—the cup as used for sacred purposes—was a symbol of the Nile, which was called "the cup of Egypt;" and by the varying aspects of its contents, it was thought to mirror the forms of all things (Hävernick, Introd. to Pent. on Ge. xliv. 1, and authorities there cited). But the discovery of cups or bowls among the Babylonian ruins with supposed magical inscriptions in them (*see under* BOWLS), has led to the supposition that this possibly may have been the mode also in Egypt of divining by them. It is certain that cups or bowls are frequently used still in various parts of the East in cases of dangerous maladies, which, having charms written inside by magicians, and water afterwards put into them, this water is expected to work as a cure (Layard's Nineveh and Babylon, p. 511). Such a practice, however, differs somewhat from the art of divination. But as to the fact of divining by cups in ancient Egypt, there can be no doubt. It is mentioned by Iamblichus in his book on Egyptian mysteries (p. iii. sect. 14). And that the superstition descended to comparatively modern times, appears from a circumstance recorded in Norden's travels (published in 1756). When he and his party were at Derri, on the confines between Egypt and Nubia, and in circumstances of great danger, they sent a threatening message to a malicious and powerful Arab. He replied, "I know what sort of people you are. *I have consulted my cup*, and have found by it that you are the people of whom one of our prophets has said, that Franks should come in disguise, and spy out the land; that they would afterwards bring a great number of their countrymen, conquer the land, and exterminate all" (Harmer's Observations, vol. iv. p. 404). Adam Clarke, in his note on the passage, supposes that the Arab referred to the famous divining cup of Jemsheed, celebrated in eastern romances as a mirror that represented the whole world, and all that was passing in it. Whether he may have done so or not, the evidence his speech affords of the ancient custom of cup-divination is equally manifest.

2. Under the names of sorcerers, wizards, witches, classes of persons are mentioned in the Pentateuch, who, from the import of their names, may be presumed to have dealt in divinations; but their profession only, not the particular methods of carrying it on, is intimated. The sorcerers in Ex. vii. 11 should perhaps rather have been designated *enchanters*, as the word is, indeed, rendered in De. xviii. 10—*mekasheph* (מְכַשֵּׁף), one who uses incantations, whether with the design of creating a delusion respecting the present, or begetting false expectations of the future. It is the same word, only with a female termination, which is translated *witch* in Ex. xxii. 18, denoting a character so offensive to sound religion and morality, that none professing it were to be suffered to live. The wizards in Le. xix. 31; xx. 6; De. xviii. 11, &c.—*yiddeoni* (יִדְּעֹנִי), from the root to *know*, hence the knowing ones by way of eminence, the wise beyond others—were those who professed to see into the coming issues of providence, and to have the power, probably by certain forms of incantation, to reveal the secrets of Heaven. But for anything that either this or the other names import, the parties spoken of might resort in turn to any of the modes by which diviners sought to obtain credit for their supernatural insight.

3. The name last noticed is very commonly coupled with another, which does point to a specific mode of trying to elicit the secrets of Providence—having, or consulting with, familiar spirits—*oboth* (אֹבוֹת), as such persons are called in Le. xix. 31. But this seems to be an elliptical expression for those who had an *ob;* and the characters in question are more fully described in Le. xx. 27, as those who, "whether man or woman, had *ob* in them"—*i.e.* a spirit of python or divination. The witch of Endor belonged to this class; she is called a "mistress of *ob*" (so the word literally is in 1 Sa. xxviii. 7); and Saul asked her to divine to him by *the ob*—in the Eng. Bible, "by the familiar spirit." It seems to have been but another mode of designating a necromancer, one who professed to have familiar converse with the souls of the dead, and to derive thence information not accessible to others respecting the designs of Providence and the issues of life. The responses that were given to the questions which such necromancers undertook to answer, were pronounced as from the bloodless and ghastly frame of an apparition, and hence were usually uttered in a shrill, squeakish voice. This is alluded to by Isaiah, when, speaking of Jerusalem in her coming state of prostration and ruin, he represents her speech as like "the voice of an *ob* out of the earth" (ch. xxix. 4) —the voice of one more dead than alive, peeping or chirping. The necromantic art naturally grew, in the hands of designing and fraudulent men, out of the superstitious notions prevalent among the heathen respecting the spirits or manes of the departed. These were supposed to enter on a semi-deified state after death, and in that state to keep up an occasional connection with certain places and persons on earth, especially the spots where their ashes reposed, and the persons who paid them peculiar honour and regard. It was only what might be expected, that crafty persons would work upon this superstitious belief, and turn it to purposes of fraud and imposture. How readily both the belief, and the delusive practices associated with it, obtained a footing among the covenant-people, the many prohibitions given respecting them in the Pentateuch sufficiently manifest; and the references to them, in the later historical books and the prophetical writings, show that they still held their ground, though solemnly denounced and forbidden, to the very close of the Old Testament canon. But they were far from ceasing then, or with the ancient economy itself; for the rise of saint and relic worship in the Christian church again laid the foundation of a fresh development of the necromantic art, which in process of time furnished materials for some of the darkest and most discreditable chapters in modern history.

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4. Apparently another and distinct class of diviners is indicated by a word, which, in the English Bible, is usually rendered *observers of times*, Le. xix. 26; De. xviii. 10, 14; 2 Ki. xxi. 6; 2 Ch. xxxiii. 6; but in Is. ii. 6; lvii. 3; Je. xxvii. 9; Mi. v. 12, *soothsayers* or *sorcerers*. The word is *meonenim* (מְעוֹנְנִים), and is of uncertain etymology—some connecting it with *aîn* (עַיִן), an eye, others with *ânân* (עָנָן), a cloud, and some again with *ânan* (עָנַן), to cover. Hence, a considerable variety of meanings have been attached to it, though all are agreed that it denotes persons addicted to some sort of divination. The connection alone puts this beyond a doubt. In the Pentateuch, the Vulgate had rendered the word *observing dreams*, and in the three prophetical passages, by *taking auguries or divinations*. Our translators substantially followed it in the latter, but adopted in the historical passages the explanation of some of the rabbins—*observing*, or *observers of times*. It was applied to such as said, To-day it is auspicious to set out, to-morrow to make merchandise; thus observing times and appointing seasons. No doubt soothsaying has often, in ancient as well as modern times, taken this direction; but whether it is indicated in the form of expression now under consideration must remain altogether doubtful. And if possible still more doubtful is the reference which some perceive in it to the evil eye. This would ally it to spells and fascinations; and the remark of Gesenius, in his *Thes.*, seems to be well grounded, that the word relates to divining and soothsaying, rather than to these. It may have had respect to observations taken from the appearances and motions of the clouds, but just as probably (as Gesenius supposes) to the occult and magic arts by which soothsayers often pretended to divine the approaching future.

5. *Belomantia*, or divining by means of arrows, is expressly mentioned as a mode of divination, in use at least among the Chaldeans. The king of Babylon, says Ezekiel, ch. xxi. 21, "stood at the parting, at the head of the two ways, to use divination; he shakes the arrows," &c. The action is represented as proceeding at the moment; the king with his war-equipment is on his way southward, and when he reaches the point where the roads diverge, the one toward Rabbah of Ammon, the other toward Jerusalem, he pauses for a little, to inquire by augury in which of the two directions fortune was awaiting him. · Three several forms of divination are brought into play, and of these the first is by means of some action with arrows, no further described here than with respect to the shaking of them, which seems to have formed a prominent part of the ceremony. Jerome, in his comment on the passage, says of it, that what the king did was "to put a certain number of arrows into a quiver, each having a particular name inscribed on it, and then mixed them together, that he might see whose arrow should come out, and which city he should first attack. And this (he adds) the Greeks call *belomantia* or *rabdomantia*." The account is probably correct, and, at all events, no researches of later times have added anything to it. Pictures have been found on the Assyrian tablets, which are supposed to represent the king in a divining chamber, with arrows as well as other instruments of divination in his presence; but this is by no means certain (Bonomi's Nineveh, p. 263-265). Some authorities, however, speak of sacred arrows being kept at Mecca, and used by the Arabs for similar purposes, though contrary to the spirit and precepts of the Koran. (See Preface by Sale.)

6. In addition to the arrows, the king of Babylon is described by the prophet Ezekiel, in the passage referred to above, as also consulting or inquiring at the *teraphim* —for so the word is, and not generally *idols*, as in the English Bible. For these, see under TERAPHIM. It is enough to say at present, that they appear to have been a kind of household idols used for helps to devotion, and for direction in perplexities; and, far from being confined to heathen worshippers, traces of them are found among the covenant-people, both in earlier and later times, Ge. xxxi. 19; Ju. xvii. 5; 1 Sa. xv. 23; Ho. iii. 4; Zec. x. 2.

7. Forming prognostications from the inspection of entrails, and in particular of the livers of newly-slain animals, may also be noticed, although there is no evidence of its having been practised among the Jews. The only instance that occurs of it in Scripture is found in the passage of Ezekiel already referred to, where the king of Babylon completes his series of auguries by inspecting the liver. No more in this case than in the employment of the arrows, is any indication given as to the mode adopted for reading out of the liver the signs of coming good or evil. But we know from other sources, that it was by applying certain rules to the colour and appearances presented by the liver; and according to the data furnished by these, favourable or adverse results were anticipated.

In addition to the preceding special forms of divination, there were others of a more general kind, which it is enough to mention; consulting oracles, not unknown among the Israelites in the more corrupt periods of their history, 2 Ki. i. 2; seeking to false prophets or dreamers (*see under* DREAMS); listening to the prognostications of star-gazers or astrologers. In later times this last class had a great name, and were frequently resorted to, not only in their native seat in Chaldea, but in many other countries also, over which they spread themselves in quest of gain. The superstitious at Rome are represented by Juvenal as hunting generally after fortune-tellers, but preferring Chaldean astrologers to all other professors of the art: "Chaldæi sed major erit fiducia; quiquid dixerit astrologus, credent a fonte relatum Hammonis" (Greater confidence will be placed in the Chaldeans; whatever an astrologer utters, they will believe to proceed from the oracle of Ammon). And, notwithstanding the strong and frequent denunciation in the law and the prophets of all sorts of divination, there can be no doubt, that in the times prior and subsequent to the gospel era, the baser part of the Jewish people were grievously addicted to the arts of soothsaying and magic. Evidences of this are not wanting in New Testament scripture, Ac. xiii. 6; xix. 18; and the sarcastic allusions of Juvenal furnish additional and striking illustrations (iii. 13; vi. 543, &c.) It could only be, however, the more depraved and reprobate portion of the Jews who gave themselves to such arts; the men of enlightened minds and good conscience must have stood entirely aloof from them, and even decried them as of demoniacal character and origin. A good example of the anti-divining spirit of this better portion is given, out of Hecatæus, by Josephus, in the case of a man who put to shame the pretensions of a soothsayer, by shooting with his arrow the bird, on which the soothsayer was beginning to announce his auguries respecting the good or ill fortune of the journey which the Jew and his party were pursuing. "How,"

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said the sagacious Jew, "could that poor wretched creature pretend to foreshow us our fortune, that knew nothing of its own? If it could have foretold good or evil to come, it would not have come to this place, but would have been afraid lest Mosallam the Jew would shoot at it and kill it" (Cont. Ap. i. 22).

We cannot wonder at the stringent laws enacted in Scripture against divination, and its repudiation in every form. In its very nature it implies distrust in the providence of God, and a desire to obtain knowledge unsuited to one's circumstances in life—knowledge, which might partly enable some to get undue advantages over others, and partly divert the movements of Providence out of their proper channels. Such knowledge is wisely withheld; it cannot be obtained by legitimate means; and, as a necessary consequence, the attempt to impart it must always proceed on false grounds; it is a pretension based on hypocrisy and deceit. Diviners, therefore, is but another word for deceivers; and dupes of fraud and imposture must be all who listen to their divinations. Hence the art so readily allied itself to idolatry; rejected by the true religion, it became a fitting accompaniment and handmaid of the false; and has ever shown the same tendency to hang on the progress of a corrupt Christianity, that it did to associate itself with the corruptions of Judaism.

DIVORCE. By this is understood a legal separation between man and wife, by means of a formal process of some sort, on the one side or the other. The subject is very briefly treated in Scripture (being there regarded as an abnormal thing, a deviation from rectitude, which should have no place among those who know God); but the treatment being somewhat diverse in the New as compared with the Old Testament scriptures, has given rise to some difference of opinion among commentators, and even to charges of inconsistence in respect to the pure morality of the Bible. Down to the period of the Mosaic legislation there is no authoritative prescription on the married relation beyond that connected with its original institution, in which there was the distinct recognition of one man and one woman, as constituting the parties proper to be united together, and then the enunciation of the great principle, that by the union they became, out of two persons, one flesh, one complex humanity; so that, in order to its establishment, a man should need to leave father and mother, and cleave to his wife, Ge. ii. 24. As the sacred history proceeds it notes occasional deviations from this divinely established order, and obviously with the view of marking them as *improper* deviations, which could not fail to bring along with them, as a just rebuke from Heaven, various social and domestic evils, Ge. iv. 19-24; xvi. 3; xvii. 1-21; xxvi. 34; xxix. 24, &c., but it was simply in the way of adding (on the part of the husband) fresh matrimonial connections to the primary and proper one, not by repudiating such as already existed. It was impossible, however, long to keep the one form of evil apart from the other; the matrimonial bond was necessarily weakened by polygamy, which, in proportion as it prevailed, obscured the fundamental principle of marriage constituting two of different sexes into one flesh, and gave to the female member the aspect, not of the other half, or converse side of the male, but of his property, which he might multiply at his pleasure or convenience, or again diminish. In such a state of things the relation of the wife naturally sunk very much to the position of a concubine, and according to the facility practised in forming the connection a like facility in dissolving it was sure to creep in. Hence, in the only part of the Mosaic legislation which distinctly refers to the subject of divorce, it is plainly enough implied that the practice was already a prevailing one, such as might confidently be expected to arise among the covenant-people, and could only be restrained within certain limits, but could not be totally prevented. The lawgiver might do something to check an extreme license or arbitrary freakishness in the matter; he could not venture on altogether cancelling the supposed right. The prescription is as follows: "When a man hath taken a wife, and married her, and it come to pass, that she find no favour in his eyes, because he hath found some uncleanness in her (literally, a matter of nakedness); then let him write her a bill of divorcement (literally, a deed of cutting off or separation), and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's [wife]. And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife, her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord: and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance," De. xxiv. 1-4.

This piece of ancient legislation, which probably was found definite enough at the time, has proved somewhat ambiguous, as regards the proper grounds of divorce, from the different meanings that have come to be attached to the phrase "found some uncleanness in her"—strictly, matter of nakedness or shame. In later times, it is well known, two very different interpretations among the Jews prevailed regarding it—a more stringent one maintained by the school of Shammai, and one of great laxity patronized by the school of Hillel. The former held the uncleanness meant in the law to be that simply of adultery; and many, not formally belonging to the school of Shammai, allowed this in regard to a first wife, but not in regard to those which a man might take over and above. Indeed, the views of such were founded less upon the passage in Deuteronomy, than upon what is said in Mal. ii. 15 respecting the wife of one's youth, by which they understood the first wife. But the school of Hillel allowed the slightest occasions of offence to come within the scope of the law of divorce. They even said, "If the wife cook her husband's food badly by over-salting or over-roasting it, she is to be put away." Yea, "If by any stroke from the hand of God she become dumb or sottish," &c. (Lightfoot and Witstein at Mat. v. 32). Both schools, apparently, went to an extreme in opposite directions respecting the real import of the expression of Moses. That more than unfaithfulness to the marriage-vow must have been comprehended in the matter of nakedness or shame, which a man might find in his wife, is evident from what our Lord said concerning it, when, being interrogated by the Pharisees upon the subject, he admitted that a certain liberty of divorce was granted by Moses on account of the hardness of the people's hearts—a liberty, therefore, extending beyond occasions of actual infidelity, because this was sanctioned by our Lord himself as a legitimate ground

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of divorce, Mat. xix. 8, 9. It is necessary, therefore, to understand by the phrase in question something beside actual adultery—something perhaps tending in that direction, something fitted to raise not unreasonable jealousy or disgust in the mind of the husband, and destroy the prospect of true conjugal affection and harmony between him and his wife. Still, a good deal was left to the discretion, and it might be the foolish caprice, of the husband; and so far from justifying it, on abstract principles of rectitude, our Lord rather admitted its imperfection, and threw upon the defective moral condition of the people the blame of a legislation so unsatisfactory in itself, and so evidently liable to abuse. But was not this to bend the moral to the merely conventional? Was it not to make the prescriptions of God's will dependent, in a measure, on the state and inclinations of men? Can we justly say, that he, who conceded such an accommodation to the will of man, was guided by the inspiration of Heaven?

In reply to such questions, it should, in the first instance, be borne in mind what precisely was the point at issue. It was not, as the Pharisees put it to our Lord, whether they had by the law of Moses a right or liberty to give at pleasure a bill of divorce, and put away a wife. It was a tolerance, rather than a right. Moses did not command, he merely suffered them (as Jesus said) to put away their wives; and commanded, if they did so, that they should give a regularly executed deed of separation: he interposed this obstacle against the impetuosity of temper, or the lawlessness of capricious feeling in the matter—only he carried it no further; for all besides he threw the responsibility on the parties immediately concerned. It is clear, however, that the enforced writing of a bill of divorce was of the nature of an obstacle interposed. It obliged the man to go somewhat leisurely about the business; to bring his procedure into the court of reason, if not of conscience; to make others cognizant of his intentions, and of the grounds on which he was proceeding; and to take his fellowmen to witness in respect to the course he had deemed it proper to adopt. So far as it went, this was plainly a judicial restraint in the right direction, and could scarcely fail to work upon thoughtful minds an impression of the solemnity of the marriage-relationship, and a conviction that only grave faults should be allowed to interfere with its claims. That the matter was not carried further arose from the provisional nature of the old dispensation, and the lower level, as to spiritual attainments, on which its members stood, as compared with gospel times. A greater degree of stringency in the legal code might but have led to an aggravation of the evil, especially to harsher treatment of the female sex—to looser behaviour with them as unmarried, or when married, to the infliction of more frequent acts of violence to get rid of them. So that the limited restriction imposed by the law, and the consequently defective morale it tolerated, virtually resolves itself into the larger question, which respects the imperfect nature generally of the old economy. Being confessedly of such a nature, the discipline sanctioned and enforced by law necessarily corresponded in character. Both were marred with imperfections when brought into comparison with the higher order of things introduced by the gospel; as this again, doubtless, bears in many respects imperfections in form, and faults in administration, which shall have no place in the future kingdom of glory. But that no one in former times might think himself entitled to take advantage of what appeared legally imperfect in the prescriptions laid down respecting the marriage relationship, the proper ideal was set up before all in the record of its original institution. They saw there, if they had but a mind to look for it, what God from the first designed and aimed at by the institution; and were distinctly taught to regard everything at variance with the life-union of a married pair, as a declension from the right path, a violation of the happy order and constitution appointed by God. Thus, properly considered, the difference between the old and the new here is substantially what it is in other things—a difference in degree only, not in kind. Both pointed attention to one and the same standard of matrimonial unity, as the beau-ideal that should be maintained; the superiority on the part of the gospel merely consists in pressing a closer practical conformity to the standard, and, as a matter of course, disowning all grounds of divorce but such as involve an actual violation of the marriage-vow.

The Romish church has sought to carry the matter a stage further on the side of Christianity. Converting the marriage-ceremony, as celebrated between baptized parties, into a sacrament of the church, it stamps the union thereby formed as indissoluble, even after the proved adultery of one of the parties—unless severed by special dispensation through the proper ecclesiastical authorities. This is an apparent rigour, which is well known to have led, in practice, to the greatest laxity, and to a disgraceful prostitution of the authority of the church in the interest of the rich and powerful. As regards scriptural grounds, it rests chiefly on the dignity attributed to Christian marriage as being an emblem of the union—the perpetual union—between Christ and his church, Ep. v. 23-32, and on the omission of any exception, even of fornication, as a valid ground for the dissolution of the union, in the report given of our Lord's words in Mar. x. 5–12; where it is simply stated, in explanation of the original design of marriage as instituted at the beginning, that the parties are no more twain, but one flesh, are not to be put asunder by man, since they have been joined by God, and that whosoever puts away his wife and marries another commits adultery against her. In such passages, however, there is nothing to justify the views of the Romanists. The passages make no distinction between marriage as celebrated between parties within, and parties without, the pale of the Christian church; it is uniformly treated in Scripture as an ordinance of a natural kind, instituted not only before the existence of the Christian church, but before the introduction either of sin or of grace into the world; and what it is declared to be for the Christian is expressly based on what it was for primeval man. The union it establishes should indeed be held indissoluble for life by the contracting parties—on God's part it is meant to be so; but as facts are stronger than words, practice more than profession, so the adulterous connection of either with a third party must be taken for a virtual dissolution of the marriage-bond—a matter-of-fact separation from the proper spouse by becoming one flesh with another. So the matter is distinctly explained by the apostle, 1 Co vi. 15, 16; and once and again our Lord, in delivering his mind upon the subject, expressly allows adultery in either of the parties to be a valid ground of divorce, Mat. v. 32; xix. 9. To understand by this divorce separation merely from bed and board, is entirely arbitrary; a separation of that sort was quite

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unknown alike to Jewish law and practice. The omission of the exception in question in Mar. x. 5–12, as also in Lu. xvi. 18, is to be explained from the obviously abbreviated form of the statements there made, coupled with the consideration, that from the very nature of the marriage union it might be understood of itself, that an adulterous connection was a virtual rending of it asunder. The spouse who voluntarily becomes one flesh with a third party cannot, in any proper sense, remain one flesh with the party espoused in the conjugal bond; and in reason as well as law, it must be competent for the one who has been renounced and injured by the sinful act to take whatever steps may be needed for the formal dissolution of the union. *Competent*, yet not necessary; for the execution of a divorce in the circumstances supposed is conceded by our Lord as a right, but by no means enjoined as a duty. In many cases the right may, and perhaps ought to, be waived.

DODA'NIM are mentioned as the descendants of the fourth son of Javan, Ge. x. 4. Their future settlement has not been definitely ascertained. As the letters *d* and *r* were frequently interchanged, traces of the name have been supposed by some to be found in the river Rhodanus; by some again in Rhodes; and some also have thought of Dodona in Epirus. There is no certainty; but the probability is that the tribe took a western direction, and formed part of the stock out of which the Greek races sprung.

DO'DO [*belonging to love* or *friendship*]. 1. A man of Bethlehem, father of one of David's thirty captains. 2. Another, called Dodo the Ahohite, father of Eleazar, who was the second of three mighty men of David, 2 Sa. xxiii. 9, 24. 3. A man of Issachar, and forefather of Tola the judge, Ju. x. 1.

DO'EG [*fearful*], an Edomite herdsman of Saul, who has acquired a bad notoriety from the part he acted in respect to Ahimelech and the priests of Nob. When David in his hasty escape from Saul presented himself there, and obtained from Ahimelech, under false pretences, the shewbread and Goliath's sword, Doeg was present—"detained," it is said, "before the Lord," 1 Sa. xxi 7. The expression is peculiar, and it is matter of doubt what sort of detention it might be that kept such a man there. The word properly means *shut up* or *hindered*, but as there could be nothing like forcible restraint or imprisonment at such a place as the tabernacle, the expression must be understood in the milder sense of detained, on account of some vow or religious service he had to perform. Having seen, while thus detained, the reception which David met with from Ahimelech, he was able, and apparently as willing as able, to minister to the morbid jealousy of Saul, by giving information of the circumstances. And when Saul, acting upon this specific information, charged Ahimelech and the priests of Nob with being accomplices in David's rebellion, and ordered their summary execution, while the members of his body-guard with a feeling of sacred awe shrunk from putting the horrible decree in force, Doeg with hearty good-will supplied their lack of service. At Saul's order, "he turned and fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod." That he was known to be quite capable of such truculent service to his master, is evident from the exclamation of David, when he heard of what had taken place, "I knew it," said he, "that day, when Doeg the Edomite was there." The stress laid each time that his name is mentioned on his being an Edomite, shows that he was regarded as still retaining the Edomite spirit of envious and bitter spite, even though he outwardly conformed to the customs and service of Israel. There is no reason, however, for supposing that he took generally an active part in the persecution against David, or held more than a subordinate place in the reign of Saul. And Psalm lii., which was composed by David in reference to the occasion of Doeg's informing Saul of what happened at Nob, must be understood as speaking of Saul rather than Doeg, under the mighty hero who devised mischief, loved lies, and strengthened himself in his wickedness. Saul was the real prompter of the evil, and it is of him especially the psalmist thinks when thus writing. Although he doubtless regarded Doeg as the fitting accomplice of such a man, it still was Saul's spirit and Saul's cause which were chiefly characterized and denounced.

DOG (כֶּלֶב, *keleb*). Frequent allusions to the dog occur in the sacred Scriptures, from which we gather that, though it was domesticated in very early times, and employed, as now, in the care of flocks, Job xxx. 1, and as the guardian of the house, Is. lvi. 10, 11, it was generally held in little estimation, its uncleanness, clamour, voracity, and blood-thirstiness, being the points of its character most prominently noticed, so that "dog" became a term of contempt, involving an intensity of abhorrence which an European who has not travelled can scarcely apprehend, but which he finds still attached to it with unabated force in the East.

The condition of things in which the dog was the humble friend and servant of man, recognized by Job when he speaks of the dogs of his flock, existed in Egypt at a period coeval with or anterior to the exodus. We still see depicted on the monuments numerous graphic representations of dogs of various breeds,

[202.] Assyrian Hunting Dogs.—Assyrian Sculpture, Brit. Mus.

several of which can with ease be identified with those of present times. Some of these are hounds similar to our harrier or fox-hound, evidently of cultivated breed and high blood; and these are repeatedly depicted as engaged in the chase, sometimes pursuing the herds of antelopes and other game, sometimes led in leash, as the hunter carries home his quarry. Grayhounds were also used in coursing, of form much purer and more resembling our own than those which are now used for the chase in Arabia Petræa. Besides these there are several races of curs, and one curiously like our turn-spit, with very short legs.

The Israelites, however, appear to have carried little of this kindly association of the dog with man into Canaan. The allusion to "the price of a dog," De. xxiii. 18,

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in the law—Solomon's preference of a living dog to a dead lion, Ec. ix. 4 (this, however, may mean, not that the living dog is more valuable to man, but that he is better in himself and for himself—there is more power in him, or he is better off)—and the prophet Isaiah's comparison of the vile rulers of Israel to dumb and greedy dogs, Is. lvi. 10, 11—are few and remote examples of appreciation of this animal's value. The esteem in which it was held appears to have been much the same as that which attaches to it in the same country to this day. The Moslems do use dogs in hunting, and the express words of Mahomet permit them to eat without scruple the prey which the hounds have killed, provided that they had not devoured any portion of it (see Ex. xxii. 31). The words of the Lord Jesus to the Syrophenician woman, and her answer, Mat. xv. 26, 27, certainly imply a domestication and domiciliation of dogs; but simple toleration of their presence is all that can be gathered. They lived on what they could get. Among the Moors of North Africa a similar position of the dog is occasionally seen. They "grant him, indeed, a corner of their tent, but this is all; they never caress him, never *throw him anything to eat*" (Poiret's Barbary, i. 253).

For the most part, however, the dog is ownerless in the East. Inhabiting every town in vast numbers, they constitute a separate and independent community, tolerating man and tolerated by him to a certain extent, but ever ready to assert their prescriptive rights, and to defend them in concert; living in the streets, they quarter the towns among themselves, and maintain with jealous pertinacity the rights of residence. A dog intruding into a street to which he does not belong, except for the purpose of joining his fellows against a common enemy, would be instantly attacked and driven back by the united force of the dogs whose region he had invaded.

As these street dogs have no masters, they are compelled to prowl about for their sustenance, feeding on carrion, and even on the dead bodies from the burying-places. Byron's vivid but horrid picture of the dogs at the siege of Corinth is drawn from the life:—

> "He saw the lean dogs, beneath the wall,
> Hold o'er the dead their carnival;
> Gorging and growling o'er carcase and limb,
> They were too busy to bark at him."

The fate of Jezebel might be repeated on any day beneath the walls of any oriental city. "They found no more of her than the skull and the feet, and the palms of her hands. And he said, This is the word of the Lord which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel," 2 Ki. ix. 35, 36. Bruce witnessed a scene somewhat similar to this at Gondar. "The bodies of those killed by the sword were hewn to pieces and scattered about the streets, being denied burial. I was miserable, and almost driven to despair, at seeing my hunting dogs, twice let loose by the carelessness of my servants, bringing into the courtyard the heads and arms of slaughtered men, and which I could no way prevent but by the destruction of the dogs themselves" (Travels, iv. 81).

During the night, which is the season of their activity, the dogs howl around the towns and in the streets in the most dismal manner. This hideous noise is generally heard with aversion, but in the East this feeling amounts to positive horror, for, common as it is, it is popularly believed to be ominous of death. In the *Parascha Bo* it is written: "Our rabbins of blessed memory have said, that when the dogs do howl then cometh the angel of death into the city; and I have seen it written by one of the disciples of Rabbi Judah the just, that upon a time a dog did howl, and clapped his tail between his legs, and went aside for fear of the angel of death; but somebody coming and kicking the dog to the place from which he had fled, the dog presently died." What part the kicking may have played in the dog's death, the writer does not seem to have inquired. The prevalence of the animal habit, and the revulsion with which it is heard, bring to remembrance David's words when the assassins of Saul watched his house to kill him—"They return at evening: they make a noise like a dog, and go round about the city. Let them wander up and down for meat, and grudge if they be not satisfied," Ps. lix. 6, 14, 15.

[203.] Eastern Street or Bazaar Dog.—Laborde's Syria.

In Ps. xxii., in which "the Spirit of Christ which was in" David, "testified beforehand the sufferings of Christ and the glory that should follow," allusions to the ferocity of the dog occur. "For dogs have compassed me;" "deliver my darling from the power of the dog," ver. 16, 20. A passage in Denon will illustrate this:—"It was eleven at night when I came on shore, and I was half a league from my quarters. I was obliged to go through a city taken only that morning by storm, and in which I did not know a street. No reward could induce a man to quit his boat and accompany me. I undertook the journey alone, and went over the burying-ground in spite of the *manes*, as I was best acquainted with this road. At the first habitations of the living I was attacked by whole troops of furious dogs, who made their attacks from the doors, from the streets, and the roofs; and the barking resounded from house to house, from one family to another. I soon, however, observed that the war declared against me was not grounded on any coalition, for as soon as I had quitted the territory of the attackers they were driven away by the others, who received me on their frontiers. The darkness was only lightened by the stars, and by the constant glimmer of the nights in this climate. Not to lose this advantage, to avoid the barking of the dogs, and to take a road which I knew could not lead me astray, I left the streets, and resolved to go along the beach; but walls and timber-yards, which extended to the sea, blocked up the way. After having waded through the water to escape from the dogs, and climbed over the walls where the sea was too deep, exhausted by anxiety and fatigue, and quite wet, I reached one of our sentinels about midnight, in the conviction that the dog is the most dreadful among the Egyptian plagues" (Travels in Egypt, 32).

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Although, by the Mosaic law, no greater degree of uncleanness was ascribed to the dog than to any other animal whose flesh might not be eaten, since it was not expressed by name at all, yet conventionally it seems, conjointly with the swine, of which the same may be predicated, to have concentrated in itself the sense of abomination among the Jews. The camel, the horse, and the ass were ceremonially unclean in the very same degree, yet no revulsion of feeling accompanied the presence of these animals. So it is with the Moslems still. The touch of the camel and of the horse involves no defilement, but so hateful is the contact of the dog that the animals have become perfectly aware that it would in no wise be tolerated. "They know that they are not to come in contact with the clothes of persons in the street, and the careful attention with which they avoid doing this, even in the most crowded streets, is truly admirable. Through this mutual avoidance the defiling contact occurs too rarely to occasion much annoyance to the inhabitants from the abounding presence in their streets of animals which they consider unclean" (Kitto's Phys. Hist. Pales. ccclvi.) [P. H. G.]

DOOR. *See* HOUSE.

DOOR-KEEPER is once mentioned in our English Bibles as an humble officer connected with the house of God: "I would rather be a door-keeper in the house of my God, than dwell in tents of wickedness," Ps. lxxxiv. 10. Mr. Roberts, in his *Oriental Illustrations of Scripture*, in proof that this could not be the correct meaning of the original, drew attention to the fact that in ancient temples the door-keepers usually were persons of great honour and dignity, and that the office could not convey the idea of that humble and lowly attitude which the psalmist seemed to have in view. The correct translation is certainly somewhat different; it is, "I would rather lie at the threshold in the house of my God," rather take the attitude of a Lazarus at the door of the rich man—in other words, occupy the meanest place in the divine kingdom, than have a dwelling in the tents of wickedness; so that the post or office of door-keeper, in the modern sense, does not strictly come into consideration here.

DOR [*habitation*], an ancient town on the Mediterranean, one of the royal cities of the ancient Canaanites, Jos. xi. 2, and a part of the heritage assigned to Manasseh, Jos. xvii. 11. It was situated, according to Jerome, about nine miles to the north of Cæsarea, on the road to Tyre. Josephus refers to it under the name Dora (Ant. xvii. 1. 4). A place still exists about the same spot bearing the name Tortura, which is supposed to be the modern representative of the ancient town. It is a poor village, containing about four or five hundred inhabitants.

DOR'CAS. *See* TABITHA.

DO'THAN [*two wells*], Greek Δωθαΐμ, the name of a region not very exactly defined, but lying somewhere on the north of Samaria, not far from Shechem, and in the line of the caravan-track from Northern Syria to Egypt. It was there that the sons of Jacob were depasturing their flocks when Joseph was sent to visit them; and the well-pit, into which he was put before they sold him to the Ishmaelites, was probably one of those from which the district derived its name, Ge. xxxvii. 17. It was there also, at a much later time, that the Syrians were smitten with blindness at the word of Elisha, 2 Ki. vi. 13.

DOVE (יוֹנָה, *yonah;* περιστερά). Two species of Columba find a conspicuous place in the Levitical law—the turtle-dove (*see* TURTLE), and the pigeon. Both of these were appointed to be offered in the burnt-offering, Le. i. 14, the trespass-offering, ver. 7, and the sin-offering, ch. xii. 6, &c. These (or a choice of them) were the alternative permitted to those worshippers who were so poor as to be unable to present a more costly sacrifice; and it is one proof of the humiliation of our adorable Lord, that his incarnation was in circumstances of poverty so great that his mother, unable to afford a lamb at her purification, was compelled to avail herself of this substitute. To meet the constant occurrence of similar cases, the flexible righteousness of the scribes—flexible in everything in which the honour of God and not their own was concerned—had permitted the sellers of doves to hold their market in the temple; a profanation which educed the holy indignation of the Lord Jesus, and his consuming zeal for his Father's house, Jn. ii. 13-17.

The dove is the divine symbol of peace. When the waves of the flood had thoroughly done their work of judgment upon sin, the dove with an olive-leaf plucked off was the announcer of a cleansed world and a new dispensation, Ge. viii. 11; and when the waters of Jordan had flowed over Israel confessing sin, and over Jesus, the Holy Ghost descending upon him in bodily shape like a dove, and abiding upon him, Lu. iii. 22, was the sign of God's satisfaction in the work of his beloved Son, who was come to be our peace, putting away sin by the sacrifice of himself.

It is observable that, like as the lamb, which represents the Lord Jesus, is endowed with what may be termed *moral* qualities, as meekness, harmlessness, and spotlessness, which fit it to be a symbol of him who was "meek and lowly," "holy, harmless, undefiled, and separate from sinners," so the Holy Spirit, who is the Spirit of grace and the comforter, is represented by a bird of remarkable gentleness, tenderness, purity, and love. The dove is the frequent and favourite emblem of the bride in the Song of Songs, and the praise, "Thou hast dove's eyes," will be appreciated by every one who has marked the gentle expression, the soft, full, liquid beauty of the eye of the dove. The voice of the dove has a tender, mournful cadence—which, heard in solitude and sadness, cannot fail to be heard with sympathy—as if it were the expression of real sorrow. "We mourn sore like doves," Is. lix. 11; Eze. vii. 16; Na. ii. 7.

There is no doubt that the particular species so often mentioned under the title of dove or pigeon is the one which is known to us by the same appellations, the rock-dove (*Columba livia*). It is recognized both in its wild and domesticated state. The bride, in the Song of Songs, ch. ii. 14, is addressed as, "My dove, that art in the clefts of the rock;" and the prophet Jeremiah exhorts the dwellers in Moab to "dwell in the rock, like the dove that maketh her nest in the sides of the hole's mouth," ch. xlviii. 28. These are the habits of the wild dove, which is found nestling in the clefts and holes of the inaccessible seaward precipices that gird our islands. In the rocks and promontories of the west of England and Wales, of the Hebrides, of the Orkneys and Shetlands, this pretty dove is numerous, breeding in the crevices of the rocks and in the sides of the caverns the mouths of which are open to the sea. In the east of the Mediterranean, wherever the coast is rocky, the rock-dove abounds, and mani-

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fests the same habits; as also in the isles of Greece, the cliffs of the Tyrian coast, the bold headland of Carmel, and the abrupt precipices, hollowed in a thousand caves, that stretch on either side of Joppa.

But from immemorial and pre-historical antiquity

[204.] Dove—*Columba livia.*—Gould's Birds of Europe.

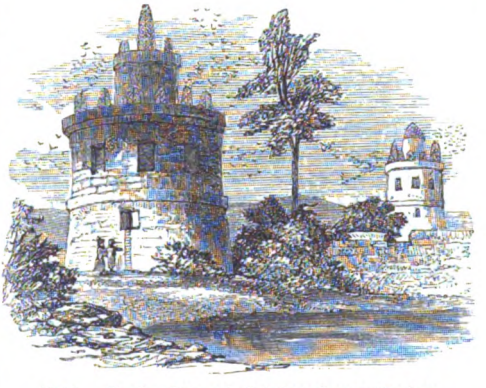
the dove has been maintained by the orientals in the domesticated condition, and has been used for the conveyance of letters, the sender taking advantage of the known habit of the bird to fly in a direct line to its home from incredible distances, and with great rapidity. It is on record that a carrier-pigeon will carry a letter from Babylon to Aleppo, an ordinary thirty days' journey, in forty-eight hours. In Europe it has been known to accomplish a flight of 300 miles in little more than two hours. "The carrier-birds are represented in Egyptian bas-reliefs, where priests are shown letting them fly on a message."

The prophet Isaiah alludes to the numbers and rapid flight of these birds to their cotes, in describing the final restoration of Israel after their long exile: "Who are these that fly as a cloud, and as the doves to their windows?" ch. lx. 8. Morier illustrates this comparison from what he observed in Persia. "In the environs of the city, to the westward, near the Zainderood, are many pigeon-houses, erected at a distance from habitations, for the sole purpose of collecting pigeons' dung for manure. They are long round towers, rather broader at the bottom than the top, and crowned by conical spiracles, through which the pigeons descend. Their interior resembles a honey-comb, pierced with a thousand holes, each of which forms a snug retreat for a nest. More care appears to have been bestowed upon their outside than upon that of the generality of the dwelling-houses, for they are pointed and ornamented. The extraordinary flights of pigeons which I have seen alight upon one of these buildings afford, perhaps, a good illustration of that passage in Is. lx. 8. Their great numbers, and the compactness of their mass, literally look like a cloud at a distance, and obscure the sun in their passage" (Second Journey through Persia, 140).

DOVE'S DUNG, occurring in 2 Ki. vi. 2, has caused some trouble to commentators. The intensity of the famine during the siege of Samaria by Benhadad is thus described—"Behold, they besieged it until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of *doves' dung* for five pieces of silver." Two or three interpretations are given of the phrase. Some have supposed that the actual excrement of the bird was eaten, or that it was used for fuel, or that salt was extracted from it. The latter two suppositions are irrelevant to the famine; the first is simply absurd. Others, receiving, with the rabbinical writers, the same sense of the word, explain it by the value set upon this substance as manure. Thus, Porter and Morier both assure us it is used in Persia. According to the latter, "the dung of pigeons is the dearest manure that the Persians use; and as they apply it almost entirely for the rearing of melons, it is probably on that account that the melons of Ispahan are so much finer than those of other cities. The revenue of a pigeon-house is about a hundred tomauns per annum" (Second Journey, 141.) Porter says "*two* hundred tomauns" (Travels, i. 451)

Now, though the orientals consume an enormous quantity of these fruits, the doves' dung in the text could hardly have been used thus. The want of food was imminent, and we cannot conceive either of doves being still kept in the city to yield manure (for surely if they were there, they would have been themselves eaten), or of people coolly setting to work to cultivate melons, as if they had plenty of time before them.

Another supposition has been that the craw of the pigeon, filled with macerated and partly digested grain or pulse, is intended. This is plausible; for the birds might easily have flown over the investing army, and fed daily in the country beyond, returning to their homes in the besieged city. But the same objection lies against this supposition. Whatever tame pigeons had been in the city, must have been killed long before the famine reached its utmost extremity; nor would any fortunate possessor of such birds have allowed them to fly at liberty through a starving garrison. Moreover,



[205.] Persian Dove-cot, Zainderood, near Ispahan.
Morier's Second Journey through Persia.

as the quantity mentioned was an English pint (the cab being about half a gallon), a number of doves must have been killed to furnish this amount of half-digested food, which would imply plenty rather than scarcity. Whence came the doves? This interpretation, therefore, is manifestly untenable.

It has, however, been shown from certain ancient authorities, that there was some inferior kind of grain or pulse, called, perhaps in contempt, or perhaps from some fancied resemblance in form or colour, "doves' dung." Bochart identifies this with the seeds of the chick-vetch, great quantities of which are dried, parched, and stored in magazines at Cairo and Damascus, for use on long journeys. If this is correct, we may well understand how secret stores of this poor grain may have been

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turned to advantage in the famine. Linnæus, and Sprengel following him, have identified the *Ornithogalum umbellatum*, or common star-of-Bethlehem, as the doves' dung of Scripture. The latter says—"Among the Hebrews there was a plant called doves' dung on account of the colour of the flowers—white mixed with greenish, a mixture which is observed in the dung of many herbivorous birds. For this is the *Ornithogalum umbellatum* which occurs throughout the East, and has eatable bulbs, though they are sought for only by the poor" (In Dioscor. ii. 471). If it be objected that the besieged could not get out into the fields to search for these roots, we might remind the objector that in many oriental cities there is a large portion of the land not built upon, sometimes amounting to one-fourth, or even one-third of the entire area inclosed, but forming fields and gardens. In these spots, in the angles of the walls and under the fences, a supply of such roots might still reward the unwearied search of a starving population.

The name of the prophet Jonah is identical with that of the dove. [P. H. G.]

DOWRY, in its general acceptation, is the money which is settled, or given, in connection with a marriage contract, on behalf of one of the parties. According to the customs of modern civilized communities the dowry is settled upon the female, and is given or promised by her father, or contracting spouse. But in Old Testament scripture, and in the usage generally of the East, the dowry is what the husband pays to the father in order to obtain his daughter for wife—a sort of purchase-money, which he gives in lieu of her. Thus Jacob gave his seven years' service as dowry for his wife; Shechem offered to give to the family of Jacob "never so much dowry and gift," if he might be permitted to retain Dinah as his wife; and David, in like manner, instead of dowry, was allowed to win his title to Saul's daughter by an hundred foreskins of the Philistines. See also Ho. iii. 2, where the common practice in this respect is taken for granted, as the basis of the prophetic representation. The practice undoubtedly indicated an imperfect civilization, and never can exist where woman occupies the place she does in European society.

DRAGON (תַּנּוֹת, *tannoth*, תַּנִּים, *tannim*, תַּנִּין, *tannin*; δράκων). These words seem always to have reference to some animal of serpentine character and large size, an object of mystic terror, inhabiting desolate places, and having also aquatic habits. Perhaps no known species of animal could be named to which all the characters attributed to the scriptural תַּן belong. The word in its various forms was probably used with a certain measure of vagueness, especially when the creature alluded to is presented to us as an element in a general description, or as a symbol of some other being, human or spiritual.

In the former of these categories may be included all such passages as those in which Babylon, Is. xiii., Idumea, Is xxxiv. 13, Jerusalem, Je. ix., Hazor, Je. xlix. 33, &c., are described as "a habitation of dragons;" and such as employ the word as a simile of desolation, as Job xxx. 29; Je. xiv. 6; Mi. i. 8, &c. In the latter sense we find it as the symbol of Pharaoh, Eze. xxix. 3; xxxii. 2; Ps. lxxiv. 13; Is. li. 9; and apparently of Satan, as the master-spirit of Rome, in Is. xxvii. 1; Re. xii. *et seq. passim*, and in his own personality in Re. xx. 2.

It is in these images that we shall find whatever of zoological incongruity attaches to the appellation *dragon*. In some of the passages wherein the word is used to represent the Egyptian despot, a huge monster, with feet and scales, inhabiting the Nile, is depicted, which can leave us in no doubt that the crocodile is intended In those in which Satan is represented, the word used is interchangeable with *serpent*, and a form decidedly ophidian, though with mystic adjuncts, is presented to the mind. The fondness of serpents—some of which are fatally venomous ("the poison of dragons," De. xxxii 33)—for ruined and desolate places will account for the employment of the image in the first-named sense. The ruins of ancient cities swarm with venomous snakes to such a degree that it is necessary to use the utmost caution in exploring them.

Sometimes an actual creature is intended by the word, as when the rod of Moses and those of the magicians were changed into serpents (*tanninim*). As these must have been of no more than a few feet in length, they may afford us some light by which to judge of the more indefinite use of the word. Perhaps it has been too hastily assumed that great constricting serpents, as the pythons, are always intended. The *dragons* of ruined cities are in general of comparatively small size; the pythons do not, so far as we are aware, frequent such situations, nor are any species now found in Western Asia or North Africa. Abundant evidence, however, exists, that great constricting serpents were familiar to the ancients. Figures of such, of enormous size, are depicted on the Egyptian monuments. The picture so elegantly drawn by Theocritus (Idyll. xxiv.), of the serpents which were strangled by the infant Hercules, and the well-known story of Laocoon, undoubtedly refer to reptiles of this nature. Moreover, in sober narrative, Aristotle tells (viii. 28) of serpents of monstrous size on the coast of Libya, and relates that certain voyagers were pursued by some of them so large that their weight overset one of the galleys. And the Roman historians (Val. Max. i. 8, 8, 19, &c.) have perpetuated, not without admiration, the memory of a serpent slain by Regulus near Carthage, the skin of which, preserved at Rome till the Numantine war, measured, on the authority of the writers themselves who declare that they had seen it, 120 feet. Perhaps the length was exaggerated, and the skin was doubtless much stretched; but after making every allowance, we cannot refuse assent to the fact that a serpent of enormous size had been so exhibited. Diodorus Siculus mentions a serpent which was captured, not without loss of human life, in Egypt, and which was taken to Alexandria; it measured 30 cubits, or about 45 feet in length. And Suetonius says that one was exhibited in front of the Comitium at Rome which was 50 cubits, or 75 feet in length (In Octav 43). Colonel Hamilton Smith refers (Cyclop. Bib. Lit. art. Dragon) to the skeleton of a serpent above 100 feet in length, found recently in India, but gives no other particulars, which, considering the great interest of the subject, is remarkable.

The word תַּנִּין (*tannin*) is occasionally rendered *whale* in the English Bible, as in Ge. i. 21 and Job vii. 12. On one occasion, La. iv. 3, our translators have given *sea-monsters* in the text, and put *sea-calves*, as an optional rendering, in the margin. As in this last passage the animals are said to "draw out the breast and give suck to their young ones," the usual signification of

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serpent, or crocodile, or any other reptile, is perfectly inapplicable, since none of these suckle their young. The rendering "whale" may probably be the correct one here, either signifying some one of the huge cetacea which occasionally penetrate both the Mediterranean and Red Sea, or that species of dugong (Halichore), one of the aquatic pachydermata, called cow-whales, which inhabits the latter gulf. Several of the passages in which the word has received its more ordinary rendering, have more or less obvious allusion to the sea as the habitat of the monster in question; and when Jeremiah, personating Jerusalem, Je. li. 34, says of the king of Babylon, "He hath swallowed me up like a dragon, . . . he hath cast me out," there may be a reference to the swallowing and regurgitation of Jonah by the "great fish." The snuffing up of the wind, Je. xiv. 6, and the wailing of dragons, Mi. i. 8, are inexplicable as referring to any of the animals we have mentioned. [P. H. G.]

DREAMS. Considered simply as natural phenomena, dreams have much the same character ascribed to them in Scripture that they are wont to bear in common discourse. Airy and capricious in their movements, coming and going without any control of the will or reason, and as in wild and freakish humour confounding together the true and the false, the real and the fictitious, they are the natural antithesis of what is solid and lasting—the fit emblems of a frothy, unstable, fleeting existence. Hence the wicked are spoken of as flying away like a dream, Job xx. 8, disappearing after a short season like an unsubstantial fabric; or, as it is again, they are as a dream when one awaketh, no sooner searched for than gone, Ps. lxxiii. 20. To have multitudes of dreams is represented as having also to do with vanities, Ec. v. 7; and to scare one with dreams is all one with conjuring up and attempting to frighten one with imaginary fears and unreal dangers, Job vii. 14.

One can easily understand, however, that the state of mind which gives rise to the phenomena of dreaming might with peculiar facility be rendered subservient to the purpose of divine communications. For, it has this in common with states of rapt thought or spiritual elevation, that through the perfect repose of the bodily senses direct intercourse with the external world is suspended; the soul is withdrawn within itself, and is susceptible only of the influences which affect the inner organs of thought and emotional feeling. Such influences may come—in all ordinary cases of dreaming they do come—from the play of nervous excitation, stirring into exercise the memory, the fancy, and the affections; and so to a large extent they take the hue of the natural temper and the experience of every-day life. But they may also come from a higher source—from the Father of spirits, seeking to convey impressions of his mind and will to men. Then, the two points in which dreams differ most characteristically from one's waking thoughts—their ideal character, and their independence of the will of him that is conscious of them—are points of assimilation between the subject of dreams and the recipient of a divine communication: both alike may be said to be borne out of themselves, and to have thoughts presented to their minds, or visions spread before their mental eye, which they have not themselves bidden into existence, and are incapable of controlling. There is thus a certain natural affinity between the state and operations of the soul in dreaming, and its state and operations when acted on by the impulse of a higher power, so as to be made to hear the words and see the vision of the Almighty. Hence, we may account for the readiness which has ever appeared among men to ascribe their dreams to God, whenever these have been of a more remarkable character than usual, and have left a deep impression upon their minds. It has seemed to them, in such cases, as if they had been in the hands of a supernatural agency, bringing them into immediate contact with things lying beyond the reach of human discernment, and most commonly causing events of weal or woe to cast their shadows before. In ancient heathendom the traces of this belief were both of early origin and widely diffused. That a dream also is of Jove, appears in Homer as an accredited maxim (καὶ γὰρ τ ὄναρ ἐκ Διός ἐστιν, Il. i. 63); and Juvenal, speaking (though ironically) of the religious devotee, represents nocturnal revelations as the proper complement and reward of the devotion—"En animam et mentem, cum qua Dî nocte loquantur" (vi. 531. See Westein on Mat. i. 20.)

But what the ignorant and superstitious in heathendom only imagined, was often found to be a reality where the knowledge of God prevailed. Among the "divers manners" in which from ancient times God made known his mind to men, dreams had a recognized place, and played frequently an important part. It is remarkable of them, however, that they were not confined to prophets strictly so called, but were occasionally given to persons who came only into incidental contact with the covenant-people; and sometimes were so given, that not so much the dream itself, as the capacity of interpreting the dream, was what bespoke the intervention of Heaven, and the possession of a supernatural insight. On this account the Jewish doctors were wont to distinguish between heaven-sent dreams and prophetical visions, and even between one kind of dreams and another, calling some "true" dreams only, and others "prophetical" dreams. So Maimonides in his *More Nev.* p. ii. c. 41, "When it is said in holy Writ that God came to such a man in a dream of the night, that cannot be called a prophecy, nor such a man a prophet; for the meaning is no more than this, that some admonition or instruction was given by God to such a man, and that it was in a dream." Of this sort were reckoned the dreams given to Abimelech, Laban, Pharaoh, Nebuchadnezzar, which were either of a simply admonitory nature, or required the aid of a strictly inspired man to turn them to account, and render them predictions of the approaching future. How early, and how commonly also, in regard to such dreams the belief had established itself, that they were of divine origin and of prophetical import, appears both from the reverent regard paid to them, when they were distinctly understood, as in the cases of Abimelech and Laban, Ge. xx. 4; xxxi. 24; and from the ancient practice, carried on apparently by a professional class, of interpreting dreams. When Pharaoh awoke from the dream respecting the fat and the lean kine, the plump and the thin ears of corn, and was pressed with anxiety about its meaning, he sent for the magicians and wise men of Egypt, as if he had a right to expect from them a solution of the mystery that would relieve him of his trouble, Ge. xli 8. The same thing, indeed, had substantially come out previously in the case of the chief butler and the chief baker of Pharaoh, who, after having had their respective dreams, bewailed their condition, that they were where they could have no access to an interpreter of dreams, Ge. xl. 8. So that even at that

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early period the interpretation of dreams must have existed in Egypt as a kind of recognized profession; and in later times the *oneirocritics* (as they were called), interpreters of dreams, formed a sort of regular guild among the learned of Egypt, or certain of these cultivated the art as a distinct department of their mystic lore (Warburton's Legation of Moses, b. 4, s. 4). And that it was not otherwise at Babylon is evident from the imperative demand made by Nebuchadnezzar of the wise men of his court to interpret his dreams, and even communicate to him the matter of his dreams, Da. ii. 5, 6; iv. 7. How vain the art was in such hands, and how utterly ineffective it proved in real emergencies, the Lord took occasion to show by means of the transactions which occurred in the histories of Joseph and Daniel.

But that dreams of the higher class—dreams of a strictly prophetical character, and given to prophetical men—were among the regular modes of divine revelation in ancient times, appears alone from what may be regarded as the fundamental passage regarding prophetical agency in Israel, Nu. xii. 6. In that passage the Lord intimated, that he would raise up prophets, through whom he would make direct communications of his will, and that when he did so he would "make himself known to them in a vision, and speak to them in a dream." Here also the Jewish doctors were wont to distinguish, and to assert for the mode of revelation by vision a higher place than belonged to the dream. But there seems no proper ground for the distinction, more especially for saying, that the one (vision) usually seized the prophet while he was awake, but that he was susceptible of the other only when asleep. In reality they seem to have been generally combined together—as in the case of Jacob on the plains of Bethel, when in a sleep that was ennobled, if any other was, with prophetic elevation, he at once saw the vision and in a dream heard the words of God. The dream, it is to be understood, as well as the vision, in all cases of real intercourse with Heaven, had marked peculiarities, which stamped it upon the prophet's own mind as the effect of a strictly divine agency. And the Jewish writers seem to have judged rightly in supposing, that while the imaginative faculty was set forth as a stage, on which certain appearances and images were represented to the understandings of the prophets, as they are in ordinary dreams, yet in divine dreams the understanding was always kept awake, and strongly acted on by God in the midst of those apparitions, that it might discern the intelligible mysteries in them (Smith of Cambridge's Discourse on Prophecy, c. 2). In this undoubtedly was implied an ecstatic elevation of spirit—the being, as it is sometimes called, in a trance—and a remarkable distinctness in the objects presented to the internal eye and ear of the prophet, such as other men had not, nor the prophet himself in his ordinary state. Yet it was an imperfect mode of revelation, and was accompanied with a measure of darkness in regard to the substance of the divine communications, which was wanting in the highest mode of revelation. In this respect it is expressly distinguished from that given to Moses in the Old Testament, with whom God spake not by dream or vision, but face to face, Nu. xii. 7. And in New Testament times (with one exception in the case of Peter, Ac. x., one in Paul's, 2 Co. xii. 1, and again in the Apocalyptic communications of John) the mode of revelation by dream or vision was superseded by the open and direct announcements of our Lord and his apostolic delegates. When it was spoken by Joel of these times, that then, through the copious outpouring of God's Spirit, even "young men should see visions, and old men should dream dreams," it is to be understood as uttered from the Old Testament point of view, when such *were* the distinctive modes of the Spirit's more peculiar working among men: and hence it is applied by the apostle Peter to the manifestations of spiritual agency on the day of Pentecost, when there were indeed marvellous displays of the Spirit's power, such as amply realized the prophetic anticipation, and not the less, rather all the more, that they were without the ancient accompaniments of vision or dream. The men of God now became directly conversant with divine realities, and in their waking state could both receive and give forth their impressions of them.

It only remains to notice, that during the periods when revelation by dream or vision was the ordinary mode of conveying special communications to men, there were not wanting counterfeit appearances of this description, occasionally intermingling with, and claiming to possess, the character of the true. Such especially was the case amid the troubles and excitements that prevailed toward the close of the theocracy in its regal form. "I have heard," says Jeremiah, ch. xxiii. 25, "what the prophets said that prophesy lies in my name, I have dreamed, I have dreamed"—implying, in the very form of their announcement, what was the usual mode of receiving prophetic revelations, but betraying at the same time the hypocritical or deluded spirit under which they laboured. To the like effect also he speaks in other passages—Je. xxix. 28; xxvii. 9; xxxii. 1; also Eze. xiii. 2-7, where false visions, rather than false dreams, are ascribed to them. These lying pretences doubtless began in hypocrisy, but maintained, as they were, in the face of so much danger, and with such strange persistence, it would seem that the persons making claim to them had become to a large extent the victims of their own delusions.

DRESS. The notices we have of the clothing of the covenant-people, whether in Old or New Testament times, are chiefly of an incidental kind, and could not of themselves suffice for anything like a minute or even definite description of them. But in Palestine, and in eastern countries generally, the dress of the people, like their common usages, continues from age to age with little change; foreign immigrants or invaders, such as the Turks, have brought along with them a certain amount of foreign costume; but the people who may be regarded as the more proper representatives of the region appear to have preserved, with no material deviation, the kinds and modes of apparel which were in use thousands of years ago. In giving a brief outline of the information that is accessible upon the subject, we shall treat first of the kinds of garments worn, and then of the materials and arts employed in the fabrication of them.

I. In regard to *the garments themselves*, those worn on the person were formerly, as they still are, of a loose and flowing description. Hence, they did not admit of that sharp and easily recognized distinction between male and female attire, which prevails in the civilized countries of the West. There still were, however, characteristic differences, which the law, for obvious reasons of propriety and decorum, ordered to be main-

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tained: "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are abomination

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to the Lord," De. xxii. 5. The difference appeared chiefly in the use of veils by the women, and the attire generally of the head, together with articles of ornament which were reckoned proper for the one sex, but not for the other. (1.) There was, first of all, and common to both sexes, the covering by way of eminence—the under-garment, which protected the body from utter nudity. It was named in Heb. *kutoneth* (כְּתֹנֶת), from an obsolete root to *cover*, and in Greek χιτών, *tunic*. The rendering of *coats*, which is that commonly adopted for both the Hebrew and the Greek terms in the English Scriptures, is fitted to suggest a wrong idea of its nature; for it was not a closely fitted garment, though closer than what was worn above it, reaching to the knees or under, and with sleeves to the elbow, sometimes even to the wrists. It came nearer, therefore, to an ordinary shirt or night-gown than any other garment we are accustomed to wear. And when our Lord, on first sending out his disciples, told them not to take two tunics with them, Mat. x. 10, it came much to the same thing as saying, in plain English, that they should take but one shirt with them. This article of dress was most probably very similar to one worn in Egypt at the present day, and shown in the illustration

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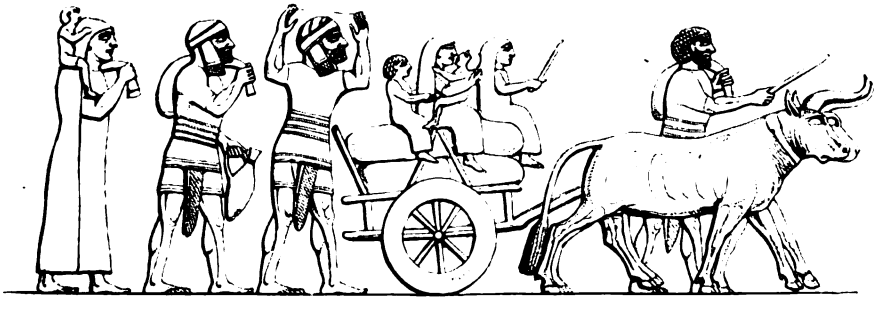
No. 206, fig. 1 having a girdle round his waist, and fig. 2 being without one. But it afforded so partial a covering, that persons who had nothing besides upon them were not unusually spoken of as stripped or naked. Thus Saul, it is said, stripped off his clothes, and prophesied, and lay down naked, 1 Sa. xix. 24; and as this was done in some sort of imitation of the prophets, it is scarcely possible to understand it of anything but such a partial undressing as we have supposed—with nothing left but what was required by considerations of decency. And the same doubtless must be supposed in such cases as David's, 2 Sa. vi. 20, and Peter's, Jn. xxi. 7. (2.) Immediately above this tunic was worn, at least by persons in better circumstances, what was sometimes called by the same name, but more usually bore the epithet *meïl* (מְעִיל). This was a looser and longer sort of tunic,



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reaching to near the ankles, but without sleeves. It was worn by women, also by the priests, Ex. xxviii. 31, and by persons in the higher ranks of life, 1 Sa. xv. 27; xviii. 4; Job i. 20. It is commonly rendered *mantle* or *robe* in the English version. The meïl appears to be indicated in the engraving No. 207, from an Assyrian bas-relief in the British Museum, from Kouyunjik, showing Sennacherib before the town of Lachish; the figures are intended for Jewish captives, the men wearing the sleeveless meïl, the women having a veil, probably the mitpahath, over the former article of dress. In the second illustration (No. 208) from same bas-relief, there are other Jewish captives having very short garments, perhaps intended to represent the kutoneth, but confined round the waist by a broad girdle with a fringed end; or else it is to show the kutoneth and drawers worn under it. The turban-like head-dresses of these figures are very remarkable; and

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similarly dressed men occur in another bas-relief, where several files of men are employed in dragging a colossal sculpture, a human-headed bull, to its destined site; and these doubtless are meant for Jewish captives working under their Assyrian conquerors. (3.) Then there was the *mantle*, properly so called, frequently termed *cloak* in our version, the ἱμάτιον of the Greeks, and the *salmah* (שַׂלְמָה), or, as it more commonly is, *simlah*, of the Hebrews. This was simply a piece of square cloth,

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a sort of large blanket or plaid, which is now, and probably was also in former times, thrown around the shoulders so as to leave the right arm free—the one end of the garment being put a little over the left shoulder, whence it is taken behind under the right arm, and after being drawn across the chest, is thrown again over the left side, and hangs down behind. The figures in woodcut No. 209, representing two Syrians and an Egyptian gentleman, show the article and the mode

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of wearing it. The modern Bedouins (No. 210) use instead of this a sort of square cloak, with an opening in front, and slits in the sides to let out the arms; but it may be doubted if this form of the garment was in use among the covenant-people. For we read of their sometimes drawing their cloak or mantle over their heads, which agrees better with the other form, 2 Sa. xv. 30; 1 Ki. xix. 13. And so also does the circumstance that the poor are known to have used it as a blanket by night. Hence the merciful prescription in Ex. xxii. 26, "If thou at all take thy neighbour's raiment (*salmah*) to pledge, thou shalt deliver it unto him by that the sun goeth down; for that is his covering only; it is his raiment for his skin; wherein shall he sleep?" It is apparently the same sort of garment which is occasionally called *mitpahath* (מִטְפַּחַת), which Ruth, for example, had about her when she lay down on the barn-floor of Boaz, and which was so spacious and firm of texture that it could contain six measures of barley, Ruth iii. 15. Though called a veil in our version, it was manifestly a sort of blanket or sheet, which during the day had been laid over the head and shoulders, and at

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night was probably thrown as a covering around the person. This large veil is well illustrated by one worn by Egyptian women at the present day, called the *milayeh*, as the annexed figure shows (No. 211); and the similarity of this to the veil indicated in the Assyrian sculpture already referred to, is very striking—although it is necessary to make some allowance for the archaic style of the sculpture. It does not seem to have been properly a different garment, but the same in a more expanded and imposing form, which was called *adereth* (literally, wide or expanded)—the name given to Elijah's mantle, 1 Ki. xix. 13, 19; 2 Ki. ii. 13, and to the Babylonish garment which attracted the covetousness of Achan, Jos. vii 21. That the name could be applied to two pieces of raiment so different in point of quality, shows that it had reference to the form and use of the article, not to the kind of cloth from which it was prepared; and the derivation of the word clearly points to the amplitude of the article as its distinguishing characteristic. (4.) The loose and cumbersome nature of these garments, especially of the longer tunic or *meïl*, naturally led to the use of another article—the girdle or belt around the waist, necessary for the purpose of drawing the garments close to the person, and tucking them up when one was going about any active employment. To put on one's girdle, or gird one's self up, was simply to prepare for action, as to undo it was to give way to repose. It was also, however, used as a convenient

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part of the dress for placing the daggers in, and such things as the purse, scrip, handkerchief, or other small appendages. The sword was more commonly suspended from a belt passing over the right shoulder, and the weapon hung on the left side in a nearly horizontal position, as in the figure from an Assyrian bas-relief in the British Museum (No. 212). The incident described in 2 Sa. xx. 8, could thus easily have occurred, from the sword having somehow been put out of its slightly pendent position.

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These were the principal and ordinary parts of dress worn upon the person by the Israelitish people—certain things besides, such as drawers and an ephod, which were appointed to be worn by the priests, appear to have been confined to them, though it is possible short drawers reaching to the middle of the thigh may have been commonly worn in ancient times, as they are now. Various figurative modes of expression were derived from those articles of dress by the sacred writers, but from none so much as from the girdle. With reference to its use in fitting the body for active service, we have, in 1 Pe. i. 13, the exhortation to "gird up the loins of our mind." Its adhesive property, not only itself cleaving to the person, but bringing the other garments also into closer contact with it, supplies the prophet Jeremiah with an image of the binding attachment of the converted Israel to God: "As the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel," ch. xiii. 11. And not very different is the use made of it by Isaiah, when, pointing to the coming Messiah, he said, "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins," xi. 5—meaning that these qualities should have that kind of controlling and binding influence over all his purposes and actions which the girdle has in respect to the bodily attire. The completeness of the covering afforded by the *meïl* or outer garment is referred to by the same prophet, when he speaks of the Lord clothing himself with zeal as with a cloak, ch. lix. 17, having his being, as it were, all enwrapped in this fiery element. In another aspect of the same thing, it is taken as a symbol of the covering or pretexts which transgressors seek to obtain from the charge of sin, such as, "having no cloak for their sin," or "using liberty for a cloak of maliciousness," Jn. xv. 22; 1 Pe. ii. 16. But as the *meïl* formed the most conspicuous part of the attire, and in persons of quality was doubtless made of fine material and variously ornamented, so it is sometimes employed as the peculiar emblem of what is graceful and becoming in appearance; as when Job speaks of his judgment being like a robe (a *meïl*) and a diadem, and the Messiah himself is prophetically represented as being covered with a robe of righteousness, Job xxix. 14; Is. lxi. 10. Even in later times it would appear that significance was attached to the amplitude of this outer garment, since the scribes are charged by our Lord with loving to walk in long robes, Lu. xx. 46, manifestly for the purpose of presenting before men a majestic and imposing appearance. It was this part of the dress also which, in times of grief and mourning, was rent at the bottom—whence the rending of the garments was regarded as a common symbol of mourning, Joel ii. 13.

In addition to the more essential and common dresses already mentioned, a great many articles are known to have been used of an ornamental kind, chiefly by women of gay and luxurious manners. The fullest and most elaborate specification of these on record is that given by the prophet Isaiah in ch. iii. 18–23, when speaking of the sad reverse that was going to befall them, and the desolation and sorrow that were soon to take the place of all their finery. There is some doubt about the precise meaning of some of the words employed in the description, and little comparatively can now be known of the exact shape and form of several of the things mentioned; but we shall give the description itself, accompanied with the explanations that are now commonly adopted respecting them. "In that day the Lord will take away the bravery of their tinkling ornaments about their feet (ankle-bands), and the cauls (caps of net-work), and the round tires like the moon (metallic crescents for the head); the chains (ear-rings, pendants), and the bracelets (for the arm or neck), and

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the mufflers (veils); the bonnets (some sort of head-dress), and the ornaments of the legs (some sort of ankle-chains for the purpose, it is supposed, of regulating the step), and the head-bands and the tablets (or girdles and houses, receptacles of the breath or soul, probably smelling-boxes), and the ear-rings (amulets); the rings and the nose-jewels; the changeable suits of apparel (holiday-dresses), and the mantles, and the wimples, and the crisping-pins (or, more probably, robes and purses); the glasses and the fine linen (tunics made of such), and the hoods (turbans), and the veils." The cauls, or caps of network, in the accompanying woodcut (No. 213), are from a relief in the British Museum, representing singers and harpists welcoming

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Sennacherib on his return from conquest. Fig. 1 has the hair curiously arranged, but perhaps not in a caul. There is also in the British Museum a real cap of network for the hair, from Thebes, the meshes of which

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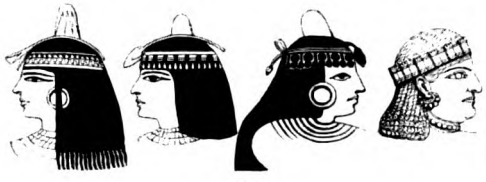
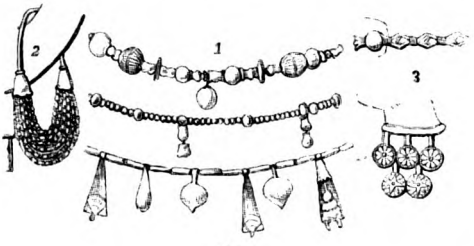
are very fine. The "round tires like the moon," probably similar to an article of head-dress of the modern Egyptians, the *ckumarah*, or moon (represented by No. 214), and made of thin plates of gold. The head-bands exhibited (No. 215), are all, excepting one, from Egyptian paintings, and probably indicate jewelled dresses for the head; fig. 4 is the head-band of the queen of Sardanapalus III., from a bas-relief found at Kouyunjik. In the group of necklaces (No. 216), fig. 2 re-



[215.]

presents the necklace of Sardanapalus III., from the bas-relief just referred to, and appears there hanging to the couch, on which the monarch sits, while feasting with his queen. The necklaces at 3 are also from the Assyrian sculptures. But those under 1 are Egyptian, and are fine examples of goldsmiths' work;

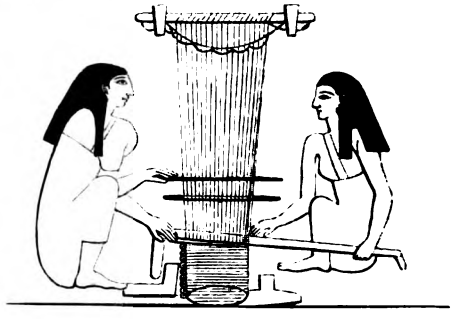


[216.]

they belong to an early period, and are now in the British Museum. The beads are of gold, and the pendants are richly enamelled.

The common attire for the feet was sandals, not shoes in the ordinary sense of the term; but as this was connected with customs and allusions peculiar to itself, we reserve it for separate consideration under SANDALS. Many of the other articles also, incidentally noticed, such as rings, nose-jewels, amulets, veils, fringes or girdles, will be found treated separately under their own names.

II. In regard now to the preparation of the different articles of clothing, with the mode and materials employed in their manufacture, it is clear from various allusions in Scripture that the matter was very much in the hands of females. This was inevitable from the Israelites being chiefly an agricultural and pastoral people, on which account arts and manufactures of a public description were scarcely known, and their place, so far as domestic fabrics were concerned, was chiefly supplied by the skill and industry of the women. The spinning of the yarn was one of their principal employments, so that the prudent housewife is celebrated for taking hold of the distaff, and laying her hands to the spindle, Pr. xxxi. 19. The weaving, too, in all probability was chiefly conducted by females, as in early times it was among the Greeks, and still is among the Arabs, with whom, to use the words of Burckhardt, "the loom is placed before the harem or women's apartment, and worked by the mother and her daughters." The woodcut No. 217, representing two female weavers at work, is taken from the Egyptian monuments. The



[217.]

garments being of a kind that required little skill in shaping, they would naturally be fashioned and sewed by the female domestics of each dwelling. For workmanship of the higher kinds, such as was required for the more ornamental dresses and articles of embroidery, regularly trained and skilled craftsmen must have been required—to which class belonged, at the period of the exodus, Bezaleel and Aholiab, and others with them, of whom it is said that the Lord "had filled them with wisdom of heart, to work all manner of work of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver," Ex. xxxv. 35. It is probable that after the children of Israel were settled in Canaan the greater part of the articles which they got of this finer and more ornate description, were purchased from the travelling merchants, who carried on the inland trade between Palestine and the rich manufacturing or importing districts of Egypt, Babylon, Tyre, and Sidon. The Babylonish garment found by Achan at the plunder of Jericho is a proof how early this trade had extended itself through the region afterwards occupied by the Israelites. (*See* EMBROIDERY.)

As to the making of the garments, there are only two specifications given in Scripture, leaving it to be inferred that in other respects the people might conform to the customs prevalent around them. One of these was that they were not to wear a garment of divers sorts, of woollen and linen together, De. xxii. 11. This instruction comes in along with some others, forbidding similar unnatural combinations—sowing a vineyard with diverse seeds, ploughing with an ox and an ass together. The object aimed at was undoubtedly of a moral kind, because defilement is mentioned as the consequence of using such intermixtures; and the direction must therefore proceed on the same principle as that on which the regulations about food were based—the principle of making the outward and ordinary transactions of life serve as the reflex of what they were called to be and do in the things of God. The Jehovah whom Israel was pledged in covenant to serve was the God of nature as well as of holiness; he had appointed certain distinctions in the one, and these he would have to be observed, not only on their own account, but also because they were fitted to remind his people of like distinctions in the other, which it was their special calling as his people to preserve. And so, the wearing of garments free from the mixing of diverse

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kinds, perpetually admonished them that their God was the God of order—of order even in the lower concerns of the material world, and how much more in the all-important interests of truth and righteousness! Here, above all, they must keep to the eternal landmarks which he has fixed. Of course the prohibition, like all others of a like kind, ceased with the introduction of a state of things which no longer required such imperfect modes of instruction and discipline. The other specification had respect to the putting of fringes of blue upon the four wings or corners of their raiment, Nu. xv. 38; De. xxii. 12. The particular part of the raiment on which these blue fringes were to be fixed is not stated; but as they were intended to catch the eye of the wearer, they must have been put upon the *meïl* or the *simlah*, the outer tunic or the mantle—most naturally, indeed, upon the latter, which was also the only one that had four distinct corners. And the object of this, like the former peculiarity, was entirely moral; it was to serve the purpose of a sacred monitor, that when they looked upon the sky-blue on their garments they might lift their souls heavenwards, "and remember all the commandments of the Lord and do them, and might not seek after their own heart and their own eyes." It may seem to us a very artificial mode of conveying such an admonition; but it would appear quite otherwise to the covenant-people, who were taught by the whole character of their institutions to see the spiritual and heavenly imaged in the earthly relations they filled, and the carnal services required at their hands. (*See* FRINGES.)

There can be no doubt that a large proportion of the garments anciently worn by the descendants of Abraham were of woollen material, as still is the case with the mass of the people in and around Palestine. The familiar allusion of our Lord in his parable respecting the old garment and the new patch, the one not fitly agreeing with the other, and certain also to make the rent worse, is alone a proof of this. For he speaks of a garment generally; and yet, what he says strictly holds only of woollen garments—the old threadbare and thin, the new unfulled, and ready, when exposed to the atmosphere, to contract and tear the feebler portions next it. Cotton and linen however were also in use, if, as is now generally supposed, what was called *shesh* or *byss*, and is always rendered *linen* in our version, comprised cotton as well. In this article great skill was displayed from very early times in regard to the fineness of the fabric and the workmanship; and in this respect alone abundance of scope would be afforded for those who sought to distinguish themselves by the expensiveness of their attire. The richness and variety of the colours employed, to which reference is often made in Scripture, afforded other opportunities for gaiety and expense. Hence, in our Lord's graphic portraiture of the rich and luxurious worldling, we find both these marks of superiority in dress distinctly indicated—"clothed in purple and fine linen," Lu. xvi. 19; and the coat of many colours which Jacob gave to his son Joseph shows how early the taste in this direction had begun to manifest itself. Along with the fineness of the quality, and the richness of the colours employed, there was also from early times a disposition to indulge in varieties of *suites* of apparel, as appears alone from the five changes of raiment which Joseph gave to his brother Benjamin, Ge. xlv. 22. In after times indications frequently discover themselves of the same tendency, Ju. v. 30; xiv. 13; 2 Ki. v. 5; and the richer families seem to have prided themselves on having a store of fine dresses for any occasion that might arise, Is. iii. 6; Job xxvii. 16; Lu. xv. 22.

It is quite uncertain how far the ancient Israelites were acquainted with silk as an article of dress, or, if they were, when it was introduced. The word is occasionally used in our English Bibles, but the corresponding word in the original is not always the same, nor is it certain whether the terms were applied to what is strictly called silk, or to a soft and fine texture of linen or cotton stuffs. (*See* SILK.)

DRINK, STRONG. *See under* WINE.

DROMEDARY. *See* CAMEL.

DRUSIL'LA, the youngest daughter of that Herod who is mentioned in Acts xii. She was celebrated for her beauty, but was of loose character, having been married to the king of Emesa (Azizus), and afterwards abandoned him in order to live with the procurator Felix, Ac. xxiv. 24. She bore a son to this worthless paramour, who was named Agrippa, and both mother and son perished in an eruption of Mount Vesuvius, which took place in the days of Titus Cæsar (Jos. Ant. xx. 7, 2).

DUKE, a title applied in Ge. xxxvi. to the heads or leaders of the different families of the Edomites. The word in the original (אַלּוּף, *alluph, leader*, from the root to *lead* or *guide*) exactly corresponds to our *duke* in its primary import, which is from the Latin *dux, leader*, and this again from *duco, I lead*. This primary import, however, has been very much lost sight of, in consequence of the application of the term to the highest class of our nobility; and it had been better if the simple rendering of *leader* or *chieftain* had been adopted for the heads of the Edomite families.

DULCIMER. *See under* MUSICAL INSTRUMENTS.

DU'MAH [*silence*]. 1. The name of Ishmael's sixth son, Ge. xxv. 14, and probably on this account the name also of a district, with its inhabitants, in the confines of Syria and Arabia. The Arabs still call a place in that region by the name of Dumah-el-Jendel, *i.e.* the *rocky* Dumah. As an inhabited district it is the subject of a very enigmatical prophecy in Isaiah, ch. xxi. 11, 12, and is there viewed in connection with Seir.—2. There was another Dumah, a town belonging to the tribe of Judah, Jos. xv. 52, but of which nothing is known except that it is placed by Eusebius at the distance of 17 miles from Eleutheropolis, in Daromas.

DU'RA, a Babylonian plain, in which Nebuchadnezzar set up his golden image, and assembled people from the greatest distances to worship it, Da. iii. No certain traces have been found of its precise locality, but it is with probability supposed to have been either the plain in which Babylon itself stood, or some other at no great distance from it.

DUST is often used figuratively in Scripture as an image of what is low, mean, and impure. Hence Abraham calls himself but "dust and ashes," Ge. xviii. 27; and the prevailing custom in the East from the earliest times has been, in seasons of grief and distress, to sit down in the dust, and even to cover the person with it. Many allusions to this custom appear in Scripture. (*See under* MOURNING.) Throwing dust on one has also in all ages been a mode of showing indignation and contempt; thus Shimei, among other acts of outrageous behaviour, cast dust at David, and the Jews, when enraged at Paul, threw dust in the air, 2 Sa. xvi. 13; Acts

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xxii. 23. The shaking off the dust from one's feet against a person or people has a somewhat different import; it is not an action of contempt, but of solemn witness-bearing, in respect to the treatment that provoked it, implying that the person who did so regarded those toward whom it was done as heinous offenders, and refusing, as it were, to carry away the very dust of their ground, but leaving it behind as a testimony against them, Mar. vi. 11.

Dust, as a merely natural phenomenon, often plays a part in the East to which the inhabitants of cooler and moister climes are comparative strangers. It was one of the threatenings uttered by Moses in respect to the contemplated apostasy and rebelliousness of the people, "The Lord shall make the rain of thy land powder and dust; from heaven shall it come down upon thee, till thou be destroyed," De. xxviii. 24. The deserts which lie partly within the territory of Judea and partly in its vicinity, contain an accumulation of dust or fine sand, which, when agitated and raised by the wind, sometimes assumes the aspect of a cloud, and is fraught with annoyance and danger. In seasons of drought it is capable of spreading sterility and desolation to a degree that could scarcely be imagined; and in its more violent forms it involves those who come within its sweep in an atmosphere of suffocation. The crusaders occasionally suffered considerably from this cause, as is reported by their ancient historian Vinisauf, quoted by Harmer (Observations, iii. 458)—"Journeying, they were thrown into great perturbation by the air's being thickened with dust, as well as by the heat of the season." It is rather, however, beyond the confines of Palestine, and in the more strictly desert regions, that this evil reaches its most formidable height. Travellers in these regions have frequently given accounts of them, of which the following from Buckingham may be taken as a specimen — The morning, he says, had been fine, but the "light airs from the south soon increased into a gale; the sun became obscure; and as every hour brought us into a looser sand, it flew around us in such whirlwinds with the sudden gusts that blew, that it was impossible to proceed. We halted therefore for an hour, and took shelter under the lee of our beasts, who were themselves so terrified as to need fastening by the knees, and uttered in their wailings but a melancholy symphony. I know not," he continues, "whether it was the novelty of the situation that gave it additional horrors, or whether the habit of magnifying evils to which we are unaccustomed, had increased its effect, but certain it is, that fifty gales of wind at sea appear to me more easy to be encountered than one amongst the sands. It is impossible to imagine desolation more complete; we could see neither sun, earth, nor sky; the plain at ten paces' distance was absolutely imperceptible; our beasts, as well as ourselves, were so covered as to render breathing very difficult; they hid their faces in the ground, and we could only uncover our own for a moment to behold this chaos of mid-day darkness, and wait impatiently for its abatement." Such scenes, however, as we have said, belong rather to other regions of the East than to Palestine; it is too variegated by hill and dale, and too limited in extent, even in the portions that may be called desert, to admit of dust-storms of so severe and protracted a kind.

E.

EAGLE (נֶשֶׁר, *nesher*, Chald. נְשַׁר, *n'shar*, ἀετός). The magnificent birds of prey included under this generic title are spread over the whole world. Several species occur in Palestine and the surrounding regions, as the imperial eagle (*Aquila imperialis*), the golden eagle (*A. chrysaetos*), the spotted eagle (*A. nœvia*), and probably the white-tailed eagle (*H. albicilla*). Perhaps the term, as is often the case, may be understood generically, without any minute discrimination of species; and certainly in one passage where the *nesher* is mentioned, a vulture, and not an eagle, is intended. "Make thee bald, . . . enlarge thy baldness as the *nesher*," Mi. i. 16. No true eagle is bald, whereas this is a conspicuous characteristic of all the Vulturidæ, and *specially* of the griffon-vulture (*Vultur fulvus*), which has much of the aspect and habits of the eagles.

Both the imperial and golden eagles are sufficiently common in Western Asia; and as these are both noble birds, of commanding size and power, with habits almost quite identical, we shall take for granted that both of these species are included in the *nesher*.

Many points in the history and economy of the eagle are used allusively in holy Scripture. It was forbidden as food, in common with other carnivorous fowls, Le. xi. 13; De. xiv. 12. A fine description, embracing in few words the leading characters of the tribe, occurs in Jehovah's appeal to Job, ch. xxxix. 27-30: "Doth the eagle *mount up* at thy command, and *make her nest on high*? She *dwelleth* and abideth *on the rock*, upon the *crag of the rock*, and the strong place. From thence she *seeketh the prey*, and her eyes *behold afar off*. Her young ones also *suck up blood*, and where the *slain* are, *there is she*."

The overbearing power and fierce rapacity of this bird make it a fit emblem of those scourges of mankind called "great" conquerors; and hence the eagle has been the favourite standard of nations in all ages; witness Russia, Prussia, Austria, France, and the United States in our own time. In that wondrously minute prophecy, wherein Moses depicts the history of Israel through thousands of years, De xxviii., the Roman invasion and siege are alluded to under their national emblem—a "nation from the end of the earth, as the eagle flieth." The Chaldean armies are repeatedly compared to the eagle for their swiftness and rapacious cruelty, Je. iv. 13; xlviii. 40; xlix. 22; La. iv. 19; Ho. i. 8; Hab. i. 8; and the kings of Babylon and of Egypt are both, in the same parable, likened to "great eagles, with great wings, long-winged, full of feathers," Ezo. xvii. 3, 7.

The rock-dwelling habits of the Edomites are finely compared to those of the eagle, which "maketh her nest on high," Je. xlix. 16; Ob 4; and they are reminded

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that the impregnable and inaccessible heights to which they resort will be no defence against Jehovah, though they set their nest among the stars.

The words used by the Lord Jesus, "Wheresoever the carcase is, there will the eagles be gathered together," Mat. xxiv. 28, &c., have been by some commentators referred to the vulture, on the assumed ground that the eagle never feeds on carrion, but confines itself to that prey which it has killed by its own prowess. This,

[218] Imperial Eagle—*Aquila imperialis.*

however, is a mistake; no such chivalrous feeling exists in either eagle or lion; both will feed ignominiously on a body found dead. Any of our readers may see in the zoological gardens that the habit imputed is at least not invariable. *Aquila bifasciata*, of India, was shot by Col. Sykes at the carcase of a tiger; and *A. rapax*, of South Africa, is "frequently one of the first birds that approaches a dead animal."

Some miraculous power has been attributed to this bird of becoming young again—Medea-like—when old, founded on such passages as these—"Thy youth is renewed like the eagle's," Ps. ciii. 5; "They that wait upon the Lord shall renew their strength, . . . they shall mount up with wings as eagles," Is. xl. 31. But these cannot be understood otherwise than as poetical allusions, founded doubtless on the great longevity of this bird, and its power, in common with other birds, of moulting its plumage periodically. An eagle that died at Vienna had been kept in captivity upwards of a hundred years.

The eagle has a vast power of wing, the whole structure being adapted for strong and rapid flight. It soars to an immense height in the air, remains on the wing with unwearied energy, and swoops on its prey like the falling of a thunderbolt.

In most countries the eagle's acuteness of sight has become proverbial. "Her eyes behold afar off." Mr. Yarrell observes that "the power of vision in birds is very extraordinary, and in none is it more conspicuous than in the eagles." "Their destination, elevating themselves, as they do, into the highest regions, and the power required of perceiving objects at very different distances, and in various directions, as well as the rapidity of their flight, seem to render such a provision necessary." "It has been stated that probably, in the whole range of anatomical structure, no more perfect or more conclusive proofs of design could be adduced, than are to be found in the numerous and beautiful modifications in the form of various parts of the eyes of different animals, destined to exercise vision in media of various degrees of transparency as well as density." The eyes of birds are much larger in proportion than those of quadrupeds, and exhibit also two other peculiarities, one of which—a kind of hoop of bony plates—appears to be intended to compress in various degrees the lens of the eye, and thus adapt it for sight at various distances; the proportions of the lens itself are made ancillary to the same requirements.

But the most interesting allusions to the eagle in holy Writ are those in which Jehovah sets forth his paternal care and tenderness over Israel. "I bare you on eagles' wings, and brought you unto myself," Ex. xix. 4. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the LORD alone did lead him, and there was no strange god with him," De. xxxii. 12. Of the fact that the raptorial birds do thus support their young in their first essays at flight, the writer of this article takes the liberty of quoting some evidence from one of his own works on natural history. The bird alluded to is the red-tailed buzzard, which is very closely allied to the eagles. "I have never met with the nest of this hawk, but a young friend, very conversant with natural history [and who was not at all likely to have ever heard of those texts, or of the popular notions on the subject], informs me that he knew of one near the top of an immense cotton-tree. . . . At length he witnessed the emergence of two young ones, and their first essay at flight. He assured me he distinctly saw the parent bird, after the first young one had flown a little way, and was beginning to flutter downward—he saw the mother, for the mother surely it was—fly beneath it, and present her back and wings for its support. He cannot say that the young actually rested on or even touched the parent; perhaps its confidence returned on seeing support so near, so that it managed to reach a dry tree, when the other little one, invited by the parent, tried its infant wings in like manner" (Birds of Jamaica, p. 14). [P. H. G.]

EAR, as a verb, and EARING, as a noun, though now obsolete terms, have been retained in a few passages in the authorized version of Scripture, Ge. xlv. 6; Ex. xxxiv. 21; De. xxi. 4; Is. xxx. 24. They were from the Anglo-Saxon *erian*, to *plough*; so that to say, there should be "neither earing nor harvest," was much the same as to say, there should be neither sowing nor reaping. What is now called *arable land*, appears to have been anciently termed *earable land*—that is, land subject to the plough. Saxon and Latin, however, come here into close affinity, since *arare* is to plough in Latin, and *arabilis* also occurs for land subject to the plough; so that the word might be derived either from the Latin or the Saxon.

EARNEST, like the preceding, while derived from an Anglo-Saxon word, *yrn-an*, to *run*, to *pursue*, stands in close affinity with a word of Hebrew origin, עֵרָבוֹן; Gr. ἀρραβών; Lat. *arrhabo*, contr. *arrha*; Fr. *arres*; Eng. *earles* or *earnest*. The expression, to give or pay *earnest*, "seems to be merely to give or pay as a pledge or proof of being in earnest—of seriously intending to fulfil or perform the bargain or promise; to put down a gage or payment beforehand" (Richardson). It is used thus by the apostle Paul of the gift of the Holy Spirit to believers, in 2 Cor. i. 22; in v. 5, he employs the

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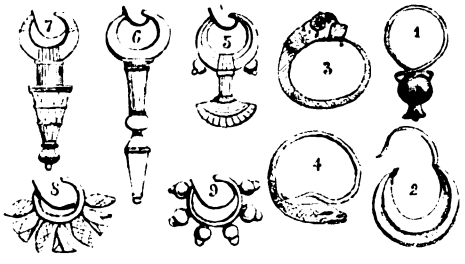
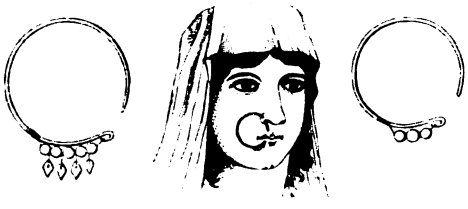
expression, "the earnest of the Spirit;" and more fully in Ep. i. 14, the sealing with the Spirit is designated "the earnest of our inheritance." The expression indicates that the indwelling grace and working of the Spirit is a fulfilment in part of the promise, which contains the assurance to believers of an eternal heritage of all life and blessing. It is the beginning of that which is to be perfected in glory, and so brings with it the assurance that all shall in due time be made good.

EAR-RING. This word is somewhat too precise for the corresponding term in the Hebrew, נֶזֶם (*nezem*). Derived from a root which signifies to pierce or bore, it denotes properly a pendent ring, such as orientals have been wont to wear alike from the nose and the ear (by means of a hole bored through the parts), and



[219.] Egyptian and Assyrian Ear-rings.[1]

sometimes also suspended from the forehead, so as to fall down upon the face. The servant of Abraham presented Rebekah with an article of this sort; he is said, in our English Bible, to have put "an ear-ring upon her face," Ge. xxiv. 47, which must obviously have been either a nose-jewel or a ring to be hung from her forehead, otherwise it could with no propriety have been represented as put upon her face. That rings were quite commonly worn, however, in those early times, as ear-rings in the stricter sense, is evident from what is recorded of the family of Jacob, who are said, among other articles more or less connected with idolatry, to have given him "the ear-rings which were in



[220.] Modern Egyptian Nose-rings, half the real size.—From Lane.

their ears," Ge. xxxv. 4. At a later period in the early portion of the wilderness-sojourn, they are again connected with the ears of the wearers, Ex. xxxii. 2. Occasionally another term is employed (עָגִיל, *agil*), which appears to have indicated the same kind of articles, only with a more distinct reference to the circular form in which they were usually cast. It was the very general custom among ancient oriental nations for such ornaments to be worn by men as well as women, and the Egyptian and Assyrian monuments furnish not a few examples of this description. But there is nothing in the notices of Old or New Testament scripture to indicate that such a practice prevailed among the Hebrews. Indeed, the passage in Ju. viii. 24, which so expressly connects the wearing of golden ear-rings on the part of men with the manners of the Ishmaelites, seems not doubtfully to imply that the practice was at least unusual, if it existed at all among the male portion of the covenant-people. Rings are never distinctly associated with any but females. With these, however, they are sometimes associated in a manner which bespeaks them to have been occasionally used, not for ornament merely, but for purposes of superstition and idolatry. (*See under* AMULET.)

EARTH. This is the common equivalent in the English Bible to the Heb. *eretz* (אֶרֶץ), and to the Greek γῆ; and as these words signify *land*, as well as *earth*—a specific territory of the globe, as well as its entire compass—it is necessary to look at the connection, to see whether the word is to be taken in the more restricted or the larger sense. Generally speaking, our translators have observed the distinction; but they have not been quite uniform in their renderings, and in a few passages they have used *earth*, where undoubtedly *land* had been the fitting term. Thus in Ja. v. 17, referring to the drought in the time of Elias, it is said, "it rained not *on the earth* by the space of three years and six months;" while in Lu. iv. 25, with reference to the same event, we read, "the heaven was shut up three years and six months, when great famine was throughout *all the land*." As the drought in question came specially as a judgment upon the land of Israel, the more general term should have been avoided. Our translators have fallen into the same inconsistence in rendering two passages respecting our Lord's crucifixion, in which the original almost exactly accords. In Mat. xxvii. 45, we read, "and there was darkness over all the land unto the ninth hour;" but in Lu. xxiii. 44, "and there was darkness over all the earth until the ninth hour." It should undoubtedly have been the same in both cases; and as there is no historical ground for supposing that the darkness was more than local, it had been better if in each case "all the land" had been the rendering adopted. Indeed, in old English, *earth* seems to have been occasionally interchanged with land, as an equivalent: thus Lady Capulet is made to say of her daughter Juliet, "She is the hopeful lady of my earth" (Romeo and Juliet, act i. scene 2). And *fille de terre* is the old French term for *heiress*. In such expressions, however, as "all the earth came," or "all the earth heard," even though nothing more than a limited universality could be intended, it is best to retain the expression in its most general form; for in such popular forms of speech every one instinctively supplies the necessary limitation. [ADAM, CREATION.]

EARTHQUAKE, a tremulous motion or shaking of the earth, caused by volcanic agency, or the violent action of subterraneous heat and vapours. Whether such commotions can be precisely identified with volcanic agency or not, it is certain that they have occurred most frequently in those regions of the earth where that agency either still is, or in former times has been, in most

[1] Nos. 1, 2, 4, are Egyptian ear-rings, of gold, bronze, iron, &c., from actual specimens in the British Museum. No. 3, an Egyptian ear ring, from Wilkinson. Nos. 5, 6, 7, Assyrian ear-rings, from Botta's Nineveh. Nos. 8, 9, Assyrian ear-rings, from the Nineveh sculptures in the British Museum.

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active operation. That Palestine has been subject both to volcanic agency, and to the occasional occurrence of earthquakes, admits of no doubt. "The volcanic phenomena of Palestine," says Stanley (p. 124), "open a question of which the data are, in a scientific point of view, too imperfect to be discussed; but there is enough in the history and literature of the people to show, that there was an agency of this kind at work. The valley of the Jordan, both in its desolation and vegetation, was one continued portent; and from its crevices ramified even into the interior of Judea the startling appearances, if not of the volcano, at least of the earthquake." He goes on to state, that the writings of the psalmists and prophets abound with indications of the feelings produced by such phenomena; such as the following: "He looketh on the earth, and it trembleth;" "He toucheth the mountains, and they smoke;" "The mountains quake at him, and the hills melt, and the earth is burned at his presence;" "The earth shall reel to and fro, like a drunkard, and shall be removed like a cottage." Volney, in his *Travels*, had long ago drawn attention to this character of the country. "The south of Syria," he had said (vol. i. p. 281), "that is, the hollow through which the Jordan flows, is a country of volcanoes; the bituminous and sulphureous sources of the lake Asphaltitis, the lava, the pumice-stone thrown upon its banks, and the hot baths of Tabaria, demonstrate that this valley has been the seat of a subterraneous fire, which is not yet extinguished." And a recent German traveller, Russeger, quoted in *Smith's Dictionary of Ancient Geography*, under "Palestine," thus writes: "It is in the northern part of this country alone, that volcanic formations are found in considerable quantities. Nevertheless, much of the land in which volcanic rocks are not found, bears evident marks of frequent volcanic action—such as hot springs, the crater-like depressions (such as the basin of Tiberias, and that of the Dead Sea, with its basaltic rocks)," the frequent and visible disturbances of the strata of the normal rocks, the numerous crevices, and especially the frequent and violent earthquakes. The line of earthquakes in Syria includes Hebron, Jerusalem, Nablûs, Tiberias, Safed, Baalbek, Aleppo, from thence takes a direction from south-west to north-east, follows the direction of the central chain of Syria, runs parallel to that of the valley of the Jordan, and has its termination northwards in the volcanic country on the slope of Taurus, and southwards in the mountain-land of Arabia Petræa."

Many similar testimonies are given by Dr. Kitto in his *Physical History of Palestine* (ch. iv.), where also may be seen a detailed account of the earthquakes that are known to have visited Palestine, about and since the Christian era. The more remarkable are the following: one mentioned by Josephus (Ant. xvi. 7; Wars, i. 14), which occurred in B.C. 31, and which is said to have shaken the whole land of Judea, destroying many thousands of persons; another, described by William of Tyre, in A.D. 1170, which laid several cities on the coast in ruins, but does not appear to have penetrated far into Palestine; another, in 1759, mentioned by Volney, which is said to have caused great damage, and destroyed in Baalbek alone 20,000 persons; another, in 1822, which spread much devastation around the lake of Galilee, and which was ascertained by two missionaries (Mr. Calman and Mr. Thompson) to have been felt in a line of 500 miles in length by 90 in breadth, but which spent its violence about half way between Beyrout and Jerusalem, where whole villages were turned into heaps of rubbish; and still another in 1837, in which no fewer than thirty-six towns and villages suffered partial or complete destruction, and in Safed alone, which seems to have been the centre of the calamity, upwards of 5000 persons are reported to have perished. There can be no doubt therefore, from known facts in the physical history of Palestine, that it has been repeatedly subject to the phenomena of earthquakes; and it is only what might have been expected, that there should be, beside occasional references in the language of Scripture to events of that description, distinct notices of their actual occurrence at certain periods in the history of the past. In reality, however, there are not many notices of this sort. Only one stands prominently out in Old Testament history—*the earthquake*, as it is called by way of eminence by the prophet Amos, ch. i. 1. He announces his vision as having been granted to him "two years before the earthquake," implying this to have been a most memorable visitation, a kind of epoch in history. The same also appears from the allusion made to it by the later prophet Zechariah, who seeks to impress the minds of impenitent sinners with the dread of coming vengeance by telling them, that "they should flee like as they fled from before the earthquake in the days of Uzziah, king of Judah," ch. xiv. 5. It is rather singular that no notice should have been taken of it in the history of Uzziah's reign. Josephus has endeavoured to supply the deficiency, but in a manner which forbids our reposing any confidence in his accuracy. He says that the earthquake "shook the ground, so that a rent was made in the temple, and the rays of the sun shone through it, which, falling upon the king's face, struck him with the leprosy" (Ant. ix. 10, 4). The account in 2 Ch. xxvi. 19, of the leprosy of Uzziah, ascribes it to the direct interposition of Heaven, as a divine judgment on his presumption for persisting in his purpose to perform a strictly priestly act—the offering of incense. It is incredible, that if this infliction had been instrumentally connected with the earthquake, the history should have been entirely silent upon the subject. Of the extent of that earthquake, therefore, which took place in the latter part of Uzziah's reign, of the precise localities affected by it, or of the desolations it may have produced—of anything, in short, but the general alarm and consternation occasioned by it, we know absolutely nothing.

Not uncommonly the appearances that presented themselves to Elijah at Horeb, when first a great and strong wind rent the mountain, and brake in pieces the rocks before the Lord, then an earthquake, then a fire, and finally a still small voice, 1 Ki. xix., are classed among the phenomena of ordinary earthquakes; but the natural impression produced by the narrative rather favours the idea that the whole scene was of a special and supernatural description. In New Testament scripture mention is made of two earthquakes—one in connection with the last stage of our Lord's earthly history, and another with the imprisonment of Paul and Silas at Philippi. The former of these is by St. Matthew first connected with the death of Christ, and then again with the resurrection; according to him there was what he calls a σεισμός, or shaking, in both cases, Mat. xxvii. 51-63; xxviii. 2. But it may well be doubted whether, in either case, it was an earthquake in the

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ordinary sense that is meant; it would rather seem to be some special and supernatural operation of God, in attestation of the marvellous work that was in progress, producing a tremulous motion in the immediate locality, and in connection therewith a sensible consternation in the minds of the immediate actors. If it had been an earthquake in the ordinary sense, we can scarcely suppose it would have been unnoticed by the other evangelists. And this view is confirmed by its being in the second case connected with the angel's descent: "There was a great shaking, or earthquake, for the angel of the Lord descended," comp. 1 Sa. xiv. 15. So that it seems out of place with some to regard the supernatural obscuration of the sun at the time of the crucifixion as caused by the commotion of the earthquake (Kitto's Cyclopodia, art. Earthquake). And both that particular earthquake, and the one that occurred at Philippi, are probably to be regarded as somewhat exceptional phenomena, wrought for a specific purpose, and consequently very limited as to their sphere of action. In short, it does not appear from any notices of Scripture that the phenomena of earthquakes, in the ordinary sense of the term, played more than a very occasional and subordinate part in the scenes and transactions of sacred history.

EAST, as the designation of a certain quarter or region of the earth, is used somewhat loosely in Scripture. It denoted not only the countries which lay directly east of Palestine, but those also which stretched toward the north and east—Armenia, Assyria, Babylonia, Parthia, as well as the territories of Moab, Ammon, and Arabia Deserta. When Jacob reached Mesopotamia, he is said to have come "into the land of the children of the east," Ge. xxix. 1, although it lay very nearly due north from Palestine. The magi, or wise men from the east, who came to hail the infant Saviour, were in all probability from Chaldea; and if not Chaldeans, we can scarcely think of any other countries than Persia and Parthia, for in these regions the magi formed the learned and priestly caste. Balaam, who belonged to Mesopotamia, says that he had been brought "out of Aram, out of the mountains of the east," Nu. xxiii. 7. Again, the Midianites and Amalekites, whose land lay directly to the east of Palestine, are called "the children of the east," Ju. vi. 3; viii. 10. It was one of the charges brought against ancient Israel, that they were replenished from the east—meaning, that they were much given to the astrological and magic arts, which might be said to have their seat among the Chaldeans; and hence, it is added, partly by way of explanation, that they were "soothsayers like the Philistines," Is. ii. 6. In the varied use and application of the term, therefore, it is necessary to consider the connection in which it stands, in order to obtain any distinct idea of the region more particularly indicated by it.

EASTER, the name properly of a Christian festival, but used once in the authorized version, though improperly, to designate the Jewish passover, Ac. xii. 4. The words should be, "intending after the Passover," not "after Easter;" for it is the Jewish observance alone that was in question.

EAST SEA is an epithet used in two passages, Joel ii. 20; Eze. xlvii. 18, of the Dead Sea, because it lay on the eastern side of the Holy Land. The Mediterranean Sea, because lying in the opposite direction, was on a like account called the WEST SEA, or the sea on the west border, Nu. xxxiv. 6; Jos. xv. 12, &c.

EAST WIND is in Scripture frequently referred to as a wind of considerable strength, and also of a peculiarly dry, parching, and blighting nature. In Pharaoh's dream the thin ears of corn are represented as being blasted by an east wind, as, in a later age, Jonah's gourd was withered and himself scorched by "a vehement east wind," Ge. xli. 6; Jonah iv. 8; and often in the prophets, when a blighting desolation is spoken of, it is associated with the east wind, either as the instrumental cause or as a lively image of the evil, Eze. xvii. 10; xix. 12; Ho. xiii. 15; Hab. i. 9, &c. This arose from the fact, that in Egypt, Palestine, and the lands of the Bible generally, the east wind, or a wind with more or less in it of an eastern direction, blows over burning deserts, and consequently is destitute of the moisture which is necessary to promote vegetation. In Egypt it is rather a south-east than an east wind, which is commonly found most injurious to health and fruitfulness; but this also is familiarly called an east wind, and it often increases to great violence. Ukert, a German writer, quoted by Hengstenberg in his *Egypt and the Books of Moses*, thus sums up the accounts of modern travellers on the subject: "In the spring the south wind oftentimes springs up towards the south-east, increasing to a whirlwind. The heat then seems insupportable, although the thermometer does not always rise very high. As long as the south-east wind continues, doors and windows are closed, but the fine dust penetrates everywhere; everything dries up; wooden vessels warp and crack. The thermometer rises suddenly from 16-20° up to 30-36°, and even 38° of Reaumur. This wind works destruction upon everything. The grass withers, so that it entirely perishes if this wind blows long." It is stated by another traveller, Wansleb, quoted by the same authority, and with special reference to the strong east wind employed on the occasion of the passage of the Israelites through the Red Sea, which took place shortly after Easter: "From Easter to Pentecost is the most stormy part of the year, for the wind commonly blows during this time from the Red Sea, from the east." There is nothing, therefore, in the scriptural allusions to this wind, which is not fully borne out by the reports of modern travellers; alike by sea and by land it is now, as it has ever been, an unwelcome visitant, and carries along with it many disagreeable effects.

EBAL AND GERIZIM, the names of two hills which, from the peculiar distinction conferred on them, as the scenes respectively from which the blessing and the curse were to be pronounced on Israel, have acquired a kind of singular interest. Moses declared before his death that he had set before Israel a blessing and a curse—a blessing, if they obeyed God's commandments—a curse, if they disobeyed; and he charged them to put the blessing, after they got possession of Canaan, upon Mount Gerizim, and the curse upon Mount Ebal. "Are they not," he added, "on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?" De. xi. 30. This description of the locality of the two mounts is certainly somewhat indefinite; and different views have been, and still are, taken of the precise hills indicated by them; but we have the testimony of a uniform tradition, that they are the two hills which form the opposite sides of the valley wherein lay the ancient Shechem or Sichem, supplanted by the modern *Nablous*. Many descriptions have been given of the two elevations,

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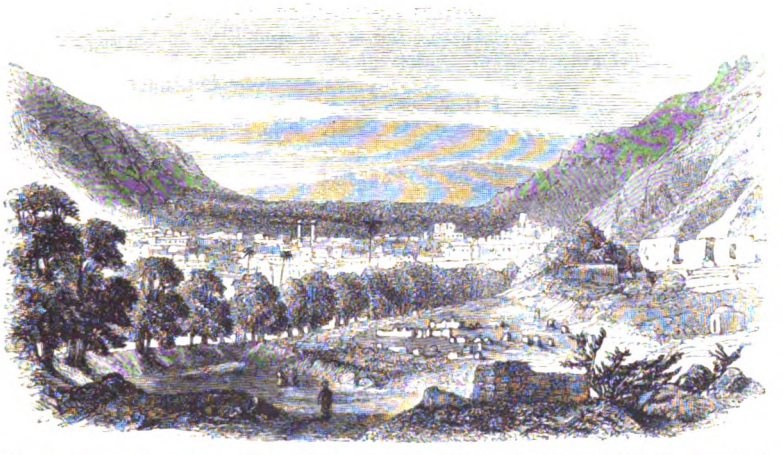
slightly differing in the views presented of their respective natures, but chiefly, it would appear, from the descriptions being given from different points of view. Robinson, who surveyed them a little to the west, from the village of Nablous itself, says of them: "Mounts Gerizim and Ebal rise in steep, rocky precipices, immediately from the valley on each side, apparently some 800 feet in height. The sides of both these mountains as here seen (namely, from Nablous), were, to our eyes, equally naked and sterile, although some travellers have chosen to describe Gerizim as fertile, and confine the sterility to Ebal. The only exception in favour of the former, as far as we could perceive, is a small ravine coming down opposite to the west end of the town, which indeed is full of fountains and trees; in other respects, both mountains, as here seen, are desolate,



[221.] Nablous—the ancient Shechem. Part of Ebal on the left and part of Gerizim on the right.—From D'Estourmel.

except that a few olive-trees are scattered upon them" (Researches, iii. p. 96). A late traveller (Dr. Buchanan, in his Notes of a Clerical Furlough spent chiefly in the Holy Land, p. 324), so far differs from this view, that he says, on approaching the mountains from the east, where alone the specific heights are found, to which the names of Ebal and Gerizim were given, "the contrast between them is obvious and strong. Ebal is much steeper, more destitute of soil, and altogether greatly more rocky and barren than Gerizim, whose sides are more sloping, and clothed with a much richer and more abundant vegetation." He therefore thinks that the two mounts were considerately chosen—the one as the scene of blessing, and the other as that of cursing, since there is something in the very aspect of Gerizim that tends to suggest the idea of blessing, and of cursing in that of Ebal. The same, indeed, substantially had been said long ago by Maundrell: "Though neither of the mountains has much to boast of as to their pleasantness, yet, as one passes between them, Gerizim seems to discover a somewhat more verdant, fruitful aspect than Ebal."

Admitting this, however, something further must evidently be taken into account, in order to explain why these two mountains should have been chosen for such a purpose; why, of all the mountains in Canaan, these should have been selected as the scene of so remarkable and solemn a transaction. If we can so far distinguish between the two, as to be able to say, that the one, from its more sterile and rugged aspect, was the fitter for being associated with the curse, and the other, as the milder and more genial in appearance, for having the blessing pronounced on it; we still need some additional reason to account for these mountains being so definitely fixed on as the scenes respectively of blessing and cursing, while many others in Palestine might (so far as natural appearance is concerned) have equally served the purpose. The region of Shechem, in which the mountains stood, had this advantage above most others, that they were very nearly in the centre of the land. But besides that, it was hallowed by some of the most sacred recollections connected with the history of their patriarchal fathers. "The place of Shechem (as it is called) in the plain of Moreh," was the first spot in the land of Canaan at which Abraham rested, and where, after receiving a fresh revelation from heaven, "he built an altar unto the Lord, who appeared unto him," Ge. xii. 6, 7. It was before Shechem, also, which was no longer designated a *place*, but a *city*, that Jacob, on his return from Mesopotamia, took up his abode, and "bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, the father of Shechem," Ge. xxxiii. 19. There, too, did he erect his first altar to God, and "called it El-Elohe-Israel." It is possible, as Stanley suggests, that there may have been other associations of a sacred nature connected with this locality; and in particular, that it, and not Jerusalem, may have been "the scene of Abraham's encounter with Melchizedek, and the sacrifice of Isaac" (Sinai and Palestine, p. 238). But whether this may have been the case or not, we have enough in those other scriptural transactions which are expressly identified with this region, to account for the selection of its two most prominent mountain-peaks, whence to read forth, in the hearing of assembled Israel, the blessing and the curse, as recorded by the pen of Moses. When assembled there, the people stood, not only in the centre of the whole land, but on ground that had been hallowed in former times by solemn communications between heaven and earth, and where in spirit they were again brought into contact with their godly ancestors; and no spot could be conceived better fitted for their hearing with solemnized minds the words

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which were intended on the one side to encourage their obedience, and on the other to warn them of the fearful consequences of unfaithfulness to their covenant obligations. (*See* SHECHEM.)

Of the two mountains, Gerizim is not only the more pleasant and fertile in its aspect, but also rises to a higher elevation, though the difference in height is not very great. The remains still exist of the road by which the people used to ascend to the temple which the Samaritans built on the top of it, in rivalry of the temple at Jerusalem. There are also the remains of an ancient fortress, which stood on the table-land of the summit; but nothing particular is known concerning it.

E'BED [*slave, servant*], the father of Gaal, who headed the conspiracy of the Shechemites against Abimelech, Ju. ix. 26. He appears to have been a descendant of the original inhabitants of the land, and hence did not belong to any of the tribes of Israel. (*See* GAAL.)

E'BED-ME'LECH [*king's slave* or *servant*], an Ethiopian eunuch in the employment of Zedekiah king of Judah. We know of him simply in relation to Jeremiah, to whom he showed much kindness in a time of sore affliction, and whose life he even saved from destruction. His righteousness was recompensed to him again; for he obtained a special promise of protection and safety, amid the destruction which was to be brought upon Jerusalem by the king of Babylon, Je. xxxviii. 7, seq ; xxxix.

E'BEN-E'ZEL [*stone of departure*], a memorial stone mentioned in 1 Sa. xx. 19 ; or possibly a stone of direction indicating two diverse routes.

E'BEN-E'ZER [*stone of help*], a memorial stone set up by Samuel between Mizpeh and Shen, in commemoration of a signal deliverance obtained from the oppression of the Philistines. The precise locality is not known, nor even the sites of the two places between which it was erected. On setting it up Samuel used the explanatory words, "Hitherto hath the Lord helped us," 1 Sa. vii. 5-12.

E'BER, the great-grandson of Shem, and one of the ancestors of Abraham. (*See* HEBREWS.)

EBONY (הֹבְנִים, *ἔβενος*), is only once mentioned in the Bible: "The men of Dedan were thy merchants; they brought thee for a present horns of ivory and ebony," Eze. xxvii. 15; nor can there be any contrast more complete than white ivory and black ebony, although the one is derived from the animal kingdom and the other from the vegetable. Indeed, with its great density and stony hardness, it is not surprising that some of the earlier writers doubted whether it were a vegetable production at all; and Pausanias states that he had it on good authority that in its origin it is entirely subterranean! "I have been told by a man of Cyprus, wonderfully well informed regarding medicinal plants, that ebony yields neither leaves nor fruit, nor indeed has it any stem above ground. It is merely a root buried in the soil, which the Ethiopians dig out, some of whom are very skilful in detecting its localities." To this darksome derivation Southey alludes in his description of Shedad's palace:—

> "The Ethiop, keen of scent,
> Detects the ebony,
> That deep inearth'd, and hating light,
> A leafless tree, and barren of all fruit,
> With darkness feeds its boughs of raven grain."

We need not say that Pausanias was misinformed. True ebony, the wood with which the ancients were acquainted, is obtained from one or other of the species of Diospyros, most of which—for example, *D. ebenaster*, *D. melanoxylon*, *D. Roylei*—are natives of the East Indies: so that Virgil is still substantially correct:—

> "Divisæ arboribus patriæ: sola India nigrum
> Fert ebenum."—*Georg.* ii. 116.

One of the noblest species is the *D. reticulata* of Ceylon. "The densely black portion occupies the centre of the tree; and in order to reach it, the whiter wood that surrounds it is carefully cut away." But, even when thus reduced, logs two feet in diameter, and in length from ten to fifteen feet, are conveyed to the coast (Sir J. E. Tennent's Ceylon, vol. i. 117; ii. 491). With the fact that the dark portion is the interior of the trunk, the Arabs were so far acquainted, that Sir J. E. Tennent quotes a passage from Albyrouni, in which ebony is called "the black marrow of a tree, divested of its outer integuments." The wood of the *D. virginiana*, a lofty tree frequent in the southern states of America, is white.

Mahogany and many other competitors have gone far to displace ebony from the pre-eminence which it enjoyed in the cabinet work of the ancients. Not only was it imported to Tyre by "the men of Dedan," as mentioned by Ezekiel, but Pliny records how it was carried in Pompey's triumphal procession as one of the spoils of victory in the war with Mithridates. In his description of the abode of Somnus, Ovid appropriately specifies the ebony couch:—

> "At medio torus est, ebeno sublimis in atra,
> Plumeus, unicolor, pullo velamine tectus.
> Quo cubat ipse deus, membris languore solutis."
> *Metam.* xi. 610.

If not exactly "ebon thrones," it is by no means unusual to find in ancient houses of our own land ebony chairs, ebony bedsteads, and ebony cabinets, elaborately carved and inlaid. [J. H.]

ECCLESIASTES [סֵפֶר קֹהֶלֶת; LXX. Ἐκκλησιαστης; Vulg. Ecclesiastes, qui ab Hebræis Coheleth appellatur; Targum, The words of the prophecy which Koheleth, *i.e.* Solomon, son of David, king in Jerusalem, prophesied; Syriac, The book of Koheleth, *i.e.* Solomon, son of David, king of Israel.]

In treating of this unique portion of the Old Testament scriptures, we shall arrange our remarks under the following heads:—

I. Title.
II. Age and Authorship.
III. Subject-matter.
IV. Form and Arrangement.
V. Canonical Authority.

I. *Title.*—The Hebrew title is translated with sufficient accuracy in our English version, "The words of the Preacher, the son of David, king of (or rather, in) Jerusalem." The only difficulty arises from the use of the Heb. word Koheleth, freely rendered *The Preacher*, which is found only in this book, though the root (*kahal*) from which it comes is met with frequently, and has a definite and well-ascertained signification. It is as a noun that this root appears in its simplest form, the verbal root not being in use in what is called by Heb. grammarians the kal conjugation. From this noun *kāhāl, assembly, ἐκκλησία*, is derived the verb *hikhīl* (הִקְהִיל), *to assemble*, and the participle *kohel, assembling;* just as from דָּבָר, *word*, are derived the verb דִּבֵּר, *to*

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speak, and the participle דֹּבֵר, *speaking*. The form *kohel*, however, is not in use in the masculine gender, and its feminine, *koheleth*, appears only in this book, where it is evidently used as a proper name. Still its signification is not doubtful. It denotes one who convokes, and, as a fitting consequence, addresses, an assembly; and the feminine form, under which the noun appears, may be explained in one or other of two ways—either by supposing *wisdom* to be understood (חָכְמָה קֹהֶלֶת = קֹהֶלֶת), Pr. i. 20, or by appealing to the common usage of designating an individual occupying a post of honour, by a name descriptive of the functions he discharges or the dignity he enjoys. Of this usage we have several examples in the Semitic languages. Thus, in Arabic, *chaliph*, which is properly a feminine abstract noun, denoting *succession*, is employed emphatically as the title of *the successors* of Mohammed. And in Hebrew we have examples of the same usage in the word פַּחַת, *governor*, and סֹפֵרֶת, Ne. vii. 57. The last example, סֹפֵרֶת, which is written also סוֹפֵרֶת, in Ezr. ii. 55, and also סוֹפְרֵי הַצְּבָיִם, in Ezr. ii. 57, and Ne. vii. 59, are names of individuals, and therefore quite parallel to קֹהֶלֶת, also employed to designate an individual. This latter explanation appears to be the preferable one; especially on comparing such passages as Ec. xii. 9, where it is said that Koheleth was wise, and taught the people knowledge, a form of expression which would scarcely have been employed, were *koheleth* only another name for wisdom itself.

Who then is the individual designated by the name Koheleth in this passage, and throughout the book? It is agreed on all sides that Solomon is meant. This is evident, not only from ch. i. 1–12, where we are informed that Koheleth was the son of David, king over Israel, in Jerusalem, but from the whole account which he gives of himself, and of his pursuits and experiences, comp. ch. i. 16, ii. 4, &c., xii. 9 with 1 Ki. iv. 29–34; x. 3, 23, &c. It is possible that in the name Koheleth, by which Solomon is here designated, there is a reference to the occasion on which he *assembled* (הִקְהִיל) the whole *congregation* (קָהָל) of Israel for the dedication of the temple, 1 Ki. viii. 1, 14, 22, 55; or, it may be, to the daily assembling of his servants, and of strangers from distant parts, around his throne, to listen to the wisdom which flowed from his lips, 1 Ki. x. 1, 6, 8, 24.

II. *Age and Authorship.*—But though it is certain that this book contains what professes to be a record of the experience and reflections of king Solomon, it is by no means so certain that Solomon himself was the author of the book. Indeed, Hebrew scholars, of every variety of theological opinion, are now almost at one in assigning to it a place among the very latest books of Scripture.[1] This critical conclusion rests on various grounds; but the principal ground is the language and style of composition, which is distinguished in a very marked manner from that of Proverbs, or any of the books of Scripture which belong to the age of Solomon. This is a point, indeed, on which we should be very careful not to come to a hasty conclusion. The occurrence of Chaldee words and forms in any Hebrew document is by no means a certain and invariable indication of lateness of composition. We must be careful to distinguish archaisms and words and forms peculiar to the poetic style, from Chaldeisms of the later period. Moreover, the Hebrew writings which have been transmitted to us being so few in number, it is of course much more difficult decisively to determine the period to which any of these writings belongs by the peculiar form of language which it presents, than it would have been had there been preserved to us a larger number of documents of different ages to assist us in forming our decision. Still, from the materials within our reach, scanty though they are, we may draw a conclusion as to the age of the book of Ecclesiastes, perhaps not altogether certain, nevertheless bearing with it a high degree of probability. For it needs but a cursory survey of the book to convince us that in language and style it not only differs widely from the writings of the age of Solomon, but bears a very marked resemblance to the latest books of the Old Testament. It is impossible to impart to any one ignorant of the Hebrew language a complete view of the evidence on which the statement just made is based; still, as the statement is one which comes into collision with common opinion and traditional belief, and has never received from our theologians the attention which it deserves, it may not be improper, without going into too minute detail, to specify some particulars of the evidence. 1. One class of words employed by the writer of Ecclesiastes we find *rarely* employed in the earlier books of scripture, *frequently* in the later, *i.e.* in those written during or after the Babylonish captivity. Thus, *shalat* (שָׁלַט), *he ruled*, Ec. ii. 19; v. 18; vi. 2; viii. 9, is found elsewhere only in Nehemiah and Esther. The derived noun שִׁלְטוֹן (*shiltōn*), *rule*, ch. viii. 4, 8, is found only in the Chaldee of Daniel; but שַׁלִּיט (*shallīt*), *ruler*, appears once in the earlier Scriptures, Ge. xlii. 6. Under this head may also be mentioned מַלְכוּת (*malchuth*), *kingdom*, ch. iv. 14, rare in the earlier Scriptures, but found above forty times in Esther and Daniel; and מְדִינָה (*medina*), *province*, ch. ii. 8; v. 7, which appears also in Esther, Daniel, Ezra, Nehemiah, Lamentations, Ezekiel, and likewise in 1 Ki. xx. 14–19, where "princes of the provinces" are mentioned among the officers of king Ahab; but in none of the earlier Scriptures. 2. A second class includes those words which are *never* found in any Hebrew writing of earlier date than the Babylonish captivity, but are found in the later books:—as זְמַן (*z'mān*), *set time*, ch. iii. 1 (= מֵעֵת), which we meet with in Hebrew only in Ne. ii. 6 and Es. ix. 27, 31; but in the biblical Chaldee and in the Targums frequently; פִּתְגָם (*pithgām*), *sentence*, ch. viii. 11 (E.V.), which appears in Hebrew only in Es. i. 20; but in Chaldee frequently. (If this word be, as is commonly supposed, of Persian origin, its appearance only in the later Jewish writings is at once accounted for, Rödiger's Additions to Gesenius' Thesaurus.) מַדָּע, ch. x. 20, a derivation of יָדַע, *to know*, found only in 2 Ch. and Daniel, and also in Chaldee; and the particles אִלּוּ, *if*, ch. vi. 6, and כֵּן, *then, so*, ch. viii. 10, found in no earlier Hebrew book than Esther. From the foregoing enumeration it appears that the book of Ec-

[1] We are scarcely prepared, however, to say with Hengstenberg, that "the church *should take shame to itself* for having left rationalism to make good the truth as to the composition of this book."—Hengst. on Eccles. p. 8, Clark's Translation.

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clesiastes resembles the book of Esther in some of the most distinctive peculiarities of its language. 3. A third class embraces those words which are not found even in the Hebrew writings of the latest period, but only in the Chaldee of Daniel and Ezra, or in the Targums, as יִתְרוֹן (*yithrōn, profit*), which is used nine times in Ecclesiastes, never in any other scriptural writing, but frequently in the Targums, under the slightly modified form (*yuthrān);* so also כְּבָר (*k'bhār*), *already, long ago,* which recurs eight times in this book; תָּכַן, *takan,* ch. i. 15; vii. 13; xii. 9, found also in Chaldee, Da. iv. 33, &c.; רְעוּת (*r'uth*), *desire,* recurring five times, and also in the Chaldee portions of Ezra; רְעִיוֹן, ch. i. 17, &c. עִנְיָן, ch. i. 13, &c. גְּוִמִּין, ch. x. 8. 4. Other peculiarities, such as the frequent use of the participle, the rare appearance of the vau consecutive, the various uses of the relative particle, concur with the characteristics already noted, in affixing to the language and style of this book the stamp of that transition period when the Hebrew language, soon about to give place to the Chaldee, had already lost its ancient purity, and become debased by the absorption of many Chaldee elements.

But does not the book itself claim to be the production of the son of David, king over Israel, in Jerusalem? And do we not, by assigning it to a later age, virtually charge its author, whoever he was, with appearing under false colours, and resorting to unworthy means to attract attention, and add authority to the sentiments which he expresses? To some it has appeared so. The learned Witsius gave it as his opinion that the author of Ecclesiastes, if not Solomon, must have been the greatest liar who ever lived (omnium mortalium mendacissimus). And even recent writers on this book have expressed themselves in language scarcely less emphatic. Yet it has been by no means uncommon for public teachers, without any fraudulent intention, to present the truths and lessons they were anxious to inculcate, not in their own name, but in the name of some venerated sage of earlier times; in order that by this voluntary retirement of the author to the back ground, all personal and local associations might be kept out of view, and attention fixed not upon the writer, but upon the written words. Thus we may suppose, without attributing to the writer of Ecclesiastes any unworthy motive, that, for a time, in order to give more weighty utterance to his thoughts, he identifies himself in spirit with Solomon, whose wisdom and manifold experiences had long been proverbial, he sees, as it were, with his eyes, and speaks in his name. The book is not historical, but poetical. It does not contain a statement of facts, or alleged facts, the truth or falsehood of which must be determined by the authority on which the statement is made; it is occupied with high and difficult questions relating to the divine providence and the destiny of man, which cannot be solved by an appeal to any human authority, however venerable. And if the author speaks in the name of Solomon, it is not that the statements to which he gives expression may, by that means, meet with more unhesitating and unquestioned acceptance, but because of the very large and peculiar experience which rendered Solomon the fittest expositor of the theme he had chosen.

However, strictly speaking, it is not the fact that the writer assumes the name of Solomon. The name Solomon is not found in any part of the treatise. Instead of it, the designation Koheleth is uniformly employed. And this change of name has been supposed to contain an intimation that it is not the actual historical Solomon who speaks;[1] for, on the common hypothesis that the book was written by Solomon, and contains the penitent confessions of his old age, there does not appear to be any good reason, but rather the contrary, for the record of such confessions being given to the world under an assumed name. It is an idealized Solomon who speaks. Or, as some have chosen to represent it, it is the spirit of Solomon, which now, freed from the chains of the flesh, and recalling all he had seen and felt "in the days of his vanity," ch. vii. 15, now come to an end, pours forth, for the instruction of mankind, the lessons of wisdom, gathered from the review of a life of such manifold and diverse experiences.

Possibly, the results of criticism admit of being reconciled with the testimony of tradition on the ground of a middle hypothesis: viz. that, though the treatise is the production of a later writer, the text with which it begins and ends, "Vanity of vanities, all is vanity," was a real saying of king Solomon, handed down by tradition. This view is suggested by the form of expression "vanity of vanities, said Koheleth," in which the writer seems to appeal to a well-known saying of Koheleth, on which he may found his discourse. No writer of Scripture ever speaks thus in his own name.

It is well, however, that the book may be understood, and made practically useful, even though the questions of its age and authorship are not determined to the satisfaction of all. There is no ground for the assertion that "the book is *unintelligible* except on the historical presupposition that the people of God were in a very miserable condition at the time of its composition"[2] (Hengst. p. 45, Clark's Transl.); still less for the statement that "there runs through the entire book the conviction that a terrible catastrophe was shortly to befall the Persian empire" (Ibid. p. 10). We must confess to a feeling of profound astonishment at the confidence with which such statements as the last are made by some of the German writers. But this introduces another branch of our subject.

III. *Theme.*—The theme of the book is stated at the commencement, *Vanity of vanities, saith Koheleth, all is vanity: what profit hath a man of all his labour which he taketh under the sun?* and again, towards the close, ch. xii. 8, *Vanity of vanities, all is vanity.* The utterance of a spirit, we are ready, at first glance, to exclaim, sunk in the abyss of despair. Yet looking into the treatise more narrowly, we find that we have misapprehended its true character—that a principal aim of its author is evidently to inculcate contentment and the quiet enjoyment of the blessings which God has bestowed—that throughout the whole are scattered precepts and exhortations which are by no means in harmony with the dark meaning we have attached to the opening words, ch. vii. 9, 14; ix. 7-10; xi. 1, &c.—and that the conclusion in which the author gives us the results

[1] "The very name, which is strictly an impersonal one, shows that the person to whom it is applied, belongs to the region of poetry, not to that of reality."—Hengst. (Clark's Transl.) p. 44.

[2] At the same time it is scarcely possible that ch. iv. 1-3 could have been written in the reign of Solomon, still less by Solomon himself.

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of his inquiries is in perfect consistency with the hopeful teaching of the other Scriptures, ch. xii. 13-14. Taking a superficial survey of the book, we are not surprised that some difficulty should have been felt even in early times in admitting it to be of canonical authority, seeing that some of the leading statements it contains appear to be at variance with one another, and with the other recognized Scriptures. But these difficulties in a great measure disappear on a closer examination.

Vanity of vanities! i.e. utter emptiness and vanity, Ps. xxxix. 6, 12; Job vii. 16, *all is vanity!* It is evident that the author has in his mind limitations, to which, in the intensity of his feeling, he cannot give expression. He is assuredly not thinking of God, or of God's work, when he exclaims all is vanity. We must therefore endeavour to ascertain the range of observation which lay under his eye when he gave utterance to that despairing cry. And this we are enabled to do by an attentive study of the words which immediately follow, ch. i. 3, every one of which deserves to be carefully weighed. *What profit,* what real and permanent advantage, *to man,* לאדם. This word "man," אדם (not איש), is found no fewer than forty-seven times in this short treatise; and the reason is, that it is the term which most accurately represents the aspect in which man is viewed by the writer, denoting, as it does, man, as man, in his frailty and mortality, comp. ch. vi. 10.

It is not of man redeemed, of God's people of Israel, that the author writes. This special relation is kept out of view, and the general relation of man to God is that which is prominent throughout. Hence there is no mention of Israel; the name indeed occurs once, ch. i. 12, but altogether in a worldly and not in a spiritual sense.

Corresponding to the view of *man* on which the treatise is based, is the view of *God* which it presents. It is well known that in Scripture the Divine Being is spoken of under various names, according to the aspect of his nature and character which is at the time present to the mind of the writer. Of these, the two most frequently in use are Elohim and Jehovah—the former, the more general, and large in its import, and denoting God as God, in the fulness of his infinite and adorable perfections; the latter, the more special and definite, and presenting the everlasting God in intimate union with his redeemed people. The former name, accordingly, denoting God as God, corresponds to אדם, which denotes man as man, and is the only name of God which appears in this treatise. The name Jehovah, so frequent in the prophetic writings, is not met with once here. And this constant use of the correlatives God and Man, and careful avoidance of the names Jehovah and Israel, throws much light upon the nature of the treatise, and determines the point of view from which the great questions which form the subject of inquiry are regarded.

In all his labour, or *in return for all his labour,* בכל עמלו. Here we meet with another characteristic term, עמל, *āmāl*, which, with its cognates, recurs no fewer than thirty-six times, and the exact meaning of which it is therefore necessary to ascertain and carry along with us. It properly signifies *fatiguing toil,* which no one would voluntarily submit to without the prospect of some resulting advantage. In ch. iv. 6 it is opposed to rest, and in ch. iv. 8 it is followed and explained by the words "bereaving the soul of good." It is important to remark that throughout the treatise the "fatiguing toil" of man is contrasted with the work of God (מעשה האלהים). The mind of the writer is anxiously directed to the contemplation of these two works. The one, the work of God, he attempts to trace in its manifoldness and onward progress; but he finds his powers quite unequal to the task. "No man can find out the work that God maketh from the beginning to the end," ch. iii. 11. Yet what he does discover of it serves to awaken awe and admiration. He describes it as irresistible, no power being able to stop or retard its onward progress, ch. vii. 13; as altogether excellent, ch. iii. 11; complete and everlasting, "nothing can be put to it, nor anything taken from it," ch. iii. 14. With this most perfect work of God he contrasts the work of man. The one goes silently and irresistibly on without any effort on the part of the great Worker. The other is a toilsome and fatiguing work; weak man puts forth upon it all his strength; yet with what result? Does his labour issue in the acquisition of any real and permanent good? So far from this, he finds to his bitter disappointment that he has wearied himself in vain, and, as he sinks exhausted, he is compelled to cry out, "Vanity of vanities! all is vanity."

Now, by attending to this contrast, which is constantly present to the mind of the writer, between the "work of man" and the "work of God," very great light is thrown upon the design and scope of the entire treatise. We discover at once what is the ALL, to which the stamp of vanity and emptiness is affixed. *It includes every work of man which he undertakes as man, and which does not harmonize and fit in with the irresistible work of God.* Man's work necessarily issues in vanity and disappointment in all cases in which it is not subordinated to, and made to form part of, God's work. When man's work comes into collision with God's work, it is inevitably dashed to pieces. And it is because man, partly from ignorance and partly from subjection to the sinful tendencies of his nature, does not usually work along with but against, though not always consciously against, God, that his most anxious toil issues in the attainment of no permanent good. But what then? Does the sacred writer stop here? By no means. There is a *positive* as well as a *negative* element in his teaching. His view of the contrasted works of God and man not only discloses the source of man's failures and disappointments, but likewise suggests the course which man must take in order that failure may as far as possible be avoided and success attained. He must renounce the independency to which he aspires, and be content to subordinate his own work to God's work. *He must become a God-fearing man:* that is the necessary condition of the attainment of permanent good. "Fear God and keep his commandments;" all labour, disjoined from the fear of God, is utter vanity, and however successful it may for a time appear, will be seen to be vanity in the end: "for God will bring every work into judgment, with every secret thing, whether it be good or bad."

In the fear of God which the sacred writer thus inculcates, there is an *active* and a *passive* element. The work of God is partly known, partly unknown. Hence the duty of the God-fearing man is twofold: *active concurrence* in God's work so far as known and understood; *patient acquiescence and cheerful contentment*

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under all God's arrangements, even the darkest and most mysterious. The value of the latter of these two elements is most largely insisted on throughout the treatise, and constitutes one of its most marked characteristics, ch. ii. 24; iii. 12, 13, 22; v. 17 (18); viii. 15; ix. 7. The language employed by the sacred writer in these passages has been often misunderstood; and was in very early times the occasion of doubt being expressed as to the canonical authority of the book.[1] "That a man eat and drink and enjoy good in his labour," this is surely strange language, it has been said, for a sacred writer to make use of in conveying his idea of happiness, and certainly it sounds not unlike the language of the sensualist who says, "Let us eat and drink, for to-morrow we die." But two things may be very like and yet be essentially different, even opposite in their nature. The same language, spoken by two different persons, may have two different meanings. An advice may be very excellent when addressed to one class of persons, which it would be most imprudent, nay, highly culpable to address to another class: according to the proverb, "what is one man's meat is another man's poison." With regard to the language just quoted, there can be no doubt that "to eat and to drink," or as it is given in ch. ix. 7, "to eat bread and to drink wine," means "to feast." Compare Ex. xxxii. 5, 6, "The people sat down to eat and to drink:" 1 Sa. xxx. 16; 1 Ki. i. 25; Jo. xvi. 8. It is opposed to fasting, Is. xxii. 13; Zec. vii. 6. It is conjoined with שִׂמְחִים, *rejoicing*, to describe the happy state of the people of Israel under the government of Solomon: "Judah and Israel were many as the sand which is by the sea in multitude, *eating and drinking*, and making merry," 1 Ki. iv. 20. Moreover, as feasting frequently formed part of the religious services of the Israelites, as of other ancient nations, we find the expression "eating and drinking" employed to describe not worldly joy merely, but also joy in God: "Go your way, eat the fat and drink the sweet, ... for this day is holy unto the Lord, neither be ye sorry, for the joy of the Lord is your strength," Ne. viii. 10-12. It is also most important to notice that the same phrase, "to eat and to drink," is employed to describe the opposite of a rapacious, covetous spirit and conduct: "Did not thy father *eat and drink, and do judgment and justice, then it was well with him* (אָז טּוֹב לוֹ)? But thine eyes and heart are not but for thy *covetousness* (בִּצַּע), and to shed innocent blood," Je. xxii. 15. From these passages it is clear that there is an "eating and drinking" which is quite consistent with piety, and which a sacred writer may commend without forfeiting his sacred character. It is not the feast of indolence which is commended; for the attentive reader will observe that in all the passages above quoted in which happiness is associated with eating and drinking, *labour* also is introduced as a necessary element. Still less is it the feast of impiety and sensuality; for it is associated throughout with well-doing and the fear of God. *Labour and the fear of God are pre-supposed.* It is the feast of quiet contentment, of sober enjoyment; the opposite at once of a life of indolence, and of a life of covetousness and grasping ambition: it is a life such as that which St. Paul commends when he says, "Be careful for nothing, but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus," Phi. iv. 6, 7. Comp. Mat. vi. 24-34.

That this *passive* element of the fear of God should so predominate throughout the book, seems to mark it out as the production of one of those dark periods in the history of the church, when patient submission under persecution, and contentment amid privations, were the duties most necessary to be inculcated and practised.

There is yet one other expression in ch. i. 3, which must not be overlooked, as it is one which will help us still further in coming to a right decision as to the true character and design of the whole treatise. I refer to the words, "*under the sun*," which recur no fewer than thirty times, chiefly in the earlier chapters. In ch. i. 13, we also find "*under the heavens*." The meaning of both expressions is the same, viz. *in the land of the living*. "Under the sun," is quite equivalent to "among those who see the sun," ch. vii. 11; xi. 7; xii 2, *i.e.* among the living, ch. ii. 3, 17. Compare De. xxv. 19, and other passages, in which we meet with the phrase, "to destroy from under heaven," *i.e.* from among the living. In these words "under the sun," there is therefore implied a reference to the condition of man after life's close, when he has ceased to see the sun and has gone into darkness. The question with which this treatise commences, thus bears a close resemblance to that of our Lord: "What shall it profit a man, if he gain the whole world and lose his own soul?" Compare also the parable of the rich man and Lazarus.

There can be no doubt that the thought of death is that which presses most heavily upon the mind of the writer of this book. It is death which more than anything else stamps "vanity" upon all sublunary things. "One generation goeth and another cometh," ch. i. 4. Through the fear of death man is all his lifetime subject to bondage. It is a thunder-cloud which throws its dark shadow over the whole of his earthly existence. Man lives but to die, and, which is worse, over death he has no control, ch. viii. 8. He is the creature of an irresistible and inflexible law; in this not differing from the brutes, ch. iii. 19; nay, not differing from the material world in which he dwells, ch i. 5-7. It seems to be with man just as with the rising and setting sun, the winds, the streams: constant flow, ceaseless motion, yet ever returning to the same point again: "all things continue as they were since the beginning of creation." Millions of toiling, scheming, restless men, live and die and are forgotten, followed by others who live, labour, die, and are forgotten, just as those who have gone before. Despite all this unceasing labour there is nothing new, ch. i. 9-11; the old is ever reproduced; so that human affairs seem to revolve in an endless round, and man, with all his high thoughts of himself, is but the creature of an all-governing law, which he is powerless to resist.

Now, in all this there is, as we have already seen, an implied contrast between the labour of man and the work of God (מַעֲשֵׂה הָאֱלֹהִים). Despite all man's labour, there is nothing new: it is the prerogative of God to create a new thing. And all hope for man lies in the promise of God that he will put forth this reserved

[1] The rendering of ch. ii. 24, in our version, is evidently incorrect. The sacred writer does not say, "There is nothing *better* for a man than that he eat and drink," &c., but that man cannot enjoy good unless he is able to eat, &c. He describes this as an essential element of happiness, but does not say that it is the highest and most essential.

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power. "Remember ye not the former things, neither consider the things of old; behold! *I will do a new thing*," Is. xliii. 18, 19. He has promised to make with man *a new covenant*, Jo. xxxi. 31; to give to him *a new name*, Is. lxii. 2; to put within him *a new heart*, Eze. xi 19; xviii. 31; even to create *new heavens* and a *new earth*, so glorious that the former shall not be remembered nor come to mind, Is. lxv. 17. There is no doubt that it is some such radical change in man and man's condition as is described in these passages, that the Preacher has in view when he says, "There is nothing new under the sun." And thus we are again led to that which is the conclusion of the whole matter, "Fear God; remember God thy CREATOR," ch. xii. 1, 13: He alone can give thee a new heart, a new life, delivering thee from the bondage of sin and from the dread of death.

So again, where it is said, "*there is no remembrance of former generations*," ch. i. 11 (זִכָּרוֹן, *memorial*), there is also an implied contrast. For, however it may be with man, with God the righteous is had in continual remembrance (לְזֵכֶר עוֹלָם), Ps. cxii. 6. By one of the prophets, He is described as causing to be written before him a *book of remembrance* (סֵפֶר זִכָּרוֹן) for them that *fear the Lord*, and that think upon his name, Mal. iii. 16.[1] And thus, the conclusion again returns, "Fear God, and keep his commandments:" though with man thou hast no memorial, thou shalt have a memorial with God; for "he shall bring into judgment every work, with every secret thing, whether it be good or bad."

It is, however, an exaggeration of the truth to affirm, as some have done, that the main design of the treatise is to establish the doctrines of the soul's immortality and of a future judgment. In this, as in the other Old Testament books, we find the doctrine of immortality still in the germ. In ch. iii. 21, indeed, it is either expressly affirmed or implied that there is a difference between the destiny of the spirit of man and the spirit of the brute. In ch. xii. 7, it is said that the "spirit of man returns to God who gave it." This of course points back to Ge. ii. 7, where we are taught that God formed man out of the dust of the ground, and breathed into his nostrils the breath of life (נִשְׁמַת חַיִּים), and he became a נֶפֶשׁ חַיָּה. The Preacher teaches us that at death God takes back to himself the spirit which he gave, but this he says of all men alike, and it is evident he has as yet no joy in anticipating this return to God, for he immediately adds, "Vanity of vanities, all is vanity," ch. xii. 8. We hear from him no such utterance as that of Paul—"to depart and be with Christ is far better:" for as yet life and immortality have not been brought to light. The silent gloom of death has not yet been broken by the voice of the Son of God. Compare ch. ix. 5, 6, 10.

It is only in its germ that immortality is here revealed. Its germ is faith and the fear of God. This is the scriptural order; the fear of God first, then eternal life. It is an error to reverse this order, and make the revelation of eternal life the foundation of the fear of God. The Old Testament saints, therefore, amid all their darkness, had firmly in their grasp that which is the root of immortality—faith, union with God. In this how different from the heathen poets and philosophers! The latter talk far more about the future life of the soul than the former; yet they know nothing of the true immortality, because they have not its foundation—the knowledge of God, union with God. Compare Mat. xxii. 31, 32.

The fear of God is therefore to be regarded as the positive element in the teaching of Ecclesiastes, rather than the doctrine of immortality. Yet the latter, though not so prominent as some would represent it, is by no means kept altogether out of view. For the fear of God rests in great part upon the conviction that God is righteous, and that God's righteousness must sooner or later be manifested; and from such a conviction the doctrine of a future retribution cannot long be dissociated, ch. iii. 17; xii. 13, 14.

IV. *Form and Arrangement.*—Ecclesiastes stands alone among the Hebrew writings. The books to which it bears the closest relationship are Proverbs and Job: but in form it is distinguished in a very marked manner from both of these, as well as from the other scriptural books. It contains not a few proverbs, but it is not a collection of proverbs: it is a continuous composition, having one theme from beginning to end. It is, moreover, a book of argument, appealing not to authority but to reason and experience. It contains no "Thus saith the Lord," like the writings of the prophets: the author takes lower ground, he makes no claim to prophetic powers; he reasons with men on their own level, and builds his argument on what lies under the observation of every one. The book is also remarkable for the copious induction of particulars by which the general theme is illustrated and the final conclusion established. It is the production of a philosophic observer and reasoner, rather than of one endowed with prophetic intuition and enthusiasm, ch. i 13, &c. And the whole course of observation and reasoning by which the author is led on to the conviction in which his mind ultimately rests, is laid bare before us. He makes his readers his confidants: he does not conceal the difficulties he had felt and the doubts that had risen in his mind: he even sometimes takes up what might be considered a sceptical position, giving free utterance to thoughts which some might have thought it more prudent to suppress, in order to show us how he found his way out of darkness into the light of faith. In some of these particulars Ecclesiastes bears a striking resemblance to Job, as well as in its general theme: yet in style of composition scarcely any two books can be more dissimilar, the one being as plain and homely (though not less forcible on that account) as the other is singularly elevated in thought and language.

With respect to arrangement of materials and train of thought and argument, we cannot of course expect in a treatise of eastern origin, written between two and three thousand years ago, the same regularity and logical sequence as would be demanded in any similar production of the modern European mind. It is a mistake, therefore, to map out Ecclesiastes into chapters and sections, as has frequently been done. At the same time there is an obvious advance, and a marked distinction between the close of the treatise and the commencement. There is an introduction, in which the theme is announced and the problem stated, ch. i. 1-11; and there is a conclusion, in which the result of the argument is most distinctly enunciated, ch. xii. 8-14. The intermediate chapters, i. 12–xii. 7, form the body of

[1] It has been remarked, that between Malachi and Ecclesiastes there are not a few points of contact.

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the treatise, in which by reflection, by argument, by a large induction of particulars, the way is prepared for the solution, so far as a solution is possible, of the problem stated at the commencement. This principal portion of the treatise has been variously divided; recently several writers of reputation have concurred in recommending the following fourfold division:—

A. i. 12—ii. 26.
B. iii. 1—v. 19 (20).
C. vi. 1—viii. 15.
D. viii. 16—xii. 8.

The first of these divisions (A, ch. i. 12—ii. 26) is very distinctly marked off from the others; but between B, C, and D the lines of separation are not very clearly traceable, unless we are to regard the recurrence of a leading thought as evidence sufficient that the argument has advanced another stage, and come to a pause. The primary division therefore is twofold:—

א. i. 12—ii. 26.
ב. iii. 1—xii. 8.

In the former the experience of Solomon predominates; the author, if not Solomon himself, maintains throughout the assumed character of the wise and splendid king of Israel: in the latter this assumed character is almost entirely dropped, and the author appeals to the common experience of mankind. In the former the picture is dark in every part; vanity of vanities is stamped on every line: in the latter the darkness of the picture begins to be relieved by streaks of light, becoming gradually more and more distinct and cheering. In the former the vanity of man's labour is the theme throughout: in the latter the work of God, who hath made everything beautiful in its season, and the peace arising from the fear of God, are ever more and more largely dwelt on. In the second division (ב, ch. iii. 1—xii. 8), viewed by itself, there is also a perceptible advance. The writer commences with a striking description of the *work of God*, as distinguished from the labour of man, "To every thing there is a season," &c. ch. iii. 1. In the system of divine providence each event has its place, its time, its cause, its consequences, all definitely arranged. Notwithstanding the infinite multiplicity of its parts, the work of God is one, and well ordered; and it is irresistible. If, therefore, man's work stands in the way of God's, there is but one possible result —man's work must perish. Hence the unprofitableness and vanity of man's work as man, ch. iii. 9. Man cannot follow the intricate windings of providence, ch. iii. 11, so as to adapt to them his own petty plans; neither is it possible for him, do what he may, to rule the course of events so as to command success independently of God, ch. iii. 14. The only resource is in faith, and the fear of God, ch. iii. 14.

The greater part of this, which is by far the largest division of the book, ch. iii. 1—xii. 8, is but an unfolding of the roll and record of human labours, on each and all of which the Preacher stamps "vanity of vanities."[1] But as he advances, and at ever shortening intervals, the dreary catalogue of vanities is interrupted, and the Preacher gives utterance to some cheering certainty, on which his soul may rest as on a firm foundation (as, "God hath made every thing beautiful in its season," ch. iii. 11; "God shall judge the righteous and the wicked," ch. iii. 17; "In the multitude of dreams, &c., but fear thou God," ch. v. 7; "God made man upright," ch. vii. 29; "Though a sinner do evil an hundred times and his days be prolonged, yet surely I know that it shall be well with them that fear God," ch. viii. 12); or to some sentiment or admonition naturally arising from the course of reflection he is pursuing. These last are too numerous to specify; they embrace those portions of the book which bear the closest resemblance to the book of Proverbs, as ch. iv. 6, 9–12; v. 1, &c. The duty, to the commendation of which, as already remarked, the Preacher most frequently reverts, as one specially seasonable in the troublous times in which probably he lived, is that of contentment, quiet acquiescence in the decrees and cheerful enjoyment of the gifts of God, ch. iii. 12, 22; v. 18; viii. 15; ix. 7-10. The practical aim of the treatise is most fully and unambiguously brought out towards the close, ch. xi 1—xii. 7, from which it plainly appears that the author is not, as some have imagined, a gloomy misanthrope, who looks on everything with a jaundiced eye; but a believer in God, who strives even when his spirit is most sad and overwhelmed, to behold everything in the light of God, and seeks to lead men to the true good by leading them to a life of faith in God. "Remember THY CREATOR in the days of thy youth." The treatise concludes with a special appeal to the young to make choice of that true peace which flows from piety and the fear of God, and not allow themselves to be deluded by the glitter of worldly joys, ch. xi. 9—xii. 2; an appeal enforced by the striking picture of old age feeble and tremulous, by which the record of the vanity of human labour is so fittingly closed.

V. *Canonical Authority.*—The doubts on this subject, which occasionally even in early times found expression within the synagogue and the church, were never able to shake the dominant sentiment and belief, that the author of Ecclesiastes was one of the favoured few who wrote "as they were moved by the Holy Ghost." And the authoritative decision of the church-teachers is amply confirmed by the internal character of the book. Nowhere even in the sacred Scriptures is the vanity of all sublunary things depicted so overpoweringly. The utterances of the book, indeed, by their boldness often startle and surprise. The tongue of scepticism appears to be allowed an excess of license. But this is no indication of the absence of inspiration; rather the reverse. Shrinking timidity and smooth propriety characterize the words of man; but the words of the Spirit of God are ever characterized by bold and fearless honesty. Who does not feel that the absence of Ecclesiastes from the Old Testament would create a blank which no skill of man could fill up? Moreover, in the pages of the New Testament, we frequently catch the echo of Ecclesiastes. And no wonder. For no teaching could form a more fitting preparation for the full revelation of the world to come than the teaching of this book, in which the vanity of the world that now is is so impressively displayed. Mat. v. 3, 4 (Ec. vii 2)–Mat. vi. 7 (Ec. v. 2)–Mat. vi. 19, 20, 24-34; xi. 19; Mar. viii 36; Lu. xii. 20 (Ec. vi. 2)–Jn. iii. 8 (Ec xi. 5)–Jn. ix. 4 (Ec. ix. 10)–Rom. x 2; 1 Co. i. 20; 2 Co. v. 10; Col. iv. 6 (Ec. x. 12)–1 Ti. iv. 3, 4; vi. 6, 17; 1 Jn ii. 17; Ja. i. 19 (Ec. iv. 17; v. 1. [v. 1, 2]).

[1] Compare with this the recent testimony of one, whose singular abilities, large experience, and venerable years, entitle him to be listened to with most respectful deference:—"In all our pursuits, in our whole existence, an instinctive sense attends us that we are unsatisfied. The want of something permanent ever haunts us. Whatever exertions we have made, whatever success had, whatever gratification received, only makes us feel how hollow it all is, how much we desire that which endures."—Lord Brougham, Opening Address as President of Social Science Association, 1861.

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[In the critical study of Ecclesiastes, as indeed of most of the Hebrew writings, the most valuable aid is derived from the Hebrew Concordance. Of the numerous commentaries on Ecclesiastes, a most elaborate account is given by Mr. Ginsburg (*Koheleth, or the Book of Ecclesiastes, Translated, &c., by Christian D. Ginsburg*, 1861). To the English student, the Messrs. Clark have rendered the Commentary of Hengstenberg easily accessible. The Expositions of Holden, Noyes, and Moses Stuart, are held in estimation. Practical Lectures on Ecclesiastes are numerous; such as the volumes of the late Dr. Wardlaw, and more recently those of Dr. Buchanan and Mr. Bridges.]

[D. H. W.]

ECCLESIAS'TICUS, one of the books which compose the Apocrypha, has often been ascribed to Solomon, and by many Roman Catholic authorities is called the fifth book of Solomon, but without any foundation. The fifth council of Carthage unfortunately gave the first wrong decision on this point, and Rome can hence claim for it a certain amount of patristic authority. That the book may embody many wise sayings, which obtained currency from the time of Solomon, and which may therefore, in a qualified sense, be ascribed to him, no one will doubt. But as the book itself contains indubitable evidence of being the production of a later age (for example, refers to the captivity, ch. xlvii. 21, 25), and professes, in the preface, to be nothing more than the collected wisdom of a learned scribe who lived subsequent to the times of the law and the prophets—there is no ground whatever for assigning it a higher origin, or investing it with a strictly canonical authority. It professes, in its existing form, to be a Greek translation, by Jesus the son of Sirach, of a Hebrew production left by his grandfather, also a Jesus, son of Sirach. What authority should be attached to such a statement it is difficult to say; it is received by many and disputed by some; certainly nothing has ever been seen by any public authorities of a Hebrew original, and in the Greek form alone is it known to the church. The Jesus who presented it to the public is supposed to have lived in the second century before Christ, and to have issued this work about B.C. 130. Though an uninspired production, and therefore not entitled to a place in the Scriptures of the Old Testament, it is undoubtedly by much the best of its class. (*See* APOCRYPHA.)

EDEN [*pleasure* or *delight*], the original residence of the first human pair. It also bears, in all modern European languages, the name of *Paradise*, from the translations given by the Septuagint and Vulgate to גַּן (*gan*), *garden*. This, in the Septuagint, is παράδεισος, in the Latin, *paradisus*, or in English, *paradise*. Instead of God being said to plant a garden in Eden, according to the Septuagint it is, he planted a paradise in Eden; and the Vulgate, by giving the sense of Eden, makes it a paradise of pleasure (*paradisus voluptatis*). Paradise, however, is simply another and later Hebrew term for *garden*, and occurs in three passages of the Old Testament, Cant. iv. 13; Ec. ii. 5, where it is rendered *orchard*, and Na. ii. 8, in which *forest* has been adopted as the equivalent. The word is properly *pardes*, and is supposed to have been imported into the Hebrew from the Armenian or Persian. Like *gan*, it denotes garden in the wider sense—a large inclosure or park, planted with trees for use and ornament, and so approaching more nearly to the nature of an orchard than to that of a forest.

The account given in Genesis of the garden of Eden is not such as to enable us to identify its place with any existing locality. "And the Lord God planted a garden eastward in Eden; and there he put the man he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison; it is that which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good; there is bdellium (*bedolach*), and the onyx-stone (*shoham*). And the name of the second river is Gihon. It is the same that compasseth the whole land of Ethiopia (*Cush*). And the name of the third river is Hiddekel; it is that which goeth toward the east of (or rather eastward to) Assyria. And the fourth river is the Euphrates (*Phrat*)," Ge. ii. 8-14. Some parts of this description seem to be intelligible enough to those who know only the post-diluvian world, and this has led many eminent scholars into the belief that the whole, by dint of learned inquiry, or etymological and geographical explanations, could be made fully out. There can be no doubt that the river called Phrat in the original is the same with the Euphrates, and that Hiddekel appears elsewhere to be applied in Scripture to the river Tigris, Da. x. 5. Assyria also is a well-known region, and has the Tigris as one of its great rivers. But what precisely is the land of Cush or Ethiopia—a term that is known to be variously used in Scripture? What or where is the land of Havilah? or the rivers Pison and Gihon? Of these we have no certain information whatever; and after centuries of research and speculation we are not one whit farther advanced, nor have inquiries been able to come nearer to an agreement, than when the matter was first broached. Even if we could, with some measure of certainty, learn what particular countries and rivers were here meant by the names of Havilah, Cush, Pison, Gihon, it would help us very little to a satisfactory conclusion, for the statement in respect to the site of the garden of Eden plainly is, not only that it was somehow connected with four rivers, but that these four rivers had their origin in the garden, flowed through the garden as an undivided copious stream, and afterwards fell into the fourfold division mentioned under the names Pison, Gihon, Hiddekel, and Euphrates. This seems the clear meaning of the words; and to explain them, as Bochart and others have done, by supposing that the river was one indeed, while passing through the region which formed the garden, but that the four heads, or principal divisions, consisted of two (the Tigris and Euphrates), flowing into it and coalescing as they entered the territory of Eden, and again, after leaving it, dividing into two, and forming the main streams by which the river reached the Caspian Sea, is entirely arbitrary. The river, it is expressly said, *went out of Eden*, had its source there, and *from thence*—that is, on its leaving Eden—it became parted into four heads or leading divisions. Now, nothing can be more certain than that there is no region in the known habitable world in which these conditions meet. And on the supposition that the statement is of a strictly historical nature (which we have no reason to doubt), there is room for but one conclusion, namely, that the description, whether written immediately by the pen of Moses, or handed down to him from primeval times, has respect to a state of things which, to a considerable extent, was broken

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up and changed by the deluge. It is impossible that, after such a catastrophe, the outward aspect of the world could have remained altogether what it formerly was; and it is not improbable that, in the regions over which it more especially prevailed, alterations took place in the relative heights of districts, and consequently in the direction of rivers. Indeed, to elevations and depressions in the earth's surface, caused by volcanic agencies, the catastrophe, in its physical character, may probably be in great part ascribed. Hence, while the general features of the region may have continued after the flood much as before, and some of the names of rivers and districts that had prevailed in the old world would naturally be retained in the new, it was not to be expected that the precise position of matters in the original garden of Eden should be found any longer to exist.

The circumstance that the description does not suit any actual locality in the post-diluvian world, and that some of the names employed—Pison, Gihon, Havilah—are left altogether indefinite in the records of Old Testament history, render it probable that the account was simply adopted by Moses as one of the accredited memorials of an earlier age. It is hardly to be supposed that, if for the first time communicated to the world by the handwriting of Moses, there should have been no indication of the change of circumstances which hindered the applicability of the description to any known locality. This is the more probable, as in other parts of the Mosaic writings, in which reference is made to things of the olden time, explanations are often thrown in to make the historical statements properly intelligible; for example, Ge. xiv. 8; xxviii. 19; De. ii. 10–12, 20–23. We are therefore inclined to regard the description of paradise in the second chapter of Genesis as a primeval record, in form as well as in substance, and on this account especially incapable of being identified with any particular region with which we have the means of making ourselves acquainted; for the relative position and external aspect of things had become too much changed by the action of the deluge to admit of it.

Delitzsch, one of the latest and ablest commentators on Genesis, differs in respect to this view of the record. He thinks that, according to the author's mode of contemplation, "paradise had, when he wrote, been obliterated from the earth; and this he certainly did not conceive of without a violent disturbance in the relation of the rivers to the land of Eden." But he entirely concurs (as does also Richers, Die Schöpfungs Paradiesces und Sündfluthgeschichte, p. 226, seq.) in the view we have given of the subject itself. "It is impossible," he says, "to reconcile the geographical statements of the author, regarding the rivers of paradise, with our knowledge of the present form of the earth's surface, in a satisfactory manner." He then refers to the explanatory schemes of various writers, in particular of Von Raumer, Buttmann, and Bertheau, which, however, he admits, yield no certain result, and expresses his belief in the probability of changes having taken place in the relative altitudes of districts and the courses of rivers in that part of the world. "It is therefore unnecessary," he concludes, "in order to establish the geographical statements of the sacred writer, that we should be able still to point to four distinct streams (the Tigris and Euphrates among them), proceeding from a single source, which is plainly impossible. The original oneness of the four streams is, in the sense of the author, as certainly at an end as that paradise is lost." He adds—"Pison, Gihon, Tigris, and Euphrates, are only the remains of those four streams into which the paradise-river originally divided itself, and which bore the blessings of paradise into all the world." But this is advancing somewhat into the regions of fancy, as it still remains matter of doubtful speculation what existing rivers are to be identified with, or approach nearest to, Pison and Gihon.

Baumgarten, in his *Theological Commentary on the Pentateuch*, had already propounded substantially the same view of the subject as has now been given, with no further difference than that he makes it somewhat more specific. While he regards the deluge as having necessarily disfigured and changed to a considerable extent the earth's surface, he still thinks a general similarity remained; and we may hence conceive "that from the region of Armenia a river flowed, and then divided itself into four branches, of which the two eastern corresponded to the rivers afterwards denominated [and why not also denominated in primeval times?] the Euphrates and the Tigris; and the two western had their course through Arabia, which, by a subsequent elevation, rose somewhat above the original river-bed." That he is right in indicating Armenia as the region within which lay the site of the garden of Eden, is highly probable from the notices themselves we have upon the subject, and also from the general current of tradition, which pointed to that quarter as the original seat of the human family.

Those who wish to see a detailed account of the different schemes that have been framed to explain the narrative in Genesis in conformity with existing geographical knowledge, may consult *Morini Dissert. de Paradis. Terres. in Bocharti Opp.; Marckii Hist. Parad. Illustrata;* Schulthess, *das Paradies; Faber's Archæology;* or Rosenmüller's *Biblical Geography*, vol. i., as given in Clark's *Biblical Cabinet*, No. xi. p. 46–97. The difficulties connected with a real geographical solution have given rise in Germany to several mythical explanations, in which the biblical narrative of the garden of Eden is treated much as modern scholars treat the ancient classical tradition of the gardens of the Hesperides. Some account is given of these arbitrary schemes in Winer's *Real. Wörterbuch*, article "Eden," to which we simply refer, as we deem them of no value in respect to the object for which they are more immediately produced.

In respect to the garden itself, there can be no doubt that it is presented to our view as the region of complete earthly satisfaction—of life in its immortal freshness and beauty. It was the earth's centre, as the habitation of rational and perfect humanity—the seat of that dominion which was given to man as the deputy and image of God, and from which he was gradually—had he stood in his original position—to extend his sway, and the blessings of his ample heritage, over the other regions of the habitable globe. There, as our great poet has sung in immortal verse, nature concentrated her whole wealth, so as to make—

> "A heaven on earth,
> A happy rural seat of various view;
> Groves, whose rich trees wept odorous gums and balm;
> Others, whose fruit, burnished with golden rind,
> Hung amiable—Hesperian fables true—
> If true, here only, and of delicious taste.

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Betwixt them lawns, or level downs, and flocks
Grazing the tender herb, were interposed.
The birds their quire apply; airs, vernal airs,
Breathing the smell of field and grove, attune
The trembling leaves, while universal Pan,
Knit with the graces and the hours in dance,
Led on eternal spring."—*Paradise Lost*, iv.

Happy, indeed, if it could but have continued, and Adam, faithful to his trust, had preserved for himself and his offspring such a dowry of life and blessing. But here, as in everything that concerns the more peculiar glory of God, the moral was made to rule the natural; and as our first parents failed to abide in the holy obedience on which the whole was suspended, it fell from their grasp, and thenceforth stood related to them and their posterity as a forfeited inheritance. But the spiritual aspects of the matter are discussed elsewhere. (*See* ADAM.)

E'DOM [*redness*], a name given, from a characteristic incident in his life, to the elder-born of Isaac's sons, and afterwards to his land and people, Ge. xxv. 30. (*See* ESAU, IDUMEA.)

ED'REI [*strong*], the name of a fortified city; and indeed, 1. First and chiefly of the capital of the ancient Batanea, and if not the capital, at least one of the chief cities, of the still more ancient kingdom of Bashan, Nu. xxi. 33; De. i. 4; iii. 10; Jos. xii. 4. It is only mentioned in Scripture as the place at, or near which, Og the king of Bashan resided, and in the neighbourhood of which the Israelites completely routed his forces; after which, of course, it became part of the Israelitish territory, and was included in the portion assigned to the half-tribe of Manasseh. Its precise position, however, is still a matter of some uncertainty. In the *Onomasticon* of Eusebius it bears the name of Adraa, and is placed at the distance of 25 Roman miles from Bosra, and 6 from Astaroth. In modern times it has commonly been identified with Der'a, but Mr. Porter (Handbook of Syria and Palestine, p. 532) prefers the ruins of a place some miles farther south, bearing the name of Edr'a. Both sites are in the Hauran, in that division of it which is called the Lejah; and whichever of the two is adopted, the position of the place must have been very nearly straight east from the southern extremity of the Sea of Tiberias, and at a distance of from 25 to 30 miles. The ruins at both the sites are pretty extensive, covering a space of nearly three miles in circumference, and possessing much of the same character. They are of the Greek order, and belong to Christian times. The chief reason why Mr. Porter prefers the site of the modern Edr'a to that of the ancient Edrei is its stronger position, being situated on a rocky promontory, which rises from 20 to 30 feet above the surrounding plain, and being inaccessible except through narrow defiles and precipitous rocks. Some Arab families still occupy the few houses which remain.

2. Another Edrei belonged to the tribe of Naphtali, Jos. xix. 37; but nothing certain is known of it.

EG'LAH [*heifer*], one of David's wives, the last mentioned in two lists, and the mother of one son, Ithream, 2 Sa. iii. 5; 1 Ch. iii. 3. Each time the name is given with the emphatic addition "his wife," which has led some to suppose that Eglah might be but another name of Michal, David's original and proper wife. But this is not likely.

EG'LAIM, Is. xv. 8, probably the same as EN-EGLAIM (which see).

EG'LON [*calfling*]. A king of Moab, who, after the disasters that had befallen the Moabite race under the hand of Moses, rallied its scattered forces, and made severe reprisals upon the Israelites. In connection with the Amalekites and Ammonites, he brought the people on the further side of Jordan into subjection, and even carried his conquests into the interior of the land of Canaan, so far at least as to get possession of Jericho, and to make it one of his head-quarters, Ju. iii. 13. It was probably in that city that he was slain by Ehud; but while the sacred record relates various particulars regarding the manner of his death, it does not distinctly mention the place where the blow was struck. Eglon held the eastern portion of the Israelites in bondage for eighteen years.

EG'LON, the name also of an ancient city in Canaan, whose king, Debir, formed one of the five Amorite kings that laid siege to Gibeon, and were overthrown by Joshua, Jos. x. 3. The city itself was taken by Joshua, and all its inhabitants destroyed, Jos. x. 35. Its site is still matter of dispute (Robinson, Researches, ii. 392; Porter, Handbook, p. 262).

E'GYPT (Greek, Αἴγυπτος: Hebrew, *Misr* or *Misraim*, from the son of Ham; in the language of the country in hieroglyphics, *Chem* or *Chemi*—*land*; and by the Arabs of the present day, *Misr*); a country in the north-eastern part of Africa, latitude at Assouan, 24° 6′, and at Bourlos, 31° 36″ N.; longitude at Akabah-el-Solourn, 25° E.; and river El Arish, 34° E.; and bounded on the north by the Mediterranean Sea, on the east by the Isthmus of Suez and the Red Sea, on the south by Nubia, and on the west by the Libyan Desert. The greatest breadth of Egypt is about 250 miles, comprehending the Greater Oasis, the Lesser Oasis, and the Oasis of Ammon; but inhabited Egypt is confined to the valley of the Nile, which in the widest part does not exceed 80 miles, while for its general length the width is only from 10 to 15 miles, decreasing at the southern boundary to 2 miles. Throughout the entire length of the country run two ranges of lofty mountains, the Arabian Hills on the east, and the Libyan on the west, and through the centre of the valley thus formed runs the Nile, called in the translation of the Bible the great river of Egypt, for the name does not appear, though it occurs in the original text. Of the sources of the Nile, all that we know is that, about 7° south of Assouan, three rivers unite to form the waters of the Nile—1st, the White river, flowing from snowy mountains south of the equator; 2d, the Blue river, rising in Abyssinia; and 3d, the Tacazze or Abara, the Astaboras of Strabo, the eastern source. From the cataracts at Assouan, the Nile flows northward through Upper Egypt, until it reaches lat. 30° 15′, where it divides into two main streams, the Heracleotic (now the Rosetta) mouth to the west; and the Phatnitic (now the Damietta) mouth to the east, the other five mouths which formerly existed being now silted up. These two streams, conjoined with a third springing a little higher up, inclose that portion of land known as the Delta, from its resemblance to the Greek letter Δ, and which owes its existence to the deposits of alluvial matter brought down the stream. The Nile has no tides, but a current at the rate of two and a half or three miles an hour constantly running towards the sea, and the stream is always deep enough for navigation. The water is usually of a blue colour,

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but it becomes a reddish brown during the overflow: it is esteemed highly salubrious. The most remarkable phenomenon connected with the river is its annual regular increase, arising from the periodical rains which fall within the tropics. As rain rarely falls in Egypt, the prosperity of the country entirely depends upon this overflowing of the river, for on the subsiding of the water the land is found to be covered with a brown slimy deposit, which so fertilizes the otherwise barren soil that it produces two crops a year, while beyond the limits of the inundation there is no cultivation whatsoever. The Nile begins to rise in June, and continues to increase until September, overflowing the low lands along its course, the waters being conveyed by canals where natural channels fail. The Delta then looks like an immense marsh interspersed with islands, villages, towns, and plantations, just above the level of the water. The water remains stationary for a few days, when it gradually begins to subside, until about the end of October the land is left dry again. The seed is then sown, and an artificial irrigation is continued in two different ways, viz. by means of the water-wheel, or by the instrument called *e'shadouf*. The first consists of a horizontal wheel turned by one or two oxen, which sets in motion a vertical drum, over which is slung a chaplet of earthen jars, which scoop up the water and bring it to a trough on a level with the drum. Into this trough each jar empties itself in succession, and the water is conducted by an inclined channel into the plantation, which had been previously divided into compartments of one or two yards square, by raising the mould into walls or ridges of five or six inches in height. Into these compartments the cultivator forms an entrance for the water, by depressing a little space in the ridge or wall with the sole of his foot; and this overlooking of the channels of irrigation, and adjustment of the openings from one compartment to the other with the foot, is continued till the cultivator is assured by the growth of the plants that each compartment is daily and duly supplied with its proper quantity of water. To this peculiarity in the cultivation of the soil of Egypt, whether for corn or other production, allusion is made in De. xi. 10.

The second means of raising water, namely, the shadouf, consists of a leathern bucket slung at one end of a pole, which has a weight at the other, a contrivance by which the cultivator is enabled to scoop up the water considerably below his feet, and raise it with comparative ease to the mouth of a channel on a level with his breast. This last mode of raising water is depicted on the walls of the ancient tombs of Egypt, and also in the sculptures from Nineveh, by which we learn that the "hanging gardens," or those plantations on the artificial mounds of that celebrated city, were irrigated. The land is soon covered with green crops, which last till February, and the harvest is in March. An elevation of the river of 16 cubits, or about 26 feet, is essential to secure the prosperity of the country; and as that elevation subsides, the chaplet of buckets is lengthened, or the number of shadoufs are increased. Should the Nile rise above this height, it does great damage, and involves the population in distress; while if it should not attain the ordinary height, there is deficiency of crops and famine; but so regular are the operations of nature that, with rare exceptions, the inundations are nearly uniform. The rate of the deposit of mud is supposed to be about 6 inches in a century.

Ancient Egypt was divided into three parts—1st, the Thebaid, and 2d, the Heptanomos, which together were called Upper Egypt—3d, the Delta, or Lower Egypt, where the Nile divides and reached the Mediterranean by eight natural and two false mouths: these were, beginning on the west, the Canopic, the Heracleotic, the Bolbitine, the Sebennytic, the Pineptime false mouth, the Diolcos false mouth, the Phatnitic, the Mendesian (*Menzelah*), the Tanitic (*Moes*), and the Pelusiac mouth. Egypt was also divided into forty-nine provinces or nomes, each with a chief city; but these were not always the same, nor had they always the same boundaries, as the country round a great city was occasionally called its nome.

Climate.—The atmosphere in Egypt is extremely clear and dry, the temperature regular and exceedingly hot, though the heat is tempered during the daytime for nine months of the year by the strong wind which blows from the north, and which enables vessels to ascend the river against the stream. The winter months are the most delightful part of the year, the air being cool and balmy, and the ground covered with verdure; later, the ground becomes parched and dry; and in May the suffocating khamseen, or simoom, begins to blow into the valley from the desert plains on each side of it, raising clouds of fine sand, and causing various diseases, until the rising of the river again comes to bless the land. It rains but rarely, except near the seashore. At Memphis the rain falls perhaps three or four times in the course of a year, and in Upper Egypt only once or twice, if at all; but at night the dews are heavy and the air cool and refreshing: showers of hail sometimes reach the borders of Egypt, but the formation of ice is very uncommon. Earthquakes are occasionally felt, and thunder and lightning are neither frequent nor violent. Egypt is not remarkably healthy, as in addition to visitations of plague and cholera, ophthalmia, diarrhœa, dysentery, and boils are very prevalent.

Geology and Mineralogy.—The hilly region which separates Egypt from Nubia is composed of granitic rocks, which terminate at Assouan (Syene), and extend up the shore of the Red Sea to near the Gulf of Suez. The Arabian and Libyan hills are both composed of cretaceous strata, the predominant rock being limestone. This sandstone extends from Assouan to Esné, about 85 miles, where it is covered by a limestone of the upper chalk series. From thence for 130 miles the valley is bounded with a tertiary nummulite limestone. Over a great extent of Egypt the rocks are covered with moving sands, and in the lands bordering on the Nile by the alluvium deposited during the inundations, and which consists of an argillaceous earth or loam, more or less mixed with sand and quartzose sand. The sedimentary deposit has no traces of stratification. The minerals used in buildings, sculpture, vases, &c., were found in the rock formations of the country. Granite, syenite, and basalt were obtained from Assouan, sandstone from Silsilis, alabaster from Tel-el-Amarna, limestone from Beni-hassan and from Toora, breccia from the Cosseir Rood, porphyry from the quarries of Gebel-Dohan, emeralds from the mines of Gebel-Zabara, gold from the mines in Upper Egypt, and iron from the desert plains of Nubia, natron from the lakes in the Oasis of Ammon, hence called sal-ammoniac. Bitumen, salt, and sulphur are also among the other minerals of Egypt.

Botany.—It would appear that, anciently as now,

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Egypt did not produce timber; the only trees, besides the palm and tamarisk, being the sycamore, fig, and acacia or gum-arabic tree, which last does not attain to any size north of Wady Halfa. The papyrus plant, once so important, is now nowhere to be found in the country. Of it was manufactured a paper, which was supplied to all the ancient world. Boats, baskets, cords, and shoes were also made of it. The disappearance of this important plant seems to have been prophetically announced in Is. xix. 7. Besides the lotus or water-lily of the Nile, Egypt has always been celebrated for its production of corn, barley, a great variety of the bean class, leeks, garlic, onions, flax, and for plants of the cucumber tribe, as we learn from the sculptures and from several passages in holy Writ, and they are still abundant as ever. To the products of ancient times have been added the sugar-cane, cotton plant, indigo, and tobacco. Wine was abundantly produced in Egypt, and the sculptures bear ample testimony to the extent to which the ancient Egyptians indulged in intoxicating draughts.

Zoology.—Egyptian oxen were celebrated in the ancient world. The camel was introduced by the Ptolemies: horses and asses abounded. The giraffe is found on the southern borders; the hyæna, jackal, ichneumon, and jerboa are common; and the hippopotamus and crocodile formerly reached the Delta, but they are now seldom seen below Lycopolis (*Es'siout*). Water-fowl were plentiful, and were anciently prepared and salted like the fish of the Nile, as we learn from the sculptures, and must have been a great source of wealth; representations are found of such birds as the ostrich, the vulture, the hawk, the heron, &c. The crocodile, serpents, the asp, and other reptiles are common. The Nile abounds in fish, and the trionyx or soft tortoise is not unfrequent. Among the countless insects are the sacred beetle (*Scarabæus sacer*), the locust, and mosquito. The ibis, formerly so common, is now extinct. Many of the animals, birds, and reptiles were held sacred by the people: whoever killed a sacred animal, an ibis, or a hawk, was put to death. If a cat died a natural death, every person in the house shaved his eyebrows; if a dog died, the whole body and the head were shaved. The cats were buried at Bubastis—the dogs in the vaults of their own cities; field-mice and hawks at Buto; the ibis at Hermopolis; and other animals where they were found lying. Of all animals the sacred calf Apis was the most revered. The chief temple of this god was at Memphis. The females being sacred to Isis were thrown into the Nile, which was considered sacred, and the males were buried at Sakkara, where their tombs have lately been discovered by M. Mariette.

Religion.—The two main principles on which the religion of Egypt was based appear to have been the existence of an omnipotent Being, whose various attributes being deified, formed a series of divinities; and the deification of the sun and moon. Not only was every attribute of the Divinity made into a separate deity, but imaginary gods were invented to assume some office relating either to the duties or future state of mankind. Even the imaginary genii of the nomes, cities, or rivers, were worshipped as gods, and each month and day were consecrated to a deity (Herod. ii. 82). Each divinity formed a triad with a wife and sister, and a son. The great triads were composed of the principal divinities, the first two members being frequently of equal rank, and the third subordinate, as in the case of Osiris, Isis, and Horus, or Amun, Maut, and Khonso. Other triads are formed of deities of an inferior class; and occasionally a sort of triad was composed of two deities and the king. While the worship of some of the triads was peculiar to particular places, the worship of others was universal—that of Osiris, Isis, and Horus, for example, having prevailed all over Egypt. The eight great gods of the first order are stated to be Neph, Amun-Re, Pthah, Khem, Sáté, Maut, Bubastis (?), Neith. The most important of those of the second order are Re (the sun), Atmoo, Thoth (the moon), Athor, Amunta, Maudoo, Seb, Netpe, Ranno. The Egyptians believed in an author of evil, who was called Typhon; and the antagonism of good and evil is shown by the opposition of the solar gods and the dragon Apophis, and the hostility between Osiris and Typhon. The Egyptians believed in the transmigration of souls, and in the existence of a future state, in which mankind would be rewarded or punished according to their actions while on earth. There is also a distinct allusion to a resuscitation of the body, as we gather from the many representations of the soul returning to animate it, and likewise a curious picture bearing a strong allusion to the resurrection, and the two natures of man, the earthy and the spiritual. (Triple Mummy Case of Aroeri-ro, by Sharpe and Bonomi.) Copious details and illustrations of the religion of the Egyptians will be found in Jablonski's *Pantheon*, Wilkinson's *Anc. Egyp.*, &c.; and for the impurities connected with it, see article CALF-WORSHIP.

History.—The Egyptians are the earliest people known to us as a nation. When Abraham entered the Delta from Canaan, they had been long enjoying the advantages of a settled government and established laws. They had already built cities, practised agriculture, and parcelled out their valley into farms. They reverenced a landmark as a god, while their neighbours knew of no property but herds and moveables. They had invented hieroglyphics, and improved them into syllabic writing, and almost into an alphabet. They had invented records, and wrote their kings' names and actions on the massive temples which they raised. As we have no means authentic of counting the ages during which this civilization was progressing, we shall overlook those years when the gods were said to have reigned on the earth, and the times of Menes, the fabulous founder of the monarchy, and regard history as beginning with the earliest remaining records, namely, the temple at Karnak and the obelisk at Heliopolis, both raised by Osirtisen I. of Thebes; the great pyramids built by Suphis and Sensuphis, kings of Memphis; with the tablets in the copper mines near Sinai, which record the conquest of that country by Suphis, and prove that those mines had been already worked by the Egyptians. Such, then, was the state of Egypt in the time of Abraham, about 1600 or 1700 B.C. The country was divided into several little kingdoms, whose boundaries cannot now be exactly known. In the valley to the south of Silsilis was the kingdom of Elephantine; next was the kingdom of Thebes, which perhaps included all the valley to the east of the Nile, for it had a port at Ænum on the Red Sea, and thus traded with Arabia. On the west of the river was the kingdom of This or Abydos, which had some trade with the Great Oasis and the kingdom of Heracleopolis. Embracing the western half of the Delta was the

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kingdom of Memphis, which in the reign of Suphis had been strong enough to conquer Thebes and the peninsula of Sinai. In the east of the Delta were the kingdoms of Bubastis and Tanis.

It was in the time of these petty monarchies that the Chaldean and Phœnician herdsmen were moving westward and settling quietly in the Delta, till after a few generations they took possession of some of the cities and levied a tribute from the Egyptians. Their sovereigns, called the Hyksos or shepherd-kings, dwelt at Abaris—probably the city afterwards called Heliopolis—and they held their ground in Egypt for about six reigns. The tyranny of the Hyksos led the states of Egypt to unite against them; and Amasis, king of Thebes, making common cause with the kings of the other parts of Egypt, the hateful Phœnicians were defeated and driven from the country, probably about 1450 B.C., and 200 years after the reign of Osirtisen I. With Amasis and the expulsion of the Hyksos began the reigns of those great Theban kings, whose temples, and statues, and obelisks, and tombs, have for more than 3000 years made the valley of the Nile a place of interest. The kings of the other parts of Egypt sank to the rank of sovereign priests. Amunothph I. gained Ethiopia by marriage. Thothmosis II. added Memphis to his dominions by his marriage with Queen Nitocris, the builder of the third pyramid. Thothmosis IV. built the temple between the fore paws of the great Sphinx. Amunothph III. set up his two gigantic statues in the plain of Thebes, one of which uttered its musical notes every morning at sunrise. Oimenepthothah I. added to the temples of Thebes and of Abydos. Rameses II. (Sesostris) covered Egypt and Ethiopia, and the coasts of the Red Sea, with his temples, obelisks, and statues. He was successful against the neighbouring Arabs, and marched through Palestine to the shores of the Black Sea. Rameses III. still further adorned Thebes with his architecture. It was at the beginning of this period, before Memphis was united to Thebes, that the Israelites settled in the Delta, and that Joseph, as chief minister of the king of Memphis, changed the laws of Lower Egypt. It was after Thebes and Memphis were united, when Joseph's services had been forgotten, that Moses led his countrymen out of Egypt to escape the tyranny of their masters. The wealth of the Egyptians at this time was proverbial, and the still existing monuments of their magnificence prove the high civilization of the country. The Jewish nation was weak and struggling with difficulties before the reign of David; the history of Greece begins with the Trojan war; but before the time of David and the Trojan war, the power and glory of Thebes had passed away. Upper Egypt sank under the rising power of the Delta. Theban prosperity had lasted for about 500 years.

B.C. 990.—On the fall of Thebes, Shishank of Bubastis, the conqueror of Rehoboam, governed all Egypt, and recorded on the walls of the great Theban temple his victories over the Jews. After his death Egypt was torn to pieces by civil wars, and Zerah king of Ethiopia was able to march through the whole length of the land. For a few reigns the kingdom was governed by kings of Tanis. Then the kings of Ethiopia ruled in Thebes, and led the armies of Egypt to aid the Israelites against their Assyrian oppressors. This unsettled state of affairs lasted nearly 300 years, during which, as the prophet Isaiah had foretold, Egyptians fought against Egyptians, every one against his brother and against his neighbour; city against city, and kingdom against kingdom. The city of Sais at length obtained the mastery by the aid of the number of Greeks that had settled there, and of the skill in arms of the Greek mercenaries whom the kings of Sais took into their pay. The kings of Sais were more despotic than the kings of Thebes, but under their rule Egypt again enjoyed a high degree of prosperity. They struggled with the Babylonians for the dominion of Judea — Psammetichus conquered Ethiopia — Necho began the canal from the Nile to the Red Sea. His sailors circumnavigated Africa; he conquered Jerusalem; and when the Chaldees afterwards drove back the Egyptian army, the remnant of Judah, with the prophet Jeremiah, retreated into Egypt, to seek a refuge with king Hophra. The colony of Greeks at Naucratis, a little below Sais, now became of importance. The Greek philosophers, Thales and Solon, visited the country. Hecatœus of Miletus went up as high as Thebes, and Pythagoras dwelt many years among the priests. But Egyptian greatness rested on a weak foundation; jealousy increased between the native soldiers and the Greek mercenaries; the armies had to encounter the powerful and ambitious monarchies of Asia, and, as foretold especially by Ezekiel, ch. xxix. xxx., were put to the worse. Cyrus reconquered the island of Cyprus, and finally Cambyses overran Egypt and reduced it to the rank of a Persian province, B.C. 523. During 200 years Egypt suffered severely under its Persian rulers, or else from its own struggles for freedom. Cambyses plundered the tombs and temples, broke the statues, and scourged the priests. Darius governed more mildly by native satraps; but after his defeat at Marathon, the Egyptians rose and made themselves independent for a brief period. Afterwards, when Bactria rebelled against Artaxerxes, they again rose and made Inarus and Amyrtæus kings. Then for a few years Hellanicus and Herodotus, and other inquiring Greeks, were able to enter the country, and study the customs of this remarkable people. When the Egyptians were again conquered, Darius Nothus attempted to alter the religion of the country; but when the civil war broke out between Artaxerxes Mnemon and the younger Cyrus, the Egyptians rebelled a third time against the Persians, and with the help of the Greeks, were again an independent monarchy. Plato and Eudoxus then visited the country. The fourth conquest by the Persians was the last, and Egypt was governed by a Persian satrap till Persia itself was conquered by Alexander the Great, B.C. 332. When Alexander's army occupied Memphis, the numerous Greeks who had settled in Lower Egypt found themselves the ruling class. Egypt became at once a Greek kingdom, and Alexander showed his wisdom in the regulations by which he guarded the prejudices and religion of the Egyptians, who were henceforth to be treated as inferiors, and forbidden to carry arms. He founded Alexandria as the Greek capital. On his death, his lieutenant Ptolemy made himself king of Egypt, being the first of a race of monarchs who governed for 300 years, and made it the second chief kingdom in the world, till it sunk under its own luxuries and vices and the rising power of Rome. The Ptolemies founded a large public library and a museum of learned men. Under their patronage, Theocritus, Callimachus, Lycophron, and Apollonius Rhodius wrote

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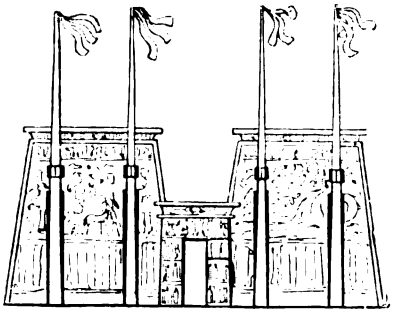
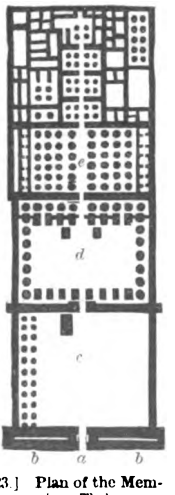
their poems; Euclid composed his Elements of Geometry; Apollonius of Perga invented conic sections; Hipparchus made a catalogue of the stars; Eratosthenes measured the size of the earth; the Bible was translated into Greek; several of the Apocryphal books were written; Homer was edited; anatomy was studied. Poetry soon sunk under the despotism, and the writers were then content to clothe science in verse. Aratus wrote an astronomical poem; Manetho an astrological poem; Nicander a medical poem; and afterwards, Dionysius a geographical poem. Under these Alexandrian kings the native Egyptians still continued building their grand and massive temples, nearly in the style of those built by the kings of Thebes and Sais. The temples in the island of Philœ, in the Great Oasis, at Latopolis, at Ombos, at Dendera, and at Thebes, prove that the Ptolemies had not wholly crushed the zeal and energy of the Egyptians. An Egyptian phalanx had been formed, armed and disciplined like the Greeks. These soldiers rebelled unsuccessfully against Epiphanes, and then Thebes rebelled against Soter II., but was so crushed that it never again held rank among cities.



[222.] Façade of a Temple, time of the Pharaohs.

But while the Alexandrians were keeping down the Egyptians, they were themselves sinking under the Romans. Epiphanes asked for Roman help; his two sons appealed to the senate to settle their quarrels and guard the kingdom from Syrian invasion. Alexander II. was placed on the throne by the Romans, and Auletes went to Rome to ask for help against his subjects. Lastly, the beautiful Cleopatra, the disgrace of her country and the firebrand of the republic, maintained her power by surrendering her person, first to Julius Cæsar, and then to Mark Antony. On the defeat of Mark Antony by Augustus, B.C. 30, Egypt became a province of Rome, and was governed by the emperors with jealous suspicion. It was still a Greek state, and Alexandria was the chief seat of Greek learning and science. Its library, which had been burned by Cæsar's soldiers, had been replaced by that from Pergamus. The Egyptians yet continued building temples and covering them with hieroglyphics as of old; but on the spread of Christianity, the old superstitions lost their sway; the animals were no longer worshipped; and we find few hieroglyphical inscriptions after the reign of Commodus. Now arose in Alexandria the Christian catechetical school, which produced Clemens and Origen. The sects of Gnostics united astrology and magic with religion. The school of Alexandrian Platonics produced Plotinus and Proclus. Monasteries were built all over Egypt; Christian monks took the place of the pagan hermits, and the Bible was translated into Coptic. On the division of the Roman empire, A.D. 337, Egypt fell to the lot of Constantinople. On the rise of the Arian controversy the Egyptians belonged to the Athanasian party, while the Greeks of Alexandria were chiefly Arians. Hence a new cause of weakness to the government under Theodosius, Paganism and Arianism were forbidden by law—the library was burned by the Athanasians, and the last traces of science retreated from Alexandria before ignorance and bigotry. The country sunk year by year in civilization, in population, and in strength; and when the Arabs, animated by religion and with all the vigour of a new people, burst forth upon their neighbours, Egypt was conquered by the followers of Mahomet, A.D. 640, six hundred years after it had been conquered by the Romans. So true has proved the prediction of Ezekiel, that Egypt should be a base kingdom, ch. xxix. 14.



[223.] Plan of the Memnonium, Thebes.

The population of Egypt must have been very large in the earliest times. It has been placed at 7,000,000 under the Pharaohs — at 7,500,000 (exclusive of Alexandria) in the time of Nero — Volney gave the number 2,300,000—Bowring's report on Egypt at 3,200,000. At the present time it is above 3,000,000 —population of Cairo, 300,000.

Architecture and Sculptures.— The monuments we have left to us in Egypt are of two periods— those built in the times of the Pharaohs, and those built during the rule of the Greek and Roman kings of the country. Although the temples of the two periods differ considerably in plan and in other particulars; there is yet sound reason for believing that those built under the Greeks and Romans were constructed after designs, as they certainly occupy the sites, of Pharaonic temples still more ancient than any now existing; that they were, in fact, mere restorations of temples built by the earlier Pharaohs.

[224.] Figure of Rameses II. From the Memnonium.

The leading features of the now existing temples of the time of the Pharaohs are these: First, a gateway or pylon, flanked by two truncated pyramids, shown in elevation No. 222, and marked *a* and *b b* on the plan No. 223. These occupy the entire width of the building, and form the entrance to a square court *c*, surrounded by a portico supported by a double or single row of columns. Crossing this court *c*, the visitor passes through a second pylon into the inner court *d*, which was likewise surrounded by a portico supported either by columns or by piers, against which were figures of the king (No. 224). Beyond this second court, it would appear, the public were not admitted,

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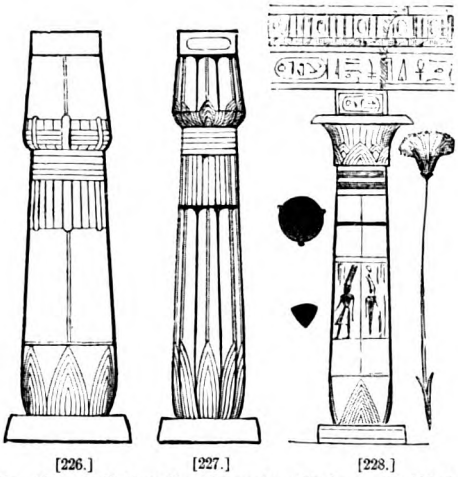
for the spaces between the front row of columns or piers facing the gateway, are occupied by a dwarf wall, which effectually barred entrance excepting at either *one* or *three* points where there were gates. This inner court *d* led immediately into the largest chamber of the temple *e*, called the "Hall of Columns" (No. 225), the roof of which was always supported

[225.] Hall of Columns in the Memnonium—Time of the Pharaohs.

by columns, representing a grove of papyrus. The centre avenue was higher than the rest of the hall, and consisted usually of twelve columns, the capitals being imitated from the full-blown expanded papyrus (No. 228); while the columns which sustained the lower roof were in the form of a bud of the same plant (No. 226). To the Hall of Columns succeeded a series of smaller chambers, the roofs of which were generally supported by six or four columns, imitating the bud of the papyrus, either as a single plant, or as several bound together (No. 227); or else by square piers, or columns with eight, twelve, or sixteen faces (No. 229). These apartments frequently surrounded a dark chamber —the most sacred in the temple—the holy of holies. Whether the roof of the portico which surrounded the court was supported by piers or columns, the structural arrangements were always precisely the same. There

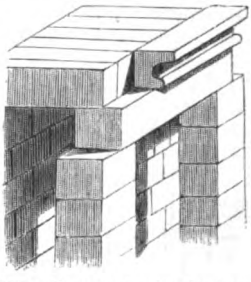


[226.] [227.] [228.]

Nos. 226 and 228, from the Memnonium, Thebes. No. 227, from a granite column in the British Museum.

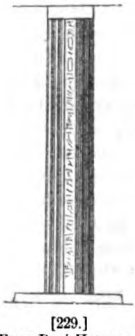
was first the pier or column, ordinarily made of several pieces of stone solidly united by mortar and wooden cramps; then came the architrave or frieze, of one block, stretching from column to column; and lastly, the blocks forming the cornice, concealing the ends of the roof stones which rested upon the architrave (No. 230). The bulk of the column, in proportion to the weight it had to sustain, was extremely ample; and the pressure being always perpendicular, these ancient structures have come down to us with their roofs sound, while arched buildings of much less antiquity have been entirely ruined by the lateral pressure which that mode of construction exerts on the walls.

The Egyptian gate was peculiarly simple, with its undisguised lintel and door-posts, all so vividly reminding us of the memorable night on which so many door-posts and lintels in Egypt were marked with the blood of the passover, Ex. xii. 7. The lintel was always of one stone, and the door-posts also were very frequently of only one block, while each of the three portions had its appropriate decoration. In the smaller doorways, where no cavetto and torus were superadded, the lintel bore the winged globe or protecting divinity of entrances, and was besides decorated with the names of the divinities to whom the temple was dedicated, and of the Pharaoh who built it. The door-posts also bore the name and title of the builder. In the larger gates, such as the propylon of Luxor, the globe was sculptured in the cavetto, and the posts with figures of the king making offerings to the different divinities.



[230.] Diagram showing Construction of Roof of Portico.

The surface of each architectural feature was engraved with its particular ornament appropriately coloured. In the *cavetto* of the cornice it was customary to place the name and titles of the Pharaoh or king, with the other significant decorations peculiar to that member of the entablature. The next member, the *torus* or *bead*, had its special decoration; and the architrave stone was likewise symbolically ornamented with the names of the divinities to whom the temple was dedicated, and of the sovereign in whose time it was built. The abacus of the column was invariably decorated with the royal titles. The capitals were painted in accordance with the intention of the form; if, for instance, the expanded papyrus (No. 228), the leaves of the calyx would be yellow, and the filaments green. Beneath were five horizontal divisions, which probably represented the blue and white bands with which the columns of the primitive temples were adorned on festive occasions. To these succeeded a representation of the king offering gifts to the gods of the temple; and lastly, the yellow and red lines at the base of the shaft signified the brown leaves that envelope the base of the stalk of the natural plant. A further intimation of the origin of this order of Egyptian column is the presence of three ridges extending up the shaft to the bands of the neck of the capital, by which the triangular form of the stalk of the plant was intended to be signified (see sections at No. 228).



[229.] From Beni Hassan.

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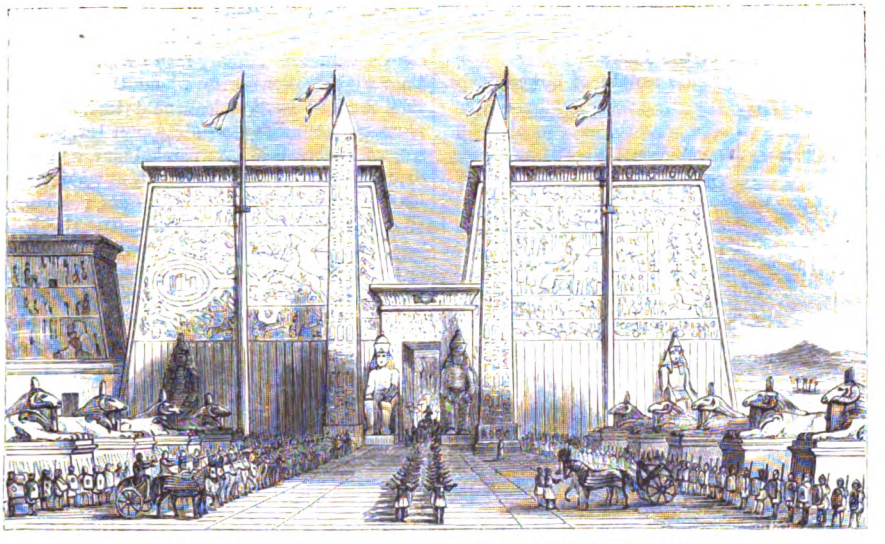
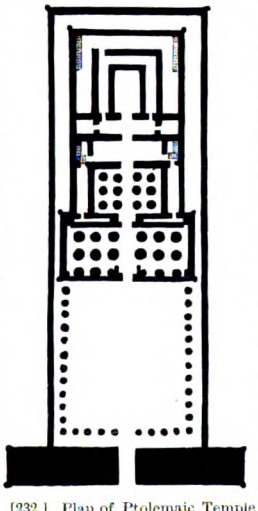
No. 231 represents a restoration of the propylon or gate of the temple of Luxor, a ruin which is in excellent preservation, though the lower portion is buried in the accumulated rubbish of the modern village. In



[231.] Restoration of the Propylon or Gate of the Temple of Luxor.

the illustration the rubbish is removed from the base of the towers, and also from the sphinxes of the great avenue, which extends from the front of this temple to the side entrance of the temple of Karnak. We know from representations upon the walls that flag-staffs were inserted into those grooves, which are invariably found in all the towers of the propyla that flank the entrances to the temples of Egypt of whatever period. Over these grooves are holes and small chambers, in which were contrivances for affixing these staffs to the towers. On each side of the gate is seated a colossal statue of the Pharaoh who built this entrance to the temple, and in front of each tower is a similar statue. In no instance does a statue of a king occur except by the side of a gate, Ge. xviii. 1, 2; and xxii 17.



[232.] Plan of Ptolemaic Temple at Edfou.

[233.] Side-elevation of Ptolemaic Temple at Edfou.

The foregoing is a general description of the ordinary form of the temples of the age of the Pharaohs, but there are no two specimens now remaining which agree in all particulars.

The temples built during the reigns of the Greek and Roman kings may be thus described (Nos. 232, 233): First, the propylon, with its truncated pyramidal towers, which were sometimes adorned with narrow flags on tall poles; then a court surrounded on three sides with a colonnade. At the extremity of the court, and facing the gateway, was an elevated portico of six columns in line, and three or four deep. The uninitiated obviously were not permitted to enter beyond the court, for the first row of columns of the portico are invariably joined by a dwarf wall, the only opening being between the centre intercolumniation, to which were attached the valves of the gate. To the portico succeeded a series of small chambers, the roofs of which were supported by four or by two columns. The centre chambers were lighted by small square openings in the roof, and those at the side by small openings in the walls; but in no example is there that kind of clere-story perforated with large openings, that occurs in the Hall of Columns of the Pharaonic temples. Besides the foregoing characteristics, there is an elaborate form of capital, representing the papyrus in three stages of growth, in one capital (No. 235), or sometimes a collection of lotus flowers (No. 234), or the full-blown papyrus alone (No. 228); but in no instance do we find the pier with the attached figure (No. 224), nor the single bud of the papyrus (No. 226),

[234.] From Colonnade, Philœ.

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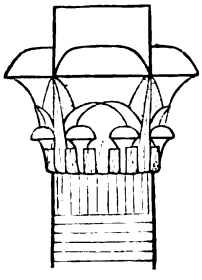
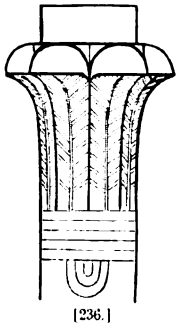
nor that form of column which represents several buds of the plant joined together (No. 227). The palm-tree capital (No. 236), however, belongs to both periods.

Another distinguishing feature of the Ptolemaic temples is, that the masonry is even more perfect than that of the time of the Pharaohs, if we except the pyramids and the granite temples of Lower Egypt.



[235.] From Kom Ombos.



[236.] From Soleb.

The temples of the Roman period are usually inferior in extent to the Ptolemaic buildings; they are also remarkable for a yet more elaborate form of capital, more salient and curvilinear forms in the sculpture and architectural decorations, and a still more perfect masonry. Granite seems rarely to have been employed for architectural purposes in any part of Egypt excepting the Delta. In the Thebaid it was used chiefly for sculpture, the ordinary building material being the limestone of the district, or the fine sandstone of the quarries of Silsilis.

The most usual kind of mural sculpture, and entirely peculiar to the Egyptians, seems to have been designed to endure to the latest time. The outline of the object intended to be represented is cut into the smooth surface of the wall, while at the same time the minor forms and rotundity are represented within the incised outline. By this contrivance the general outline is the last part to suffer injury, for to obliterate it the whole surface of the wall must first be destroyed. Sometimes the outline is excessively deep, at others the surface of the figures is altogether much lower than the general surface of the wall, and in others the outline is but slightly incised with a corresponding flatness within. The Egyptians rarely practised the true basso-relievo, but wherever they did so the sculpture is almost invariably in very low relief. The back view of the human figure is never represented in the bas-reliefs excepting in the case of an enemy, and then rarely; the figure is generally represented in profile, and there are but few attempts at delineating the front view of the foot or of the face; however, whether the face be represented in front or side view, a profile eye is never found. The figures of the king in battle-pieces, and of the landed proprietor in domestic scenes, are always on a much larger scale than the other actors in the piece, from whence we may infer that superior size typified persons of sovereign power, men of renown, or of official or domestic importance. In Egyptian sculpture the erect figure in the round invariably has the left leg advanced, as if about to march; another peculiarity of the round figures is that the limbs are never entirely detached from the body of the stone, the portion of the work thus left being always painted white.

In addition to the foregoing special characteristics, are certain conventionalities of colour worth noting. The Egyptians are represented with red and yellow complexions, red ochre for the men and yellow for the women. The hair of the king is frequently painted blue, but that of ordinary men black. In representing the various nations with whom they had intercourse; they seem to have endeavoured to imitate the complexions peculiar to each. Amun Ra, the chief divinity of Thebes, is always painted blue, and he is further distinguished by two high feathers which he wears in his cap. The inferior divinities are not uncommonly of the complexions of mortals. The sky or heavens are invariably indicated by a strip of blue coming downwards at the lower side of each extremity (No. 237), and occasionally having upon it a row of five-pointed stars. Water, seas, and rivers are represented

[237.] Conventional representation of the sky or heavens.

by a series of zig-zag lines of a blue or green colour. Mountains have a yellow colour, with red spots upon it. (For the peculiar manners and customs illustrated by the monuments, see FOOD, BEARD, BRICKS, CHARIOTS, MUSICAL INSTRUMENTS, SHEPHERDS, WEAVING, &c.)

Arts and Manufactures.—The civilization and customs of the Egyptians at the time of the erection of the pyramids differed in no important points from those of their descendants. The masonry of the passages in the great pyramid has not been surpassed at any age; while the pile is so accurately placed north and south, that the variation of the compass may be ascertained from the direction of its sides. More than 2000 B.C. the Egyptians had duodecimal as well as decimal numbers; weights and measures adjusted to a pound of 1400 grains. The geographical division of the country; the division of the year into twelve months of thirty days, the year being divided into three periods of four months each—the period of inundation, the period of vegetation, and the period of harvest; ornaments of gold and silver; musical instruments; and with the exception of horses and chariots, the paintings represent the usual industrial pursuits of after times. The statues of the most ancient times were worked to a fixed canon. Bronze statues cast from moulds and having a core of earth were first made in Egypt and introduced thence into Greece by Rhœsus. Painting in tempera appeared at the same age, but encaustic not till the Greek and Roman periods. Their musical instruments were harps, lyres, guitars, drums, tambourines, clappers, double and single pipes, flutes, cymbals, the sistrum, and a few others of less common occurrence. Their amusements were various, including dancing of almeh, juggling, tumbling, mummery, ball, draughts, dice, mora, single-stick, quarter-staff, wrestling, bull-fights, &c. (Ancient Egypt, vol. i. p. 189-211.) In mechanical arts, the carpenter, boat-builder, potter, leather-cutter, glass-blower, and others, are frequently represented; and we see the blow-pipe, bellows, and syphons; the press, balance, lever; the saw, the adze, the chisel, the forceps, the syringe, harpoon, razors; we have also glazed pottery, the potter's-wheel, and the kiln; and dated specimen of glass of the time of Thothmes III., 1445 B.C. In metallurgy, gold-beating, damascening, engraving, casting, inlaying,

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wire-drawing, and other processes. Tin and zinc, as well as iron and steel, are either proved by discoveries or inferred from the monuments. In agriculture, are the plough, hoe, sickle, and other implements. In warfare, shields, cuirasses of quilted leather, helmets, spears, clubs, maces, daggers, bows, battle-axes, pole-axes, hatchets, and falchions; for sieges the testudo, ladders, torches, and lanterns. The processes of growing and preparing flax, and making into thread, string, ropes, and cloth, as well as the looms employed, are all depicted. Mats and baskets were beautifully made either of the halfeh grass or palm-leaves, or of the outer rind of the papyrus plant, the pith of which was used in making paper. Coffins or wooden sarcophagi were chiefly of sycamore deal or cedar, covered with stucco and richly painted. The ordinary boats of the Nile were of planks of the acacia, and had two rudders or large oars, and the sail of cloth frequently painted or worked in coloured patterns. Many of the vessels of burden were of great size. The boats made of papyrus were mostly punts for fishing, or for gliding through the canals of the Delta. Implements for painting, ladles, bells, crucibles, and surgical instruments have all been found, and are preserved in various museums. The commerce of the Egyptians with neighbouring nations enriched the country with slaves, cattle, gems, metals, rare animals, and objects of curiosity. The Egyptians expended enormous wealth on the tombs and furniture of the dead, and the paintings acquaint us fully with the ceremonies followed from the embalming to the final judgment.

Hieroglyphics.—The inscribed slab of black basalt now in the British Museum, and known as the Rosetta Stone, was accidentally discovered by the French among the ruins of Fort St. Julien, near the Rosetta mouth of the Nile, and handed over to the English according to the terms of the treaty of Alexandria. This stone furnished the clue to the knowledge of hieroglyphics which we at present possess. Prior to its discovery, the only helps to our study of hieroglyphics were a treatise of little value by Horapollo, a few lines by Chæremon, and a few more by Clemens. The hieroglyphical writing went out of use on the spread of Christianity, and the very language itself, the Coptic, became a dead language, so that after a time the Bible and services of the church were written with a translation, that they might be understood in Arabic by the vulgar, while read in Coptic by the priest. The Rosetta Stone contains an inscription in three characters. One is in hieroglyphics; a second in what we now call enchorial or common Egyptian letters; and the third in Greek. This last could, of course, be read. It is a decree by the priests in honour of Ptolemy Epiphanes; and it ends with the important information that it was to be written in three characters. The Greek was clearly seen to be a translation, by which the other two inscriptions might be understood. It is to the sagacity of Dr. Thomas Young, and through his comparison of the several inscriptions on the Rosetta Stone, that we owe our first knowledge of this mode of writing. He determined the meaning of all the sentences, of many of the words, and of several of the letters. This knowledge was enlarged and corrected by Champollion, Mr. Salt, Sir Gardner Wilkinson, Mr. Sharpe, Mr. Birch, and other students both at home and abroad, who have made further additions; and the result is some definite information belonging to the three sciences of history, mythology, and language. In history we have obtained a pretty correct series of the kings' names; and dates approaching the truth have been assigned to the existing works of art. In mythology we have learned the names of the gods, the ages in which some rose into importance and others fell, the groups into which they were arranged, many of their attributes, and their union of several characters in one person. In the department of language we have learned the origin of writing and the system pursued (Sharpe's Egyptian Hieroglyphics, 1861). The language of Egypt, as it was spoken in the first centuries of our era, is preserved in the Coptic Bible, the lives of some Egyptian saints, and a few other books. By these, since the discovery of the phonetic value of so many of the hieroglyphics on the walls of the temples, and of the hieratic writings of the papyri, it has been abundantly proved that the Coptic is the legitimate descendant of the language of the Pharaohs. All that is wanted for the more complete decipherment of these ancient texts is a larger collection of Coptic words than the known works in that language supply; and a larger and more accurate collection of copies of the texts furnished by the monuments in a form convenient for study. It is not our province to enter into an analysis of the language of the hieroglyphics, and therefore it will be sufficient to remark that there appears to be but a slight affinity between the Hebrew and the hieroglyphics, except in the grammatical structure of the language, and the pronouns, which are identical with those of the Hebrew and the cognate dialects.

[It is impossible to enumerate here more than a few of the works which now exist on the history, antiquities, and manners of Egypt. Among the most valuable and accessible for biblical students, are Sir J. Wilkinson's *Manners and Customs of the Ancient Egyptians*, with which may be coupled Lane's *Modern Egyptians*, and Mrs. Poole's *Englishwoman in Egypt*; Hengstenberg's *Egypt and the Books of Moses*; *Description de l'Egypte*; Rossellini, *Monumenti dell' Egitto*; Kenrick's *Ancient Egypt*; Brugsch, *Histoire d'Egypte*; Sharpe's *Hist. Egypt*; also two able articles in *Encyc. Britan.* on Egypt and Hieroglyphics.] [J. B.]

E'HUD [etymological import unknown], one of the persons who was raised up to deliver Israel in the time of the judges, and to vindicate their cause. He was of the tribe of Benjamin, and the son of Gera. While he was evidently a man of valour, and had doubtless at heart the best interests of his people, the mode he took to accomplish the object he had in view was certainly liable to reprehension, and allowance requires to be made for the circumstances of the time. It had too much the character of meeting the adversary with his own weapons. Ehud went at the head of a deputation which had been sent to offer a present, or possibly to pay a tribute under that form, from the portions of Canaan that had fallen under the sway of Eglon. And after the gift had been presented, and the company of deputies had got as far as what is called *the quarries* on their way back, Ehud returned, and on the professed ground of having some important message to deliver to Eglon, was allowed to enter with him into a private chamber, where he suddenly stabbed him. His being left-handed gave him an opportunity of more easily accomplishing his purpose, as the action of his hand was not perceived by the adversary, till too late to save himself from the stroke. And Ehud having taken the precaution of locking the door behind him, found time to make his escape before any alarm was raised regarding the deed he had committed. He hurried on to acquaint his countrymen with the fact; and having blown the trumpet in Mount Ephraim, he

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assembled a band of valiant men, who fell upon the Moabites before they had time to recover from their consternation, and broke their yoke from the neck of Israel. Undoubtedly that yoke had been unrighteously imposed, and the Israelites were at liberty to resort to all lawful means to obtain deliverance from its burden. At the same time, it behoved them to remember that it had come upon them as a chastisement from God for their sins, and that, in the very payment of an offering or tribute, they made a formal acknowledgment of their actual subjection to the supremacy of Moab. However justly therefore Eglon may have fallen under the fatal stroke of Ehud, one cannot justify, on abstract principles of righteousness, the inflicting of such a stroke under a profession of friendship and by an artifice of deceit. But in saying this we do not impugn the reality of his faith, or the honesty of his zeal in the cause of God.

EK'RON [apparently from עֲקַר, to *root* or *pluck up*, Sept. Ἀκκάρων, *Accaron*], one of the five chief cities of the Philistines. In common with the other cities it was assigned to the tribe of Judah, Jos. xlii. 45; but afterwards it appears among the cities of Dan, Jos. xix. 43, which may perhaps be explained from its having been a border city, Jos. xv. 11, so that it might have been appropriated by either tribe that could gain possession of it. According to Ju. i. 18, it was actually taken at an early period by Judah; but it must soon again have reverted into the hands of its original occupants; for in the first book of Samuel, and also in the later Scriptures, it always appears as a strictly Philistine city, 1 Sa. v.; Am. i. 8; Zep. ii. 4; Zec. ix. 5. It stood upon the north-east boundary of Philistia, and hence came into nearest contact with the occupied portion of the Israelitish territory. From this alone one may infer it to have been a place of considerable strength; since, while in so exposed a situation, it could still maintain its ground against the tide of Israelitish conquest for so many generations. Its site is now occupied by a small village of unburned bricks, and one may also say its name still survives; as Akri, the name of the latter, is evidently but another form of the ancient Ekron. (Robinson's Researches, iii. p. 24.)

EL, one of the Hebrew names for God, and often found in composition as part of the appropriate names given to persons and objects. (*See* GOD.)

E'LAH [*terebinth*], a common name, Ge. xxxvi. 4; 1 Ki. iv. 18; 1 Ch. iv. 15; but chiefly known as the name of Baasha's son and successor on the throne of Israel. He was cut off in the second year of his reign by Zimri, "the captain of half his chariots," in the midst of a drunken revel. With him the line of Baasha became extinct, 1 Ki. xvi. 8-14.

E'LAH, the name of a valley which formed the scene of David's memorable conflict with the giant Goliath, 1 Sa. xvii. 19—most probably so named from the terebinth-trees which grew in it. It is described as lying "between Shochoh and Azekah;" but there is some doubt as to the exact position of these places, and authorities consequently differ as to the locality of the valley of Elah. But the opinion of Dr. Robinson is now generally followed, who identifies it with the *Wady es Sunt*, or Valley of Acacias, which lies about 11 miles south-west from Jerusalem, on the way toward Gaza. The largest terebinth he saw in Palestine stood in the vicinity of this valley. (Researches, vol. iii. p. 350.)

E'LAM, EL'YMAIS, a province of the ancient Persian and Babylonian empires, and understood to be the same with the region called Susiana by the Greek geographers, having Susa for its capital. In Scripture, however, it occurs first as the name of one of Shem's sons, the head doubtless of a distinct tribe, Ge. x. 22; and by the time of Abraham, Chedorlaomer the king of Elam appears in connection with the king of Shinar or Babylonia, as taking part in the descent that was made upon the cities of the plain, Ge. xiv. 1. By the prophets Isaiah and Jeremiah Elam is associated with Media, much as elsewhere Persia is, Is. xxi. 2; Je. xxv. 25; and in the latest writings of the Old Testament the Elamites rank among the nations of the Persian empire, Ezr. iv. 9. By Daniel also Susa is placed in the province of Elam on the banks of the Ulai or Eulæus, and Elam itself included as one of the divisions of the Babylonian empire, Da. viii. 2. It would seem, therefore, that strictly speaking Elam was no more than a province, though an extensive province, of Persia; but from the Elamites having been among the original inhabitants of that part of the world, and having for a considerable time maintained an independent position, Elam came to be not unfrequently employed as a name for the whole of Persia. Hence, not only do we find mention made of a king of Elam so early as the time of Abraham, but Elam is represented by Ezekiel as among the nations that had been the terror of the world, Eze. xxxii. 24; and, like the Persians generally, its people are spoken of as excelling in the use of the quiver and bow, Is. xxii. 6; Je. xlix. 35. Elamites are mentioned among the representatives of the different nations that heard the word of God in their own tongues on the day of Pentecost; but this must be understood of Jews residing in that part of the world, and speaking the Elamitic dialect, Ac. ii. 9. (*See* PERSIA.)

E'LAM, the name, **1.** of a Levite, a Korhite, who in the time of David had a subordinate charge about the house of God, 1 Ch. xxv. 3; **2.** of a chief man of the tribe of Benjamin. 1 Ch. viii. 24; **3.** of some person, otherwise unknown, who gave his name to a large party who accompanied Zerubbabel from Babylon, Ezr. ii. 7; **4.** of apparently another person, called "the other Elam," from whom a company of precisely the same number, 1254, derived their designation, Ezr. ii. 31; Ne. vii. 34; **5.** of a priest who took part with Nehemiah at the dedication of the second temple.

ELA'SAH, sometimes also in English Bible ELEASAH, but the same in the original [*God-made*]; **1.** a man of the tribe of Judah, son of Helez, 1 Ch. ii. 39; **2.** a man of the family of Saul, by the line of Jonathan, 1 Ch. viii. 37; ix. 43; **3.** one of the family of Pashur, who had married a Gentile wife, Ezr. x. 22; **4.** a son of Shaphan, who, along with another person, carried a letter from Zedekiah king of Judah to the king of Babylon, and took charge also of Jeremiah's letter to the captives in Babylon, Je. xxix. 3.

E'LATH, the name of an Idumean city. The Hebrew is אֵילַת, which seems to have been variously supplied with vowels, and to have assumed a diversity of forms; commonly Elath, but sometimes also Eloth; in Jerome it is Ailath, in the Sept. Αἰλών, in Josephus Αἰλανή, and the Greeks and Romans called it Elana. It is written Elath in Scripture, with one exception, which has Eloth, 1 Ki. ix. 26. The place stood on the shore of the Red Sea, not very far from Ezion-geber, as stated in the passage last referred to, and appears to

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have been the older and better known place, as Ezion-geber is there designated from it "Ezion-geber, which is beside Elath." Being one of the oldest and most important seaports on the north side of the Elamitic Gulf, Elath naturally became an object for the parties who strove for the ascendency in that part of the world, especially for those who applied themselves to the interests of commerce. It was only from the time of Solomon that the Israelites turned their attention in that direction; and accordingly, while Elath was undoubtedly brought into subjection by David, and garrisoned with Israelitish forces, like other cities in Edom, no special mention is made of it till we reach the age of Solomon, and hear of his commercial preparations and enterprises on the Red Sea. Subsequently the Edomites revolted from under the power of Judah, in Joram's time, and chose a king of their own, 2 Ki. viii. 20; when Elath was no doubt withdrawn from the dominion of Judah. It was again, however, recovered by Uzziah, 2 Ki. xiv. 22, but afterwards was successively taken by the king of Damascus and by the king of Assyria, 2 Ki xvi. 6-9. Subsequently it fell into the hands of the Romans, and became the seat of a Christian bishop; a

[238.] 'Akabah, entrance to the Fortress.—Laborde, Arabie Pétrée.

bishop of Elath was present at the council of Chalcedon in A.D. 451, and also at that of Constantinople in 536. Jerome and Theodoret both speak of it as a place of considerable trade, whence ships sailed to India. In later times it fell under the sway of the Mahometans, and like many other cities in the East was taken, and again lost, by the Crusaders. Abulfeda speaks of it as in his day (A.D. 1300) a deserted place, with little more than a fortress, which was held by a governor from Egypt. 'Akabah now occupies the site of Elath. And such, says Robinson, "as Elath was in the days of Abulfeda is 'Akabah now. Mounds of rubbish alone mark the site of the town; while a fortress, occupied by a governor and a small garrison under the pasha of Egypt, serves to keep the neighbouring tribes of the desert in awe, and to minister to the wants and protection of the annual Egyptian Haj." (Researches, i. p. 250).

EL-BETH-EL [*God of Bethel*, or *God of house of God*], the name subsequently given by Jacob to the place where God appeared to him when he fled from his brother Esau; but the common name still was simply Bethel, Ge. xxxv. 7, 15.

EL'DAD [*loved of God*], one of the seventy elders who had been appointed under Moses to assist in the administration of justice among the people. He is mentioned along with Medad, another elder, as having on a particular occasion received the gift of prophecy, which came upon them in the camp, while Moses and the rest of the elders were assembled around the door of the tabernacle. The spirit of prophecy was upon them all; and the simple peculiarity in the case of Eldad and Medad was, that they did not lose their share in the gift, though they abode in the camp, but they prophesied there. It appeared, however, an irregularity to Joshua the son of Nun, and seems to have suggested the idea that they were using the gift with a view to their own aggrandisement. He therefore entreated Moses to forbid them. But Moses nobly replied, "Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them," Nu. xi. 24-29

ELDERS [Heb. זְקֵנִים, Greek πρεσβύτεροι, English *presbyters* or *elders*]. The word is occasionally used both in the singular and the plural, with respect simply to the age of the party spoken of; as when Joseph is said to have gone up to bury his father "with the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt," Ge. l. 7; or when Timothy is instructed to "rebuke not an elder (*i.e.* a man in advanced life, an elderly person), but entreat him as a father, and the younger men as brethren," 1 Ti. v. 1. But most commonly the word is used in an official sense, to designate individuals invested with a certain degree of authority, the recognized heads and rulers of the community to which they belonged. The name was doubtless appropriated originally to this use, because, from the patriarchal manners of the ancient people of God, the persons raised to such official prominence commonly were those of riper age and experience. It would seem that even in Egypt a kind of government was maintained among them by means of such a body; for on first receiving his commission Moses is instructed to go and intimate its purport to the elders of his people, and these as a known and recognized class he is said to have actually assembled, and to have made them acquainted with the message and instructions he had received, Ex. iii. 16; iv. 29. At later periods we find a selection made from these elders for special purposes; as when Moses was called up to Mount Sinai to converse with God, seventy of the elders were appointed to go so far with him, and were privileged to have a near view of the divine glory, Ex. xxiv.; and again, on the occasion of a tumult among the people, Moses was ordered to gather together "seventy men of the elders of Israel, whom he knew to be the elders of the people, and officers over them," Nu. xi. 16—evidently indicating their known official position. It was upon these elders, as the official heads and representatives of the people, that the Spirit of prophecy at that time rested—for the occasion they were made to share in the distinguishing honour of Moses. And as in the legislation of Moses certain things were committed to the charge of the elders of each particular city, De. xix. 12; xxi. 3, &c., it was clearly implied, that the people, on their settlement in the land of Canaan, were expected to appoint persons in the several districts, who, under the name of elders, should look after the administration of justice and the

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execution of the divine regulations. Hence, in the history we read of transactions occasionally taking place which were managed by, or in the presence of, the elders of particular cities, Jos. xx. 4; Ju. viii. 16; Ru. iv. 2, &c. In the Psalms also, and the prophets, the elders are frequently spoken of as a distinct class, bearing an official character, and occupying to some extent a separate position, Ps. cvii. 32; La. ii. 10; Eze. xiv. 1; xx. 1, &c. So that there is reason to believe, the local government by elders, as it was originally recognized in the constitution brought in by Moses, so it never wholly fell into abeyance throughout all the changes that ensued, down to the period of the Babylonish exile.

After the return from that exile, it is well known the office of the eldership, instead of losing ground, rose into higher significance and fuller organization. The synagogal institution, whether it then for the first time came into existence, or received only a fresh impulse and expansion, undoubtedly at no distant period became widely diffused, and attained to an important place in the Jewish discipline and worship. By and by every town and even village had its synagogue; while in the larger cities synagogues existed in considerable numbers. But with every synagogue there was connected a government of elders, who varied in number according to the population attached to it, but who always had the chief management of its concerns, and the power of exercising discipline upon its members. The rulers of the synagogue, and the elders of the people, of whom we so constantly read in the Gospels, were substantially one; and the highest council of the nation in the gospel age, the Sanhedrim, was composed of a certain number of those elders, along with a priest from each of the twenty-four courses into which the whole priesthood was divided. From the very nature of things, ruling was the chief part of the duty connected with the office of elder among the Jews, but it also involved a certain measure of teaching; as the ruling necessarily carried along with it a knowledge and application of the law of God. (*See* SYNAGOGUE.)

Considering that Christianity sprang out of Judaism, and that the first Christian communities were composed entirely, or in great part, of converts from the Jewish faith, it was natural that the governing body in the new should be fashioned after the model of that of the old. The apostles, who in an official respect stood at the head of the church of the New Testament, were not attached to any particular portion of it; they were Christ's authorized ambassadors generally to found churches in different parts of the world; and in doing so it was manifestly the part of wisdom to avail themselves, as far as they well could, of the kind of organization that the providence and Spirit of God had furnished to their hand. Cases might, and doubtless sometimes did occur, in which a whole synagogue, or decidedly the major part of it, went over to the faith of Christ; and then, as a Jewish synagogue was turned into a Christian church, the elders and ministers of the one would, as a matter of course, continue to hold the same relative position in the other: hence, presently, we find elders associated with every Christian community. It was some time before they came into formal existence in Jerusalem, as the presence of the apostles there at the first rendered them for a time less necessary; but even there they are not long in making their appearance as a recognized class. The pecuniary support raised at Antioch in behalf of the poor saints in Judea, is sent to the elders at Jerusalem by the hands of Barnabas and Paul, Ac. xi. 30; and in the discussion and settlement of the question respecting circumcision, it is "the apostles and elders" who are expressly said to have come together to consider the matter, Ac. xv. 6. Elsewhere, the appointment of elders as the presiding body, appears to have been coeval with the very formation of the Christian communities. In even his first missionary tour Paul ordained elders in every church, Ac. xiv. 23; and in his letter to Titus respecting the organization of matters in Crete, the most prominent instruction given him is, that he should ordain elders in every city, Tit. i. 5. That these were the highest officers in the communities over which they were placed, is evident from their being alone mentioned. But in Titus the Jewish term elder is exchanged with the Greek term ἐπίσκοπος, *overseer* or *bishop*, Tit. i. 5, 7; as it is also in St. Paul's address to the elders of Ephesus—those being designated elders in one verse, who are addressed as bishops or overseers in another, Ac. xx. 17, 28. In like manner, in the first epistle to Timothy, while bishop is used as the prevailing designation, elder is also employed to denote the higher functionaries of the church, 1 Ti. iii. 1, 2; v. 17, 19. Hence also, in the Apocalypse, where the entire church, the old and the new together, is represented by a competent number of official heads, the representation takes the form of four and twenty elders, Re. iv. 4; and as the church appears there in a reigning and triumphant state, sharing with Christ in his judicial authority and all-subduing power, the elders who represent her are seen sitting on thrones, and having crowns of gold on their heads.

A distinction is made by St. Paul between elders who simply rule, and elders who, beside ruling, labour in word and doctrine, 1 Ti. v. 17; and it has been questioned whether this is to be understood of a difference in the original destination, or of one that existed merely as matter of fact. The words themselves cannot fairly be regarded as decisive either way. It may reasonably be supposed, that in the circumstances of the primitive church, when considerable difficulty must have been experienced in getting persons properly qualified for the work of teaching, distinctions of the kind referred to would not be very sharply drawn; and that it would often be left to the determination of experience, whether some appointed to the eldership should confine themselves to ruling, or should take part also in teaching. But as no blame is imputed to such as merely ruled, nay, as special honour is claimed for them, if only they ruled well; it is clear that the apostle recognized the propriety of a ruling eldership apart from teaching as an actual institution; while he asserted a title to higher consideration for those in the eldership who combined the two kinds of service together. On this subject no further light is given in the notices of the New Testament; but there can be no doubt, as a matter of fact, that the distinction between simply ruling and ruling along with teaching, soon developed itself in the church as one of real practical importance; that a single individual of more eminent gifts in each Christian community, came to be constituted its presiding presbyter or bishop, and to be more especially charged with the oversight of its members and the conducting of its public assemblies. In process of time still further developments took place, but these belong to the province of church history rather than to that of biblical literature.

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ELEA'LEH [*God goes up*], a town of the Moabites, which, after the conquest of the country by the Israelites, was assigned to the tribe of Reuben, Nu. xxxii. 3, 37. The children of Reuben are said in the passage referred to to have rebuilt it, along with certain other cities in the district. But in process of time it appears to have reverted to its original owners, as in some of the prophets it is named among cities of Moab which were doomed to desolation, Is. xv. 4; xvi. 9; Je. xlviii. 34. It is commonly named along with Heshbon, as if the two stood near each other; and accordingly travellers have discovered the ruins of a place not far from Heshbon, which the Arabs call El-Aal. The ruins are on an elevated situation; and if the ancient city stood there, it must have commanded the whole of an extensive plain.

ELEA'SA. *See* ELASA.

ELEA'ZAR [*whom God helps*], appears to have been a very common name among the covenant-people, and was borne by several persons mentioned in sacred history. **1.** The most distinguished, as well as the earliest of these, was the son of Aaron, who, after his father, became the head of the tribe of Levi, and succeeded him in the high-priesthood, Ex. vi. 23-25; Nu. xx. 35, seq. Nadab and Abihu appear to have been the two eldest sons of Aaron, as they stand first in the genealogy of Aaron's house, as given in the sixth chapter of Exodus. Eleazar was the next eldest, and on their death stepped into the room of the first-born. Of Eleazar himself very little is said in the history, except with reference to his official position and duties. He seems to have maintained a good understanding both with Moses and with Joshua. On the solemn and affecting occasion, when his father Aaron went up to Mount Hor to die, Eleazar was ordered to accompany him, and the priestly robes that had been so long worn by the father himself, now ready to be offered, were, before the fatal moment arrived, taken by Moses from off him, and placed upon the person of his son, Nu. xx. 26-28. The high-priesthood continued long in his line, and seems, indeed, generally to have been filled by one of that line. For a short period—though we have no information how it came about—the offspring of Ithamar attained to the highest place, in the person of Eli and his immediate successors; but it presently again reverted to the older branch; Zadok was of Eleazar's line. When he died, he was buried in "the hill of Phinehas" his son, Jos. xiv. 1.

2. ELEAZAR, who was appointed to take charge of the ark while it remained in the house of Abinadab, 1 Sa. vii. 1.

3. ELEAZAR. One of David's heroes also bore this name—one, it is said, "of the three mighties." He valiantly withstood the Philistines in a great emergency, and drove them back; also along with two others broke through the host of the Philistines, at the hazard of life, to fetch David a draught of water from the well of Bethlehem, 1 Ch. xi. 11-18; 2 Sa. xxiii. 9.

4. ELEAZAR. Various persons of the same name are also mentioned in later Jewish history, 1 Ch. xxiii. 21; xxiv. 28; Ne. xii. 42; Ezr. viii. 33; 1 Mac. ii. 5; vi. 43, seq.

ELECT, ELECTION. The terms are variously used in Scripture. They denote designation of persons to office, Ac. i. 15; Jn. vi. 70; 1 Sa. x. 24; of people or nations to the enjoyment of peculiar privileges, as in the case of the Jews, De. vii. 6-8; Is. lxv. 9-22; and finally, of a definite number of persons to eternal life, 2 Th. ii. 13. This last is the theological sense, and the only one which here calls for explanation or defence. The subject is doubtless one that belongs to the deep things of God, and therefore the clearest possible statement of it must leave an impenetrable veil resting on some portions of the theme, and afford room for that exclamation of Paul, "O the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out!" It is therefore much to be lamented that to the difficulties which belong to the subject itself, there should so very often have been superadded difficulties of another kind, springing from a misconception of what the doctrine really is, or from bold and injudicious statements of it. When we look into sacred Scripture, we are struck with the fact, that the doctrine is almost uniformly presented in some practical connection, and in such a way that the very statement of it contains an answer to the more common and plausible objections.

Statement of the doctrine.—As presented in Scripture, election has respect to *persons*, as contradistinguished from election of *nations* or *communities*, and also from election merely of *character, e.g.* of such as shall believe and obey, Lu. x. 20; Phi. iv. 3; Jn. vi. 37, 40. According to these passages the elect are a definite number of persons, said to be given to the Son by the Father, and to have their very names recorded in heaven. This election to eternal life is an election of persons out of a race universally guilty and condemned, none of whom have therefore any claim whatever on the divine favour, Ro. iii. 19, whence, fairly considered, it is not liable to any charge of injustice on the part of God. Further, this decree of election, like all the divine decrees, is eternal and immutable. In point of fact God *does* save a certain number of the human family; and it is against all right views of God to suppose, that he should have acted without a plan or purpose so to do; and as little can we suppose that having once formed such a plan he should ever change it. Hence believers are said in Scripture to be "chosen before the foundation of the world," and their salvation is "according to his own purpose and grace, which was given in Christ Jesus before the world began," Ep. i. 4; 2 Ti. i. 9. Their election has its source in free grace and love. It is "according to the good pleasure of his will," and not for anything good in the creature whatever, Ep. i. 5; Ro. ix. 11, 18; xi. 5. It includes all the means and constituent parts of salvation, as well as salvation itself in the sense of the ultimate and crowning gift of eternal life. We are not "chosen to salvation" *without* faith and holiness, but "*through* sanctification of the Spirit and belief of the truth," 2 Th. ii. 13; Ep. i. 4. Moreover, election does not proceed on the redemption of Christ as the ground or cause of it, but includes that redemption as the grand means through which the purpose to save is accomplished. Hence we are said to be "chosen in Him." Such we believe to be the election of Scripture, and by the mere statement of it, most, if not all the false theories on the subject, as well as the more common and imposing objections, are at once met and refuted.

Analogical considerations.—These, before proceeding further, it may not be unnecessary to advert to; for analogy, even when it does not convince, is well fitted to silence, and prompt to more careful inquiry. In many cases it will pave the way for a more ready reception of, and more devout acquiescence in, what was erroneously

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supposed to be a severe and repulsive dogma. Now, the principle involved in the doctrine of election, as above given, and its attendant difficulties, are not confined to the region of Scripture or revelation, but meet us everywhere, so that if any will war against this point of Scripture doctrine, he must carry that war into other regions also; yea, wage it in every province of the divine administration. In God's ordinary providence how diversely does he deal with men, and in how many ways does his preconceived plan and purpose affect their history in *this* life! They are far from being placed by God on a footing of equality in this world. One is born in rank and opulence; another in obscurity and poverty. One is born in a Christian family, amid all the healthful influences that surround it; another in an infidel home, exposed to the pestilential atmosphere that belongs to it from the beginning of his existence. One is endowed with great physical strength; another pines under sickness, and drags along to the grave a weak and weary frame, the prey of constitutional maladies, which embitter life and bring on premature decay and death. Some, like Newton and Bacon, are endowed with extraordinary mental gifts, and are thus marked out and equipped by God for distinction in the world; others are but slenderly endowed with intellectual gifts, or are denied them entirely. And so throughout the numberless diversities of gifts and social condition which prevail in the world. It is manifestly God that makes to differ; and the true source of the difference is to be found in his scheme of providential government. If, therefore, we perceive the state and destiny of men in this life to be so largely influenced by the plan or purpose of God, why should we hesitate in recognizing the operation of the same principle in regard to their future state and destiny? Should we not rather expect to find here, as elsewhere, a close and beautiful analogy between the economy of grace and the constitution of nature and providence? If, on the other hand, an election of grace independent of the will or merit of man had not been found in the Bible, would not our minds have been justly stumbled at the difference in the mode of the divine operation in the constitution of nature and that of grace; or would we not have missed that unity of plan which shows that it is one God who works in the one sphere and in the other?

Nor is it only when we thus contemplate what may be called the more direct or immediate agency of God in his providence that this principle meets us. We find it again in the influence which the plans and purposes of men, altogether irrespective of any volition of ours, exercises over us. The purpose of the head of a family to reside in a certain country or locality; his preference of one school or college to another, or of one church or minister to another, may, so to speak, be the turning point in the future fortunes of his family. "The parent's plan," says Albert Barnes, in his introductory essay to Butler's *Analogy*, "may fix the very college where he shall study, the companions he shall choose, the law-office or the seminary where he shall prepare for professional life, and finally everything which may establish his son in the world. So the plan of the infidel is successful in corrupting thousands of the young; the purpose of Howard secured the welfare of thousands of prisoners; the determination of Washington resulted in the independence of his country. In all these and ten thousand other cases there is a *plan* formed by *other beings* in respect of *us*, which finally enters as a *controlling element* into our destiny" (p. 47).

Scriptural argument.—In advancing to this, we proceed from presumption to proof. But if fully gone into, this would necessarily involve the particular examination of a considerable number of passages, and require more space than can here be given to it. We shall therefore simply subjoin the following list of texts, which in their plain and natural import express the doctrine, and are those on which it is more especially rested by theologians, Mat. xx. 23; xxiv. 22-24; Jn. xvii. 24; Ac. xiii. 48; Ro. viii. 28-30; ix. 23; xi.; Ep. i. 4, 5; 1 Th. i. 4; v. 9; 2 Th. ii. 13; 2 Ti. i. 9; ii. 10; 1 Pe. i. 2; 2 Pe. i. 10. Their general meaning will be sufficiently brought out by a reference to the counter-theories of exposition.

Counter-theories.—The first theory by which it is attempted to set aside the obvious interpretation of these passages, is that which admits an election merely to outward gospel privileges. As the Jews, it is asserted, were elected to certain national and special privileges, and to the inheritance of the land of Canaan, the New Testament election must be interpreted in the light of that fact, and applied to the enjoyment of the external privileges of the gospel. That the ancient Jewish people were the subjects of such an election as that now specified we have already admitted. "The Lord chose them to be a special people unto himself above all the people that are on the face of the earth," and his "elect" did "inherit" the land. But the conclusion that is drawn from this treatment of the Jewish people to the prejudice of the personal election of the people of God to eternal life by no means follows. Both elections may be true. Because a national election is asserted in the Scriptures, it is surely strange logic to affirm there can be no election of particular persons. It is a sufficient answer to this theory perhaps to say, that there is scarcely one of the above passages which can be interpreted by it; and our Lord has expressly asserted that "many are called" under the external privilege of gospel ministration, "but few are chosen." Christians are said to be "predestinated *to the adoption of children*," to be "chosen *to salvation* through sanctification of the Spirit and belief of the truth," to be "ordained *unto eternal life*;" all which is very different from being elected merely to a gospel state and the external privileges belonging to it.

It is to be observed, moreover, that this interpretation proceeds on a want of understanding of the typical relation between the elect or covenant-people of old, and the church of true believers under the gospel. No one can fail to perceive the folly of keeping both the type and antitype here on the same level of external privilege. The type of course deals with the external and temporal; the antitype with the spiritual and invisible. But this theory, in violation of the plainest rules of typical interpretation, detains the antitype on the same platform with the type, and makes what was outward in the one equally outward in the other. Hence, to adopt the application already made by another, "the election of the Jewish people, as a nation, to outward privileges and a temporal inheritance, was rather a reason why election in the Christian sense must go further and deeper. For the proper counterpart, under the gospel, to those external relations of Judaism, is the gift of grace and the heirship of glory—the lower in the one case shadowing the higher in the other—the outward and temporal repre-

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senting the spiritual and eternal. Even M'Knight, who cannot certainly be charged with any excess of the spiritual element in his interpretations, perceived the necessity of making, as he expresses it, 'the natural seed the type of the spiritual, and the temporal blessings the emblems of the eternal.' Hence he justly regards the outward professing church in the one case, with its election to the earthly Canaan, as answering in the other to the invisible church, consisting of believers of all nations, who, partaking the nature of God by faith and holiness, are truly the sons of God, and have the inheritance of his blessing" (Fairbairn's Typology, p. 162). To the same effect substantially it is said by Mr. Litton, in his book on the *Church of Christ* (p. 294)—"Eternal rewards did not belong to the Jewish nation as such, but to the pious members of it. The corresponding fact under the Christian economy is not national, but individual election; and election, not merely to external connection with a visible church, or access to the means of grace (what is to prevent any heathen from placing himself under the preaching of the Word?), but to the effectual grace of the Holy Spirit renewing the heart. Election to the mere possibility, apart from the actual foretaste of salvation, is an idea unknown to the New Testament scriptures. Living, sanctifying union is everywhere pre-supposed in those who are called the elect of God, as when St. Paul connects election and calling directly with justification, with the foretaste of glory, with adoption, &c."

Besides all this, the theory in question relieves us from none of the difficulties that surround our subject. For in point of principle where is the difference between election to personal salvation and eternal life, and election to the "privileges of a gospel condition?" If this last be essential, as all admit, to the ultimate enjoyment of eternal life, surely the great difficulty still presses, viz. —why some are thus favoured, while others are not? why a state of things out of which ultimate salvation *may* result, and out of which alone it *can* result, is granted to some and denied to others? Thus, while violence is done to Scripture, the mystery is left very much as it was. The truth is obscured or lost, but the error, however plausible, leaves all our perplexities as it found them. The loss on the one side is without any compensating gain on the other.

Theory of election of characters.—Another theory of the subject is that of an election of *characters*, as contradistinguished from *persons; i.e.* an election of such as believe and obey, or such as God foresees shall believe and obey. A very few sentences will suffice to show that this kind of election has no place in the Word of God, and is moreover inconsistent with much that has an important place there. Faith and obedience are never set forth in Scripture as the ground of the decree of election, but, on the other hand, are themselves included in it and secured by it. We are elected not *because* we believe and obey, but *to* believe and obey. The faith and obedience, and all the worth and work of man, are the effect of election, and not its cause, 2 Th. ii. 13; 1 Pe. i. 2. It is, moreover, a grave objection to this theory that it gives the glory of salvation to the creature rather than to the Creator; that it gives man whereof to boast, and runs directly in the face of Paul's irresistible argument in Ro. xi., where he declares that "election" is entirely "of grace," and argues, "if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then is it no more of grace, otherwise work is no more work." Nor is this view of election less inconsistent with the Scripture doctrine of the covenant of grace, under which Christ has a people given him of the Father in consequence of his obedience unto death, Is. liii. 10; Jn. vi. 38-40. For it leaves the matter altogether uncertain whether there shall be any such people. It leaves it dependent, that is to say, on the will and works of man, and brings in the divine purpose only as based upon these! Surely it is more philosophical, as well as more scriptural, to place the divine purpose first in order, and represent *it* as involving and securing all the means of its accomplishment.

The relation of the subject to the divine perfections.—We can only glance at this. But it surely were derogatory to God's wisdom to suppose that in any region of his working he works without a previous plan or purpose, or to suppose that the salvation of his people is the only work which he accomplishes without such plan. As a matter of fact, whatever view may be taken of election, a certain number of the human race only are saved, and it is a manifest absurdity to suppose that God has saved them without having determined so to do.

Again, the divine foreknowledge necessarily implies that the events foreknown entered into a purpose or plan. A contingent or uncertain event cannot be foreknown. "There must," says Edwards, "be a certainty in things themselves before they are certainly known, or (which is the same thing) known to be certain." And what is it that makes them thus certain but the divine purpose or decree? The application of this to the doctrine of election is too obvious to be stated. If God knew from eternity who should be saved, it must have been because of his eternal decree to save them. This argument we know is sometimes met by boldly denying the divine foreknowledge of the acts of moral agents. This, it is said, is no more derogatory to God than to say that there are things which even Omnipotence cannot achieve. But these things are such as involve a contradiction in their very statement, as that "God cannot inclose a triangle within two straight lines, and cannot make two parallel lines meet, and cannot make twice two equal five. These are manifestly inherent impossibilities, and imply no defect of power on the part of God. We cannot conceive them to be done. But it is not so in regard to a knowledge of future moral acts. It is conceivable. There is nothing in their nature which renders them inherently unknowable; and ignorance of them implies a defect of knowledge inconsistent with our idea of an omniscient God" (Bibliotheca Sacra, April, 1862). Others admit foreknowledge, but deny that it is associated necessarily with decree. God foreknows, they say, the actions of free agents, but we cannot tell, and need not inquire how. This is not the place, however, for a more extended discussion of these points. (*See* FOREKNOWLEDGE and PREDESTINATION.)

As to the doctrine being, as has sometimes been alleged, a "purely speculative dogma, barren of all practical results, exercising no influence on our conduct whatever, and consequently not to be taught as a revealed truth," we simply ask, Is it nothing to have a settled conviction that the entire glory of our salvation, from first to last, belongs to God? Is such a conviction barren? Is it not fitted to awaken gratitude and love? And are not these the great moral forces by

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which obedience to God is secured and maintained? Undoubtedly, too, that profound humility and sense of human littleness, which spring from a just contemplation of this doctrine, are no mean practical results, and are at the same time causes, in their turn, of the highest forms of devotedness to God which the church or the world has ever seen. [R. F.]

EL-ELO'HE-ISRAEL [*God-God of Israel*], a compound epithet applied by Jacob to the altar which he erected to God on his return to the land of Canaan, and shortly after he had received the name of Israel, Ge. xxxiii. 20. The *El* at the beginning designates God as the strong and mighty one, who can do whatever seems good to him, and who, in the recent experience of Jacob, had peculiarly manifested his power in overcoming the deep-rooted enmity of Esau, and thereby averting the most alarming evil which Jacob had ever been called to encounter. In memory of this signal deliverance, and of the goodness of God he had experienced in connection with it, Jacob imposed the significant name of El-Elohe-Israel on the altar he had erected, *q.d.* To the Mighty One, the God of Israel.

ELEMENTS, in the primary sense of the term, are the component parts of the physical universe; and these, according to the ancients, are fire, air, earth, and water. In this sense the term is used in the last chapter of 2 Peter, where, in reference to the final close of things, it is said, that "the elements shall melt with fervent heat." All shall be, as it were, resolved again into its first principles. The term is also used figuratively of the more elementary parts of religion. Thus, in He. v. 12, it is stated as a matter of reproach against the Jewish believers, that they had need "to be taught again which be the first principles (or elements, στοιχεῖα) of the oracles of God"—the things which are properly for beginners—the rudiments of the system. It is also applied to the religion of the Old Testament in contradistinction to the New: in former times believers were "in bondage to the elements of the world," Ga. iv. 6; or, as it is again put, though the word is the same in the original, they were under "the rudiments of the world," from which believers are now delivered by the grace of Christ, Col. ii. 20. In both passages the apostle means to designate the religion of the old covenant as of a more elementary and imperfect kind than that of the gospel. It was adapted to the state of those who, as to spiritual things, were in comparative childhood, dealing, as it did, so much in symbol, and with the forms rather than the realities of things. All the fundamental ideas and principles of the gospel were there—only they were exhibited by means of carnal ordinances, which, from their very nature, were incapable of yielding more than an inadequate manifestation of the truth. And now that the truth itself had appeared in its reality and fulness, to revert to the old and cling to it with passionate fondness, but too clearly showed that the gospel of Christ was but imperfectly apprehended.

ELHA'NAN [*God-endowed*]. It is generally agreed that some corruption has crept into the text of Scripture in connection with this name, though critics differ as to the precise nature of it, and how the correction ought to be made. In 2 Sa. xxi. 19 it is said, among the exploits of David's heroes, that "Elhanan, the son of Jaare-oregim, a Bethlehemite, slew Goliath the Gittite, the staff of whose spear was like a weaver's beam." The authorized version inserts "brother of" before Goliath, in order to make the statement correspond with the supposed facts of the case, and with a sort of parallel statement in 1 Ch. xx. 5. In this latter passage we read, that "Elhanan, son of Jair, slew Lahmi, the brother of Goliath the Gittite, the staff of whose spear," &c. Again, we find an "Elhanan, son of Dodo of Bethlehem," among the thirty distinguished heroes of David's time, 2 Sa. xxiii. 24. Some, among others Gesenius, suppose this Elhanan, the son of Dodo, to be the same with the Elhanan previously mentioned at ch. xxi. 19, and that Jaare-oregim there is a corruption. As the name of a man it certainly looks suspicious; though to substitute Dodo for it can only rank as a conjectural emendation. It is quite improbable, however, that there should have been two renowned heroes of Bethlehem in David's time both of the name of Elhanan; and we must suppose that either Jaare-oregim is a corruption of the text, or that the father, Dodo, had two names. Then, as regards the giant killed by this Elhanan in single combat, as it seems quite clear, from the notices both in Samuel and in Chronicles, that the action took place not only after David became king, but in the latter half of his reign, we must either suppose that there was a second Goliath of Gath, who was conquered by Elhanan, as the former one had been by David, or that, according to the text in Chronicles, the reading in Samuel should be, not Goliath, but "the brother of Goliath." Distinguished scholars are found on both sides, and nothing decisive can be urged for either.

E'LI [Heb. עֵלִי, probably *ascension, height*], a priest and judge in Israel; in the latter respect, the immediate predecessor of Samuel. We learn from the genealogical tables, especially that given in 1 Ch. xxiv. 3, seq., that Eli and his family were of the line of Ithamar, the younger of the two sons of Aaron. This line, however, was the smaller and less influential, as well as younger of the two, for when examination was made in David's time into the affairs of the priesthood, with a view to the proper distribution of its families and offices, it was found that there were sixteen heads of distinct families in Eleazar's line, and only eight in that of Ithamar. It seems, therefore, somewhat strange that the head of a family in that younger and weaker line should so early have attained to the high-priesthood. No explanation is given of it in the history; we are simply told that toward the close of the period of the judges, Eli was *the* priest in the more peculiar sense—that is, the high-priest, 1 Sa. i. He was probably the first in that line who held the office, and may have been elevated to it mainly on account of the qualities which fitted him for discharging the duties of a judge. In this latter respect he was had in high reputation, and judged Israel, it is said, forty years, 1 Sa. iv. 18. The more distinctive honours of the priesthood did not continue long in his family, for in Zadok the elder line again rose to the ascendant, and apparently retained it to the close of the Old Testament history. In regard to Eli himself, his character is presented to us as one of mingled excellences and weaknesses. Personally, he appears to have been a man of unaffected piety and genuine worth. This is evident from the general recognition of his title to the place of a judge in Israel, and also from the deep concern he manifested in his old age for the ark of God, trembling for it in the first instance, and then, when he heard of its surrender into

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the hands of the enemy, falling paralyzed from the chair on which he sat, and breaking his neck. In such things we plainly see the man of God, profoundly moved by whatever touches the glory of his name and the interests of his kingdom. But this earnest and high-toned piety was conjoined with a melancholy and most culpable slackness in the management of his own family, practises being systematically carried on by his two sons, Hophni and Phinehas, within the very precincts of the sanctuary, which ought to have been instantly, and with the firmest determination, repressed. Instead of exercising this severe but salutary discipline, Eli contented himself with administering a gentle reproof to his sons; told them it was no good report he heard of them; and reminded them of the aggravation their sins derived from the sacred province within which the evil was done. "Ye make the Lord's people to transgress; if one man sin against another, the judge shall judge him; but if a man sin against the Lord, who shall entreat for him?" 1 Sa. ii. 23, seq. But that was all; the sensual and depraved sons were still permitted to retain their office, and they pursued in it, as before, their course of iniquity. Even after the most solemn reproofs and warnings had been administered to Eli, first by a man of God (whose name is concealed), and then through a vision and dream communicated to the child Samuel, he appears to have taken no effective measures against the evil. No doubt the languor and feebleness incident to his advanced age may partly account for his soft and apathetic behaviour; but it was not sufficient to excuse him, since, if he felt inadequate to the task of reforming what was amiss, he should have resigned his office into the hands of one more capable of administering it aright. Accordingly, the long-threatened judgment of God at last burst like a storm on him and his family. The Philistines marched up in battle array against the land, and, amid the disasters that ensued, both Eli himself, and his two profligate sons, fell victims to the wrath of Heaven.

Eli was ninety-eight years old when he died, and his eyes were dim that he could not see, 1 Sa. iv. 15; too old and feeble, doubtless, for the responsible position he occupied. And in this alone his case forms a warning to the servants of God in future times; showing, as it so palpably did, that to cling to office when the natural decay and infirmities of life incapacitate one for its proper and efficient discharge, is itself a serious failing of duty. But most of all does his case provide a testimony and a warning against the undue relaxation of parental discipline and authority. To allow sin to proceed unchecked, or remain unpunished in the family, is in any case an unwise as well as unrighteous procedure—a cruelty to the children, not less than an unfaithfulness to God. But when such procedure comes to be practised by one holding a high and responsible office in the household of faith, the evil is immensely aggravated, since those who should be lights and ensamples to others thereby become ringleaders in corruption. It was expressly on this account that judgment fell so heavily on the house of Eli.

ELI'AB [Heb. אֱלִיאָב, *God for father*]. 1. A leader of the tribe of Zebulun, Nu. i. 9; 2. a Reubenite, an ancestor of Dathan and Abiram, Nu. xxvi. 8, 9; 3. an ancestor of Samuel the prophet, 1 Ch. vi. 21; 4. and, to say nothing of one or two others, of whom no more than the names are known, 1 Ch. xii. 9; xvi. 5, David's eldest brother, 1 Sa. xvii. 13, 28. Even of him we know nothing, except that he seems to have looked with a kind of envious eye toward David, and sought rather to check than to encourage him in his enterprise against Goliath.

ELIA'DA [*whom God cares for*]. 1. A son of David; the last but one born to him in Jerusalem, 2 Sa. v. 16; 1 Ch. iii. 8. In another passage the name is changed into Beeliada (*whom Baal cares for*), 1 Ch. xiv. 7.—an important and somewhat melancholy change, but why adopted is unknown. 2. The father of Rezon the Syrian, 1 Ki. xi. 23. 3. A Benjamite, a mighty man of war, who led an immense force from his tribe to assist Jehoshaphat in his wars, 2 Ch. xvii. 17.

ELIAH'BA [*whom God hides, i.e.* keeps in safety amid perils]. One of David's thirty heroes, 2 Sa. xxiii. 32.

ELIA'KIM [*set* or *appointed by God*]. 1. An officer in the household of Hezekiah, and a man apparently of faith and probity, as he was one of the commissioners sent by the king to treat with the messengers of Sennacherib, 2 Ki. xviii. 18, seq., and is also referred to with honour by Isaiah as a kind of typical servant of God, ch. xxii. 20.

2. ELIAKIM. A king of Judah, son and successor of Josiah, whom Pharaoh-Nechoh made king after the death of his father. Pharaoh, at the same time, changed his name to Jehoiakim, which simply substitutes the *Je*, contraction for Jehovah, for *El*, God, and means *set by Jehovah*. As it is by this latter name that he is chiefly known in history, the reader is referred to it for a notice of the facts of his reign.

3. ELIAKIM. A priest in the days of Nehemiah, who took part in the dedication of the new wall of Jerusalem, Ne. xii. 41.

4. ELIAKIM. The original name of the king of Judah, who is better known by that of Zedekiah.

ELI'AM [*God's people*]. 1. The father of Bathsheba, but called Ammiel in Chronicles, 2 Sa. xi. 3. 2. Son of Ahithophel, and one of David's thirty warriors, 2 Sa. xxiii. 34.

ELI'AS. *See* ELIJAH.

ELIA'SHIB [*whom God restored*]. 1. A priest in David's time, and one of the governors of the sanctuary, 1 Ch. xxiv. 10. 2. A high-priest in the time of Nehemiah, who had also formed some alliance with Tobiah the Ammonite, and given him a chamber in the temple-courts, for which the wrath of Nehemiah was called forth, Ne. iii. 1, 20; xiii. 4, 7. 3. Various others of this name are mentioned, Ezr. x. 24, 27, 36.

ELI'EL [*whose strength is God*]. A common name among the Hebrews, but nothing of any note is preserved of any one bearing it, 1 Ch. viii. 20; xi. 46; xii. 11; xv. 9, 11; 2 Ch. xxxi. 13.

ELIE'ZER [*whom God helps*]; substantially the same with ELEAZAR, though the names are not interchanged in Scripture. 1. ELIEZER first appears as the name of one in the household of Abraham; he is called Eliezer of Damascus, Ge. xv. 5. It has been supposed by some, from the expression rendered "steward of my house," being literally "son of possession of my house," that he was probably a relative of Abraham, and his heir-at-law. This, it is thought, receives confirmation from what follows, in which Abraham says, "Lo! one born in my house (literally and properly, the son of my house) is mine heir," as if pointing to a relative in his family. Undoubtedly there appears to have been some bond between Abraham and this man superior to that of an ordinary servant, but we want the means of determining what it actually was. As Scripture is

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altogether silent of any blood relationship, or of any branch of Abraham's kindred being about Damascus, the probability rather is that Eliezer, though he may also have been a distant relative, was something like an adopted son of Abraham, and that as such the main part of Abraham's possessions should have fallen to him if Abraham himself died childless.

2. ELIEZER. The second son of Moses and Zipporah, to whom Moses gave the name Eliezer as a memorial of the help granted to him by God, Ex. xviii. 4.

3. ELIEZER. Various persons, besides those above noticed, bore this name, but none of them rose to any distinction, excepting a prophet, the son of Dodavah, who rebuked Jehoshaphat because of his wicked alliance with Ahaziah, king of Israel, 2 Ch. xx. 37; 1 Ch. vii. 8; xv. 21; xxvii. 16; Ezr. viii. 16; x. 18, 23, 31.

EL'IHU [*whose God is He*]. **1.** One of the interlocutors in the book of Job. He stands in some sense apart from the three friends of Job, betwixt whom and himself the chief part of the dialogue was carried on; and without any previous notice even of his presence, we are told at a certain point that "wrath was kindled in Elihu the son of Barachel the Buzite, of the kindred of Ram," Job xxxii. 2. The designation of the Buzite has been thought to indicate his relationship to Buz, one of the sons of Nahor by Milcah, Ge. xxii. 21. This is certainly possible, but the description is of too brief and general a kind to warrant any definite conclusions of such a nature. Elihu represents himself as by much the youngest person in the party, and it may have been on that account that his name was omitted at the outset; he may have been regarded as a kind of minister or attendant of the three friends, rather than one of themselves. He tells us that his youth kept him silent so long as the more aged men had anything to say; and when at last he does open his mouth, he enters into a formal apology and defence of himself for presuming to speak in such presence. What he said, however, came nearer to the point than many things which had been uttered by those who preceded him; and in token of his comparative superiority, he is not included with the three friends in the sacrifices and intercessions that were to be presented by Job in their behalf, Job xlii. 7-9. (*See* JOB.)

2. ELIHU. A forefather of Samuel the prophet, the son of Tohu, 1 Sa. i. 1. In 1 Ch. vi. 34, however, Eliel is the name that stands in the same position—Eliel the son of Toah; probably mere accidental or linguistic variations.

3. ELIHU. A Korhite Levite, one of the doorkeepers of the house of the Lord in the time of David, and of the family of Obed-edom, 1 Ch. xxvi. 7.

4. ELIHU. Also one of the captains of thousands who, from the tribe of Manasseh, followed David to Ziklag before the battle of Gilboa, 1 Ch. xii. 20.

ELI'JAH (Heb. אֵלִיָּה and אֵלִיָּהוּ, *Eliahu, God-Jah*, i.e. *God-Jehovah*), in the Septuagint and the New Testament ELIAS—a great Israelitish prophet. On his first appearance he is simply denominated "Elijah the Tishbite, of the inhabitants of Gilead," 1 Kl. xvii. 1. This has been commonly understood to represent him as a native of some Israelitish town called Thisbe or Tisbe; and so undoubtedly the ancients understood it, only some of them appear to have placed Thisbe, not in Gilead, but in Galilee. Tobit speaks of himself as a "captive from Thisbe, which is at the right hand of that city which is called properly Nephthali, in Galilee above Aser" (i. 2). But Josephus says of Elijah that he was of "a town Thesbone, in the country of Gilead" (ἐκ πόλεως Θεσβώνης τῆς Γαλααδίτιδος χώρας, Ant. viii. 13, 2). It must be admitted that nothing certain is known of either of these places; and though the opinion has generally prevailed that a Thisbe in Galilee was the birth-place of Elijah, it cannot be said to rest on any valid authority. Several continental writers have not only disparaged this opinion, but have gone to the extreme of holding that he was not a native of Palestine at all; that he was not even of the stock of Israel, but a native probably of some place in Arabia, and a mere resident, by which they understand a *temporary* resident, or sojourner in the land of Gilead (Kdl on 1 Ki. xvii., and the authorities there cited). This appears a very improbable view, and destitute of any proper support in the notices of Scripture. Whether there might be such a place as Tishbe in Gilead or not, still, when Elijah is made known as "of the inhabitants of Gilead," the natural import of the expression unquestionably is, that he belonged to that section of Israel who inhabited the extensive district on the farther side of Jordan, known by the name of Gilead. Even thus interpreted the designation is somewhat vague; for anything it tells us, Elijah may have had his residence in the territories of Reuben, of Gad, or Manasseh; he may have been himself a member of one of those tribes, or he may have belonged to the tribe of Levi, possibly even to the narrower circle of the Aaronic priesthood. Such points are left altogether indeterminate; and were so probably for the purpose of rendering more markedly prominent his distinctive character and calling—that he might be known and thought of simply as *the great prophet reformer*. In this light alone is he presented to our view in the sacred history. His whole mission and striving were embodied in his name. His one grand object was to awaken Israel to the conviction that Jehovah, Jehovah alone is God. Hence it is important, for bringing out the precise import and bearing of his utterances, to keep up the name JEHOVAH wherever it occurs in the original.

The period of Israelitish history at which Elijah appeared was one that emphatically called for the living exhibition of this great truth. It was the period of Ahab's apostasy, when, through the influence and example of his wife Jezebel, he formally introduced the worship of other gods into Israel. In the language of the sacred historian, "it seemed a light thing for him to walk in the sins of Jeroboam the son of Nebat; and he took to wife Jezebel, the daughter of Ethbaal, king of the Zidonians, and went and served Baal, and worshipped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria," &c., 1 Kl. xvi. 31. In other words, he did not rest, like his predecessors, with the corrupt worship of Jehovah under the symbol of a calf, but brought in the worship of the Tyrian Baal, with its usual accompaniment of the Asherah pollutions—the rites of the Syrian Venus. It may readily be conceived that, to reconcile the people to so fundamental a change, sophistical arts of various kinds would need to be resorted to; and it would seem, from several indications in the history—in particular from the interchange that was kept up between the names of Jehovah and Baal, Ho. ii. 16, and from the terms in which Elijah put the question for decision on Mount Carmel, 1 Kl. xviii. 21—that pains were taken to

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mediate between the rival services, and to make it appear that there was no essential difference between Jehovah and Baal. Elijah was raised up for the more immediate purpose of dissipating these vain sophistications, and showing, by terrible things in righteousness, that there was a real and irreconcileable difference between the rival deities—that Jehovah was the one living and true God, and Baal but a dumb and senseless idol. Hence he enters on the work assigned him as the special servant or messenger of Jehovah, and in his name announces absolutely what shall come to pass, confident that there is no power in heaven or earth capable of reversing the word. "And Elijah said unto Ahab, As Jehovah God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word," 1 Ki. xvii. 1. By the introduction of the worship of Baal, Ahab had in a manner displaced Jehovah from his acknowledged supremacy in Israel, and the prophet, as his accredited representative, solemnly protests against the impiety, proclaims Jehovah still to be the God of Israel, and vindicates the claim by shutting up heaven for a time over the territory of Israel.

In his mode of doing this, it will be observed, Elijah assumed the attitude of a priest or Levite, whose special business it was "to stand before the Lord to minister unto him," De. x. 8. This does not prove that he in reality was so—though, as has been already intimated, he may have been—but it shows the kind of priestly position which the prophets deemed it necessary to take up in the kingdom of Israel, on account of the dislocated state into which matters had been brought. They assumed no such position in the kingdom of Judah, where the theocratic constitution, with its Aaronic priesthood, continued in a measure to subsist. But in Israel, especially during the reign of Ahab, when the very foundations were out of course, and there was neither king nor priest to do the part assigned them by the theocracy, the prophetic agency required to rise with the occasion, and, as under a special commission from above, had both to make known God's will and to do before him priestly service.

After the utterance of a word, by which the genial influences of heaven were to be laid under arrest for a series of years, it obviously became necessary that a hiding-place should be provided for Elijah, that he might escape as well from the violence of those in high places, as from the importunities of others, who might endeavour to prevail upon his pity. Such a hiding-place was found for him to the east—probably beyond the limits of the kingdom of Israel—beside the brook Cherith, that flowed into the Jordan. (*See* CHERITH.) There he not only found water from the brook, but also supplies of bread and flesh, morning and evening, ministered at God's command by ravens. This mode of furnishing the prophet with food has appeared too marvellous for many commentators, and various devices have been resorted to in order to lighten the difficulty. By some the *orebim* (ravens) was changed into *arebim* (Arabians); by others it was understood to indicate the inhabitants of the city Orbo, or the rock Oreb; and others still again, by ascribing to it an altogether unsupported meaning, have substituted *merchants* for *ravens*. These explanations may be summarily dismissed as at once grammatically untenable, and unsatisfactory in the sense yielded by them; for how unlikely was it that such parties should carry any supplies of food to Elijah so circumstanced? especially that they should do so morning and evening! Nor is the solution of Michaelis much better, that the retreat of Elijah lay near to a great raven-haunt, and that he took advantage of the young hares, wild fowl, &c., which those voracious creatures brought within his reach. Provisions of this sort could never be turned into "bread and flesh in the morning, and bread and flesh in the evening." The words plainly express a supernatural employment of the ravens for the purpose—wonderful, indeed, as everything supernatural is, but surely not more wonderful than the infliction at Elijah's word of the long-continued drought which occasioned it, or the fetching down, at a later stage of the prophet's history, of two successive streams of fire to consume the forces sent against him. Any birds might have served the purpose in question, but the ravenous nature of those actually employed undoubtedly heightened the evidence afforded by the transaction of the overruling power and providence of God.

The brook Cherith, however, in course of time dried up, and another place of refuge had to be provided for the prophet. This was found in a most unlikely quarter, in the house of a widow—a poor widow, as she proved to be, with an only son—and she, not in the land of Israel, but at Zarephath, in the territory of Zidon—the native region of the infamous Jezebel, 1 Ki. xvii. 9. Notwithstanding the Lord tells Elijah that he has commanded this widow to sustain him; and being perfectly assured that God's word could not fail, he proceeded without delay to prove it. Brought by divine direction to the place, and to the woman, he found her near the gate of the city gathering a few sticks to prepare her last meal, that she and her son might thereafter die. In the unswerving confidence of faith he bids her go and bake the bread as she intended, but in the first instance to bring a portion of it with a little water to him—demanding such faith from her as he himself exercised toward God. And he added, as the ground both of her belief and of his own demand, "For thus saith Jehovah God of Israel, the barrel of meal shall not waste, neither shall the cruse of oil fail, till the day that Jehovah sendeth rain on the earth." Strange as the whole must have seemed, the Zidonian widow made no scruple about complying with the word spoken; and in accordance with the assurance given her, the miraculous supply of meal and oil continued as long as it was needed. She was blessed because she believed; and from her believing conduct, with its present recompense of good, the heart of the prophet also could not fail to draw encouragement and strength. But her faith was by and by put to a fresh trial, and in that trial discovered a certain measure of imperfection in respect to spiritual insight or desire. On the ocasion of a severe illness befalling her son, which soon reached a fatal termination, she said to Elijah in what appears a somewhat petulant tone, "What have I to do with thee, O thou man of God? Art thou come unto me to call my sin to remembrance, and to slay my son?" A proper feeling probably lay at the bottom of the address. The devout and holy life of Elijah had enlightened her conscience, and impressed her with convictions of sin, such as she had not previously known. Possibly also she may have felt that she had profited less than she ought to have done by the residence of such a man in her house, and may, in consequence, have become more liable to chastisement. So far, the

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feelings working in her bosom may have been reasonable and proper; but they still hardly account for the peculiar form of her address to the prophet. This seems to imply that she looked upon him as, in a sense, the occasion of her calamity, and that it had been better for her not to have known him, than to have become the subject of such a discipline. What might be wrong in it, however, was graciously overlooked; as matters stood, the calamity proved a heavy trial to Elijah as well as to the widow; and with holy freedom and earnestness he laid it before the Lord. "He cried unto Jehovah and said, O Jehovah my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?" The cry was heard; and after stretching himself three times upon the child —thereby presenting, as it were, a channel of communication for the divine power to pass into the lifeless body—and crying, while he did so, "O Jehovah my God, I pray thee, let this child's soul come into him again"—the child began to breathe again, and was presently delivered alive to his mother. On receiving him, she said, "Now by this I know that thou art a man of God, and that the word of Jehovah in thy mouth is truth;" that is, she knew it now in a manner she had not done before; the truth burst upon her mind with a power which had all the freshness of novelty.

It was in the third year, as it would seem, of Elijah's sojourn with the widow of Zarephath, that the word of the Lord came to him, announcing the near prospect of rain, and bidding him go and show himself to Ahab, 1 Kl. xviii. 1. Some would understand the expression "in the third year" from the commencement of the drought, but this would restrict too much the whole period; as in two passages of the New Testament, Lu. iv. 25; Ja. v. 17, the drought is expressly said to have lasted three years and a half. If, as is probable, Elijah spent nearly one year beside the brook Cherith, it would leave two years and some months for his residence at Zarephath, and hence he might be said to leave it in the third year. When going forth on this new and more active part of his mission, he was met with a striking evidence of the extent to which the famine prevailed in Samaria; having fallen in with Obadiah, the chamberlain of Ahab, on a search throughout the land for fountains and brooks of water, that all the cattle might not perish. The prophet was recognized by Obadiah, and was treated by him with respectful obeisance. But on being charged to go and tell his master Ahab, that Elijah was there, he began to imagine that the prophet had some design upon his life, and asked if Elijah did not know how he feared God, and hid so many as fifty prophets in a cave, and fed them with bread and water, to protect them from the fury of Jezebel? He also mentioned, as the ground of his apprehensions in the present case, that the most rigorous search had been made for Elijah throughout the land of Israel and the neighbouring kingdoms, evidently for the purpose of laying violent hands on him; and he could not suppose that Elijah would now expose himself to the risk of meeting Ahab, in the defenceless state in which he appeared. In this, however, he was mistaken, and having been solemnly assured of Elijah's determination to show himself to Ahab, he went to his master with the tidings. On meeting Elijah the king addressed him with the reproachful charge, "Art thou he that troubleth Israel?" but was answered with the indignant reply, "I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of Jehovah, and thou hast followed Baalim." And he added a request—for the purpose of bringing the controversy to an issue, and ascertaining where the source of the evil actually lay—that Ahab would cause Israel to assemble on Carmel, to witness between him on the one side, and the prophets of Baal and Asherah on the other. (The latter are called in the authorized version *prophets of the groves*—improperly, see under ASHTAROTH.) Of these prophets there are said to have been 450 of the former class, and 400 of the latter; and the latter, the prophets of Asherah, it is stated, ate at the queen's table; meaning probably that they were maintained at her expense, as being the servants of her own Syrian goddess. No mention is made of them in the memorable transactions that presently took place on Carmel; so that they must either have declined the contest, or it must have been deemed prudent to withhold them from being present on the occasion. But the 450 prophets of Baal appeared, and along with them Ahab himself, and a vast multitude of the people. All Israel, in a sense, were there to be spectators of the contest.

If looked at in an external point of view, never did combatants seem more unequally matched. In the interest of Baal there stood the 450 prophets, with the king, and doubtless many also of the leading men in the kingdom, at their back; while Elijah alone ventured openly to espouse the cause of Jehovah. When he put the question to the assembled people, "How long halt ye between two opinions? If Jehovah be God, follow him; but if Baal, follow him," there was no response; "the people answered him not a word." They were not prepared to take up and avow the position, that there was such a distinction between Jehovah and Baal, as rendered their claims of service properly antagonistic, and necessitated a choice between the two. The matter must, therefore, be submitted to a palpable and decisive test. Let each party take an offering, cut it in pieces, lay it on wood as ready to be consumed in sacrifice; and let the one who answers by fire be the God. This proposal at once commended itself to the people. It would do so, we may conceive, the more readily, because it was by fire that Jehovah had revealed himself to their fathers, when the Levitical service was originally set up, Le. ix. 24; and also because, if it gave any advantage to either party, this manifestly lay on the side of the numerous retinue that represented the interest of Baal. Elijah even conceded to them a further advantage, in allowing them the right, on account of their number, to kill their victim first, and so giving them the opportunity of obtaining a prior decision in their behalf, if it was in the power of their god to bestow it. In such circumstances it was impossible for them to decline the trial. They prepared their bullock and dressed it, but put no fire under, and with earnest importunity began to cry, O Baal, hear us. So they continued, it is said, from morning until noon, when Elijah in mockery bade them cry aloud, in case their god might be asleep, or engaged in some busy and interesting occupation, from which he needed to be somewhat forcibly recalled. Then they redoubled their vehemence, and, after the manner of the Syrian devotees, cut themselves with knives and lancets, till the blood gushed out.

[Movers, in his work on the Phœnicians, thus describes, from ancient authors, the processions which

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were wont to be made by the worshippers of the Syrian goddess: "A discordant howling opens the scene. Then they fly wildly through one another, with the head sunk down to the ground, but turning round in circles, so that the loose-flowing hair drags through the mire; thereupon they first bite themselves on the arms, and at last cut themselves with two-edged swords, which they are wont to carry. Then begins a new scene: one of them who surpasses all the rest in frenzy begins to prophesy with sighs and groans, openly accuses himself of his past sins, which he now wishes to punish by the mortifying of the flesh, takes the knotted whip, which the *galli* are wont to bear, lashes his back, cuts himself with swords, until the blood trickles down from his mangled body," 1. p. 682, quoted by Keil on 1 Kl. xviii. 26-29.]

But all was to no purpose; "there was no voice, nor any to answer, nor any that regarded." Then, about the time of the evening sacrifice (that is, about three o'clock in the afternoon), Elijah stepped forward to do *his* part—repaired an altar that had fallen down, with twelve stones, corresponding to the twelve tribes of Israel—the ideal number of the covenant-people, whose God Jehovah was—and, having arranged his bullock and the wood, caused a trench to be dug around, and barrels of water to be poured on the altar, till not only the wood was thoroughly wetted, but the trench also was filled with the overflow. Then with sublime simplicity he came near and said, "Jehovah, God of Abraham, Isaac, and of Israel, let it be known this day, that THOU art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou Jehovah art God, and that thou hast turned their heart back again." No sooner had he spoken, than the fire fell from heaven and consumed the sacrifice, and even licked up the water that was in the trench. The effect was electrifying; the people in one mass fell on their faces, and shouted, "Jehovah, he is the God, Jehovah, he is the God."

Elijah, however, was not content to let the matter rest there; he called upon the people instantly to carry out their convictions of truth, by enforcing the penalty of the law upon those who had been labouring to subvert its fundamental principles. "Take the prophets of Baal," said he; "let not one of them escape." The advice was promptly followed; for the whole 450 were brought down to the brook Kishon and slain there. The treatment has often been characterized as harsh, but unjustly, when contemplated, as it ought to be, from the Old Testament point of view. The commonwealth of Israel being a theocracy, in which all was professedly held of Jehovah as its one living and supreme head, idolatry was therefore condemned as treason; the promoter of idolatrous worship, or the false prophet, who spake in the name of another god than Jehovah, was to be summarily put to death, De. xiii. xviii.; so that Elijah and the people now only did what Ahab as the visible head of the commonwealth should already have done. If Ahab himself had fallen in the carnage as the active abettor of Baal-worship, it would have been no breach of constitutional principle.

The crisis seemed now past; the decision of assembled Israel had been given, and Jehovah was once more publicly acknowledged as the one living and true God. "The heavens heard the earth," and forthwith began to temper their fiery glow. "Get thee up," exclaimed Elijah, descrying the change, "eat and drink, for there is a sound of abundance of rain." The prophet himself went up to Carmel to pray, and look for the refreshing shower, Ja. v. 17; and the moment the little cloud was discerned in the horizon, though not bigger than a man's hand, he hasted back to Ahab to tell him to speed forward his journey, while himself, as if inspired with the energy of a new life, girt up his loins, and ran before Ahab to the entrance of Jezreel—a distance of about fifteen miles—amid torrents of rain. It was a day of triumph to the noble-hearted prophet, and he probably thought that the victory was now finally won—that his person would be as safe, and his name as honoured at Jezreel as in any other part of the land!

But his ardent hopes in this respect soon met with a mortifying reverse. So far from being humbled and subdued by the news of the terrible scene on Carmel, Jezebel seemed only roused into greater fury, and sent a message to Elijah, accompanied with an oath, that by to-morrow she would have him made like one of the slain prophets. If she really wished to kill Elijah, she betrayed a foolish impetuosity of temper in sending such a message. But it is possible, after what had happened, that she scarcely desired to have the opportunity of putting her own threat in execution; and she may have uttered it more for the purpose of ridding Jezreel of his presence, than of committing herself to the destruction of his life. Anyhow, the determination avowed was, in the circumstances, indicative of a most impious and hardened state of mind. It appalled for the moment the lion-hearted prophet; his courage sank at the tidings; and he arose and went for his life, taking his servant with him as far as Beersheba, but himself pressing on a whole day's journey into the wilderness. There he found a juniper-tree under which he sat down, and requested for himself that he might die. "It is enough," he said, "now, Jehovah, take away my life; for I am not better than my fathers," 1 Kl. xix. 4. It was the language of fainting and despondency: he had done his best; mighty forces had been operating through his hand, and he had been enabled to do great things by them; but it was a hopeless struggle; the throne of iniquity still held its place; he was no more able to prevail than his fathers; why should his life any longer be prolonged? Such, apparently, was the feeling that wrought in his bosom—not altogether to be justified, but, at the same time, so natural in the circumstances, so difficult to be repressed, that his case called for pity and support, rather than rebuke. And he got what he needed; for his work was by no means done yet, as he had too hastily supposed. He was first thrown into a profound sleep, and when he awoke he found at his side, brought by an angel's hand, a cake baken on the coals, and a cruse of water. Of these he partook and refreshed himself, and again laid himself down to rest. But he was admonished a second time by the angel to arise and eat, as a great journey was before him; and in the strength of the food then received, it is said, he went forty days and forty nights. A supernatural result, doubtless! for no merely natural supply of food could have sustained his animal frame for such a length of time; but this does not hinder, that the natural in the present case, as in so many others, formed the ground on which the supernatural raised itself, and that a certain measure of the one might be required for the fitting development of the other.

The support of the bodily frame in undecayed fresh-

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ness for forty days, and that in connection with a sojourn in Horeb, whither Elijah was now borne by the Spirit of God, plainly brings this prophet into a certain relationship to Moses. The wonder of Moses, as a man capable of dwelling on the mount of God, and holding a face-to-face communion with Heaven, again in a measure repeats itself. There is a manifest resemblance, though with a difference suited to the altered circumstances of the time; and so in what follows. At Horeb the prophet takes up his abode in a cave; and when there the word of Jehovah came to him saying, "What doest thou here, Elijah?" To which he replied in a somewhat querulous and disaffected tone, "I have been very jealous for Jehovah, God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, I only, am left, and they seek my life to take it away." The state of feeling was much akin to that of Moses, when, descending from the mount, he found the people wholly given to idolatry, and in the vehemence of a righteous indignation broke the tables of the law, and called upon every man to unsheath his sword against his fellow. This severe and stormy mood soon passed away, and he presently became the earnest intercessor of his people. Elijah, too, subsequently came into a like tender and more subdued frame, but it was the other which held possession of his soul at the cave in Horeb. He spake as if he had been more jealous for the interest of God, than God had been for it himself; as if when so many altars had been thrown down, so many prophets slain, and an all but universal apostasy prevailed, it was just matter of complaint that no greater judgments from Heaven had been inflicted on the evil-doers, and no more adequate help given to second his endeavours. To correct his judgment in this respect, and bring him to a better mind, he has presented to his view a series of symbols, in which the Lord appeared as the direct agent. First, a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; then an earthquake; and after the earthquake a fire. It is said that Jehovah was not in any of these—meaning, not that they were caused otherwise than by his immediate working, or were not symbols of certain operations of his hand, but that at this particular time he did not reveal himself in one or other of these to Elijah. They were rather the symbols of that vehement and angry frame of mind, which prevailed in the prophet himself, than of any feeling or purpose now cherished in the heart of God. But after them all there came a still small voice, a soft and gentle breathing, as it were, which when the prophet heard, he wrapped his face in his mantle and went to the mouth of the cave, where he heard the voice of Jehovah again asking him what he was doing there. Jehovah would now manifest himself, not in the terrific emblems of power, such as were fitted to appal and terrify men's minds, but in the still small voice, which might win its way into their better feelings, and with quiet energy prompt and persuade them to wiser counsels. This was the kind of agency which the Lord would now have Elijah to understand still remained to be plied in Israel: Enough, it virtually said, of overawing displays from the secret place of thunder; gentler and more persuasive measures must now be pursued; nor has the effect produced by the former been in vain, it has thrown the way open for more peaceful action.

Such was the main purport of the instruction conveyed on this occasion to Elijah. It was followed up however by certain communications of a more explicit kind. In these he was directed to return, not precisely to the land of Israel, but to the wilderness of Damascus, where he might find a comparatively safe retreat; and thereafter—not perhaps immediately, but as opportunity might offer, or the course of Providence might open the way, to anoint Hazael king over Syria, Jehu king over Israel, and Elisha to be prophet in his own room. He was also informed, that in connection with these appointments there were to be severe visitations of judgment; some were to be slain by Hazael, some by Jehu, and some still again at the instance of Elisha. At the same time he was given to understand, that matters were not so bad in Israel as he had imagined, and that beside himself, there remained 7000 who had not yet bowed the knee, or by kissing done obeisance to the image of Baal. There was, therefore, room for fresh operations, and some ground to hope that a revived interest might yet be awakened in the worship and service of Jehovah. Elijah was doubtless cheered to learn that such was the case, and set forth, we may well conceive, with a lightened heart on his new commission. The first part of it that he was enabled to execute is what was mentioned last in the divine communication—the calling of Elisha to succeed him in the prophetical office. This, it would appear from the narrative, took place very shortly after his return to the Syrian region, probably when on his way to the wilderness of Damascus; for it is mentioned in immediate succession to what took place at Horeb, and Abel-meholah, where Elisha resided, lay in the valley of the Jordan, not far from the route of Elijah toward the place of his immediate sojourn.

We hear nothing of the operations of these servants of God in the wilderness of Damascus, nor are we told how long they sojourned there. A war with Syria meanwhile sprung up, in which Ahab and Israel came off victorious, 1 Ki. xx. The success could scarcely fail to inflame the pride of Ahab and Jezebel, and was probably among the causes that contributed to the atrocious procedure, which issued in the deliberate murder of Naboth, and the appropriation of his vineyard. It was this wicked conduct which again drew Elijah from his lurking-place. In obedience to the word of the Lord he went to meet Ahab, when he came to take possession of his ill-gotten property; and as if an apparition had suddenly presented itself before him, the guilty monarch exclaimed, "Hast thou found me, O mine enemy?" "I have found thee," was the prompt reply; and then followed a terrible denunciation of the iniquity that had been committed, and of the sweeping desolation and ruin that were destined to befall Ahab and his house. In respect to Ahab himself the threatening took effect without any further intervention on Elijah's part, and in connection with a fresh Syrian war, which cost the king of Israel his life. We first meet with our prophet again in the time of his successor Ahaziah, who in the second year of his reign fell through a lattice in his upper chamber, and presently after sent messengers to inquire of Baal-zebub the god of Ekron, whether he should recover of his disease. Elijah was admonished by the word of the Lord to go and meet them, and to ask, whether it was because there was no God in Israel that they went to inquire of the god of Ekron, 2 Ki. i. 3. This reproachful inter-

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rogation was accompanied with a solemn message in the name of Jehovah, that the king should not come down from the bed on which he was laid, but should surely die. The messengers, on receiving such a message, naturally turned back; and then ensued a memorable scene in Elijah's history. The enraged monarch despatched a company of fifty soldiers to apprehend him; and when these through their captain delivered to him the message, "Thou man of God, the king hath said, Come down," they were greeted by the stern reply, "If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty." Presently, fire did come down and consume them. The same scene was enacted over again with another fifty; and only when the captain of the third implored that his life and the life of his men might be spared, did Elijah, at the divine suggestion, go down and present himself before the king. But it was only to repeat anew, beside the bed of the now humbled monarch, the same awful words which he had originally addressed to the persons commissioned to inquire at Ekron.

The conduct of Elijah on this occasion has often been objected to as harsh and intemperate. But if it actually had been so, the charge would not so much lie against the prophet, as against God, who formally sanctioned the procedure of his servant by sending the fire from heaven that had been sought. It were folly, in such a case, to restrict the charge of blame to the conduct of the inferior agent in the transaction. But what room could there be in such a case for any charge of undue severity? After the most extraordinary visitations of providence, and threatenings of coming judgment still more appalling, the Israelitish court continued wedded as much as ever to its idolatry—practically defying Heaven to its face. Therefore, instead of denouncing it as harsh, that some of the more active participators in the royal measures were killed, one should rather speak of the forbearance and mercy which suffered any of them to escape; for by the constitution under which they lived, all had become liable to utter excision. It is true, that our Lord condemned two of his disciples for seeking to call down fire from heaven on a village of the Samaritans, after the manner of Elias, Lu. ix. 55. But the circumstances were by no means parallel. Jesus had not manifested himself to the Samaritans as Jehovah had done through Elijah to the Israelites; nor was his life exposed at all to such peril by the conduct of the Samaritans, as that which hung around Elijah at the time of his evoking fire from heaven. Besides, the old things were now passing away; and the executions of corporeal evil and temporal judgment, which guarded the ancient economy, would have been entirely out of place, if brought into connection with a state of things essentially different.

It comes plainly enough out in some of the notices relating to the immediately preceding transactions, and also in other incidental notices of the same period, that considerable progress had been made to the better in Israel since the destruction of the false prophets at Carmel, and that the true prophetical agency had become both freer in its scope, and more active in its movements. Elijah himself was allowed without molestation to meet Ahab on the vineyard of Naboth, and proclaim the Lord's message. Even in his transactions with Ahaziah, it was rather the nature of the word spoken, than the fact of his going at large and engaging in prophetical work, which provoked the wrath of the king. Then, in Ahab's first Syrian war we read of one of the sons of the prophets meeting him, and freely administering to him a rebuke, 1 Ki. xx. 35, seq. Also in the second Syrian war, in which Ahab lost his life, the prophet Micaiah appeared openly before Ahab, and delivered his mind upon the subject—with the king's displeasure, no doubt, yet as one who was in the habit of declaring boldly the Lord's counsel. Such things indicated a mighty advance since the time that Elijah complained of all the Lord's prophets but himself having been slain, and of his having had to flee for his own life. It is evident, that during the interval there had been great prophetical activity on the part of Elijah and his fellow-labourer Elisha; and that their quiet, peaceful ministrations, imaged in the still small voice at Horeb, had accomplished far more than the giant energy and convulsive action that preceded it. Hence also in the next and closing scene of Elijah's history, that of his translation to glory, we find sons of the prophets in considerable numbers (fifty men *of strength* among them are expressly mentioned), moving around the scene; and of these, some appear to have had their settled abode even in Bethel, one of the chief seats of idolatry, 2 Ki. ii. 3, 16. The schools of the prophets had now again manifestly been revived, and, with divisions of their members located in diverse places, they were kept in regular organization and efficient working by the great prophet, whom they all acknowledged as their earthly head.

But at length the time set by God came for removing this head to a higher sphere. The purpose had been communicated to himself, and the mode also, in so far as it was to be by a whirlwind, that he should be carried up from the earth. It had been revealed at the same time to Elisha; so that he would on no account leave his master—though the latter repeatedly sought to be left alone, that his departure might take place in the privacy which was most congenial to his own feelings. The two started from Gilgal, then they went to Bethel, from this they came back to Jericho; and as Elijah said the Lord had sent him to these places, the probability is, that he wished to give some parting counsel to the prophetical institutions there. Leaving Jericho they came to the Jordan—and, as if the spirit of a higher sphere had already caught hold of Elijah, he took his mantle and smote the waters, so that they parted asunder, and made a passage for the two to pass over. When on the further side he asked Elisha if there was anything he could do for him before he was taken away from him; on which Elisha said, "Let a double portion, I pray thee, of thy spirit be on me"—literally, let there be a mouthful or ration of two (פִּי שְׁנָיִם) with thy spirit to me. The expression is peculiar, and is the same that is used in De. xxi. 17, in respect to the inheritance of the first-born, who, simply as the first-born, was to have a double portion, or the ration of two among his brethren. It was this which Elisha sought—not, as many commentators have supposed, and as Krummacher in his *Elijah* also maintains, a gift of the spirit of prophecy twice as large as Elijah himself possessed. This carries improbability on the very face of it; for with what propriety could a man be asked to leave as an inheritance to another double of what he himself possessed? Nor did Elisha get any such superlative endowment; his position as a prophet was altogether of a dependent and secondary nature

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as compared with Elijah's; and the attempts that have been made to invert the relation of the one to the other, proceed upon arbitrary and superficial considerations. (*See* ELISHA.) Not less arbitrary is the view of Ewald, that the request of Elisha must be understood as indicating a wish for two-thirds only of Elijah's spirit (Geschichte, iii p. 507)—a view that requires no refutation. The proper explanation is, that Elisha here regarded Elijah as the head of a great spiritual household, which included himself as the first-born and all who had since been added to the fraternity under the name of "the sons of the prophets;" and what he now sought was, that he might be constituted Elijah's heir in the spiritual vineyard, by getting the first-born's double portion, and therewith authority to continue the work. Elijah gave answer to the request, by saying it was an hard thing he had sought; meaning that as circumstances then stood—with so much done on the part of God to bring things to a better footing in Israel, and so little actually accomplished—it was more than could justly be expected, that God should continue the gifts of grace for prosecuting the work in the manner anticipated by Elisha. Nevertheless, it was added, if Elisha saw his spiritual father at the moment of his ascension, it would be a sign that his request should be granted. And he did so; for while they thus talked together, there appeared a chariot of fire, and horses of fire, which parted between them, and carried Elijah in a whirlwind to heaven. Elisha looked on with saddening astonishment, and exclaimed, "My father, my father, the chariot of Israel, and the horsemen thereof"—as if with Elijah's departure not only he had been deprived of a venerated parent, but Israel also had lost the chief means of its defence and glory. The prophet's mantle, however, had fallen while he ascended; and with this, the symbol of the continuation of his office, Elisha returned to Jordan, and smote the waters as Elijah himself had previously done. These immediately parted asunder, showing that Jehovah, who had been so wonderfully with Elijah, was now in like manner with Elisha, and giving to the sons of the prophets, who stood to view at Jericho, undoubted evidence of the fact, that "the spirit of Elijah rested on Elisha."

Thus gloriously ended the career of trial and conflict pursued by Elijah. Why it should have had such a termination—why he alone of all the prophets who spake and witnessed for the truth of God during the continuance of the old covenant, should have been taken to heaven without tasting of death, must remain for us in a great degree involved in mystery. We can without difficulty perceive in it a certain assimilation to the exit of Moses—first of all, in the locality, the scene of both being in some part of the mountainous region over against Jericho; and then in the extraordinary circumstances connected with the departure of each; for though Moses actually died, yet the death took place, it would seem, in the immediate presence of the Lord, and by a higher than an earthly ministry was his body committed to its proper resting-place (De. xxxiv. 6, 7; Jude 9); it was a death which most nearly resembled a translation to glory. That it was something more in Elijah's case—that he should have passed into heaven by an actual and visible translation, must be mainly accounted for by the peculiar circumstances of the time, viewed in connection with his special agency as a prophet. His work had been one of mercy and judgment—of judgment, indeed, more prominently than mercy, but still judgment of a merely provisional kind, and intended ever to return again to mercy. The aim and object of his striving was to have Israel raised to the full enjoyment of covenant-blessings, and *that* by a return on their part to the true covenant-standing, secured for them in the constitution brought in by Moses. He looked no higher than this; it formed no part of his mission to give fresh revelations to Israel of God's purposes of grace, or point their expectations to another covenant, founded on better promises; his object was gained if his countrymen could but be brought to stand on the foundation laid by Moses, and thereby escape the doom that was threatening to avenge their apostasy. In this, however, as he comparatively failed—for the revival effected by his supernatural and energetic striving was partial and incomplete—there was granted at the close the sign of his miraculous translation in a whirlwind and chariot of fire—a sign for those who received his testimony and trod in his footsteps, of Heaven's acceptance of his work; and for those who had rejected the counsel of God against themselves, a sign of that coming whirlwind of wrath and fiery indignation, which was sure one day to vindicate the insulted truth and majesty of Heaven.

It is also from Elijah's peculiar position and striving as a prophet, that we are to explain his appearance, along with Moses, on the mount of transfiguration, to do homage to the Son of man. This did not arise, as is very commonly represented, from his being the greatest of the prophets, and as such, appropriately taken to personate the whole prophetical order; for in the higher department of prophetical agency, especially in its relation to the appearance and kingdom of Christ, he was far outshone by Isaiah and several of the later prophets. It was his relation to Moses rather than to Christ, which fitted Elijah for taking the place he did on the mount of transfiguration. The peculiar testimony to be there given to Jesus was that of the old to the new—of the old as then ready to vanish away, in order that the new might come in with its plenitude of grace and truth. And the proper representatives of the old were Moses, its mediator, and Elijah, its strenuous advocate and reformer—the giant wrestler, who hazarded his life and spent his noblest endeavours to drive back its corrupters, and preserve for posterity its heritage of blessing. When these, therefore, appeared to do homage to Jesus, and then retired before his surpassing glory, in obedience to the word, "This is my beloved Son, hear him," it virtually proclaimed that all was now to become new, and that even the best and greatest in the past was not to be compared with what was going to be established through Jesus for the kingdom of God.

In another connection, but still with reference to his peculiar calling and work as the prophet-reformer, the name of Elijah occurs in the transactions of gospel history. It had been foretold by Malachi that the Lord would send Elijah the prophet before the great and dreadful day of the Lord, that he might turn the heart of the children to the fathers, and the heart of the fathers to the children, ch. iv. 5; that is, might do an Elijah-work of reformation—bring back degenerate children to the state of their pious ancestors, so that parent and son might have, as it were, a common standing, and be of one mind in respect to the service of God. Partly in interpretation of this prophecy, and partly to indicate how it was to meet with its fulfilment, the angel

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Gabriel, in announcing the birth of John the Baptist, said, "Many of the children of Israel shall he turn to the Lord their God; and he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord," Lu. i. 11, 17. There can be no doubt that the Jews generally of our Lord's time expected a re-appearance of the literal Elijah; in that respect falling much into the same error as they did in the carnal views they formed of the person and kingdom of Messiah. He who came in the spirit and power of Elias was the Elias for gospel times, precisely as he who came to save and reign over God's heritage was the David promised to be raised up, and to bring in a better era for the Israel of God, Eze. xxxiv. 24. Hence our Lord, in the later stages of his ministry, first told his disciples that, if they would receive it, John was "the Elias which was for to come," and then that in him "Elias had indeed come, though they knew him not, and did to him whatsoever they listed," Mat. xi. 14; xvii 12. Elijah, in short, from the work he did, and the place he occupied in Israelitish history, became, like Abraham, Israel, or David, a representative man, and his name was used, like theirs, in the ideal language of prophecy, to indicate the recurrence of something similar in kind, though differing in form, from what had manifested itself in him.

It is probably in the same way that an explanation is to be found of a somewhat peculiar notice given respecting a letter or writing of Elijah in 2 Ch., which has occasioned much perplexity to commentators. Speaking of the times of Jehoram, the unworthy son of Jehoshaphat, king of Judah, the sacred historian says —"And there came a writing to him from Elijah the prophet, saying, Thus saith the Lord God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa, king of Judah, but hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, which were better than thyself; behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods: and thou shalt have great sickness by disease of thy bowels, until thy bowels fall by reason of the sickness day by day," ch. xxi. 12-15. There can be no doubt that Elijah's translation took place in the reign of Jehoshaphat, and a considerable time before Jehoram came to the possession of the throne; hence various suppositions have been made to account for this writing. Josephus appears to have regarded it as a letter sent from the glorified Elijah (Ant. ix. 5, 2), and Grotius took the same view of it. It has been more commonly supposed that it was either written by anticipation before Elijah left the world, or that, by some verbal mistake, Elijah's name has been substituted for Elisha's. Both suppositions are arbitrary, and have no proper foundation to rest upon. It is more probable that, as Elijah had been known as the head of that kind of prophetical agency from which words or writings of such a description proceeded; that as the spirit of Elijah rested upon Elisha to carry forward what still remained of the work to be done; and that as certain things expressly committed to Elijah, in particular the anointing of Hazael over Syria and Jehu over Israel, had to be left to Elisha; so this writing, which breathed so peculiarly the spirit and manner of Elijah, though not actually indited by him, is associated with his name. It proceeded from the Elijah-school of prophecy, of which he still was regarded as the ideal head (see Hengstenberg's Christology, at Mal. iv. 5).

E'LIM [*strong trees*], the name of the second station of the Israelites after crossing the Red Sea, Ex. xv. 27. It was distinguished for its copious fountains and luxuriant trees, having had twelve springs of water and seventy palms growing at their side. Authorities still differ as to the precise spot where this delightful encampment is to be sought. It must have been, says Stanley, in one of three wadys, "Ghŭrŭndel, Useit, or Taiyibeh" (p. 37). Both he and Robinson are inclined to give the preference to the first of the three, and Stanley thinks that both possibly may have been included, as they are much of the same character, and lie comparatively near to one another. The water seemed less plentiful than of old; but here are first "the wild palms, successors of the 'threescore and ten.' Not like those of Egypt or of pictures, but either dwarf—that is, trunkless—or else with savage hairy trunks and branches, all dishevelled. Then there are the feathery tamarisks, here assuming gnarled boughs and hoary heads, worthy of their venerable situation, on whose leaves is found what the Arabs call manna. Thirdly, there is the wild acacia, the same as we had often seen in Egypt, but this also tangled by its desert growth into a thicket" (Stanley, p. 68).

ELIM'ELECH [*whose God is king*], a Bethlehemite, the husband of Naomi, by whom he had two sons, Mahlon and Chilion. In a season of scarcity, which appears to have happened some time in the latter part of the period of the judges, the whole family passed over into the land of Moab, where both the father and the two sons died. Nothing further is told of them; but the future fortunes of Naomi, and her daughter-in-law Ruth, are interestingly detailed in the book of Ruth.

ELIOE'NAI [*towards Jehovah my eyes*, i.e. are turned.] 1. The head of a family in Benjamin, 1 Ch. vii. 8. 2. The head of a family in Simeon, 1 Ch. iv. 36. 3. A Korhite Levite, one of the door-keepers in the house of God, 1 Ch. xxvi. 3. 4. A priest of the sons of Pashur, a contemporary of Ezra, and one of those who married strange wives, Ezr. x. 22. 5. An Israelite of the sons of Zattu, who had also married a strange woman, Ezr. x. 8; Ne. vii. 13.

ELIPH'ALET, or ELIPH'ELET [*God for safety*]. 1. A son of David, the last born to him in Jerusalem, 2 Sa. v. 16. 2. One of David's thirty heroes, 2 Sa. xxiii. 34. 3. A Benjamite, and two companions of Ezra, 1 Ch. viii. 39; Ezr. viii. 13; x. 33.

EL'IPHAZ [*God for strength*]. 1. One of the sons of Esau, the father of Teman, Ge. xxxvi. 10. 2. One of the three friends of Job; the chief, indeed, of the three. He is simply described as "Eliphaz the Temanite," Job ii. 11, and he must consequently be regarded as a representative of the family descended from the preceding Eliphaz. The most prominent part of the discussions which took place between Job and his friends is ascribed to Eliphaz, but to obtain a proper view of its tenor the whole must be taken in connection. (*See* JOB.)

ELIPH'ELET. *See* ELIPHALET.

ELIS'ABETH [*who swears by God*]. The Greek form of Elisheba, Ex. vi. 23, but in the English Bible occurs only as the name of the wife of Zacharias and

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mother of John the Baptist. She was, like her husband, of the family of Aaron. The only description given of her character is in connection with that of her husband; both are said to have been "righteous before God, walking in all the commandments and ordinances of the Lord blameless," Lu. i. 5. Her history is inseparably intwined with that of her husband. (*See* ZACHARIAS.)

ELI'SHA [*God for salvation*], in the New Testament, ELISEUS, son of Shaphat, and a native of Abel-Meholah, which lay near the Jordan, and belonged to the tribe of Issachar, 1 Ki. xix. 16; Ju. vii. 22. When at Horeb Elijah was expressly directed to anoint this man prophet in his room. The direction implied designation to an office, for such only as were set apart to a sacred office were anointed, and it was an act more peculiarly appropriated to kings and priests. The act itself was symbolical of the Spirit's grace, as qualifying for the discharge of the office; and since prophecy in the true sense was always the special gift of the Spirit, those who possessed the gift might be said to be anointed, whether they received any outward consecration or not. (*See* ANOINTING.) In the case even of Elisha, it may be questioned whether the anointing involved an application of oil, for in the narrative of the transaction we read only of Elijah throwing his mantle over him, which was plainly meant on the one side, and understood on the other, to be a call to the prophetical office. It may, however, have been succeeded by a special act of consecration, both here and in the case of such as had a distinct sphere of prophetical agency to fill, but we want materials for determining how far, or with what particular forms of the prophetical calling, actual anointing was connected.

That Elisha was in circumstances of external comfort is evident from his being found by Elijah ploughing with twelve yoke of oxen, himself personally engaged with the twelfth, 1 Ki. xix. 19. Hengstenberg (Pent. i. p. 141; Eng. trans. p. 184) sees in the twelve a symbolical reference to the twelve tribes of Israel, and in the circumstance an indication that Elisha was to be a prophet, not for the ten tribes alone, but for the whole covenant-people. If the number twelve had been employed by him in an action formally connected with his entrance on the prophetical office, or with the public discharge of its duties, we could have seen the force of this application of the historical notice; but occurring, as it does, in connection with Elisha's earlier and common occupations, it appears to seek for a symbolism where none could naturally be thought of. The first action too of Elisha in his new calling destroys its fitness for such a purpose, as one pair out of the twelve he presently killed and made a feast with them—a parting entertainment on taking leave of his former associates and quitting his old employment, that he might henceforth give himself to the ministry of a higher service.

How long Elisha companied with Elijah, and assisted him in the revival of the schools of the prophets, and the other forms of prophetical agency which occupied the latter years of Elijah's career, is not absolutely certain, but according to the common reckoning it fills a space of ten or twelve years. From the public events that are known to have taken place in the interval it could not well have been less. Even the state of comparative fulness and efficiency to which the prophetical associations had been raised, and their distribution throughout the land, must have required the active co-operation of the two men for a variety of years. During the continuance of the period of their joint action, Elisha occupied but a subordinate place; he "ministered to Elijah;" and when Elijah was going to be taken up, it was represented by the sons of the prophets as the "taking away of his master from his head," 2 Ki. ii. 3—literally, *from over his head*. He had hitherto stood, as it were, at Elisha's head, counselling, directing, ordering, as the Spirit prompted him; but now he was to be lifted up over it—removed to a higher sphere. The relation, as of greater and less, father and son, continued to hold in respect to the prophetical agency of each after the translation of Elijah; and the request of Elisha to obtain a double portion of his master's spirit, which was granted, referred, as stated in a previous article (*see* ELIJAH), to the higher position henceforth to be occupied by Elisha, as compared, not with what Elijah had been, but with what any in the schools of the prophets were to be; Elisha, as the firstborn, with a double share in the spiritual inheritance, was to stand in the room of Elijah and be the head over the brethren.

It may, however, be admitted, as no way inconsistent with this relative inferiority, that there was a certain advance intended by the ministry of Elisha; the work begun by Elijah was not only to be continued, but also carried forward. The name of the successor might be said to indicate this; for in the name of both prophets the distinctive striving of each had its expression. To establish the truth that Jehovah alone was the El or God whom the Israelites ought to worship, was the great object of Elijah's activity, and from this, as from a position already won, it was Elisha's more especial calling to manifest that, if but rightly acknowledged as the El, Jehovah should also prove the salvation of his people. Hence, while the agency of the latter prophet was altogether of a less elevated, more quiet, and subdued description than that of Elijah's, it certainly partook more of beneficent working, and was more palpably distinguished by the bestowal of blessing. With this indeed it commenced; for immediately after he had assumed the part of Elijah's successor, and in the parting asunder of the waters of the Jordan, while he smote them with Elijah's mantle, had received the seal of Heaven on his commission—the people of Jericho sought and obtained through him an important boon. Having tarried there for a little, they came and said to him, "Behold, I pray thee, the situation of the city is pleasant, but the water is naught, and the ground barren." This can scarcely be understood to refer to the only, or even to the chief, source of the water that supplied the inhabitants of Jericho, for it had been from early times a flourishing city; and having been designated the city of palm-trees from the abundance of these in the neighbourhood, there must have been fertility, as well as barrenness, in the adjoining territory. But at the time in question the defect as to water, and the evil effects flowing from it, must have been conspicuous, otherwise neither would the people have asked, nor would Elisha have undertaken to work, a miraculous change to the better. The mode of his doing this by salt may seem strange, since the intermixture of saline matter in springs spoils instead of improving the quality of the water, but it is to be explained by the symbolical use of salt in things spiritual and divine. Being in respect to substances of a fleshly kind the great preservative of nature, it became an emblem of what is pure and incorruptible—of life

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itself in a state of incorruption, or of the means which minister to its support and comfort. (*See* SALT.) Its application therefore, on the present occasion, to the waters of an unsavoury spring, simply denoted that the healing power of the Lord was applied to them, so as to render them capable of ministering to the refreshment and healthfulness of life. How actually the change was effected we cannot tell; but one can easily conceive that, as the unwholesome ingredient must have been contracted by the waters passing through some beds of rock or earth that furnished it, so, by turning the subterraneous currents in another direction, they may have either avoided the pollution or again become purged from it. This is at least one perfectly conceivable mode of accomplishing a permanent change, and one which, while requiring a miraculous interposition at first, might afterwards proceed in harmony with the ordinary powers and properties of nature.

The next recorded act of Elisha was of a different kind, and was doubtless intended to show that, whatever diversity of gifts or operations might belong to him as compared with his great predecessor, he also stood officially connected with the authority and the honour of Heaven. It took place when on a visit to Bethel, which had been, since Jeroboam's time, one of the great seats of corruption, but which had latterly enjoyed the privilege of having one of the schools of the prophets established within its gates. On approaching it certain "little children," as they are called in the English version, though it should rather be "young lads," mocked Elisha and called him by the contemptuous epithet of *bald head*. To be actually bald on the back part of the head was reckoned a blemish among the Israelites as well as among the Romans, and hence the priests were forbidden to shave themselves bald, Le. xxi. 5; Is. iii. 17, 24. It must be understood that the epithet, whether literally applicable to Elisha or not, was used in a slighting manner toward him, not simply as a man, but as a prophet of the Lord, and used by persons who, though young, were still sufficiently grown to be the proper subjects of moral treatment; for no otherwise could he have turned round as he did and cursed them in the name of the Lord. In treating him with contempt they contemned the Lord, and at the same time ridiculed the attempts at reformation which he and the sons of the prophets had been making at Bethel. Therefore in the Lord's name he pronounced on them an anathema, which so far took present effect that they were attacked by two she-bears out of the wood, which tare forty-two of them. It is not said that they were actually killed. This fate may indeed have befallen some of the party, but is by no means probable in regard to the greater number.

A more public occasion soon called for the exercise of Elisha's prophetical gifts. Moab had rebelled against Israel after the death of Ahab, and Ahaziah, the son and immediate successor of Ahab, had, it would seem, been able to do nothing during his brief reign to regain the lost dominion. But Jehoram, the next son, who presently succeeded to the throne, set about preparations for war; and the more effectually to secure his purpose, he entered into an offensive alliance with Jehoshaphat the king of Judah, and also with the reigning king of Edom. Jehoshaphat was no doubt tempted to join in the alliance, from his territories having been attacked by the king of Moab, who had stirred up (though with loss only to himself and his allies) a somewhat formidable conspiracy against him, 2 Ch. xx. The army of the three kings, in executing their projected campaign against Moab, came into a valley where they expected to find water; but experiencing disappointment, the fear became prevalent that the whole should fall a helpless prey into the hands of the adversary. In this extremity Jehoshaphat began to ask if there was no prophet of Jehovah to be had, at whom they might make inquiry. He was informed that Elisha was there; and on going down to him with Jehoram the king of Israel, the prophet immediately broke out in an expostulation with the latter, and said, "What have I to do with thee? Get thee to the prophets of thy father and of thy mother." Jehoshaphat however interposed, and referred the present difficulties to the counsel of Jehovah, as if he had brought together the confederate forces for the purpose only of consigning them to destruction. "Nay," he said, don't speak of merely repairing to those false prophets, "for Jehovah hath called these three kings together to deliver them into the hand of Moab." On this Elisha repressed his indignation, and consented, for the sake of Jehoshaphat, but on this account alone, to inquire of the Lord. Preparatory to his doing so, he asked for a minstrel, that his disturbed and ruffled spirit might be soothed, and might rise into that equable and placid frame, without which it was not in a fit state for receiving the more special communications from above. He ere long reached the proper state, and obtained from the Lord a message, calling upon them to fill the valley with trenches, to hold the water which the Lord was going to provide for them, and also assuring them that the Lord would deliver the Moabites into their hand. The event proved as the prophet had announced, for in the course of the following night the trenches were filled with water, though no rain had fallen in the immediate neighbourhood; and the Moabites, seeing from a distance the fiery glitter of the sun on the water, and mistaking it for blood, which they supposed the confederate forces had shed in mutual slaughter, hastened forward to the prey, and thereby exposed themselves to an attack which ended in their complete discomfiture.

This gracious interposition in a time of peculiar urgency and peril was fitted to leave a favourable impression upon the mind of Jehoram; and so it appears to have done. He stood in a very different relation to Elisha from that which his father had maintained toward Elijah; and though he did not cease to follow the sins of Jeroboam, and appears in many respects to have profited little by the judgments that had been executed upon transgression in Israel, yet he kept aloof from the more offensive rites of Baal, and the grosser corruptions practised by his parents. After the deliverance on the plains of Moab, Elisha seems commonly to have been treated by him with marked respect, as appears from the other incidental notices given of the miracles wrought by his hand. These notices are not arranged in perfect chronological order; for they seem to proceed on the principle of relating first the acts done in behalf of individuals, and then those which concerned the king and people of Israel. If one admits the miraculous element in the acts referred to, as called for by the adverse circumstances of the time, needed to revive the languishing faith of the people, and if possible arrest the work of judgment, none of them will occasion any peculiar difficulty, and, as a whole,

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they afford a remarkable exhibition of the forbearance and merciful consideration of God.

The first of the instances recorded has respect to a poor woman, a widow of one of the sons of the prophets, who came crying to Elisha for help, because she had fallen into debt, and the creditor was ready to take her two sons for bondmen in payment. The law authorized this, limiting however the period of service to the year of jubilee, Le. xxv. 39; but in her circumstances the enforcement of the law even for a limited period could not but be felt as a grievous calamity. To Elisha also it appeared a case warranting the divine interposition; and in the mode of administering relief he took what she actually had as the ground and occasion of providing what besides she required to obtain. Finding she still had a pot of oil, he told her to go and borrow vessels from her neighbours and pour out as much as would flow. She did so, and found that the oil continued to stream forth till every vessel was filled. Herself astonished at the result, she went and told the prophet; and was directed by him to sell what was needed to discharge the debt and apply the remainder to her own use.

The more direct object of the next wonder wrought by Elisha was also a woman, but one in affluent, not in depressed circumstances. She belonged to the pious remnant that still survived in different parts of the land of Israel, dwelling at Shunem in the tribe of Issachar. This place lay on the route from Gilgal to Carmel, which was frequently travelled by Elisha; and the pious Shunammite, not only on a certain occasion pressed him to go in and take some refreshment, but obtained the consent of her husband to have a little chamber added to one of the sides of the house, for the purpose of affording a convenient lodging-room for Elisha as often as he might pass that way. He gladly availed himself, it would seem, of the pleasant welcome it offered, as he could not but be refreshed in spirit with the indications which there from time to time met him of an humble and loving faith. He wished, therefore, to give some mark of his grateful feeling to the woman; and, finding that she sought for herself and her husband no boon of a worldly kind, that she was content with her place and condition in life, but being reminded by Gehazi that she had no child, he made promise to her that she should next year embrace a son. The promise was fulfilled; at the proper time she became the mother of a son. And the child grew, and doubtless gathered around him many fond hopes and tender affections—till one day, when with his father on the harvest-field he was visited by a stroke of the sun, or some similar affection, and began to cry in agony, "My head, my head;" he was carried home and in a few hours expired in his mother's arms. If the child had come to this Shunammite woman in an ordinary manner, she would probably have felt that she had no reason to look for any singular interposition, and that, however sore the visitation, she must bow her heart, like other bereaved mothers in Israel, to the hand of her heavenly Father. But coming, as this child had done, in the form of an unsought and special boon, she could not bring herself to believe that it was to be thus hopelessly wrenched from her grasp; her faith rose with the occasion, strengthened probably and encouraged by the knowledge of what had been done through Elijah to the widow's son at Zarephath. Therefore she ordered the servant instantly to saddle an ass, and repaired without delay to the prophet at Carmel, where she knew he was at the time sojourning. The interview that took place between them is given only in fragments, but it came out that the child was, if not absolutely gone, on the very eve of being so, and that nothing would satisfy the mother, but that Elisha should go with her, and exercise his supernatural gifts in her behalf. The moment he heard of it he despatched Gehazi, with instructions to lose no time by the way, and when he reached the place, to lay Elisha's staff on the face of the child, apparently in the hope that this might be sufficient for its revival, and probably under the impression that the child was in a swoon, rather than actually dead. But the matter turned out to be of a more serious description; for no response came from the application of the prophet's staff by the hand of Gehazi, and he hastened back to meet his master with the tidings that the child had not awaked. When Elisha was come to the house, it is mentioned as matter of surprise, that "behold, the child was dead and laid upon his bed;" as if it was only now he saw the full extent of the calamity. Hence, he no longer thought of any secondary applications by means of his staff, but addressed himself in earnest prayer to God, and then, after the example of Elijah, he stretched himself upon the child, that the divine virtue in the one might by such personal contact pass the more readily into the other. The Lord responded to the faith and prayer of his servant, and after a second stretching on the child, life in its full vigour again returned, and the boy was delivered safe and sound to its mother.

The prevalence of a general dearth gave occasion to another, though somewhat less remarkable, operation of the healing power possessed by Elisha. The sons of the prophets at Gilgal had difficulty in obtaining supplies of food; and in gathering for a common repast there was brought, among other productions of the field, what is called in the English version "a wild vine," on which grew "wild gourds," that were shred into the pot of herbs, and when tasted, told with such an effect on the company, that they cried out, "There is death in the pot." It is not agreed among commentators what the production here referred to might be; it could not properly be a wild vine, but must rather have been some plant having wild runners similar to the wild vine, since it yielded פַּקֻּעֹת *pakkûoth*—which some take to be *wild cucumbers* (Genesius, Winer, &c.), and others *coloquintida* (Michaelis, Oedmann, Keil). Both of these indeed belong to the general family of cucumbers, and bear fruit that is of a caustic bitter taste, and in its effects far from wholesome. It matters little, therefore, which of the two it might be, as indeed we want the means for properly deciding; but by throwing in a quantity of meal, as the symbol perhaps, rather than the cause, of a wholesome and nutritive diet, an effect was produced of a counteractive nature—the pottage was found to be divested of its noxious qualities.

It was probably about the same time, and in connection with the same dearth, that a supernatural effect was produced, not by undoing an evil in articles of food, but by greatly extending their sustaining virtue. A person came from Baal-shalisha bringing bread of the first-fruits, and some full ears of corn—the first-fruits of harvest. Offerings of this description properly be-

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longed to the priests and Levites, De. xviii. 1-6; and that they should have been given to the sons of the prophets, was a proof of the peculiar place they had come to occupy in Israel, and how the God-fearing in the land tendered to them what they refused to the priests of the calves. The offering actually brought, however, on the present occasion, was a very inadequate supply for the large company that were in want of provisions; insomuch that the servant scrupled about obeying the command of Elisha to set it before them. "What," said he, "should I set this before an hundred men?" He was again ordered to do so, with the assurance that they should not only all eat, but have somewhat also to leave. How the scanty provision was made sufficient—whether by some secret enlargement of the cakes of bread, or by rendering the little that existed of these supernaturally efficacious in relieving the hunger of those who partook of them—we are not informed. The prophet merely announced the result, and left it to the God whose will he had intimated in the matter, to effect it in whatever manner he pleased. The action itself, as well as the one that immediately preceded it, was intended to show the special interest which the Lord took in the prophetical institutions of the time, and to strengthen the faith of those who belonged to them for the arduous and trying work in which they were engaged. The same view is also to be taken of another transaction—the only additional one on record which immediately concerns the sons of the prophets—the recovery of an axe they had borrowed, and which accidentally fell into a pool in the Jordan, by causing it miraculously to rise to the suface, 2 Ki. vi. 1-7. The axe might possibly have been recovered in some other way; or, if that had been impracticable, the cost of such an instrument could not have been so large but that funds might have been obtained to replace it by another; but the loss was repaired by a special interposition of divine power and goodness, for the purpose of assuring and sustaining the hearts of men struggling with great trials and temptations.

The fame of such wonderful deeds—spread as they were over a variety of years, and exhibited in different parts of the country—could not fail to be widely diffused. In process of time, and by one of those remarkable turns in providence which sometimes lead to very singular and unexpected results, it reached the court of the king of Syria. In one of their hostile excursions into the land of Israel the Syrian forces had carried off among the captives a little maid, who came to have a place in the household of Naaman, the great Syrian general: she became a waiting-maid to his wife. The report of Elisha's wonderful deeds was well known to her, perhaps she had even been an eye-witness of one or more of them; and when her master fell under the loathsome disease of the leprosy, and knowing that greater things than recovery from such a disease had been accomplished by the hand of Elisha, she said one day to her mistress, "Would God, my lord were with the prophet that is in Samaria; for he would recover him of his leprosy." The word, though dropped from the lips of a little captive, was like the breaking forth of light from the midst of profound gloom; the tidings came to the ear of the king, and he instantly despatched Naaman with costly presents, and a letter to Jehoram the king of Israel, requesting that he would cause him to be healed of his leprosy. Benhadad had never apparently doubted that if there was such a person in Samaria as the Israelitish maid had spoken of, the king of Israel must be perfectly cognizant of his existence, and able also to command his services. Jehoram, however, viewed the matter differently, and from the seeming extravagance and unreasonableness of the request, he rent his clothes, and called his nobles to witness how bent the king of Syria manifestly was on having a quarrel with him. "Am I God," said he, "that this man doth send to me, to recover a man of his leprosy!" 2 Ki. v. 7. Undoubtedly in the form in which the matter came before the king of Israel, there was what might not unnaturally be regarded as the indication of an unreasonable and quarrelsome humour; but if Jehoram had been as familiar as he should have been with the life and labours of Elisha, he would have been less astounded and perplexed than he really was with the request of Benhadad; and the knowledge that seemed to prevail in Syria of the wonderful things that had been proceeding in Israel, was certainly meant to be a rebuke in providence for the comparative ignorance that still reigned in Samaria. Heathen at a distance, it seemed, knew more of God's working in Israel, than the very heads of the Israelitish people. And on this account Elisha, when he heard of the king's perplexity and distress, sent to him a message of expostulation, "Wherefore hast thou rent thy clothes? Let him come now to me, and he shall know that there is a prophet in Israel." He accordingly came, and was made to know that there was both a God and a prophet in Israel; but it was in a way so different from what Naaman had expected, that he nearly threw up the matter in disdain, and returned as he came to his native land. The account of the transaction belongs rather to the history of Naaman than of Elisha; but the quiet reserve practised by the prophet, and the order for Naaman to go and bathe seven times in Jordan (at which so much offence was taken) were most wisely chosen for the main purpose in view; for they were admirably fitted to impress upon the mind of Naaman the great and salutary truth, that there was an essential difference between the God of Israel and the idols of heathendom, and between the prophet of that God and a Syrian magician. The effect intended *was* wrought, and a testimony was yielded to the truth by this Syrian general, which we never hear of being paid by the king of Israel or any of his captains.

This action with Naaman had brought Elisha into a certain connection with Jehoram the king of Israel, the latter having been rescued through his miraculous agency from an embarrassing position, and incidentally contributed to the bestowing of an important favour on his most formidable rival and adversary, the king of Syria. Another series of transactions followed, all more or less supernatural, in which still further and more direct services were rendered by the prophet to Jehoram. They were occasioned by the wars that continued to be waged between Syria and Israel. The softening effect which the healing of Naaman may for a time have produced, does not appear to have lasted long: Benhadad was intensely warlike in disposition, and seems to have been incapable of reigning without engaging in military exploits. In those which he directed against Israel, he was to a great extent counterworked by the vigilance and supernatural insight of Elisha, which enabled him to advise the king of Israel of movements, that by being anticipated were defeated of their aim. Benhadad at first suspected his own ser-

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vants of betraying him; but being informed of the peculiar service rendered to his adversary by Elisha, he resolved on seizing the person of the prophet, and sent a great host to surprise him in Dothan. The servant of Elisha stood aghast at the formidable array; but Elisha himself retained his composure, and assured his servant that there were *with* them more than were *against* them. In confirmation of this he prayed to the Lord to open his eyes; and when they were opened he saw the mountain full of chariots of fire and horses of fire—visible impersonations to the spiritual eye of the might and protection of Jehovah—around Elisha. The prophet further prayed that the Syrian host might be smitten with blindness—not apparently with the actual loss of corporeal vision, but a kind of bewilderment, which prevented them from knowing where they really were, and led them to surrender themselves implicitly to his guidance. He conducted them into the midst of Samaria, where their eyes were again opened, and they found themselves at the mercy of their enemies. Jehoram would have instantly fallen upon them, and asked Elisha if he would smite; but Elisha magnanimously repudiated the proposal, and ordered bread and water to be set before them; after which they were dismissed to their master. If Benhadad had been in any degree conscious of the more noble and generous impulses of nature, he would have abated his hostility on hearing of such mercy and forbearance toward his troops, or perhaps have altogether ceased from so unequal a contest. But warlike ambition seemed his only motive, brute force the only power he could estimate or wield; and so the partial defeats he had sustained but served to stimulate his rage, and led him to gather all his strength and implements of war for a desperate assault on Samaria. He succeeded in driving matters to a fearful extremity; so that extravagant prices came to be paid for things which in ordinary circumstances would have been totally rejected as articles of diet, 2 Ki. vi. 27, and some were even beginning to resort to the dreadful expedient of feeding on human flesh. This forced itself on the notice of the king one day as he passed along the wall, when a woman cried out to him against her neighbour, because after having agreed to kill and eat each other's sons, the one whose turn came second resiled from the agreement, and would not suffer her son to be destroyed. On hearing this sad story, the king rent his clothes, from which it was perceived that he wore sackcloth upon his flesh, and was laying to heart more than had been suspected the miseries and distresses of his people.

If we had been simply told that Jehoram thus clad himself in sackcloth and rent his clothes, we should have concluded favourably in regard to his penitent state of mind; but the notice in that respect is followed up by a stern and vehement denunciation against Elisha, in which the king said, "God do so and more also to me, if the head of Elisha the son of Shaphat, shall stand on him this day." It does not appear from the narrative why Jehoram should have so directly connected Elisha's name with the extremities endured, and should have vowed such summary vengeance against him. From the circumstance one of two suppositions is forced upon us—either Elisha had spoken of the assault of Benhadad as a divine judgment for the still prevailing sins, and thus came to be wrongfully identified with the evil; or he had advised Jehoram to reject the terms offered by Benhadad, and was now denounced by the king as one that had given wicked counsel. It is possible, even, that both suppositions may to some extent have come into play. But however it may have been in that respect, there can be no doubt that the resolution of the king to execute death on Elisha indicated a still unsanctified and rebellious mind. It appears, however, to have been rather the sudden outburst of ungoverned passion, than the expression of a deliberately formed purpose. For, after having despatched a messenger to take the life of Elisha—whose approach was descried by the prophet, and the door of the house barred against him—the king himself (his *master*, as he is called, ch. vi. 32) followed close behind him; and it seems to be to this master, not to the messenger, nor even to Elisha, that the words should be ascribed at the close of ch. vi., "Behold, this evil is of the Lord, what should I wait for the Lord any longer?" *q.d.* I now admit that the Lord's hand is in this calamity; it is needless for me to contend any longer against it; let me surrender at discretion. If this be the correct view of the matter, then the king's heart must have relented immediately after he gave the order for Elisha's death; and he deemed it better to go himself, and make proposals of a capitulation to the enemy. Hence, seeing the king in this softened mood, brought down to acknowledge the Lord's hand in the calamities experienced, and his own incapacity to struggle any longer against the evil, the prophet, in the Lord's name, gave intimation of an almost instantaneous deliverance. "Then Elisha said, Hear ye the word of Jehovah; thus saith Jehovah, To-morrow, about this time, shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria," ch. vii. 1. It seemed absolutely incredible; insomuch that a lord present, on whose hand the king leaned, asked if it were possible by opening the windows of heaven to make such a thing to be. It came to pass, however, precisely as Elisha predicted; for the Lord caused the Syrians to hear a sound as of approaching chariots and horses, on account of which they took fright and fled by night, and left all their baggage and provisions behind them; so that the people in Samaria passed at once from the horrors of famine to the possession of plenty.

The mixture of judgment and mercy on this occasion was so very singular, that it should have produced a deep and lasting impression upon Jehoram and his people; and, coupled with other things that had gone before, should have led them to renounce all their abominations for the pure worship and service of Jehovah. It failed, however, in doing that; the old sins and pollutions were never thoroughly abolished. Elisha, as a man of God, certainly rose in public estimation: even the king came to regard him with profound respect, and is presented on one occasion as inquiring at Gehazi into all the great things he had done, ch. viii. 4: but there was no sincere turning to the Lord, or general reformation of abuses. Judgment, therefore, still hung like a dark cloud on the horizon; and the prophet, who had been the instrument of giving so many wonderful proofs of the divine forbearance and mercy, had to close his more public career by calling into exercise the rod of divine vengeance. For this two special instruments were to be employed—Hazael in Syria, and Jehu in Israel; who had been long before, indeed, indicated by the Lord to Elijah at Horeb, 1 Ki. xix. 15, 16; but the measure of severity was delayed till measures of a

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gentler kind had been plied, and found insufficient. At last, however, Elisha moved toward Damascus; and when his arrival there was made known to Benhadad, who lay sick at the time, the latter sent Hazael to inquire whether he should recover. Elisha replied, he might certainly recover (that is, so far as the disease itself was concerned, there was nothing deadly in it—for there is no proper ground for making the text, as certain critics would have it read, as if a *not* were omitted); but he added, how the Lord had showed him that he should surely die, though nothing was said as to the precise mode in which the death should be brought about, and certainly no warrant issued to Hazael to lay violent hands on his master. That the prophet, however, believed him to be perfectly capable of doing this, and of forcing for himself a way to the throne, is evident from the atrocities which he presently and with tears announced Hazael should be the instrument of inflicting on the people of Israel, and which he also declared were to be the consequence of Hazael's becoming king over Syria. Hazael indignantly repudiated the thought of his being capable of committing such atrocities; but the result proved the certainty of the divine foresight regarding him, rather than the correctness of his own self-knowledge. And it was probably owing to the unscrupulous character of the man, and the unprincipled course of procedure he was going to adopt, that, instead of being formally anointed to the throne of Syria (as was originally indicated), the fact alone of his attaining to its possession was announced to him. With Jehu it was otherwise; a more formal appointment to the office in his case was judged proper. Accordingly, Elisha called to him one of the sons of the prophets, and giving him a box of oil, told him to go to Ramoth-gilead, where a considerable part of the army then lay, and there to anoint Jehu king over Israel. The work was promptly done, and a charge at the same time given to Jehu to smite the house of Ahab, and avenge the blood of all the prophets and the servants of the Lord at the hand of Jezebel, ch. ix. 1-10. In the fulfilment of this terrible mission the whole of Ahab's wicked house perished, and along with them a great multitude of priests and servants of Baal, whom Jehu caught with subtilty, and slaughtered in one mass. The fact of such a sacrifice of Baal-worshippers being still possible, showed how far the evil was from being eradicated, and how much of the external respect that was latterly paid by the king and people of Samaria to the Lord's prophet, was but a constrained homage—the offspring of fear rather than of faith and love. It proved the necessity of the milder prophet ending his more public course as his stern predecessor began, by bringing the severity of God to bear upon the deep-rooted corruptions and incorrigible wickedness that prevailed.

Elisha lived a considerable time after this; for he did not die till the reign of Joash, the grandson of Jehu. Jehu reigned twenty-eight years; Jehoahaz, his immediate successor, seventeen—making together a period of forty-five years. During the whole of this time we hear nothing of Elisha; and it is only when we reach the reign of Joash that we have a notice of his last sickness and death. He must by that time have arrived at a very advanced age, and probably had for years previous been in a state of feebleness and decay. Hearing of his illness, Joash came down to see him (the precise place is not given), and perceiving death to be at hand, wept over his face, and said, "O my father, my father, the chariot of Israel, and the horsemen thereof," ch. xiii. 14—the very words of Elisha at the departure of Elijah, and probably in Joash the honest expression of a conviction, that the loss of such a man of God was like losing the right arm of the nation's security and strength. But Joash, like his predecessors, had no faith to follow the Lord fully; and on the occasion of his visit to Elisha, a transaction took place which betrayed his half-heartedness—his want of purpose to serve and trust the Lord fully. The dying prophet first bade Joash take a bow and arrow, and then, placing his own hand on the hands of the king, told him to shoot, and on his doing so, cried, "The arrow of Jehovah's deliverance, and the arrow of deliverance from Syria; for thou shalt smite the Syrians in Aphek, till thou have consumed them." This was properly the prophet's act, and his word of interpretation going along with it. But then, to see how far Joash entered into its import, and was prepared to carry it out, he requested him to take the arrows and smite; and, after smiting or shooting thrice, he stayed. The king could not but know the view with which the action was required to be done; so that the number of times he smote might fairly be regarded as the measure of his faith and zeal in the matter. The prophet was displeased with its smallness, and told Joash he should but smite the Syrians thrice, and should consequently fail to get the full measure of success which the divine goodness had brought within his reach. From his own unfaithfulness the promise held out should be but partially fulfilled. It was Elisha's last word; "he died, and they buried him," ch. xiii. 20—but where we are not told. It is mentioned, however, that shortly after, while some were employed in burying another person in the neighbourhood, they espied at a little distance a band of Moabites, and in their hurry they thrust the corpse they bore into the tomb of Elisha, which, on touching the bones of Elisha, for the moment revived and stood erect. It was, in all probability, with the sons of the prophets that this happened; and it must be regarded as a sign primarily to them, and through them to others, that the God of Elisha still lived, and was ready to do wonders as heretofore for his people, if they would but seek and trust in him.

Elisha had properly no successor. Several prophets followed him in the kingdom of Israel—Jonah, Hosea, Amos—but he was the last great representative of that type of prophetical agency to which he belonged. Miraculous working henceforth ceased, having been plied as long as the order of the divine administration would admit, and plied comparatively in vain. It was by word, rather than by deed, that God still wrought for a time among that section of his ancient people through the instrumentality of prophets. He gave a somewhat fuller insight into his own purposes of judgment and mercy, and the bearing these were destined to have on the tribes of Israel. This was in truth the higher species of prophetical ministration; but, from the false political position of the kingdom of Israel, it could not be so much exercised there, as in connection with the kingdom of Judah. In a great degree, therefore, Elijah and his successor Elisha may be said to have stood alone in the kingdom of Israel; alike in the general nature and aspect of their work, though each with his own characteristic peculiarities, and each suited

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to his proper time and sphere. So that here also wisdom was justified of her children.

ELI'SHAH, the name of one of the sons of Javan, Ge. x 4, from whom it is supposed "the isles of Elisha" took their designation, which trafficked with Tyre in fabrics of purple and scarlet, Eze. xxvii. 7. Elis is very commonly identified with it, which may have been peopled by the descendants of Elishah. Others understand by it the Æolians. But there is no certainty.

ELISHA'MA [*whom God hears.*] 1. A prince in Ephraim, Nu. i. 10. 2. A son of David, born to him in Jerusalem, 2 Sa. v. 16. 3. A descendant of Judah, 1 Ch. ii. 21; 2 Ki. xxv. 25. 4. A priest in the time of Jehoshaphat, 2 Ch. xvii. 18.

ELISH'APHAT [*whom God judges*], a captain of hundreds in the time and service of Jehoiada the priest, 2 Ch. xxiii. 1.

ELISHE'BA [*who swears by God*], the daughter of Amminadab, of the tribe of Judah, and the wife of Aaron, Ex. vi. 23; Nu. i. 7. So that the descendants of Aaron were closely allied to the tribe of Judah, though they actually belonged to the tribe of Levi.

ELIZ'APHAN [*whom God hides*]. 1. A Levite, and head of the family of the Kohathites, when the census was taken in the wilderness, Nu. iii. 30. 2. A leading person of the tribe of Zebulun, who took part in the distribution of the land of Canaan, Nu. xxxiv. 25.

ELKA'NAH [*whom God provided*]. 1. One of the sons of Korah, Ex. vi. 24. The family of Korah did not perish with himself, Nu. xxvi. 11. 2. Several other descendants of Korah bore this name, 1 Ch. vi. 26, 27, 34; ix. 16; xii. 6; but the only one known to history was the father of Samuel; and of him we know nothing more than that he lived at Ramathaim-Zophim in Mount Ephraim, had two wives—Hannah and Peninnah, and by the former became the father of Samuel the prophet, 1 Sa. i. 1.

EL'KOSHITE, applied as a designation to the prophet Nahum, ch. i. 1, and apparently describing him as a native of Elkosh. There was a place of that name in Assyria, near Mosul; and some have contended for this as at once the birth-place and the grave of the prophet. The modern Jews are of this opinion. But it is not generally acquiesced in. The more probable opinion is, that Elkosh was a town in some part of Palestine. Jerome, in his comment on the prophet, assigns it to Galilee, and says it was pointed out to himself. No further reliance, however, can be placed on this testimony, than as affording evidence of the prevailing belief in Jerome's time of the region where the Elkosh of Nahum was to be sought. (*See* NAHUM.)

ELLA'SAR, the country and kingdom of Arioch, one of the four kings who invaded Canaan in the days of Abraham, Ge. xiv. 1. Nothing certain is known of it; but being associated with Elam and Shinar, there can be no doubt that it indicated an Asiatic region, somewhere in the same neighbourhood. It is very commonly identified with THELASSAR.

ELM, the translation given us in Hos. iv. 13 of *alah* (אלה), which everywhere else is rendered *oak* (which see).

ELNA'THAN [*whom God gave*]. 1. Maternal grandfather of Jehoiachin, and probably the same with the son of Achbor, who lived in Jehoiakim's time, 2 Ki. xxiv. 8; Je. xxvi. 22. 2. Certain Levites in Ezra's time, Ezr. viii. 16.

ELO'HIM, *God*, or *gods*. *See* GOD.

ELON [*oak*]. 1. A Zebulonite, who judged Israel ten years, Ju. xii. 11; but of the distinctive character of his administration, or how he attained to the authority implied in it, Scripture is entirely silent. 2. A Hittite chief, the father of one of Esau's wives, Ge. xxvi. 34. 3. One of the wives of Zebulun, Ge. xlvi. 14.

E'LON, a border town of the tribe of Dan, whose site has not been identified, Jos. xix. 43.

ELOTH. *See* ELATH.

EL'PAAL [*whose reward is God*], the founder of a family among the Benjamites, 1 Ch. viii. 12, 18.

ELUL, the sixth Hebrew month. *See* MONTH.

EL'YMAS, a derivative of the Arabic *âlim*, *wise*, and hence corresponding to ὁ μάγος, the emphatically wise man, the man skilled in mystic lore, the magician. So it is explained in Ac. xiii. 8, where it is applied to Bar-jesus, a magician of the lower caste, who by his arts withstood the apostle Paul, and sought to turn away the proconsul from the faith.

ELYMEANS. *See* ELAM.

EL'ZAPHAN, a contraction of ELIZAPHAN.

EMBALMING the dead appears to have had its origin in Egypt, and comes into consideration here only as having been practised upon the bodies of some of the covenant-people during their sojourn in that country. We have no specific notice of its having been employed in any case but that of Jacob, their common father, and Joseph—although it is highly probable that the like practice was followed with the whole of the twelve patriarchs, whose bodies are reported to have been carried into Canaan, and buried in the field Jacob bought of Shechem, Ac. vii. 16. The simple fact of Joseph's embalming is mentioned, Ge. l. 26; but of Jacob it is said with more particularity, that "Joseph commanded his servants the physicians to embalm his father; and forty days were fulfilled for him; for so are fulfilled the days of those who are embalmed; and the Egyptians mourned for him threescore and ten days," Ge. l. 2, 3. There are several things remarkable in this statement; and the first is, the mention it makes of physicians as being in the service of Joseph, and having it as a part of their proper employment to look after the embalming of the dead. We know of no other country of antiquity in which such a state of things existed; but there can be no doubt of its existence at a very remote period in Egypt. Herodotus expressly testifies of the Egypt of his day, that there "every distinct distemper has its own physician, who confines himself to the study and cure of that alone; so that all places are crowded with physicians." Hence, as Warburton has remarked (Div. Leg. b. iv. 3), a body of these domestics, however extravagant it might appear now, even in a minister of state, was unavoidable then, when each distemper had its proper physician. So great a name had the Egyptian physicians, that both Cyrus and Darius are reported by Herodotus to have had them always in their service (iii. 1, 129).

Understanding this, however, it may still appear somewhat strange, that the physicians should have had to do with the embalming of the dead, as well as with the cure of the living body. The physicians in the two cases, however, would not be of the same class. The subdivision generally that was made of the medical art in Egypt would certainly lead to the appropriation of the process of embalming by a separate class of practitioners; and as the process required both a knowledge of the human frame, and an application of proper medi-

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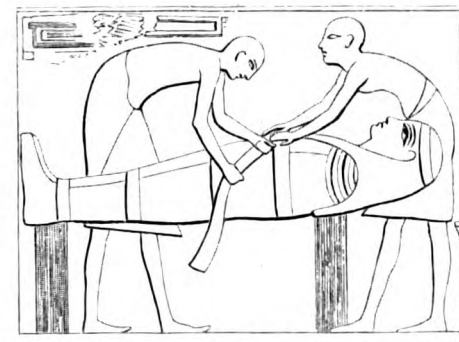
caments to its several parts, the persons who pursued this employment might quite naturally be called by the general name of physicians. But the probability is, that at the early period of Jacob's death, the subdivision referred to had scarcely if at all been established, and that the process of embalming was under the direction of the ordinary physicians. Ultimately, the embalmers became a distinct and regularly organized class, with their own separate departments of the work. But as, according to Pliny (xix. 5), certain examinations took place during the process, which enabled them to study the disease of which the deceased had died, they must still either themselves have been proficients in the medical art, or have been under the direction of those who were such.

In regard to the process of embalming itself, according to the accounts both of Herodotus and Diodorus, there were three different forms of it, varying in regard to the extent of the operations performed, and the relative expenditure incurred. When the highest scale was chosen by the relatives of the deceased, the embalmers commenced by extracting the brain through the nostrils by means of a curved iron probe, after which they poured in certain drugs. For the purpose, in like manner, of extracting the intestines, they made an incision in the side with a sharp Ethiopian stone;

[239.] Mummy of Penamen, priest of Amun Ra. – British Museum.

and having thus drawn them out, the intestines were properly cleansed, then enveloped in spices of different sorts, and at last deposited in vases (not thrown into the river, as Porphyry and Plutarch relate). The cavity of the belly was filled with powder of pure myrrh, cassia, and other fragrant substances. After these processes were finished, the body was salted, being kept in natron, Diodorus says, for upwards of thirty days (i. 91), but Herodotus for seventy (ii. 86). By the seventy days of Herodotus, it is now generally agreed, is to be understood the whole period of mourning, or the time during which the body was in the hands of the embalmers; while the thirty and upwards of Diodorus relate only to the period during which the application of spices was made to the body, which, in the stricter sense, constituted the embalming. This view perfectly accords with the account of Moses, which assigns forty days to the embalming, and seventy to the entire period of mourning. When the embalming was completed, the body was washed, wrapped up in bands of fine linen, which, on the interior, were plastered with gum, and which sometimes extended to the enormous length of 1000 yards. After all this, the body was delivered over to the relatives, who placed it in a stone or wooden coffin.

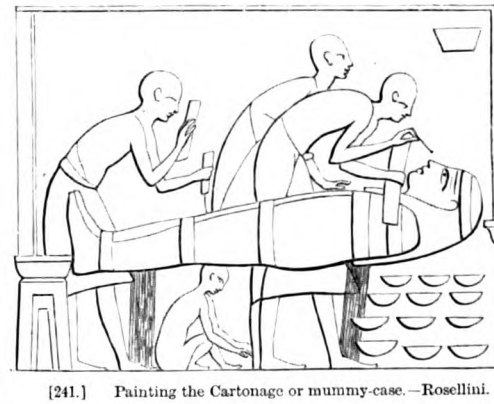
Such was the nature of the higher and more expensive style of embalming, which, according to Diodorus, cost a talent of silver (£250); and it was, no doubt, the form of it applied to Jacob's body, and the bodies of the other patriarchs in Egypt. The second style left the intestines in the body, but by injecting a strong oil of cedar, and letting it remain for a certain time, the bowels became dissolved, and ran out along with the oil. Natron and spices were then applied to the body. This process cost about twenty-two minæ (£60).



[240.] Swathing, or wrapping bandages round a mummy. – Rosellini.

By a third mode, which cost comparatively little, and was adopted by the poor, the body was merely cleansed by an injection of *syrmæa*, and salted for the same period as in the other cases.

Wilkinson (Ancient Egyptians, v. p. 456, seq.) states that from an examination of the mummies, the gradations, as to elaboration and expense, must have been much more varied than the above account from ancient writers would lead one to suppose, and also, that the incision into the side for the purpose of extracting the bowels, was not always confined to those of the first class, but that some of a comparatively inferior class appear to have been subjected to that species of operation. It would seem, too, that the features of the face, as well as the other parts of the body, were covered over with the bandage, and that it was only through this, and latterly through the coffin, which commonly took the form of the features, that these



[241.] Painting the Cartonage or mummy-case.—Rosellini.

could be recognized. The innermost coffin or covering, the same writer tells us (p. 477), of the first quality of mummies, was a *cartonage*, a pasteboard case, damped, and fitted exactly to the shape of the body. It was then taken off again, and made to retain that shape till dry, when it was again applied to the bandaged body, and sewed up at the back. After this it was painted and ornamented with figures and numerous objects, the face also made to imitate that of the deceased, and frequently gilded.

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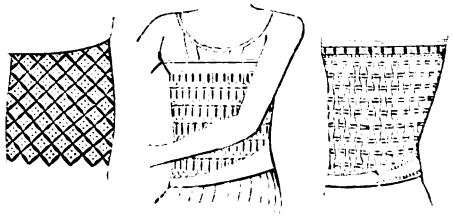
The reasons which may have led the Egyptians to resort to all this care for the preservation of the dead body, have never been conclusively ascertained. Several have been assigned, which are altogether conjectural and improbable. With the greatest appearance of probability it has been ascribed to a distinctive aspect of the doctrine of the soul's transmigration current in Egypt. "There is reason," says Sir G. Wilkinson, "to believe that the Egyptians preserved the body in order to keep it in a fit state to receive the soul which once inhabited it, after the lapse of a certain number of years; and the various occupations followed by the Egyptians during the lifetime of the deceased, which were represented in the sculptures, as well as his arms, the implements he used, or whatever was most precious to him, which were deposited in the tomb with his coffin, might be intended for his benefit at the time of this reunion—which at the least possible period was fixed at 3000 years." What chiefly serves to throw some doubt upon this solution of the problem, is the fact of the process of embalming having been applied also to certain animals; so that possibly after all, as the same author suggests, it may have been mainly attributable to a feeling of respect for the dead.

EMBROIDERY. This word does not occur in the English Bible; but we have the verb *embroider* once used, Ex. xxviii. 39; and *embroiderer* twice, Ex. xxxv. 35; xxxviii. 23; so that, if these passages are correctly rendered, the Israelites must have known the art of embroidery. In several passages also an equivalent expression is used—*needle-work*—and used so as to imply, that not plain sewing, but ornamental work, was evidently meant, Ex. xxvi. 36; Ju. v. 30; Ps. xlv. 14, &c. In all the passages the Hebrew word is the same—*rokem* (רֹקֵם) for the artificer, and *rikmah* (רִקְמָה) for the workmanship produced. Another word frequently used in connection with it, and so much of the same general import that there is some difficulty in distinguishing exactly between them, is *chosheb* (חֹשֵׁב), for which the rendering in the English Bible is "cunning workman." The explanation of the rabbins is, that the work of the *rokem* was embroidery or needle-work, hence appearing only on one side, perhaps sewed on to the cloth; while the work of the *chosheb* was textile, a sort of tapestry, presenting a face on each side. Gesenius (Thes.) concurs in this view, and thinks, that while the embroidery of flowers and figures was of two sorts—the one woven, the other performed by the needle—the latter sort is the one to be understood as that done by the *rokem*, and the other by the *chosheb*. Whether this distribution may be admitted or not, and there is still room perhaps for dispute, there can be no reasonable doubt, that embroidery of both sorts was practised among the Israelites in pretty remote antiquity, though that done by the loom was probably both the more ancient and the more common. It was in Egypt that they first learned the art; and, whether in connection with the bond-service they had to perform there, or of their own choice, certain families, it would appear, at the time of the exodus, had risen to distinction in the arts of weaving and embroidery; some, especially, in the tribes of Judah and Dan, Ex. xxxv. 30-35; 1 Ch. iv. 21. These were exhorted to turn their acquired skill in this department of handicraft to a sacred use, and to prepare ornamented fabrics, in tapestry and needle-work, variegated also with diverse colours, for the curtains of the tabernacle and the robes of the priesthood.

The notices of Egyptian history, confirmed by the monumental remains, give reason for believing that at a comparatively early period they had made wonderful attainments in this line. For example, a corslet is mentioned by Herodotus as having been presented by Amasis, king of Egypt, to the Lacedemonians, which was of linen, each thread composed of 360 finer threads, and ornamented with numerous figures of animals, worked in gold and cotton, Herod. iii. 47. This was many centuries indeed after the exodus; but its testimony reaches back to a much earlier time, as such a beautiful and elaborate piece of workmanship could not have been produced without ages of study and application to the art. Wilkinson says, "Many of the Egyptian stuffs presented various patterns worked in colours by the loom, independent of those produced by the dyeing or printing process, and so richly composed that they vied with cloths embroidered by the needle. The art of embroidery," he adds, "was commonly practised in Egypt" (iii. 128)—referring in proof, however, simply to passages in Scripture, and taking them in the sense put upon them in the authorized version, sanctioned (as we have seen) by Gesenius and the rabbins. The authority of Pliny has sometimes been appealed to against such early employment of the needle in embroidering; for he says that the Phrygians (of comparatively late origin as a people) were the inventors of needle embroideries, which were thence called *phrygiones* (xxxiii. 3). But how little dependence can be placed on Pliny's authority in such a case may be inferred from another thing he states in the same connection, viz.—that Attalus of Pergamus, a great encourager of the arts, was the first who invented the weaving of cloth with a gold thread, while a finely wrought specimen of such weaving is mentioned by Herodotus in the fact just noticed respecting the Egyptian corslet of Amasis, fully 300 years before the time of Attalus (the one having lived in the sixth and the other only in the



[242.] Egyptian embroidered dresses.—Champollion, Monuments de l'Egypte.

second and third before Christ). In No. 242, an illustration is given from Champollion of the Egyptian embroidered dresses. They are all evidently the production of the loom, and exhibit patterns of the kind called by the Latins *scutulata*—diamond or lozenge-shaped, chequered. We also give (No. 243) an engraving of the dress of a lady, in which the embroidery is of a more varied and ornate character than usual.

In regard to the Assyrian region, with its centres of trade as well as dominion in Nineveh and Babylon, we have now also the undoubted evidence of their having cultivated with great success, even in early times, the art of producing embroidered as well as richly coloured clothing. The Babylonians certainly were most noted

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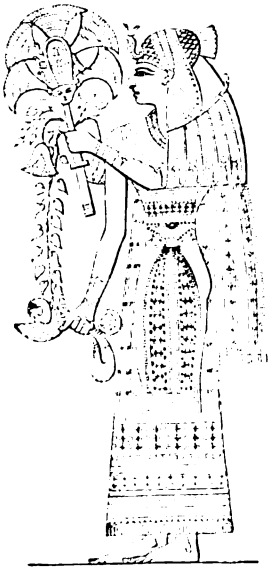
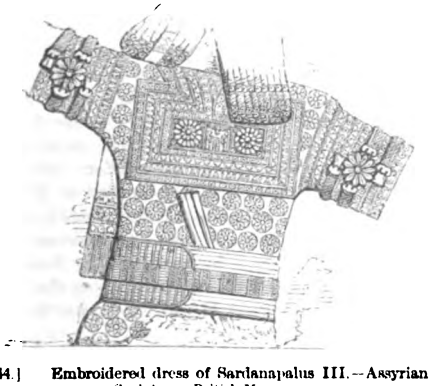
for their skill in weaving cloths distinguished for their colours; and the Babylonish garment which attracted the eye of Achan, and drew after it such disastrous



[243.] Egyptian Princess in embroidered dress. Champollion.

results, Jos. vii 21, was in all probability of that description. Its beauty must have been of a kind that was fitted to dazzle and catch the eye. But it is scarcely to be supposed that an art which flourished at Nineveh should have been unknown in the not very distant Babylon; and we are now in possession of specimens of beautifully-embroidered dresses from the remains of Nineveh. That seen in cut No. 244 is the upper portion



[244.] Embroidered dress of Sardanapalus III.—Assyrian Sculptures, British Museum.

of the dress of Sardanapalus III.—evidently a highly ornamented piece of workmanship; and if in its main parts the production of the loom, there are individual ornaments which have all the appearance of having been superadded by the needle, or done apart and then sewed on. Beside the star-like ornaments covering the body of the dress, the sleeves and neck of the dress have broad borders of narrow fillets, with buds and blossoms of lotus-flowers, circles, and a peculiar zigzag pattern alternating. As given here, the dress appears as worn by the king in a warlike attitude riding in a chariot; but in a sculpture of the same king in the British Museum, where he appears feasting with his queen, he is seen in much the same costume. The other illustration, from the same quarter, also presents one attired in a very ornate dress, covered with various yet regu-

[245.] Assyrian embroidered robe.—Botta's Nineveh.

larly alternating figures, and tastefully fringed down the side. It has also a broad border of embroidered work, consisting of a pattern of lotus and honeysuckle flowers, or of symbolical figures. The person wearing the dress is uncertain; but being found among the sculptures of Nineveh, the fabric represented is of unquestionable antiquity. The specimens before us clearly show that embroidery as practised among the Assyrians was of a more elaborate character, and in its patterns much richer, than any we are acquainted with from Egypt.

How far the Israelites might cultivate such arts after they were settled in Canaan, we have no means of properly ascertaining. But as their general habits were such as grew out of the possession and cultivation of land, the probability is that they knew little or nothing practically of at least the higher kinds of this skilled handicraft. They would perceive it to be hopeless to compete with their more artistic and commercial neighbours, whether in Assyria or in Egypt; and to the marts of these neighbours they would naturally repair when they sought the materials of finely woven and curiously figured or richly coloured garments. Hence, in Ezekiel's enumeration of the manifold traffic of Tyre, while furnishings of broidered work are twice mentioned, in neither case are they associated with the people of Israel, but merely with the old centres of such productions—Egypt and Assyria; the latter, however, coupled with some related cities, Ezc. xxvii. 7, 23, 24. The peculiarity too is noticed in regard to Egypt, of extending this taste for ornamental work to sails, which we know from other sources to have been their custom (Wilkinson, iii. 210).

EMERALD is the equivalent in the English version for *nopek* (נֹפֶךְ), one of the gems in the high-priest's

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breastplate, and one also of the articles of Tyre's extensive traffic, Ex. xxviii. 18; Eze. xxvii. 16. But there is no certainty that this was the gem actually meant. Josephus and the Septuagint understood by it the ἄνθραξ, the carbuncle or Indian ruby—a gem of a fiery red colour. The emerald, on the contrary, is of a bright green, and was well known to the ancients. Gesenius expresses himself as unable to define anything respecting the precise import of the original.

EMERODS, understood to have been some sort of tumours with which the Lord visited the Philistines, on account of their indignity toward the ark of the covenant, 1 Sa. v. 6. Such, undoubtedly, was the ancient Jewish opinion; and modern conjectures on the subject deserve no attention.

E'MIM, a race of people distinguished for their gigantic stature and warlike propensities, who originally occupied a portion of the territory to the east of Jordan, which afterwards fell into the hands of the Moabites; they were in existence so early as the time of Abraham, Ge. xiv. 5; De. ii. 10. (*See* GIANTS.)

EMMAN'UEL. *See* IMMANUEL.

EMMA'US, the name of a place, distant from Jerusalem about 60 stadia or 7½ Roman miles. It is mentioned only once, and in connection with the interview held by our Lord and two of the disciples on the day of the resurrection, Lu. xxiv. 13. But nothing is said as to the direction in which it lay, nor for what purpose the two disciples were journeying toward it. That there was a place of that name, and at the distance of 60 stadia from Jerusalem, is also noticed incidentally by Josephus (Wars, vii. 6, 9). The monks identified it with El Kubeibeh, but without any valid ground; and notwithstanding that it lies at too great a distance, Jerome and Eusebius mistook it for the Emmaus, called also Nicopolis, which stood half-way between Jerusalem and Ramleh, on the Philistine border, but which is 20 Roman miles from Jerusalem—a proof at how early a period all certain trace was lost of the Emmaus of St. Luke. Robinson has attempted to revive this view (Researches, iii. 65, 66).

EM'MOR. *See* HAMOR.

EN, or **AIN**, the Hebrew term for *fountain*, and occurring frequently in compound names. The word also signifies *eye*, and when applied to springs of water, was doubtless meant to denote these as the open, living eyes of the landscape. (*See* AIN.)

ENCAMPMENT. The word corresponding to this in Hebrew, *mahaneh* (מַחֲנֶה), is from a root that signifies to *sit down, to pitch a tent*, and is hence applied to any band or company presenting a regular and settled aspect—for example, to a nomade party at rest, Ge. xxxii. 21, or even to angelic bands, as seen by Jacob, who therefore called the name of the place where such appeared to him *Mahanaim*, Ge. xxxii. 2. But in by far the most frequent use of the term it denotes the encampment of Israel as a body, or of its armed host when assembled for military purposes. Our word *camp*, which is the rendering usually adopted in the English Bible, corresponds to it in all those cases where the host assembled was a strictly military one, but is stretched beyond its usual meaning when applied to the encampments of the congregated host of Israel. Yet it is of these latter alone that we have any detailed account in Scripture; of military encampments nothing but incidental and partial notices are given. During the sojourn in the wilderness, when the entire people had to be kept for many years together within a comparatively narrow space, it was necessary, for the sake of order and propriety as well as safety, that the several tribes and families should have their respective positions assigned them, and that as little as possible should be left to personal rivalry or individual caprice. As the tabernacle of the Lord, with its consecrated ministry and instruments of service, formed incomparably the most important part of the whole establishment, so these had fitly appropriated to them the central place. The tabernacle itself opened toward the east, not without reference probably to the east as the quarter of sunrising, the region whence light perpetually breaks in upon the brooding darkness of the world; and hence the east naturally came to be regarded as the position of highest honour—those who occupied the first rank, both in the narrower and the wider circle, were stationed on the east. Such was the position of Aaron and the priests (including also Moses) in the narrower circle—after whom were the Kohathites on the south, the Gershonites on the west, and the Merarites on the north, the other stem-divisions of the tribe of Levi, Nu. iii. Outside this interior circle, at a considerable distance from the tabernacle, but still looking toward it, and having it in front (for they were to be all round about it) lay the other tribes in order:—First, on the east Judah, having associated with him Issachar and Zebulun; on the south Reuben, with his associates Simeon and Gad; on the west Ephraim, with his associates Manasseh and Benjamin; on the north Dan, with his associates Asher and Naphtali, Nu. ii. Nothing is said as to the relative positions of the three tribes which severally occupied these four sides, as to nearness to the tabernacle, or juxtaposition to the division coming next in order. But the probability is, that as the particular tribe under which the other two were ranged, was to form the kind of advanced guard in marching, it would also, in ordinary circumstances, have the place of priority, both with reference to the tabernacle and to the line of march. Everything of this sort, however, must be in great measure conjectural; as is also the very common idea that the camp as a whole took the form of a square. It may possibly have done so; but there is nothing in the descriptions given which distinctly implies that, and the oval or circular form may just as readily be assigned to it. The more probable supposition is, that the actual positions would vary according to the nature of the locality on which the encampments were made; as this must usually have had a regulating influence on the subordinate arrangements. (For the specific charge in respect to the furniture of the tabernacle, and its distribution among the families of Kohath, Gershon, and Merari, see under the several names.)

In its ordinary and habitual state, the encampment of the children of Israel, being that of the Lord's host, and with the Lord himself symbolically resident among them, was ordered not merely, nor even most directly and prominently, with a view to the preservation of health, but for the sake of keeping up the impression of that sanctity, which it most especially behoved the people in all their relations to cherish and manifest. Some of the things prescribed were undoubtedly of a healthful tendency, such as the order to bury the dead outside the camp, Le. x. 4; and the carrying out thither all the refuse connected with sacrifice, and whatever

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was fitted to create offensive effluvia and odious uncleanness, Le. vi. 11; De. xxiii. 12, 13. But it is the incongruity of such things, in their symbolical and moral aspect, with the character of a region which ought in all respects to have reflected the purity and incorruption of Jehovah, which is assigned as the reason for the prescriptions in question, De. xxiii. 14. Hence not the dead merely had to be carried out of the camp, but even those who had come in contact with the dead, or had incidentally touched a dead bone, must for a time also take their place outside, till they had undergone the requisite purifications, Nu. v. 2; xxxi. 19. In like manner those who were afflicted with any issue, and persons smitten by the leprosy, were obliged to remove out of the camp, not from there being anything infectious in such disorders (for they were not properly of that nature), nor from regard to the general healthfulness of the congregation, but because of the *defilement* which they (symbolically) imparted to a region wherein nothing that defiled should have been found, Nu. v. 3; Le. xiii 46. God was to be known by his people, and again made known through them, as emphatically the Living One, who could have no fellowship with death, which is the expression of his curse, or with the things which might more peculiarly be regarded as its signs and forerunners. He must be known also and manifested as the Holy One, who cannot look on sin but with abhorrence, and in whose presence nothing should be permitted that bore on it the impress or image of corruption. And on these accounts especially it was necessary that the occasions and sources of defilement referred to should be excluded from the sphere which was hallowed by his own habitation, and the habitations of the people on whom he had put his name. (*See under* CLEAN, HEIFER (RED), ISSUE, LEPROSY, &c.)

The burning of the carcase of certain kinds of sin-offering—those, namely, for the high-priest or for the whole congregation—without the camp, Le iv. 12, 21; He xiii. 12, had its reason in considerations essentially different, connected with the ritual of sacrifice. (*See* SIN-OFFERING.) And it was by no means, as very often stated, because of some special defilement attaching, or supposed to attach, to offerings of that description.

In regard to the military encampments of Israel in later times, as already intimated, we are without any definite information. Formed merely for the occasion, and as circumstances might admit, they could scarcely be brought under very precise or stringent regulations. They were pitched, as appears from the history, in any suitable or convenient situation that presented itself—sometimes on a height, Ju. vii. 18; 1 Sa. xiii. 2; sometimes in a valley, 1 Sa. xvii. 3; and no doubt very frequently beside some copious spring or running stream, without easy access to which no force could have long subsisted in so hot a clime, Ju. vii. 1; 1 Sa. xxix. 1; xxx. 9. That some sort of entrenchments or external defences would be thrown around the extremities of the camp, when it was expected to be located for a considerable time in one place, or was in danger of a hostile attack, may be inferred from the nature of the case, and also from certain incidental notices, 1 Sa. xvii. 20; xxvi. 5, 7. But on these and other points connected with camping operations in Israel, our information is extremely scanty, and nothing of any moment depends on them for the elucidation of the historical portions of Old Testament scripture.

ENCHANTMENTS. *See* DIVINATION.

EN'DOR [*fountain of Dor* or *house*], a town of Manasseh, though within the territory of Issachar, and situated at a short distance from Mount Tabor, on the south, Jos. xvii. 11. It is chiefly memorable as the place where Saul in his distress went to consult the female necromancer, immediately before the disastrous battle of Gilboa; but is also mentioned in connection with the victory of Barak and Deborah over Sisera, 1 Sa. xxviii. 7; Ps. lxxxiii. 10. It existed as a considerable village in the time of Eusebius and Jerome, but has long since disappeared.

EN-EGLA'IM [*fountain of two calves*], a town in Moab, supposed to have been toward the north of the Dead Sea—site not known, Eze xlvii. 10.

EN-GAN'NIM [*fountain of gardens*]. The name of several places in Palestine. 1. A town of Judah, of which nothing is known, Jos. xv. 34. 2. A town in Issachar, appropriated to the Levites, Jos. xix. 21, generally supposed to be perpetuated in the modern Jenin, which lies about fifteen miles south of Mount Tabor, and which still has a fine stream of pure water running through it, and excellent gardens in its neighbourhood. 3. And a town of the same name is mentioned by Jerome on the east of Jordan, near Gerasa.

EN-GE'DI [*fountain of the kid*]. A place on the western shore of the Dead Sea, and about midway between its north and south extremities. Its earlier name was HAZAZON-TAMAR, Ge. xiv. 7; 2 Ch. xx. 2, which means the "felling of palm-trees," and doubtless arose from the number of such trees which on some particular occasion had been cut down in its neighbourhood. It was quite natural, when the place ceased to be so peculiarly distinguished by its palms, that another name should be substituted for the original designation; and as it stood near a remarkably copious and sparkling spring of water, the resort of the wild goats on the surrounding cliffs, none was more natural than En-gedi. This is still preserved in 'Ain Jiddy, the name given to the spot by the modern Arabs. The spring, says Robinson, "bursts forth upon a sort of narrow terrace or shelf of the mountain (which overhangs the lake), still more than 400 feet above the level of the sea. The stream rushes down the steep descent of the mountain below, and its course is hidden by a luxuriant thicket of trees and shrubs belonging to a more southern clime." Among these he mentions particularly the semr, the thorny nubk (lote-tree) of Egypt, the oesher, and a tree the Arabs called fustak, but not a palm was to be seen, though the place had once been famous for trees of that order. Nor is there now any town or village near the fountain, but there are the evident remains of one. Descending by the thicket, which clothes the banks of the stream, Dr. Robinson says—"The whole of the descent was apparently once terraced for tillage and gardens; and on the right, near the foot, are the ruins of a town exhibiting nothing of particular interest. Few of the stones appear to have been hewn" (Researches, iii. p. 209, seq.).

Such is all that now appears of the ancient En-gedi, which was a place of some note even when Sodom and Gomorrah were cities of the plain, and the gardens of which were so famous at a later period as to have been thought deserving of celebration in sacred song, Ca. i. 14. It gave its name to the wilderness toward the south and west, which was one of the favourite haunts of David, 1 Sa. xxiv. 1. The deep ravines and caverns with which the district abounds peculiarly fitted it for

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serving as a hiding-place to David and his men, when pursued by the hot rage and vengeful malice of Saul. Caverns are still found there which have side-recesses that are capable of holding in the closest secresy hundreds of men; and from cliffs, separated by intervening gulfs, men to this day hold such converse with each other, as David did with Abner in the ancient times, 1 Sa. xxvi. 14. Speaking of what occurred in this same region, a recent traveller writes—"As we were riding cautiously along the face of the hill, our attention was suddenly arrested by the voice of a shepherd, who was evidently calling to some one whom we could not see, but whose answer we distinctly heard. The dialogue went on. Another and another sentence was slowly and sonorously uttered by the shepherd near us, and as often the response was distinctly given. At length, guided by the sound, we descried far up the confronting hill, the source of the second voice in the person of another shepherd, and learned from our Arab attendants that they were talking to each other about their flocks. Between these two men was the deep crevasse formed by the valley of the Kidron, walled in by lofty precipices which no human foot could scale. It would probably have taken a full hour for one, even as fleet and as strong-winded as an Asahel, to pass from the standing-place of the one speaker to that of the other, and yet they were exchanging words with perfect ease" (Dr. Buchanan's Clerical Furlough, p. 257).

In times considerably later still than those of Saul and David, the primary hermits of Palestine, the Essenes, had their chief seat at En-gedi; and at no great distance from it stood the earliest Christian monastery of Palestine—that of Mar-Saba. But no mention is made of it in the history of the crusades. Only in recent times has attention been again drawn to the place and its remarkable spring.

ENGINES OF WAR. *See* FORTIFICATION.

EN-HAD'DAH [*swift fountain*]. A town on the border of Issachar, which has never been identified, Jos. xix. 21.

EN-HAKKO'RE [*fountain of the crier*]. A name given by Samson to a place where a spring burst forth in answer to his cry, Ju. xv. 19.

EN-HA'ZOR [*fountain of the village*]. A fenced city in Naphtali, but site unknown, Jos. xix. 37.

ENMISH'PAT. Another name for KADESH, Ge. xiv. 7 (which see).

E'NOCH [*dedicated*] occurs first as the name given to Cain's eldest son, Ge. iv. 17, but it is chiefly associated with the son of Jared. He was the seventh in the chosen line from Adam, and his history is thus briefly recorded by the sacred writer—"And Enoch lived sixty and five years and begat Methuselah: and Enoch walked with God, after he begat Methuselah, three hundred years, and begat sons and daughters; and all the days of Enoch were three hundred and sixty-five years; and Enoch walked with God, and he was not, for God took him," Ge. v. 22-24. The expression used to characterize the life of Enoch, "he walked with God," indicates the closest fellowship, and is applied only to another son of Adam, and he also an antediluvian patriarch—Noah, Ge. vi. 9. Later saints are often spoken of as "walking before God," or "walking in the ways of the Lord," but never explicitly as walking with himself. It is properly a paradisiacal expression, and points to that state of primeval blessedness and purity when man could look unabashed on the appearance of God, and hear his Creator's voice as he walked amid the trees of the garden. Not that Enoch actually attained to the same intimate communion with heaven, but he nearly approached it; and as already in a sense with God, so God took him; it is not said *where*, but the natural inference is, to the more immediate presence of God—to where the communion Enoch sought after and delighted in might be more fully enjoyed and more uninterruptedly maintained. Such a taking could not be a passing by death into another world, for it is expressly contradistinguished from the case of all the other believing patriarchs, who, after enjoying God's favour during an extended life, finished it by dying. Enoch, on the contrary, was taken by God as a living saint; he "was translated, that he should not see death," and this expressly because, in his walk with God, he had already obtained "the testimony that he pleased God," He. xi. 5. Various ends were doubtless to be accomplished by this suspension of death in the case of Enoch. Taking place, as it did, in the comparative infancy of the world, when all revelation was embodied in the facts of history, it taught, by means of a palpable proof, the important truth that while, by reason of sin, God has subjected mankind to the law of mortality, he has not bound himself in every case to execute the law, that unbroken continuity of life may be occasionally granted as the reward of distinguished grace. It set, too, in the most emphatic manner, the seal of Heaven's confirmation and approval upon the faith Enoch had exhibited, and the kind of life he had maintained. And finally, viewed in connection with the growing wickedness of the world, against which Enoch had by his life protested, and the coming judgment of which he had prophetically announced, it proclaimed, as with a voice from heaven, the greatness of the evil that was proceeding amongst men, and the fearfulness of the gathering storm that was preparing to break forth on the world. It was already, in God's judgment, better to be taken from the world than to be continued in it as matters then stood, and still more as they threatened to become. Such considerations lighten the mystery of Enoch's translation, though they cannot be said altogether to dispel it.

No notice is taken in the history of any prophecy of Enoch; the only record that is found of it in Scripture is in one of the latest books of the New Testament—the epistle of Jude. There, speaking of the evil characters that were rising up in his day, and in their depravity and wickedness assimilating themselves to those of antediluvian times, St. Jude says, "Enoch, also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds that they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." It has been a question where this prophecy was obtained, or how it was preserved? Had it been handed down by tradition? Or did it exist in some ancient, though uninspired, apocryphal production? It is one of the questions connected with the history of the remote past, which cannot be quite satisfactorily answered. The words substantially exist in a writing of some antiquity which goes by the name of the *Book of Enoch*, and professes to have proceeded from that holy patriarch, but which is certainly apocryphal in character. A passage occurs in this book,

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ch. ii., which so nearly resembles the one found in the epistle of Jude that there can be no doubt that, if the two writers had not a common authority before them, the one must have borrowed from the other. It runs thus—"Behold, he [the Lord] cometh with ten thousand of his saints, to execute judgment upon them, and destroy the wicked, and reprove all the carnal for everything which the sinful and ungodly have done, and committed against him." It *is* possible that some common authority containing the words was in the hands of both—a writing of much higher antiquity than either the epistle of Jude or the Book of Enoch—in which the prophecy of that patriarch, though omitted in the genealogical abstract of Genesis, had found a veritable record. It is also possible that, however the knowledge of the prophecy may have been preserved, Jude did not borrow from the Book of Enoch, but rather that the author of the Book of Enoch may have borrowed from Jude. For whether this author was a Christian or not, there is good reason in the book itself to believe that the author was at least acquainted with the character and pretensions of Christ, and spake of the Messiah in a way which no simply Jewish writings of the apostolic or immediately subsequent ages ever did. This view has been well exhibited by Moses Stuart in his *Commentary on the Apocalypse* (vol. i. sec. 6). It is not, however, concurred in by the two chief editors of the Book of Enoch, viz. Dr. Laurence in this country, and A. G. Hoffman on the Continent. These writers both contend for the priority of the Book of Enoch to that of the epistle of Jude, as is done also by Dr. S. Davidson (art. Enoch, Kitto's Cyclopedia), and by several late German writers. But Prof. Volkmar of Zürich has lately (Zeitschrift der Deutschen Morgenl. Gesellschaft, for 1860) urged strong reasons for ascribing it to the period of the Jewish impostor Barchochbas, whose sedition took place about A.D. 132, with whom Alford concurs. The first writer who refers to the book by name is Tertullian, at the beginning of the third century; in Irenæus and Justin Martyr there are apparent allusions to some things in it. There is no real evidence of its existence prior to the Christian era: and that St. Jude derived from it the prophecy of Enoch is an assertion which is quite incapable of proof. (*See* JUDE; also the *Book of Enoch the Prophet*, by Dr. Laurence, third ed. 1838; *Das Buch Henoch in vollständiger Uebersetzung mit fortlaufendem Commentar*, &c., von Andr. G. Hoffmann, 1833 and 1838.)

E'NOCH was also the name of a son of Midian, and of the eldest son of Reuben, Ge. xxv. 4; xlvi. 9.

E'NON, or **ÆNON** [*springs*]. A place on the west side of the Jordan, near Salim, not far also from Bethshean and Shechem, where John for a time baptized, Jn. iii. 23, and probably so called from the copious streams it possessed. (*See* SALIM.)

EN-RO'GEL [*fountain of foot*], called by the rabbins *Fuller's fountain*, because fullers who trod the cloth with their feet used to frequent this fountain. The name first occurs in the description given in Joshua of the boundary line between the territories of Benjamin and Judah. Starting from the north-west border of the Dead Sea, this line went up through the mountains of En-Shemesh, thence to En-rogel, and up the valley of Hinnom, on the south side of the Jebusites, ch. xv. 7. It is again noticed in connection with the rebellion of Absalom, as the place adjacent to the city where Jonathan and Ahimaaz waited to hear tidings of what passed within, 2 Sa. xvii. 16, 17; also as the place near which Adonijah, when going to have himself proclaimed king, assembled his friends and made a feast, described by Josephus as being "without the city, at the fountain which is in the king's garden (1 Ki. i. 9; Jos. Ant. vii. 14, 4). The situation of En-rogel is thus plainly enough fixed to be in the precincts of Jerusalem, and somewhere about the southern extremity of the valley of Hinnom. And there precisely is the site of what is now called by the Franks the well of Nehemiah, and by the natives that of Job (*Bir-Eyûb*). Robinson describes it as "a deep well situated just below the junction of the valley of Hinnom with that of Jehoshaphat. The small oblong plain there formed is covered with an olive-grove, and with the traces of former gardens extending down the valley from the present gardens of Siloam. Indeed this whole spot is the prettiest and most fertile around Jerusalem. The well is very deep, of an irregular quadrilateral form, walled up with large squared stones, terminating above in an arch on one side, and apparently of great antiquity. There is a small rude building over it, furnished with one or two large troughs or reservoirs of stone, which are kept partially filled for the convenience of the people. The well measures 125 feet in depth, 50 feet of which was now full of water. The water is sweet, but not very cold, and is at the present day drawn up by the hand" (Researches, i. 490). In winter it is usually full, and sometimes overflows.

EN-SHE'MESH [*fountain of the sun*], a spring which lay on the border between Judah and Benjamin, and apparently between Adummim and En-rogel, Jos. xv. 7. It is usually identified with *Ain-Haud*, a spring lying on the road from Jerusalem to Jericho, about a mile from Bethany.

ENSIGN. *See* BANNER.

EPAE'NETUS, a Christian, residing at Rome when the epistle to the Romans was written, and designated by the apostle "the first-fruits of Asia," ch. xvi. 5—for so the best authorities have it, and not, as in the received text, "first-fruits of Achaia." We may hold it for certain, therefore, that Epaenetus belonged to some part of Asia Minor, the first in that part to embrace the gospel on the testimony of Paul; but the precise place where his conversion took place is not more nearly defined.

EPAPHRAS, probably a member and original office-bearer in the church of Colossæ, mentioned by the apostle Paul in his epistle to the Colossians as "his dear fellow-servant and a faithful minister of Christ," one also that laboured in prayer for them even when with the apostle in Rome, ch. i. 7; iv. 12. He is again mentioned in the epistle to Philemon, and is there characterized by the apostle as his "fellow-prisoner in Christ Jesus," ver. 23. On what special grounds he suffered imprisonment is left altogether unnoticed: it may have been simply from his connection with St. Paul, but may also have been on the score of his own active exertions in behalf of the propagation of the gospel.

EPAPHRODITUS, an officer in the church at Philippi, and the messenger whom the church deputed to go to Rome with certain contributions to the apostle Paul for his support during the time of his imprisonment. While fulfilling this ministry he was seized with a dangerous illness, which for a time awakened the deepest concern in the apostle's mind. But he was again restored, and bore with him, on his return to Philippi, the precious epistle which the apostle addressed

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to that church. That Epaphroditus was a person of high Christian worth, and of singular self-denial in the labours of the gospel, is evident from the epithets Paul applies to him, and the whole tone and current of his remarks regarding him, Phi. ii. 25, seq ; iv. 18.

E'PHAH, a dry measure containing about seven gallons and a half, or nearly a bushel. (*See* MEASURES.)

E'PHAH. 1. A grandson of Abraham, whose posterity settled in Arabia, and bore the name of their progenitor, Ge. xxv. 4; Is. lx. 6. 2. A concubine of Caleb, of the tribe of Judah, 1 Ch. ii. 46. A male of the house of Judah, son of Jahdai, 1 Ch. ii. 47.

EPHES-DAM'MIM [*cessation of blood*], a place in the tribe of Judah, no further defined than that it lay between Shochoh and Azekah, 1 Sa. xvii. 1—the place of the Philistine encampment at the time when the encounter took place between Goliath and David. It occurs again under the abbreviated form of Pas-dammim, 1 Ch. xi. 13. (*See* ELAH, VALLEY OF.)

EPHESIANS, EPISTLE TO THE. One of the epistles written by St. Paul during his captivity at Rome (or at Cæsarea), to the flourishing church founded by himself in the commercial metropolis of Asia Minor. The others are the epistles to the Colossians, to the Philippians, and to Philemon.

Genuineness.—If the question is to be decided by the unanimous testimony of Christian antiquity, no doubt can be entertained as to the authorship of this epistle. Reminiscences of it occur in the Pastor of Hermas (Similit. 9, 13 ; Mand. iii. 10, 1), and in the epistle of Polycarp (cc. 1, 12) ; and when Ignatius, writing to the Ephesians, addresses them as "co-religionists of Paul, the martyred and the blessed, who throughout the epistle makes mention of you in Christ Jesus" (Ad Ephes. c. 12), the allusion to our epistle is manifest. Irenæus (A.D. 170) is the first writer who expressly names Paul as the author:—"As the blessed Paul," he writes, "says in the epistle to the Ephesians, 'since we are members of his body, of his flesh, and of his bones,' Ep. v. 30" (Adv. Hæres. l. v. c. 2, s. 3). And again, in the same work (l. v. c. 14, s. 3), "As Paul tells the Ephesians, 'In whom we have redemption through his blood, the forgiveness of sins,' Ep. i 7; and again to the same, 'You who were sometime far off have been made nigh by the blood of Christ;' and again, 'Abolishing in his flesh the enmity, the law of commandments in ordinances,' ch. ii. 11-15." After this date, the epistle becomes subject of frequent allusion:—it will be sufficient to cite Tertullian and Origen, the former of whom (Adv. Marcion, l. v. c. 11) says, "I pass over the other epistle, which we hold to have been written to the Ephesians, but the heretics to the Laodiceans;" while the latter cites Ep. i. 4, with the observation, "Thus the apostle in the epistle to the Ephesians uses the same language" (De Princip. l. iii.)

Notwithstanding this absence of doubt on the part of ancient writers, the modern critical school of Germany has included the epistle to the Ephesians in the number of those whose genuineness is open to suspicion. Schleiermacher led the way in calling in question the received opinion, and he has been followed by De Wette and Baur. The objections of the Tübingen theologian are chiefly philosophical; he thinks that certain Gnostic ideas and expressions betray a later age: but it is hardly worth while to follow this writer into the regions of unreasoning scepticism which seem his natural element. In fact Baur considers the epistles to the Romans, Corinthians, and Galatians, to be the only alleged writings of St. Paul whose genuineness is certain. De Wette's exceptions are of a more specific character, and may deserve a passing notice; the English reader will hardly think that they deserve more. They are principally three in number;—first, De Wette finds in the epistle "a good deal both in the language and the ideas that is inconsistent with a Pauline origin." With respect to the former, it is now established as a rule of sound criticism that no argument can be drawn from the employment of words not used elsewhere by a writer (ἅπαξ λεγόμενα), unless they are manifestly inconsistent either with the writer's style as gathered from his other works, or with the dialect of the age to which he belongs. So far, in the present instance, from their appearance exciting suspicion, the scanty number of St. Paul's epistles, compared with the intellectual affluence of the writer and the variety of subjects upon which he treats, renders it quite natural that in each of these compositions some such words should be found; as indeed is the case. And De Wette has not attempted to prove that those occurring in this epistle (such as ἐχαρίτωσεν, ch. i. 6, and ἐξισχύσητε, ch. iii. 18), are in themselves expressions which the apostle would not be likely to use. Under the head of "ideas foreign to the apostle" De Wette specifies the "demonology" of ch. ii. 2, and especially ch. vi. 12; the expressions, "foundation of the apostles and prophets," ch. ii 20, "holy apostles," ch. iii. 5, and "my knowledge in the mystery of Christ," ch. iii. 4, as inconsistent with a proper spirit of humility; the "allegorical application" of Ps. lxviii. 18 in ch. iv. 8; the "allegory" of the marriage bond as illustrative of the union betwixt Christ and the church, ch. v. 23-32; the "harshness" of such admonitions as "Let him that stole steal no more," ch. iv. 28, and "Be not drunk with wine," ch. v. 18; with other instances of similar character. Objections resting merely upon the individual taste or private impressions of the objector it is impossible and needless to refute; and of this description are those just mentioned. To the "ideas" excepted against, corresponding or analogous ones may be found in the other writings of St. Paul; and if such could not be found, it would, as Olshausen justly remarks (vol. iv. p. 127), be simply a case of singular conceptions (ἅπαξ νοούμενα), which in themselves have no greater weight than singular words (ἅπαξ λεγόμενα). The second ground of doubt in De Wette's mind is the alleged "verbosity" of the epistle, coupled with "great poverty of thought." In this common readers are not likely to concur with him. The fulness of the sentences and the complexity of the construction have indeed from the first been subject of remark with commentators; but this oratorical swell of composition, and these grammatical difficulties, proceed, as in the parallel case of Thucydides, from the conglomeration, not the poverty, of thought; the writer seeming to labour under the vastness of his conceptions, and heaping idea upon idea in his attempt to describe the blessings of the gospel. Thirdly, it is alleged that this epistle "presents nothing peculiar," and is little more than "a diffuse expansion of that to the Colossians." That, as compared with most of the other epistles of Paul, the epistle to the Ephesians is remarkable for the absence of local allusion or polemical discussion is true; and the reason of this peculiarity will demand our attention in the proper place. But the peculiarity itself imparts an air of originality to the epistle. Specific errors introduced by

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heretical teachers occupy a large portion of the epistle to the Colossians; of such errors that to the Ephesians contains no trace. Yet since spurious compositions are usually composed with a polemical view, and assume the authority of an apostolic name in order to crush opponents, it is incredible that any individual, or party, should have taken the trouble to elaborate so perfect an imitation of St. Paul's style with, as far as appears, no ulterior purpose of gaining a controversial advantage. Moreover, a careful examination of the contents of both epistles proves that, though there exists a general resemblance between them, easily accounted for by the fact of their having been written nearly at the same time, the epistle to the Ephesians is pervaded by a course of thought of its own, and even in the parallel passages contains important additions. Harless, in the introduction to his valuable commentary, has abundantly shown this. The leading topic, he observes, of the epistle to the Colossians is the glory of the *person* of Christ, in whom believers are complete, and need no supplementary additions either from Jewish ritualism or Gentile philosophy; while the epistle to the Ephesians enlarges rather upon the great *facts* of redemption in the electing, redeeming, and sanctifying grace of God. The same commentator exhibits in parallel columns the corresponding passages of either epistle, an inspection of which will convince the reader that the one is no mere repetition of the other; *e.g.* the important passages respecting the symbolical nature of marriage, and the Christian armour, in our epistle have nothing corresponding in the other, nor are they such as would be likely to occur to a forger. Finally, De Wette's arguments tend to destroy each other; the greater the number of ἅπαξ λεγόμενα, or unusual ideas, which he discovers in the epistle to the Ephesians, the less probable, of course, it is that it is a mere imitation of that to the Colossians.

The persons to whom it was addressed.—Upon this subject a well-known controversy exists. Both on internal and external grounds critics have been led to question the correctness of the common tradition that this epistle was addressed specially to the Ephesians. With the single exception of the allusion to the writer's captivity, ch. iii. 1, it contains nothing of a personal or of a local character. Now when we recollect the length of time which St. Paul spent at Ephesus, the great success of his preaching in that city, and the trials and dangers which he there underwent, it seems strange that he should not take occasion to remind those to whom he wrote of what had passed before their eyes, as he does in the epistles to the Thessalonians. To this must be added that expressions occur in the epistle which, at first sight, seem to imply that the writer was not personally acquainted with his correspondents. Such are, "wherefore I also, after I heard of your faith in the Lord Jesus," &c., ch. i. 15; "since ye heard of the dispensation of the grace of God, which is given me to youward," ch iii. 2; "as I wrote afore in few words, whereby when ye read ye may understand my knowledge in the mystery of Christ," ch. iii. 4. (Did the Ephesians then need a written epistle to acquaint them with St. Paul's knowledge of the gospel?) So strongly was the discrepancy between the inscription and the contents of the epistle felt by some ancient writers, that the totally groundless supposition was advanced, that it was written by St. Paul *before* his first visit to Ephesus (Syn. Scrip. Sac. in the Works of Athanasius).

The doubts thus suggested by the structure of our epistle might be dismissed, or regarded as of little importance, were the external testimony wholly without a flaw. This however is not the case. The Cod. B (the Vatican MS.) relegates the words "at Ephesus," ch. i. 1, to the margin, though it must be added that they are from the same hand as the rest of the MS.; and Cod. 67 omits them, though only *ex emendatione*. These circumstances might be thought of little weight, did not passages occur in some of the early fathers which prove that in some of the MSS. which they inspected, the words in question were not found. Marcion, it appears from a passage in Tertullian (Adv. Mar. v. 11), considered the epistle as addressed to the Laodiceans; and though the African father charges his opponent with systematic depravation of the sacred text, it does not appear what dogmatical advantage the latter could have gained by the mere substitution of Laodicea for Ephesus: it is more probable that he actually possessed MSS. in which, to say the least, the words "at Ephesus" were omitted. That in the fourth century such MSS. existed is placed beyond doubt by an observation of Basil the Great, who, in his controversy with Eunomius (vol. i. p. 254, Garnier), founds a dogmatical argument upon the absence of the words aforesaid:—Christians, he says, are in the epistle to the Ephesians called "the saints which are" (τοῖς ἁγίοις τοῖς οὖσι καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ), *i. e.* who derive substantial existence from their union with Christ the eternally existing Son; "for so," he continues, "the ancients have handed it down to us, and we ourselves have thus found it in the ancient MSS."

It has been remarked, finally, as singular circumstances, that the name of Timothy, which is joined with that of the apostle in the greeting to the Colossians, ch. i. 1, does not occur in the corresponding passage in the epistle before us, and that it contains no salutations to individuals at the close.

Various hypotheses have accordingly been framed respecting the original destination of the epistle. Of these that which regards it as the "epistle from Laodicea" mentioned in Col. iv. 16 (Grot. Hammond, Mill, Wetstein, and others), is encumbered with insuperable difficulties. With the exception of the two MSS. above mentioned, all our existing ones have the words "at Ephesus," and ecclesiastical tradition is equally unanimous to the effect that the epistle was addressed to the Ephesians, for even Basil entertains no doubt upon this point:—how could the real destination have been so completely lost sight of? or is it likely that it was preserved by the heretic Marcion alone and his followers? Nor does this hypothesis lessen the difficulty arising from the perfectly general character of the epistle. St. Paul, as appears from Col. ii. 1; iv. 15, felt a deep interest in the Laodicean church; he must have gained an accurate knowledge of its state from Epaphras, Col. iv. 13; that no allusion therefore to local circumstances should occur in an epistle to that church is nearly as strange as that none should be found in one addressed to the Ephesians. The apostle's direction, moreover, to the Colossians, to "salute the brethren which are in Laodicea," Col. iv. 15, seems incompatible with the notion of his having written an epistle to the latter at the same time, or nearly so; for why should he not have saluted them with his own pen? We must

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conclude then that "the epistle from Laodicea" was one of the many that doubtless St. Paul wrote during his ministry, but which were not intended to form part of the canon, and therefore were permitted to sink out of sight. (See the remarks on the lost epistle to the Corinthians, in the article on the EPISTLES TO CORINTHIANS.)

More plausible is the theory first suggested by Usher, that our epistle was a circular addressed to the churches of Asia Minor, but to none of them in particular. The proposers of it rely mainly upon the fact of some ancient MSS. having omitted the words "at Ephesus," and suppose that a gap was purposely left by the apostle after the words τοῖς ὁυσι, to be filled up either by himself or Tychicus, according as each church received a copy. Or it is conceived that some copies were provided with names of places, while others, without such specification, were given to Tychicus, to be distributed at his discretion (Hemsen, Paulus, p. 611). But the solution is too ingenious to be substantial. If the epistle was to be merely encyclical, how can we suppose the author to have intended to alter its character by the insertion of particular names? or given Tychicus permission to do so? Or how can we suppose that the apostle would have extolled the faith and love of his readers, ch. i. 15, without knowing who the particular readers would be? or affirm that he had "heard" of them, ch. i. 15, without having in his mind a specific society of believers? Moreover, it is against the analogy of the other epistles of St. Paul, that the word ὁυσι should stand without the name of a place or a province following it.

Nothing remains but, deferring to ancient tradition and to the reading of existing MSS., to admit the correctness of the common designation of this epistle. At the same time, there can be no question of its encyclical character. Under these circumstances, the most probable hypothesis is that the epistle was indeed inscribed to the Ephesians, but that it was intended for a larger circle of readers, and therefore purposely contained nothing but what was common and interesting to all. What this larger circle consisted of, whether the sister churches of Laodicea, Hierapolis, and Colossæ, or the smaller bodies of Christians in the immediate vicinity of Ephesus, it is impossible to say; but the latter seems the more probable supposition. And thus Beza's observation, quoted by Harless (Einleit. p. 55), "Suspicor non tam ad Ephesios ipsos proprie missam epistolam quam Ephesum, ut ad cæteras ecclesias Asiaticas transmitteretur," may—if we somewhat limit the meaning of the word Asiaticas, *i.e.* to the daughter communities which had sprung up around Ephesus itself—conduct us to the right solution. At all events, the consentient tradition of the church must outweigh internal difficulties. These latter, too, have been somewhat exaggerated. About six years had elapsed since St. Paul's sojourn at Ephesus; time enough to bring about considerable changes both in the number of those to whom he had been personally known, and in the extension of the church beyond the limits of the city. It might well be therefore, or the apostle might not unnaturally suppose it to be so, that many of the existing Christian community were strangers to him personally, under which impression he might be induced to use the expressions which have appeared somewhat strange, ch. i. 15; iii. 2, 4. As regards the omitted salutations at the end, it is by no means the universal practice of St. Paul to append such to his epistles, as will be seen from the instances of the epistles to the Galatians and Thessalonians. The absence of Timothy's name at the commencement of the epistle may be accounted for either by his not having, at the time it was written, any special connection with its circle of readers, or by his absence from Rome on a temporary mission.

Time and place of writing.—The remarks which, under this head, have been made upon the epistle to the Colossians (see article), belong equally to that to the Ephesians, since the two epistles were manifestly written from the same place, and within a short time of each other. The arguments adduced for preferring the imprisonment at Rome, Ac. xxviii. 30, to that at Cesarea, Ac. xxiv. 27, as the period during which both epistles, together with those to the Philippians and to Philemon, were written, it is unnecessary to repeat: for them the reader is referred to the article just mentioned. The question which of the epistles was prior in point of time has been happily set at rest by Harless, who, in his commentary upon ch. vi. 21, "But that ye also may know my affairs," &c., has shown that this expression can only be explained by a reference to Col. iv. 7, "All my state shall Tychicus declare unto you;" "But that ye also [ye Ephesians as well as the Colossians] may know my affairs, &c., Tychicus, a beloved brother, &c., shall make known unto you all things;" whence it follows that our epistle was written after, but very shortly after, that to the Colossians. The most probable date for both is A.D. 62.

Contents.—The topics upon which the apostle enlarges prove at a glance that the epistle was primarily intended for Christians of heathen origin, yet so as to lead believing Jews to an insight into the spiritual meaning of the Mosaic polity and ordinances. It consists of two main divisions—one dogmatical, ch. i.–iii., the other practical, ch. iv.–vi.

The apostle commences his doctrinal exposition with an enumeration of the spiritual blessings—election from all eternity in Christ, redemption through his blood, and adoption into the family of God confirmed by the sealing of the Spirit—which the gospel reveals for man's acceptance, ch. i. 3-14. Passing then to the case of his readers, he thanks God for their Christian fruitfulness, and prays for their growth in spiritual understanding and experience of the quickening power of Christ's Spirit, ch. i. 15-23. By way of enhancing the mercies they had received, he proceeds to point out the deplorable state in which they, in common with all men, were by nature, ch. ii. 1-3; a state from which nothing but the unmerited grace of God could have delivered them, ch. ii. 4-10. They were formerly outside the circle of God's covenanted mercies, and lived without hope: now in Christ Jesus Jew and Gentile enjoyed the same privileges; the distinctions of the theocracy had given place to the unity of the Spirit; while that temporary structure itself had merged in its antitype, the spiritual temple composed of living stones, built upon the foundation of the doctrine taught by apostles and prophets, "Jesus Christ himself being the chief corner-stone," ch. ii. 11-22. To him (the apostle) had the special commission been assigned of announcing the admission of the Gentiles to every blessing of the promised salvation; let not then his present bonds discourage them, while he, for his part, would fervently supplicate God to strengthen and deepen the work of grace begun in their hearts, ch. iii.

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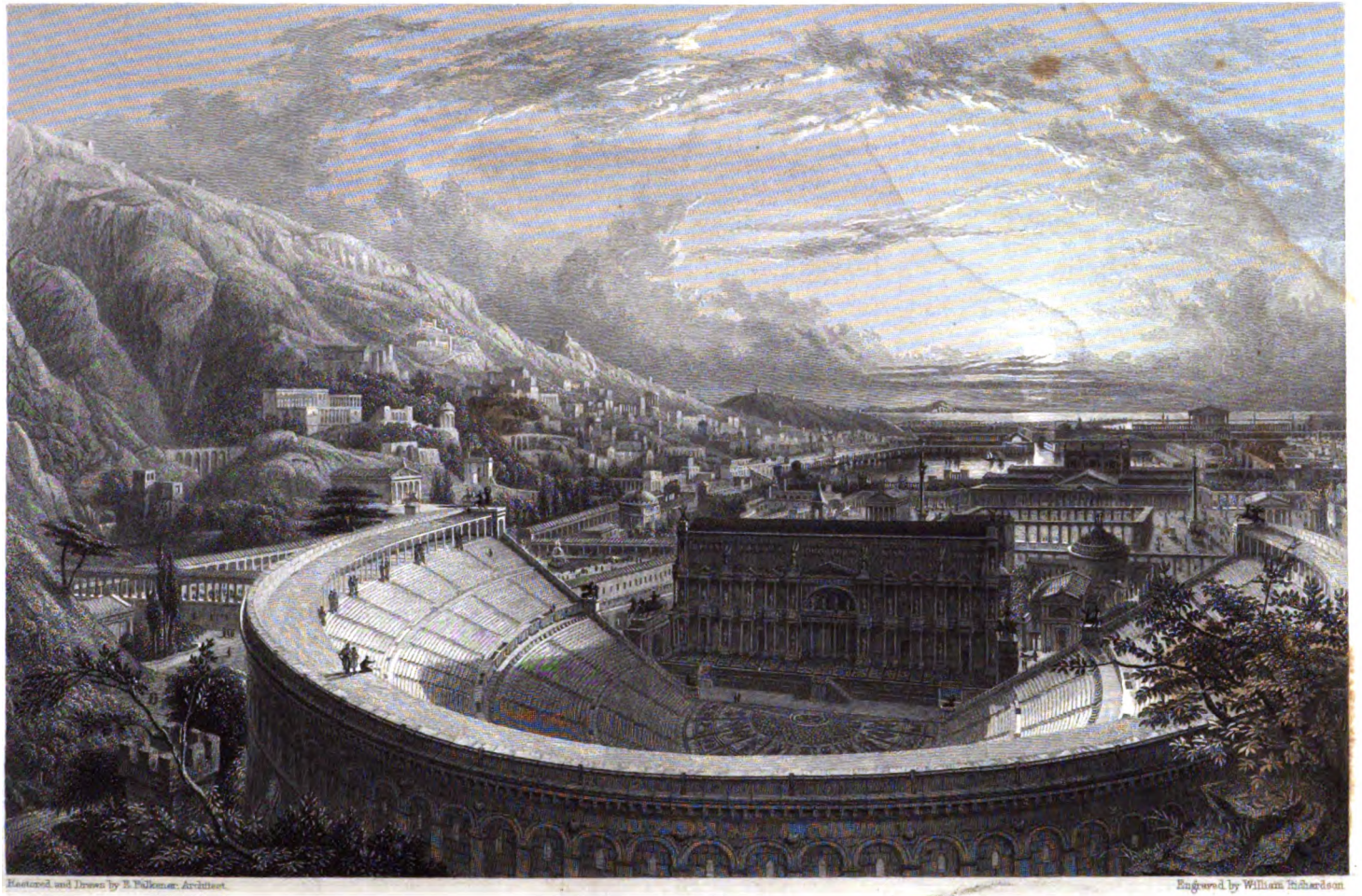

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ROOM ABOVE THE THEATRE.

The practical portion of the epistle opens with an admonition to Christian unity, grounded upon the great common facts of the Christian life, ch. iv. 1-6, and the divine intention that the existing multiplicity of spiritual gifts should nevertheless minister to the edification of the one indivisible body of which Christ is the head, ch. iv. 7-16. The moral duties of the second table follow, with a special reference to the gross neglect of them which marked their heathen state, ch. iv. 17–v. 21. Upon the social relations the apostle speaks at length, especially upon that of the married state, and, by an application of it hitherto unthought of (*μυστήριον*), he employs it to shadow forth the union between Christ and the church, ch. v. 22-33; vi. 1-10. After an animated description of the Christian warfare, in which the weapons, defensive and offensive, then in use serve to illustrate the various graces of the Christian character, ch. vi. 10-20, the apostle refers them for more minute information respecting himself and his work to Tychicus, the bearer of the epistle, and concludes with the customary apostolic salutation, ch. vi. 10-24.

[Like the other epistles from Rome, that to the Ephesians has not been frequently commented upon. Perhaps the difficulties of construction and thought which it contains have been uninviting. De Wette's commentary is not up to his usual level. The best contribution from Germany is the work of Harless (Erlangen), a second edition of which has appeared. The commentary of Alford (*The Greek Testament*, vol. iii. Rivington's), also the separate commentaries of Ellicott, Eadie, and Hodge, are well known.] [E. A. L.]

EPHESUS. The principal city of the Ionian confederacy, on the western coast of Asia Minor, nearly opposite the island of Samos. Besides the name by which it is best known, it bore successively those of Samorna, Trachea, Ortygia, and Ptelea. Its origin reaches back to a remote antiquity, until it becomes lost in legend. By some writers the Amazons are said to have been its founders, at which time it was called Smyrna. According to Strabo (xiv. p. 640) the first inhabitants were the Leleges and Carians, who were driven out by the Ionian colony led by Androclus, son of Codrus (see Cramer's Asia Minor, i. p. 363). In the New Testament it is remarkable as one of the principal scenes of St. Paul's labours, and as occupying a conspicuous place among the churches mentioned in the Apocalypse, Re. i. 11; ii. 1.

Situation.—Two large rivers, the Hermus and the Mæander, flowing from east to west, intersect the central portion of Asia Minor. The space thus inclosed contains two mountain ranges, following the direction of the rivers, Tmolus on the north, and Messogis on the south, at an average distance from each other of about thirty miles. Between these ranges lies the basin of a third smaller river, the Cayster, which, after watering an elevated region called the Caystrian Meadows, passes through a gorge formed by the hills Galesus and Pactyas, enters an alluvial plain of about five miles in breadth, of which the sea is the western boundary. Ephesus was situated in this plain, on the south side of the Cayster.

The city stood partly upon the level ground, and partly upon gentle eminences, of which the most important were Prion or Pion and Coressus, the former lying to the north-east and the latter to the south of the plain. The ancient town seems to have been confined to the northern slope of Coressus, for Herodotus (i. 26) tells us that on the invasion of Crœsus (B.C. 560) the Ephesians placed themselves under the protection of Diana, by fastening a rope from their walls to her temple, which at that time was seven stadia distant, and lay nearer the sea, or rather the sacred port called Panormus, which was connected with the sea by means of a canal, and which is now filled up (see Falkener's Plan of Ephesus). In the lapse of time the inhabitants advanced farther into the plain, and built around the temple, and in this manner a new town sprang up, which subsisted until the time of Alexander the Great (Strabo, xiv. p. 640).

After the time of Alexander Ephesus fell under the rule of Lysimachus (B.C. 281), who surrounded the city with a wall surmounting the ridge of Coressus, and inclosing that of Prion, the remains of which still exist. The port of Ephesus was called Panormus, and the site is still marked by a swamp formed by the alluvial deposit of the river Cayster (Hamilton's Asia Minor, ii. 26). From an early period it seems to have laboured under disadvantages from this source, and Attalus Philadelphus, who succeeded to the rule of Lysimachus and his successors, endeavoured by narrowing the entrance to remedy the evil; but his measures being injudiciously planned failed of success. Such, however, were the natural advantages of the site, that Ephesus rapidly grew in commercial importance, and in the time of Augustus it was the chief emporium of Asia on this side the Taurus. Here the Roman proconsuls usually landed on their progress to their eastern provinces; and by this route the trade from Greece and Italy passed into the interior. Convenient roads connected Ephesus with the more remote districts (*τὰ ἀνωτερικὰ μέρη*, Ac. xix. 1). One led through the passes of Tmolus to Sardis, and thence to the north-east parts of Asia; and another to the south passed through the Magnesian territory, and after taking Colossæ and Iconium in its way through the valley of the Mæander, opened a communication with Syria and the Euphrates. Other roads ran along the sea coast, on the north to Lebedos, Teos, and Smyrna, and on the south to Miletus (see Kleppert's Hellas, xix.) A district covered with pine groves, called Ortygia, skirted the shore to the south of the Cayster; and in the plain to the north of that river were several lakes, still existing, called Selinusia. These lakes abounded with excellent fish.

History.—The history of Ephesus presents little that is remarkable. Being founded by Androclus the legitimate son of Codrus, it enjoyed a pre-eminence over the other members of the Ionian confederacy, and was denominated the royal city of Ionia. The climate and country which the colonists from Attica had selected as their future abode surpassed, according to Herodotus (i. 142), all others in beauty and fertility; and had the martial spirit of the Ionians corresponded to their natural advantages, they might have grown into a powerful independent nation. The softness however of the climate, and the ease with which the necessaries of life could be procured, transformed the hardy inhabitants of the rugged Attica into an indolent and voluptuous race: hence they fell successively under the power of the Lydians (B.C. 560) and the Persians (B.C. 557); and though the revolt of Histiæus and Aristagoras against the Persian power was for a time successful, the contest at length terminated in favour of the latter (Herod vi. 7-22). The defeat of the Persians by the Greeks gave a temporary liberty to the Ionian cities; but the battle of Mycale transferred the virtual dominion of the country to Athens. During the Pelo-

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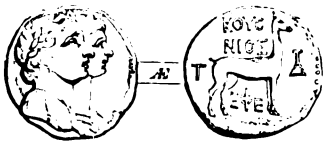
ponnesian war they paid tribute indifferently to either party, and the treaty of Antalcidas (B.C. 387) once more restored them to their old masters the Persians. They beheld with indifference the exploits of Alexander and the disputes of his captains; and resigned themselves without a struggle to successive conquerors. Ephesus was included in the dominions of Lysimachus; but after the defeat of Antiochus (B.C. 190), it was given by the Romans to the kings of Pergamum. In the year B.C. 129 the Romans formed their province of Asia. The fickle Ephesians took part with Mithridates against the Romans, and massacred the garrison: they had reason to be grateful for the unusual clemency of L. Cornelius Sulla, who merely inflicted heavy fines upon the inhabitants. Thenceforward the city formed part of the Roman empire. Towards the end of the eleventh century Ephesus experienced the same fate as Smyrna; and after a brief occupation by the Greeks it surrendered in 1308 to Sultan Saysan, who, to prevent future insurrections, removed most of the inhabitants to Tyriæum, where they were massacred. It is supposed that the modern Turkish village Aiasaluk (by some thought to be a corruption of ὁ ἅγιος Θεολόγος, the designation of the beloved apostle) marks the site of the ancient city; but the recent researches of Mr. Falkener place it more to the south-west, in the valley between Mounts Prion and Coressus.

Municipal government.—Asia was a proconsular province, under the rule of an ἀνθύπατος (translated in Ac. xix. 38 a "deputy." The plural is in this passage probably used for the singular). The proconsul was accustomed to make a circuit of the chief towns of his province, for the purpose of holding assizes in each. It so happened that at the time of Demetrius' tumult the assizes were being held at Ephesus (ἀγοραῖοι ἄγονται, Ac. xix. 38). The city seems to have enjoyed municipal government under the rule of a γερουσία or βουλή, *i.e.* a senate, and a δῆμος, or popular assembly. It was the latter that, at the instigation of Demetrius, assembled so tumultuously in the theatre. The γραμματεύς, or "town-clerk," of whom mention is made on that occasion, was an officer of considerable dignity, to whose



[246.] Brass of Ephesus, with the name of the Scribe or Town-clerk.—In the Collection of the Bibliothèque du Roi.

custody the public records were committed, and whose duty it was to open and read state letters, and to take notes of what passed in the assembly. The asiarchs, likewise mentioned in Ac. xix. 31, were not local magistrates, but presidents of the games instituted in honour of Diana (the Artemisia), which were celebrated in the month of May. They were officers chosen annually from that part of the province of which Ephesus was the metropolis, from the wealthiest citizens, and they had the charge of the religious spectacles, the expenses of which they bore. To these annual games the population from all parts of Ionia flocked, with their wives and children. Wordsworth (on Ac. xix. 31) observes that it is a remarkable circumstance, as illustrative of the influence which St. Paul had gained at Ephesus, that some of these asiarchs sent a friendly caution to the apostle not to trust himself to the enraged multitude in the theatre. On the coins of Ephesus the γραμματεύς, ἀνθύπατος, and Ἀσίαρχαι, frequently appear. (See Akerman, Num. Ill. p. 47-55.)

[247.] Reverse of a Coin of Hypæpra in Lydia, with name of the Asiarch.—British Museum.

Arts and sciences.—In an intellectual point of view, Ephesus has but few claims to consideration. The two great painters, Apelles and Parrhasius, were natives of this city; and among philosophers there occur the names of Heraclitus, surnamed the Obscure, and Hermodorus, from whom the Romans borrowed a part of their code. Antiquity makes mention of the poet Hipponax, the geographer Artemidorus, and Lychnus, an orator and historian. Ephesus, however, was one of the principal seats of those occult sciences of which Asia Minor, and especially Phrygia in after times, was the fruitful parent. The Ἐφέσια γράμματα, supposed to have been incantations written on pieces of parchment and worn as amulets, are frequently mentioned by ancient authors. To what an extent these pursuits, always the characteristic of a depraved age, prevailed at Ephesus, may be gathered from Ac. xix. 19; from which also we learn the fictitious value at which the books containing the principles of the magical art were estimated. The first effect of a reception of the gospel was the renunciation of all such forbidden practices.

Religion.—The religion of Ephesus centres in the worship of "the great goddess Diana." The worship of Artemis, or Diana, as practised at Ephesus, was evidently of eastern, and not of Greek origin. Greek polytheism never would have conceived a representation of the goddess, "the image that fell from heaven," such as was enshrined in the temple at Ephesus. Instead of the superb Diana of the chase, this idol consisted of an image of wood, sometimes, as in the statue in the museum of Naples, with handsome features; it had many breasts, and was in shape like a mummy, terminating in a point which rested upon a rude block, and covered with mystic symbols. Upon the head was a mural crown, and each hand held a bar of metal. (See Ak. Num. Ill p. 93.) The whole was evidently symbolical of the productive powers of nature. Like the old statue of Minerva Polias in the Acropolis, the Ephesian image was an object of profound veneration.

[248.] Reverse of silver Medallion of Claudius and Agrippina, with figure of Diana of Ephesus.

This image was lodged in the most magnificent temple of the ancient world. According to Pliny (H. N. xvi. 79), the temple of the Ephesian Diana was burned and rebuilt no less than seven times, the structure which he describes being the eighth. But since the three last temples occupied the same foundations, at the head of the Sacred Port, it is probable that the injury occasioned by the latter conflagrations was but

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partial, and that the temple was repaired after each, rather than rebuilt. These foundations were laid by Theodorus, about 500 B.C., on marshy ground, to obviate the effect of earthquakes: they consisted of immense masses of stone from Mount Prion, over which was laid a deep bed of charcoal and wool, well rammed down. The first temple on the new site was commenced about 460 B.C. by the architects Ctesiphon and Metagenes. It was burned down in the year 400 B.C. The second temple (seventh of the whole series) rose upon the ruins with such magnificence as to inspire a fanatic named Herostratus with the idea of perpetuating his name by destroying it; which accordingly he effected by fire in the year B.C. 356, the same night on which Alexander the Great was born. The inhabitants exerted themselves to the utmost to restore the principal ornament of their city on a still more enlarged

[249.] Diana of Ephesus, from an antique statue in the Naples Museum.[1]—Falkener's Ephesus.

scale. The Ephesian women are said to have freely given their gold and jewels, and the inhabitants of Asia were summoned to render aid; a call to which they enthusiastically responded. This last, and most celebrated temple, is said by Pliny to have occupied 220 years in building; but this probably includes the whole period, from the laying of the foundations to the completion, the date of which would thus be about 280 B.C. It was justly accounted one of the wonders of the world. It exhibited the most perfect example of the graceful Ionic style. In length it was 425 feet, and in breadth 220, so that it was the largest of known Greek temples. The columns, according to Pliny, were 127 in number, but as Leake (Asia Minor, p. 347) observes, this is probably an error, as the number could not have been odd. The words of Pliny are, "Columnæ centum viginti septem a singulis regibus factæ." Mr. Falkener (Ephesus, p. 243) adopts the reading of those who place a comma after viginti, thus making Pliny say, "The columns are 120, seven of them the gifts of kings," which, besides rendering the number even, removes the improbability of the whole 127 having been royal offerings. Each column was sixty feet high, and thirty-six were cælatæ, *i.e.* ornamented with inlaid metals.

[250.] Reverse of Brass of Ephesus, representing the Temple, with the name of the Proconsul or Deputy.—In Collection of Bibliothèque du Roi.

The religious services of the temple were conducted by a hierarchy of eunuchs and virgin priestesses, the former of whom were called Megabyzæ, and the latter Melissæ, literally a swarm of bees, either from their number, or because the bee was sacred to Diana. A high-priest, who bore the title of Essen, and sometimes Rex, presided over the eunuchs, and the priestesses in like manner served under a superior. No arms were permitted to be worn within the precincts, and no bloody sacrifices were offered. In the decoration of the edifice the most celebrated artists were employed, and no expense was spared. The gates were of cypress, highly polished, and the roof of cedar; the steps leading up to it of vine. The altar was almost entirely the work of Praxiteles, and the sculptors Thraso and Scopas lent their aid in embellishing other parts of the building. Perhaps the most precious of these monuments of art was the picture of Apelles, representing Alexander wielding a thunder-bolt, for which the painter is said to have received the large sum of twenty talents of gold, or about £3875 of our money. An ample revenue from endowments supported the splendour of the establishment; and so great was the security which it derived from its reputed sanctity, that both by the state and by individuals it was used as a bank for the safe custody of treasure. Of more questionable character was the privilege which, in common with some other Greek temples, it enjoyed of an asylum, within the limits of which criminals were safe from arrest. By Alexander this asylum was extended to a stadium, and by Mithridates somewhat further; Mark Antony nearly doubled the distance; but the abuses hence arising became so mischievous, that Augustus was compelled to abolish the privilege, or at least restrict it to its ancient boundary.

With such attractions, it is no wonder that the Ephesian temple became one of the chief centres of ancient polytheism. The Ephesians might without exaggeration boast that the worship of their goddess was celebrated throughout the world, Ac. xix. 27; and for their city no title was more eagerly coveted than that of Neocorus, or Apparitor of Diana; a title which, origin-

[1] The following is the description given of this statue by Mr. Falkener (*Ephesus*, p. 290, 291):—"The circle round her head denotes the nimbus of her glory; the griffins inside of which express its brilliancy. In her breast are the twelve signs of the zodiac, of which those seen in front are the ram, bull, twins, crab, and lion; they are divided by the hours. Her necklace is composed of acorns, the primeval food of man. Lions are on her arms to denote her power, and her hands are stretched out to show that she is ready to receive all who come to her. Her body is covered with various beasts and monsters, as sirens, sphinxes, and griffins, to show she is the source of nature, the mother of all things. Her head, hands, and feet are of bronze, while the rest of the statue is of alabaster, to denote the ever-varying light and shade of the moon's figure. . . . Like Rhea, she was crowned with turrets, to denote her dominion over terrestrial objects."

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ally denoting the menials who swept the temple, afterwards became applicable to communities, and was adopted by such as desired to place themselves under the patronage of a particular deity. The celebrity of the temple, and the vast concourse of devotees which thronged its courts at the annual festival, gave rise to a flourishing and lucrative trade in the manufacture of portable shrines, models of that in which the idol was enthroned; worshippers would naturally wish to carry away with them a memorial of their visit to so celebrated a spot. These shrines were made of wood, gold, or silver—most commonly of the latter material, Ac. xix. 24, and a large body of workmen was supported by the manufacture. It was easy therefore for Demetrius, by representing to these men that the preaching of Paul was injuring their craft, to raise the violent tumult which compelled the apostle to quit Ephesus.

The worship of Diana did not long survive the introduction of the gospel into Ephesus; as the purer faith prevailed, the former naturally sank into insignificance.

PLAN OF EPHESUS AND ITS ENVIRONS—THE SITES AS NAMED BY FALKENER.—From Falkener's Ephesus.

1. Grove of Diana.
2. Temple of Diana.
3. Monument of Androclus.
4. City Port.
5. Great Gymnasium.
6. Agora civilis.
7. Agora venalis.
8. Theatre.
9. Stadium.
10. Odeon.
11. Castle of Adrian.
12. Mosque of Aiasaluk.
13. Arched aqueduct across the valley.
14. Tunnelled aqueduct.
15. Quarries.

Nero is said to have plundered the temple of many of its treasures; yet in the second century it must have remained entire, since it then received some additions from Damianus, a celebrated benefactor of his native city. At a later period it was ravaged by the Goths and other barbarians; and so complete has been the devastation that no traces of the fabric have been ascertained with certainty. The stones were probably carried away to serve as materials for the rising city of Constantinople.

Remains, &c.—Of Ephesus it may emphatically be said that "the candlestick has been removed from its place." Of few ancient cities, of equal size and importance, do scantier remains exist; and these it is by no means easy to identify. Of the existing ruins, the most detailed accounts are given by Chandler, who visited the place in 1764, and by Falkener, in his recent work, *Ephesus and the Temple of Diana*. Entering Ephesus from Aiasaluk, the former writer discovered on Mount Prion the remains of a stadium, resting on one side on the slope of the hill, and on the other, next the plain, on vaults of stone faced by a strong wall. This stadium is 687 feet long. The seats, which were arranged in numerous rows one above another, have all been removed; and of the front only a few marbles remain, with an arch which terminates the left wing, and was one of the avenues provided for the spectators. Upon the keystone of the back front is a small mutilated figure. This part of the fabric was restored, or repaired, when the city had declined in splendour and was partly ruinous; for it is composed of marbles which have belonged to other buildings. A bas-relief, rudely carved, is inserted in it, together with several inscriptions, effaced or too high up to be read; besides, fragments

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some with Roman letters. Farther on the side of the same mountain are the vestiges of the theatre. This building, the largest one of its kind ever constructed, measured in diameter 660 feet, and could accommodate 56,700 spectators. The seats and the ruins of the front are removed, but the pedestals and bases of the columns which once supported the portico still stretch along the hillside. Proceeding still in the same direction, the traveller arrives at a narrow valley formed by Mounts Prion and Coressus; and here on the slope of Prion broken columns and pieces of marble indicate the site of an odeum or music-hall. This, which was not a large structure, is stripped of the seats and naked. Beyond the odeum, the remains of a large edifice, one of the gymnasia of the city, are visible. Opposite the portico of the theatre lies a vacant quadrangular space, with many bases of columns and marble fragments scattered along the edges—here probably was the Agora Civilis, or forum, round which were placed the courts of law and other public buildings. To the south of this Agora lies a mass of ruins, which Falkener conjectures to belong to the Agora Venalis, or market-place of the city. A gymnasium appears to have been attached to each of the principal public buildings: the remains of the largest, long mistaken for those of the temple, lie at the head of the inner or city port, an oblong basin of water formerly connected with the Panormus by the stream Selinus, but now a marsh. The best-preserved portion of the ancient city is the boundary wall of Lysimachus, which may be traced from behind the stadium, over the valley and along the heights of Coressus, almost perfect, until it ceases at a precipice formed by the abrupt termination of one of the roots of the mountain, on which stands a square tower, which tradition assigns as the prison of St. Paul. The quarries on Mount Prion, whence the white marble used in the construction of the public buildings was extracted, still exhibit chippings and marks of the tools. (Chandler, l. c. 35. Comparo Falkener's Plans of Ephesus.)

The site of the great temple of Diana was for a long time a matter of controversy. "To our great regret," says Chandler, "we searched for the site of this fabric to as little purpose as the travellers that have preceded us" (Chandler, l. c. xxxviii.) Arundell (Visit to the Seven Churches of Asia Minor, p. 50) suggests that the entire remains of the temple are buried under the accumulation of soil brought down by the Cayster; an opinion combatted by Hamilton (Asia Minor, ii. p. 24), who justly urges against it the facts that other ruins remain unburied, and that the soil in the vicinity is but little above the level of the sea. The latter traveller considers the massive ruins near the western extremity of the town, overlooking the swamp, to indicate the site; but Mr. Falkener has adduced weighty arguments for regarding these as the remains of a gymnasium. He places the temple at the head of the Port Panormus, a situation which on the whole accords best with the statements of ancient writers, who speak of it as nearly a mile distant from the city, between two rivers flowing from different parts, but both bearing the name of Selinus. In Falkener's plan, both streams are represented, the upper one flowing from the Cayster into a marsh on the north-west of the city, the lower connecting the city port and the Panormus. The question, however, can hardly be considered as definitively settled. (See Falkener's plan.) Nothing can exceed the desolation of the place. "A few unintelligible heaps of stones," writes Mr. Arundell (p. 27), "with some mud cottages untenanted, are all that remains of the great city of the Ephesians. Even the sea has retired from the scene of desolation, and a pestilential morass, covered with mud and rushes, has succeeded to the waters which brought ships laden with merchandise from every country."

Introduction of the gospel at Ephesus.—It was in the course of his second missionary circuit that Paul first visited Ephesus. After his lengthened sojourn at Corinth, on his way to Antioch, he stopped at Ephesus, and, as was his wont, commenced teaching in the Jewish synagogue. He appears to have experienced a more than usually favourable reception from his countrymen, for they requested him to prolong his stay; a request which, wishing to be at Jerusalem for the feast of Pentecost, he was compelled to decline, promising, however, to return should his life be spared, Ac. xviii. 18-21. After a brief interval of repose, the apostle commenced his third missionary journey, and after traversing the interior parts of Asia Minor (τὰ ἀνωτερικὰ μέρη) in the year 55, or, as some think, the autumn of 56, he once more arrived at Ephesus, Ac. xix. 1. The first thing that engaged his attention was the reception of certain of John's disciples into the church. These disciples of the Baptist, who seem to have admitted the claim of Jesus to be the Messiah, but were satisfied with "the baptism of water unto repentance," formed a considerable body at that time, and were only gradually absorbed in the Christian community. About twelve of them on this occasion encountered Paul, who, discovering that they were wholly ignorant of the doctrine of the Holy Spirit, and that the cause of their ignorance was that they had received John's baptism only, administered to them the Christian rite, which was followed by the imposition of his hands, and its usual accompaniment, the miraculous gifts of the apostolic age. The attention both of Jews and Gentiles must have been attracted by this occurrence, and for three months Paul was permitted to preach Christ openly in the synagogue, as it should seem with considerable success. At length the fanatical spirit of the unbelieving Jews threw such obstacles in his way that he was compelled to withdraw from them, and forming the disciples into a separate community, transferred his labours to a building belonging to one Tyrannus. For two years he taught here unmolested, and since Ephesus was the great place of resort to strangers from all parts of Asia, the gospel became known throughout the province, Ac. xix. 10. Remarkable manifestations of miraculous power accompanied the apostle's preaching; even articles of dress which had been in contact with his person proved efficacious to heal diseases and expel evil spirits. The celebrity of these miracles induced certain Jewish exorcists, who, like modern fortune-tellers, travelled from place to place exercising their pretended art, to make use of the sacred name of Jesus in cases of demoniacal possession, expecting that results similar to those which followed from the apostle's invocation of it would ensue; but they met with a signal discomfiture. The unhappy subject upon whom they made the experiment, endued with supernatural strength, assaulted them with such violence that they were glad to escape out of the house where the scene took place, "naked and wounded," Ac. xix. 16. As might be expected, this produced a great sensation: the professors of magic and astrology, among whom, curious to say, there were some believers, Ac. xix. 18, felt themselves in

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presence of a superior power; and stricken with remorse, publicly confessed their guilt, and gave the best evidence of their sincerity by committing the volumes containing their occult lore, valued at 50,000 pieces of silver, to the flames. And now the growing influence of the gospel began to excite opposition from a different quarter, and the storm, which doubtless had been long gathering, at length burst. Christianity, not less than Judaism, is the stern foe of idol-worship under every form; and it could not be extensively embraced without proportionally diminishing the number of the votaries of heathen gods. Christ or Diana, one must prevail, to the destruction of the other. The ancient superstition did not yield without a severe struggle: in the first instance, however, the opposition arose from interested motives. Demetrius, a silversmith, who employed a number of operatives in the manufacture of the silver shrines before mentioned, began to feel, in the diminution of his profits, the effect of the new religion. Summoning his workmen together, he first explained how the preaching of Paul was injuriously affecting their temporal interests, and then artfully appealing to their national pride, expatiated upon the contempt into which the worship of their patron goddess was likely to be brought. It needed only this spark to ignite the train. The workmen sallied forth, and filled the city with the well-known cry, "Great is Diana of the Ephesians." The contagion spread; the whole city was in an uproar; a tumultuous assemblage crowded into the theatre; the presence of a Jew (Alexander) who wished to address the people, increased their rage, and for two hours a cry of frantic voices shouting, "Great is Diana of the Ephesians," rent the air. At length the town-clerk for the time being, a man of judgment and courage, succeeded in gaining a hearing. He reminded his audience that no one could dispute their intense veneration for Diana, and that in point of fact neither Paul nor his companions had directly spoken against the popular idol—a remarkable testimony to the admirable discretion with which the apostle pursued his labours. If Demetrius or his followers had any complaint to make, it so happened that the pro-consular assizes were then being held; let an information be lodged in due form. They had better disperse as speedily as possible, for the Roman government, always suspicious of breaches of the peace, was not unlikely to investigate the cause of the tumult, and to visit it, if proved groundless, severely. Reason prevailed, and the town became quiet. The apostle, who had desired to confront the danger in person, but had been dissuaded from doing so by the disciples, now seized the opportunity of carrying out his previously formed purpose, and bidding farewell to the brethren, took his departure for Macedonia. As far as appears from the inspired record, Paul never visited Ephesus again. That he had intended to do so may be gathered from Ac. xx. 16; but the journey through Macedonia had been so prolonged that, if he was to accomplish his purpose of being at Jerusalem at the approaching feast of Pentecost, it was necessary to forego the intention. Passing therefore by Ephesus, on his voyage down the coast of Asia Minor, he stopped at Miletus, and from thence summoned the elders of the Ephesian church to a farewell conference. He reminded them of the trials and the labours which he had undergone during his residence amongst them, and foretold impending dangers of a still more formidable kind, "bonds and afflictions abiding" him. He could call God to witness that he was free from the blood of all men, having both in doctrine and practice set them an example of holy faithfulness. They had need to bear his counsels in mind, for after his departure heresiarchs would make their appearance, "drawing away disciples after them." Let them especially watch against the sin of covetousness, and remember that though, as a preacher of the gospel, he could claim a maintenance from the church, his own hands had ministered to his wants and to those of his associates. He then commended them to God in prayer, and amidst the tears of the whole company, he embarked in the ship which waited upon him, and proceeded on his voyage, Ac. xx. 17-38.

According to a widely spread, and apparently well grounded, tradition, the apostle John, after the captivity or death of Paul, took up his abode at Ephesus, from which as a centre he exercised an apostolic superintendence over the surrounding churches (τὰς ἀνιτόθι διέπων ἐκκλησίας, Euseb. iii. 23). It is added that he was buried there, beside Mary the mother of Jesus, from whom, in obedience to his Lord's dying command, he was never separated, Jn. xix. 26. Among the seven churches of the Apocalypse, that of Ephesus is mentioned in terms of general commendation, though the severity of the divine inspection already marked a departure from the purity and zeal of an earlier time, Re. ii. 1-6.

[Ephesus has been frequently visited, and its ruins described. The descriptions of Chandler, Hamilton, Leake, and Arundell, will be found in the volumes of those authors respectively. The latest and most elaborate work upon the subject is that of Mr. Falkener (Day & Son, London, 1862), who spent a fortnight upon the spot, and whose researches, if not in all points satisfactory, may be said to have superseded those of his predecessors.]

[E. A. L.]

EPHOD, part of the high-priest's dress. (*See* PRIESTHOOD, DRESS OF.)

EPH'RAIM [*fruitful*], the name of Joseph's second son; for God, said he, "hath caused me to be fruitful in the land of my affliction," Ge. xli. 52. The name proved to have a significance for the future, as well as for the past; for in a double sense fruitfulness was granted to this son of Joseph. He was, first of all, along with his elder brother Manasseh, adopted into the family of Jacob, and placed on a footing with Jacob's own sons as the head of a tribal section of the covenant-people. Of both these sons of Joseph the aged patriarch said, when in his last sickness they were presented to him by their father, "They are mine; as Reuben and Simeon they shall be mine." But besides being elevated to this position of patriarchal headship, Ephraim had prophetically assigned to him a higher place even than his brother; the younger here, as in Jacob's own case, was preferred before the elder. When the two were placed before Jacob for his last blessing, the elder on the right hand, and the younger on the left, he guided his hands wittingly, it is said, crossing them, so as to place his right hand on the head of Ephraim, and the left on the head of Manasseh. Joseph thought that in the dimness of his vision Jacob had mistaken the one for the other, and sought to correct him. But Jacob refused, and said, "I know it, my son, I know it; he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations" (peoples), Ge. xlviii.

Of Ephraim as an individual we know nothing more; but the history of the covenant-people remarkably

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confirms the view thus given at the outset of his tribal ascendency—though not without such occasional variations as might seem to bring it for a time into doubt. At the period of the exodus Ephraim numbered 40,500 men capable of bearing arms, while Manasseh had only 32,200. But at the close of the wilderness-sojourn the proportions were reversed: Ephraim then mustered but 32,500, while Manasseh had risen to 52,700; the one having decreased by 8000, while the other gained upwards of 20,000. This argues ill for the spirit and behaviour of the tribe of Ephraim during that trying period, as it must have been their singular share in the judgments sent to chastise iniquity which reduced them so low. At the time of the conquest of Canaan they were the smallest of the tribes excepting Simeon. Yet even then nothing was abated of the high anticipations formed of the future greatness of Ephraim; for in the blessing of Moses upon the tribes, pronounced immediately before the conquest, while Manasseh is coupled with Ephraim as together destined to share in the rich heritage of good settled on the house of Joseph, it still is with a marked indication of superiority on the part of Ephraim. After enumerating all the precious things which were in store for them—those of the heaven above and the earth beneath, of the sun and moon, of the everlasting hills and the mighty deep—it is added, "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh," De. xxxiii. 17.

Ephraim as a tribe showed no lack of faith in these prognostications of its relative greatness; indeed, the predominant sin of the members of the tribe lay in building too confidently on the prospects of material power and prosperity before them, as if these were to be realized apart from any moral qualities cultivated among themselves, and, as if by a kind of hereditary right, they might claim a certain superiority over their brethren. The history of the tribe, therefore, is marked fully as much by its overweening pride, its offensive arrogance, and disappointed ambition, as by the greatness of its achievements and the fertility of its resources. At the very first they got a degree of consideration beyond what their numbers might have warranted them to expect from Joshua, the commander of the entire host, having been of their number. But even he failed to satisfy their ambition; for after their inheritance had been assigned them, which possessed several mountain-ridges covered with forests, they came to him (apparently in company with the half tribe of Manasseh), and said, "Why hast thou given me but one lot and one portion to inherit, seeing I am a great people, forasmuch as the Lord has blessed me hitherto?" They had been able, it would seem, to get possession of little more than the hill portion of their territory, while the rich plains of the district remained still in the hands of the Canaanites. Joshua, therefore, told them that they should set about the conquest of the whole. He answered them, "saying, Thou art a great people, and hast great power: thou shalt not have one lot only; but the mountain shall be thine; for it is a wood (or forest), and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong," Jos. xvii. 14-18. What he meant to tell them was, that in having got possession of the mountainous parts of their territory, they had obtained a secure and strong position, from which, if but rightly used by the clearing away of the forests, and issuing in well-concerted sallies against the adversaries, would form a vantage ground from which to subdue the whole surrounding country. So it proved in reality; the mountains of Ephraim continued for many a day to be the stronghold and rallying place of the people against the common enemy. Ehud, the Benjamite, when he sought to rouse his countrymen against Moab, "blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount," and utterly discomfited Moab, Ju. iii. 27. Deborah, who next acted as a judge, established her seat in Mount Ephraim, between Ramah and Bethel, Ju. iv. 5; and within that hilly region the army was mustered with which Barak sallied forth and defeated the host of Sisera. Tola, at a later period, judged Israel in the same region; and Samuel, though of Levite parentage, was both in the place of his birth, and in his settled residence, an Ephraimite, Ju. x. 1; 1 Sa. i. 2.

During that earlier period of Israelitish history the religious distinction of Ephraim kept pace with his political ascendency. Shiloh, which at the period of the conquest, was chosen for the seat of the tabernacle, was within the bounds of this tribe; chosen apparently more from its central situation, and perhaps from the security connected with the mountains of Ephraim, than from beauty of situation or associations of a more sacred kind. But for nearly four hundred years it continued to be the religious centre of the covenant-people, where they met to celebrate the stated feasts and perform their vows to the Lord. The privilege, however, appears to have been little prized by the Ephraimites, who were rather prone to be proud of the distinction, than disposed to turn to proper account the spiritual advantages it afforded. Shiloh itself became a place notorious for its shameless depravity and corruption, and could not fail to spread a contaminating influence to the surrounding country. The natural fertility also of the region (when it came fully into the possession of the tribe), comprehending the fine plain of Esdraelon, and some of the most select portions of Palestine, tended to foster the carnal spirit of the people, and gave rapid development to the worst features of their character. The result was that "God refused the tabernacle of Joseph, and chose not the tribe of Ephraim; but chose the tribe of Judah, and the Mount Zion which he loved," Ps. lxxviii. 67, 68. Clear as the indications were, that this selection of the tribe of Judah, and the sanctuary of Zion, was the determined purpose of the Lord, it seems never to have been properly acquiesced in by the house of Joseph, and in particular by the tribe of Ephraim. The haughty spirit of the people could not brook the personal rejection implied in the proceeding, and the consequent elevation of a rival tribe to the distinction so long held by them. That spirit had even broken out in jealous humours and contentious strivings against the kindred tribe of Manasseh, when this tribe rose to a temporary supremacy under the prowess first of Gideon, and again of Jephthah, Ju. viii. 1, seq.; xii. 1, seq.; much more may we conceive it to have chafed under the growing, and at length somewhat oppressive dominion of the house of David. Jeroboam, who headed the opposition that arose against that house in the time of Rehoboam,

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was himself an Ephrathite, who had been raised by Solomon to be "ruler over all the charge (or revenues) of the house of Joseph," 1 Kt. xi. 26-28. And we can have no doubt, that what gave such force to his future opposition, and tended most materially to perpetuate the discord it occasioned, was the opportunity thereby presented of evoking the old spirit of rivalry and inordinate self-elation, which had rooted itself in the tribe of Ephraim, and to some extent pervaded the whole house of Joseph. It would now be satisfied with nothing less than the establishment of an independent kingdom, which unfortunately came to be settled on principles that rendered it, not only a blunder in government, but an apostasy in religion. Ephraim's envy toward Judah grew into rebellion against God, bringing in its train manifold disorders in the moral and spiritual, as well as the political spheres; and as the final upshot the curse of Heaven came down, smiting the "crown of the pride of Ephraim," turning his "fat valleys" into desolation, and scattering the thousands in which he trusted to the ends of the earth. Instead of making good the ascendency it coveted, the tribe lost even the secondary place which would readily have been accorded to it.

EPH'RAIM, WOOD OR FOREST OF. Mention has been made in the preceding article both of the mountains of Ephraim, and the forests upon them. But what bears in Scripture the name of the *Wood of Ephraim*, a place rendered memorable from being the scene of Absalom's defeat and death, 2 Sa. xviii. 6, must have been in a quite different region, on the east of Jordan, and not far from Mahanaim. David and his party are expressly said to have crossed the Jordan, to have pitched in the land of Gilead, and made Mahanaim their head-quarters, 2 Sa. xvii. 24, 26; xviii. 3. In that neighbourhood, therefore, must the field of battle have been, and consequently the wood in which Absalom met his death. Why a wood in that direction should have obtained the name of Ephraim is a matter of uncertainty. The idea has been suggested that it may have arisen from the slaughter of the Ephraimites by Jephthah, which took place somewhere in that direction (Stanley, p. 329); a not improbable conjecture, but incapable of being sustained by any historical evidence.

EPH'RAIM, *by* or *beside* which Absalom had his sheep-shearing, and one may naturally suppose his sheep-pastures, 2 Sa. xiii. 23, must have been some place at no great distance from Jerusalem: otherwise an invitation to David and all the royal family to go and attend the sheep-shearing feast must have appeared either supremely ridiculous, or justly fitted to excite suspicion. Nothing certain however is known about it: but it has been, with some probability, supposed to be the same with that Ephraim to which our Lord withdrew when threatened with violence by the Jews, after the resurrection of Lazarus, Jn. xi. 54. And this again has been supposed to be the same with the ancient Ophrah of Benjamin, 1 Sa. xiii. 17—a place about twenty miles north from Jerusalem, and perched on a conical hill. It goes now by the name of *et Taiyibeh* (Robinson, i. 444; Stanley, p. 214). On the east, between it and the Jordan, lay the upper part of the Wilderness of Judah; and hence the evangelist John speaks of it being in "a country near to the wilderness." This is what seems to have been called in earlier times the Wilderness of Bethaven, Jos. xviii. 12.

EPH'RAIN, 2 Ch. xiii. 19 (for so it should be read, not EPHRAIM, as it is in some English Bibles), according to the *Keri*, or marginal reading, EPHRON, a town said to have been taken by Abijah from Jeroboam, and mentioned along with Bethel and Jeshanah. It is commonly supposed to be but another form of the Ephraim last mentioned.

EPHRA'TAH [*fruitful field*]. **1.** The ancient name of Bethlehem; for the sake of emphasis and distinctness of meaning both are coupled together by the prophet Micah, ch. v. 2. (*See* BETHLEHEM.) **2.** The name of the second wife of Caleb, and mother of Hur, 1 Ch. ii. 19.

EPH'RON [*belonging to a calf*]. The son of Zohar, a Hittite, the owner of the field at Mamre which Abraham bought for a burying-ground, Ge. xxiii. 8. Josephus calls him Ephraim.

EPICUREANS. *See* PHILOSOPHY.

EPISTLES. The term that has been employed to designate a large portion of the writings of the New Testament—including twenty-one out of the twenty-seven separate productions of which it is composed. Two even out of the few not included in this designation also bear somewhat of the form of epistolary writings; for both the Gospel of Luke and the Acts of the Apostles are prefaced by an epistle to Theophilus, a personal friend of the evangelist. But as the epistolary part is confined to the preface, and the body of the two productions is altogether historical, they are wisely separated from the epistles strictly so called. Of these epistles fourteen (if we include Hebrews) were indited by the apostle Paul; three by the apostle John; two by Peter; one by James; and one by Jude. The epistles of Paul are distinguished from the others as being addressed to particular individuals or churches; while the rest have received the name of *general* or *catholic* epistles. The division does not strictly hold; for the second and third of John had each a specific destination; and the first epistle of Peter, which was addressed to the Jewish Christian communities of Asia Minor, is even less obviously general in its character than the epistle to the Hebrews, which has respect to the state and prospects of Jewish Christians, without specification as to local residence. But though not strictly accurate, the division has a sufficient basis to rest upon for general reference; for the first epistle of Peter, and the second and third of John, while formally addressed to particular persons, have little in them that is properly local and personal.

The several epistles are treated under their respective heads; so that any remarks here on their individual character would be out of place. Viewing them, however, collectively, it may justly be regarded as a striking proof of the divine wisdom and goodness, in so ordering the affairs of the early church, that the last revelation of God should have been made to assume so much this interesting and instructive form. This is important even in its bearing on the external relations of Christianity; for as it is itself based on the facts of history, so the unfolding of its truths and obligations in a permanent shape to the church, thus became entwined with the historical characters and circumstances of the time, and so provided a manifold evidence and sure guarantee of the reality of the things believed and taught. But it is still more important, from the influence it is fitted to have upon the minds and hearts of believers. The freedom of epistolary writing—the room it affords for the intermingling of

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personal feeling and affection with the varied exhibition of Christian doctrine—the freshness, the point, the fulness of instruction, consolation, and comfort, which the actual circumstances of the sacred penmen naturally imparted to their epistolary communications—all contribute to invest the epistles of the New Testament with a charm, and endow them with a value, which they could never have possessed if thrown into a more abstract and didactic form. Thus, finally, writings so originating and so constructed suited best the character of Christianity as a grand historical development; for we thus see how the seed of the gospel took root in the world, and how the mode of its distribution by the ambassadors of Christ, and the fruits it bore among men, acted and reacted on each other. The epistles of the New Testament are in this respect the fitting complement of its historical books, that together they form the life-portraiture of the gradual and progressive evolution of Christian faith, worship, and polity.

ER [*watcher*]. **1.** The eldest son of Judah, who, for his extreme wickedness, was visited with condign punishment, Ge. xxxviii. 3-7. **2.** A descendant of Shelah, another son of Judah, 1 Ch. iv. 21.

ERASTUS, the chamberlain of the city of Corinth, and one of St. Paul's converts there, Ro. xvi. 23. The office he held was one of great dignity and importance; so that the conversion of such a man to the faith of the gospel was itself a proof of the wonderful success of the apostle's labours in that city. Erastus not only received the gospel, but became one of its most devoted adherents; he is mentioned as, along with Timothy, ministering to Paul, and accompanying him in some of his visits to other places, Ac. xix. 22. The last notice we have of him represents him as abiding at Corinth, which probably continued to be his settled home, 2 Ti. iv. 20.

ERECH, a city in the land of Shinar, and so ancient as to be connected with the name of Nimrod, Ge. x. 10. By Jerome and the Targumists this place was identified with Edessa, in the north-west of Mesopotamia; but recent inquiry has taken a different direction. Colonel Taylor, formerly British resident at Bagdad, "who devoted great skill and distinguished abilities to the geography of the Babylonian region, satisfied himself that the place formerly called *Orchoe* by the Greeks, and now known as Werka, is the true site of the ancient city. Werka is situated on the Euphrates, 82 miles south, 43 east from Babylon, and is celebrated for its immense mounds, which are believed to be the ruins of Erech" (Bonomi's Nineveh, p. 40).

ESAIAS. *See* ISAIAH.

ESARHADDON, a king of Assyria, son and successor of Sennacherib, the same probably with the Sargon of Isaiah, and, as is supposed, with the Sardanapalus of profane history, 2 Ki. xix. 37; Is. xx. 1. (*See* ASSYRIA.)

ESAU, EDOM, the first-born of Rebekah's twin-children. The account given of his birth is, "And the first came out red, all over like a hairy garment, and they called his name Esau," Ge. xxv. 25. From the special attention drawn to his hairy appearance, one would suppose that the name Esau (עֵשָׂו), or Esav, was intended to give expression to that quality. And so many learned men in recent, as well as former times, have held, though they are obliged to resort to the Arabic for the etymological explanation; a word very similar in Arabic, signifying *hairy*. The older Hebrew commentators, however, derived it from the verb עָשָׂה, to *make*, and explained the word as signifying "made," "complete," "full-grown"—viewing the hair as an indication of premature manly vigour. But the Jews of the present day seem more disposed to fall in with the other derivation (for example, Raphall in loco). The unusual covering of hair, which not only distinguished Esau as a child, but kept pace with his growth, and in mature life gave his skin a kind of goat-like appearance (Ge. xxvii. 16), was undoubtedly meant to be indicative of the man; it was a natural sign, coeval with his very birth, by which his parents might descry the future man—as one in whom the animal, should greatly preponderate over the moral and spiritual, qualities of nature—a character of rough, self-willed, and untamed energy. From the word designating his hairy aspect, *sear* (שֵׂעִר), it is not improbable, that the mountain-range, which became the possession of his descendants, was called Mount *Seir*, though it is also possible that the rough, wooded appearance of the mountain itself may have been the occasion of the name.

It was not long till Esau gave proof of the characteristic tendencies which were so remarkably to distinguish him from his brother: "The boys grew, and Esau was a cunning hunter, a man of the field"—"of a roving and restless disposition, whom the fulness of animal spirits, as Abarbanel justly remarks, impelled to seek excitement in change of scene and hazardous pursuits" (Raphall). One would have thought this was not the disposition or the manner of life that would have most commended itself to the peaceful, contemplative, and God-fearing Isaac; they were certainly very different from his own, and, if viewed by themselves, would probably have occasioned dissatisfaction rather than delight. But Isaac in his old age appears to have fallen into a kind of soft and luxurious repose, and Esau knew how to minister to this infirmity of his aged parent by supplying him with delicate and savoury food. He therefore loved Esau, it is said—loved him in comparison of Jacob—"because he did eat of his venison." What, however, Isaac had as an infirmity of his latter days, belonged to Esau as a predominant characteristic; animal pleasure, sensual enjoyment, were with him the very cream of life; he neither knew nor cared for anything better. His brother Jacob perceived this, and certainly took an ungenerous advantage of it. On returning one day from the field faint and hungry Esau found Jacob busy with a mess of pottage—a sort of dish prepared by boiling, and of much about the consistence of gruel. It is made of various kinds of grain, which are first beaten in a mortar. In the present case this was lentiles, or small beans, which, Robinson tells us, are common in Egypt and Syria under the name of *'adas*. He adds that he found them "very palatable, and could well conceive, that to a weary hunter, faint with hunger, they might be quite a dainty" (Researches, i. p. 246). They were certainly esteemed such by Esau; and he said with eager desire "Let me taste of that red"—*dish*, understood, pottage made of lentiles having a reddish colour—but Esau used no more words than were absolutely necessary, for he was faint, as he himself added, and on this account was impatient to be satisfied. Jacob then urged that he would sell him his birthright—he did not say for what consideration, but it was plainly with respect to the pottage, then in the power of his hand to give

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or withhold. This was so small a boon compared with what he sought that it seems strange at first sight how Jacob should have thought of proposing such an offer. But it is this very discrepance between the price and the purchase, which, as proposed by Jacob, discovers the insight he had obtained into Esau's character, and, as accepted by Esau, shows the predominance that sense with him had acquired over faith, the present over the future. Esau said, "Lo, I am at the point to die, and what profit shall this birthright do for me?" He felt as if his very life depended on the dish, as if he should presently die did he not get refreshment, and he might therefore throw the prospective advantages of his birthright to the winds. This seems plainly the meaning, and not, as some Jewish and also Christian authorities would put it, "I am ever exposed to death from my precarious mode of life, and must soon die anyhow, so that I need not set so much by this birthright." Such a line of thought was quite alien to Esau's character, and implied too reflective a cast of mind. He looked simply to what was before him, cared for nothing but the removing of a present trouble and the enjoying of a pleasant entertainment. So much was this his temper, that Jacob could not be satisfied with his mere word, but insisted on having also his oath. "Swear to me," he said, "this day; and he sware to him; and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up and went his way: thus Esau despised his birthright."

Whatever may have been included in the birthright here spoken of, the despite shown toward it by Esau was evidently meant to be characterized as the evidence of a light and reckless spirit, which brooked only of present things and corporeal delights. So it is interpreted by the author of the epistle to the Hebrews, who warns the churches against harbouring *profane* persons like Esau, who for one morsel of meat sold his birthright, He. xii. 16. And the same thing appears from the proverbial use to which the incident came to be applied in the current language of the East. "When a man," says Roberts in his *Illustrations of Scripture*, "has sold his fields or his gardens for an insignificant sum, the people say, 'The fellow has sold his land for pottage.' Does a father give his daughter to a low caste man, it is observed, 'He has given her for pottage.' Does a person by base means seek for some paltry enjoyment, it is said, 'For one leaf (leaf-ful) of pottage he will do nine days' work.' Has a learned man stooped to anything which was not expected from him, it is said, 'The learned man has fallen into the pottage pot.'" The very name given to Esau—the nickname, as it must be reckoned—on account of the part he acted in this memorable transaction, is also a conclusive proof of the light in which it was regarded by the ancients. "Therefore was his name called Edom"—*edom* being the Hebrew for *red*, which as embodied in the pottage he so emphatically pronounced and so earnestly desired. It was fixed on him, Mendelssohn justly notes, "as a term of reproach for his folly and sensuality." And because it was of such a nature, the designation Edom was applied chiefly to his posterity and land, while Esau was still regarded and used as his proper name.

In respect to the birthright itself, and what the two brothers conceived to be involved in it, it is impossible to speak very definitely. In the earlier history of the covenant-people nothing specific is connected with it, but the double portion in the father's inheritance, De. xxi. 17. And in respect to Jacob's own family it is testified that his eldest son Reuben for his incontinence lost the birthright, which was given to the sons of Joseph, 1 Ch. v. 1; that is, the double portion in the inheritance of Israel, which is here resolved into the birthright, was on spiritual grounds taken from the eldest, and given to a younger son. But while this is all that seems to have been specifically connected with the birthright in patriarchal times, we cannot doubt that it would be associated, especially in Jacob's mind, with the more distinctive covenant-blessing. He who had the birthright would naturally be regarded as stepping more peculiarly into the room of Isaac, and standing in a closer relationship to the higher designs and purposes of God. So that to despise a birthright which linked its possessor in some special manner to interests and prospects of so lofty a nature, was a manifest indication of a profane and grovelling disposition.

The brief notices that are given of Esau's subsequent history only serve to confirm the impression which this first recorded act gives of his character. At the age of forty he took to him wives of the daughters of Canaan, "which were a grief of mind to Isaac and Rebecca," Ge. xxvi. 34, 35; in this again showing his disregard of the higher considerations which should have been uppermost in a child of the covenant, and seeking only the gratification of his own carnal propensities. Such things should have awakened his father Isaac to the conviction that the more special blessing of the covenant could not be destined for Esau, and should have enabled him to read aright the oracle that had been pronounced respecting him before his birth, that "the elder should serve the younger." But Isaac was himself blinded and misled by a carnal partiality, and so he fell into the grievous error of resolving to bestow on Esau the distinctive blessing—to assign him the higher place and destination that belonged to the person who stood first in the household of faith. The providence of God defeated the purpose, and brought Isaac himself to see that he had been culpably blind to the intimations of God's will in the matter. It was forced on him indeed, by a course of procedure that, from its foul deceit, must have greatly aggravated the pain of the discovery. But of the fact itself, that he had purposed to bestow the peculiar blessing upon one who, by his whole life and behaviour, had clearly shown that he was not the proper subject of it, Isaac could not entertain the shadow of a doubt, and therefore the blessing pronounced unwittingly upon Jacob was irrevocably settled as his proper inheritance. Esau found no place for repentance (*i.e.* for producing a change in his father's mind), though he sought it carefully with tears; his own measure in divine things was now meted back to him, He. xii. 17.

We cannot wonder that Esau should have felt irritated at the part acted by Jacob in the matter of the blessing, but he should, like his father Isaac, have seen the hand of God in the turn things took; and knowing that there is no unrighteousness in God, he should have charged upon himself whatever grieved him in the actual result. Instead of this, however, he gave way to the bitterness of wounded pride, and vowed vengeance against the brother who had supplanted him, by determining, after their father's death, to take away his

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life. This led to the exile of Jacob to Mesopotamia, and his abode there for upwards of twenty years. Still, at the close of that long period Esau's revenge continued as strong as ever; and when he heard of his brother's approach to the family home he sallied forth with an armed band of 600 men, manifestly for the purpose of falling upon him and destroying him. But the earnest prayer of Jacob, followed as it was by the tokens of love to his brother, which he sent on before in drove after drove of flocks and herds, fairly overcame the lion-hearted Esau; his rough but impulsive and impressible nature melted to tenderness under such touching manifestations of a brother's regard; and by the grace of God the two men met now again as in their youth they had often met in their father's tent; they fell on each other's neck and terminated their long quarrel in the embrace of brotherly affection, Ge. xxxiii.

The reconciliation then effected appears to have been lasting so far as the two brothers personally were concerned. They are only once again mentioned as in actual intercourse, namely, on the occasion of their father's death. Isaac lingered on till he reached the extreme age of 180 years, "and his sons Esau and Jacob buried him," themselves at the time about 120 years old, Ge. xxxv. 29. Before this, however, though it occurs later in the history, Esau had withdrawn to some distance from the district, which was occupied by Jacob after his return from Padan-Aram; "he went into the country from the face of his brother Jacob, for their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle," Ge. xxxvi. 6, 7. The country to which Esau, with his immense family and flocks retired, was the tract of Mount Seir, from which they gradually dispossessed the thinly scattered population that preceded them in its occupancy, and which they continued to hold for many generations. It was a region entirely suited to the nomade and roving character of the race. But in regard to the relationship between them and the seed of Israel, the remote descendants of Esau proved less pliant or generous than their progenitor; for from the time that Israel left the land of Egypt, when the two families again came into contact, the posterity of Esau seemed to remember only the old quarrel between the respective heads of the races, and to forget the brotherly reconciliation. A spirit of keenest rivalry and spite characterized their procedure toward Israel; through many a bloody conflict they strove to regain the ascendency which the decree of Heaven had destined in the other direction; and in the times of Israel's backsliding and weakness, they showed themselves ever ready, according to the prophetic word of Isaac, "to break his yoke from off their neck," and to drive the evil to the uttermost. But it was a fruitless struggle; the purpose of Heaven stood fast; the dominion remained with the house of Jacob; and in the course of the Maccabean wars the children of Esau finally lost their independent existence, and became substantially merged in the house of Israel. The decree of Heaven, as we have said, had so fixed it; but that decree did not realize itself arbitrarily; the preference for Israel and his seed was no senseless favouritism; from the first the qualities were there which inevitably carried along with them the superiority in might and blessing; while, on the other hand, in Esau's carnalism, sensuality, godlessness, the destiny of his race was already indicated.

ESDRAE'LON. *See* JEZREEL.

ES'DRAS. *See* EZRA.

E'SEK [*strife*], the name given by Isaac's men to a well, dug by them, which the men of Gerar strove to obtain, Ge. xxvi. 20.

ESH-BA'AL [*Baal's man*], the name of Saul's youngest son, according to the list given in 1 Ch. viii. 33; ix. 39. It is another form of Ishbosheth, which means *man of shame*. Besheth or Bosheth is used for an idol, as a thing that causes shame, Is. xliii. 17; xliv. 9, &c.

ESH'COL [*cluster*]. An Amorite chief, brother of Mamre, who stood on friendly terms with Abraham, and accompanied him in his warlike expedition against Chedorlaomer and his confederate kings, Ge. xiv. 13, 24.

ESH'COL, VALLEY OF. A valley or wady in the south of Canaan, and the neighbourhood of Hebron, so called from the rich cluster of grapes which the Israelitish spies carried away from it, Nu. xiii. 24. But as the name existed in the neighbourhood so early as the time of Abraham, it is probable that the same reason which led the Israelites to apply to the valley such a designation, had operated also among the original possessors of the soil. It is to this day full of vineyards, and the grapes produced in it retain their ancient character. They are the finest and largest in the country (Robinson's Researches, i. 317).

ESHTA'OL [probably *a retreat*], a town, along with Zorah, allotted to Dan out of the territory of Judah, Jos. xv. 33. It was on the borders of the Philistine country, and was placed by Eusebius and Jerome between Azotus and Askelon. It has long since vanished; but it was anciently noted as the place where Samson spent his youth, and the burying-place of Manoah his father, Ju. xiii. 25; xvi. 31, &c.

ESHTE'MOH [*obedience*]—read also ESHTEMOA, a city in the hill-country of Judah, Jos. xv. 50. It was included among the towns to which David sent presents, and must therefore have been a place frequented by him, 1 Sa. xxx. 28. Robinson has identified it with a village, *Semu'a*, about seven miles south of Hebron (i. 494). In 1 Ch. iv. 17 it is connected with a person, Ishbah, as its father or founder.

ESSENES [etymology unknown]. The name of a Jewish sect that arose nearly 200 years before the Christian era. Though they are never noticed in the writings of the New Testament, yet it is necessary to present some account of them here, as their views and practices are constantly referred to by writers who treat of the commencement of Christianity and the character of the gospel age. Some have even gone so far as to identify John the Baptist with the party, although the idea is without any real foundation, and is likely to meet with few advocates in the present day.

The information that has come down to us upon this peculiar sect is of a somewhat fragmentary character, and not perfectly consistent with itself. What is stated respecting the party by one writer does not entirely harmonize with what is stated by another. Pliny, indeed, one of those writers, could hardly be expected to be very minutely acquainted with the fraternity, and accordingly his brief account of their peculiarities must be taken with some qualification. Speaking of the Dead Sea he takes occasion to say, "On its western shore dwell the Essenes, at a sufficient distance to escape what is noxious in its vapours. They are a

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solitary class, and indeed the most wonderful people in the world—without wives, abstaining from sexual intercourse, without money, associating only with palm-trees. Their numbers are replenished by fresh accessions daily, many repairing to their settlements whom the reverses of fortune have rendered weary of life, and inclined to their manners. Thus it comes to pass, what might seem incredible, that a community in which no one is born, yet continues to subsist for centuries" (Nat. Hist. l. v. c. 15). Comparing this with the fuller account of Josephus, we find that what is said respecting marriage held only of a portion, not of the whole of the Essenes; the stricter part alone abstained from it. He says expressly that there was an order among them who "agreed with the rest as to their way of living, and customs and laws, but differed from them in the point of marriage." They did so, he adds, because to abjure marriage were to cut off the principal part of human life, and, if all were to follow the same course, the whole race of mankind should fail" (Wars ii. 8. 13). The practice of celibacy was so alien to the spirit of the Hebrew polity, that it is matter of surprise any party, or even section of a party, should have arisen within its pale who embraced that form of asceticism, and constituted it a special ground of merit. It plainly indicated the influence of a foreign teaching upon their mind, commingling with that of Moses, and leading them to entertain ideas of perfection which found no countenance in the law and the prophets. That influence, there can be no doubt, was derived from the oriental philosophy, which with its fundamental doctrine respecting the inherent evil of matter, led men, wherever its spirit prevailed, to aspire after an ethereal virtue by working themselves free from corporeal affections, rising above the lawful wants of nature, and the ordinary relations of life. Hence, in their religious belief, the body was regarded as the prison-house, rather than the temple and instrument of the soul (Jos. Wars, ii. 8. 11).

This spirit, however, though it had its share in moulding the views and practices of the Essenic fraternity, was kept in check by another—their reverence for the teaching of Moses. He was their paramount authority; "what they most of all honoured," says Josephus, "after God himself, is the name of their legislator, whom if any one blaspheme, he is punished capitally." Yet, like mystics generally, they used great freedoms with the prescriptions of the authority they professed so rigidly to follow; and, if viewed with respect to the letter of the command, their mode of life seemed to be as remarkable for its disregard of some of the institutions of Moses, as for its compliance with others. Their system was a compound of the mystic and ceremonial elements, jumbled together in a manner that appears arbitrary and inexplicable. If any part of the Mosaic legislation might be regarded as more explicit and binding than another, it is what it enjoins respecting attendance at the stated feasts and the presentation of sacrifices at the temple. Yet the Essenes took no part in these. They sent offerings to the temple, for the purpose probably of discharging their stated and hereditary obligations as Jews, but not, as Josephus expressly states (Ant. xviii. 1. 5.), "for the presentation of sacrifices, because they have (*i.e.* think they have) purer lustrations of their own; on which account (he adds) they are excluded from the common court of the temple, but offer their sacrifices themselves." The passage of Philo, in which he represents them as not sacrificing animals, but deeming it incumbent to present their minds as holy offerings (*οὐ ζῷα καταθύοντες ἀλλ' ἱεροπρεπεῖς τὰς ἑαυτῶν διανοίας κατασκευάζειν ἀξιοῦντες, Quod omnis probus liber*, § 12), must either have proceeded on a mistake, or, as Neander thinks (Hist. i. p. 66), merely imports that they laid the chief stress upon the spiritual element in sacred worship—accounted the outward service nothing apart from the preparation and service of the heart. They still therefore offered the legal sacrifices, but not after the legal manner—not in the place which God had chosen; from this they stood aloof on account of the defilement which they conceived it to be ever contracting from the multitude of impure worshippers who trod its courts. They deemed it better, more in accordance with the spirit of the Mosaic legislation, to remain by themselves, and sacrifice within the holier sanctuary of their own dwellings. How, indeed, could the stricter Essenes mingle in the common crowd of the temple-worshippers, when they looked upon even the juniors in their own select fraternity as so far beneath them, that if they accidentally came into contact with these, they thought it needful to wash themselves, as if they had been defiled by the touch of a foreigner? (Jos. Wars, ii. 8. 10).

But while thus in one direction spurning the restraints of ceremonialism, and in many of their regulations freely chalking out a path for themselves, the Essenes in other things belonged to the straitest sect of ceremonialists. They knew nothing of the liberty of the gospel, nor had ever penetrated through the shell into the spirit of the Mosaic legislation. They adhered, for example, so rigidly to the letter of the law of the Sabbath, that they would kindle no fire, nor allow any food to be prepared on it; they would never partake of victuals except such as had been cooked by the hands of their own fraternity; nay, counted it such a pollution to do so, that death was to be preferred instead; they religiously abstained from spitting, especially on the right side; they betook to corporeal ablutions whenever they happened to receive the touch of an uncircumcised person, or even (as has just been stated) of one belonging to an inferior grade in their own party: such slaves were they to form, and so much did externalism encircle and overlay their mysticism!

There were, however, amid all these peculiarities, traits of excellence in the Essenes as a body, which honourably distinguished them from the mass of their countrymen, and must have greatly tended to win for them the esteem and admiration of thoughtful minds. Notwithstanding their formal separation from the temple, they were most regular and frequent in their exercises of devotion; every day was begun before sunrise with prayer and praise; every meal was hallowed with grace before and after meat; and so religiously did they adhere to the truth, that they disallowed the use of oaths; "for they say, that he who cannot be believed without swearing by God, is already condemned." They were also distinguished for their temperance in food, having only one dish set before them at each meal; for their habits of industry, spending the hours of the day (except in so far as required for devotion, bathings, and refreshment) in some kinds of handicraft and labour; for their unselfish and brotherly spirit, having all things in common, and making it a part of their stated employment to relieve the wants of

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the distressed. They were not only lovers of peace, but were on principle opposed to war, and abstained from any of the arts that ministered to its use. Great strictness was observed in admitting members. The applicant was obliged to live one whole year outside the community, but practising its rules, and receiving as badges, an axe, an apron, and a white garment. On the finishing of one year well, he was permitted to share in the ablutions, but not in the common repasts and meals. And after another probation of two years, he was admitted as a full member, and being so was taken solemnly bound to exercise piety toward God, to observe justice toward men, to hate the wicked and assist the righteous, himself to injure no one, to speak the truth, avoid theft and robbery, and keep the rules and secrets of the society. If any of their members fell into flagrant sin, they were expelled from the community, and sometimes were allowed to perish for want, or, if received back, it was only when they were suffering the last extremities of hunger. By their general spirit and behaviour, they certainly were witnesses against many of the more crying iniquities and corruptions of the time; but they had neither depth of discernment nor largeness of view to work out anything like a thorough practical reformation, or bring in a spiritual religion.

Their numbers have been variously estimated. Both Philo and Josephus speak of four thousand of them being in Syria and Palestine; but this number seems only to include the stricter portion of the sect. Engedi appears to have been the centre of their settlements; but they were also scattered through some of the more desert parts of Palestine, and occasionally appeared in its cities. For the most part, however, they were to be found in solitudes; and by the very nature of their asceticism they were excluded from the haunts and intercourse of ordinary society. This sufficiently explains the absence of all notice of them in New Testament scripture; and it shows, at the same time, how far the spirit, not only of Jesus Christ, but even of John the Baptist, was removed from that of the Essenes. In his disregard of the world, his stern discipline, his simple manners, his severe denunciation of the corruptions of the times, John might be said to have something in common with them. But in his insight into the mind of God, his elevation above the letter of a rigid ceremonialism, his free and energetic working upon the masses around him, he stood on a greatly higher level than the Essenes, and belonged indeed to an entirely different school—the school of men who receive their teaching direct from heaven.

Some of the Essenes, it is understood, embraced Christianity; and the Ossenes mentioned by Epiphanius (Hær. xix.) was probably but another form of Essenes.

ESTHER, BOOK OF. This is the shortest of the historical books in the Old Testament, with the exception of the book of Ruth, from which however it differs, as having reference to more than a mere family history, being, in truth, the account of the preservation of the whole Jewish nation from destruction.

The *scene* of the principal transactions is "Shushan the palace," namely, the royal city of Susa; the *date* is the reign of Ahasuerus, king of Persia. Without encroaching upon the article AHASUERUS unduly, it is necessary to speak of the different opinions which have prevailed as to the individual monarch designated by this name. A very wide difference of opinion has existed; but now the probability is admitted, almost if not absolutely with unanimity, to be that either Artaxerxes Longimanus, who reigned from B.C. 464 to B.C. 424, or his father Xerxes, who reigned from B.C. 485 to B.C. 464, must be the person meant. The chronology of our English Bible indeed adopts the opinion that he is the father of Xerxes, Darius I., who ascended the throne in B.C. 521. But Darius has in Scripture a well-established name of his own; and to apply the title Ahasuerus to him is only to bring confusion into the history; whereas the Hebrew form of the name Ahashverosh answers to the form in the old Persian inscriptions which has been deciphered by modern scholars, and identified with the name which the Greeks softened into Xerxes; of which, again, it is no violent supposition to regard Artaxerxes as a modification or amplification. Those who make Darius to be this king Ahasuerus consider his favour for the Jews on account of his wife Esther to be the explanation of his friendly interference in the matters of the Jews, as related in the book of Ezra. But precisely the same use may be made of the friendly interference of Artaxerxes (in Hebrew, Artachshashta), as related in the seventh chapter of that book, who is identified with Artaxerxes Longimanus by most critics, though by some identified with Xerxes; so that we should be brought back to the very two monarchs, one or other of whom has been generally, and by almost all important authorities, esteemed the Ahasuerus of Esther. Possibly the chronology of our English Bible may seem to suit best with the statement, Es. ii. 5-7, "In Shushan the palace there was a certain Jew whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite, who had been carried away from Jerusalem, with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. And he brought up Hadassah, that is, Esther, his uncle's daughter." Jeconiah's captivity took place about B.C. 599 or 597; and if Mordecai was then carried captive, the earliest date which can be assigned is the most natural. But the language is ambiguous according to the Hebrew idiom, quite as much as the English, and may be understood to assert either that Mordecai, or that his great-grandfather, was the person carried away: and other cases of analogous ambiguity occur in Scripture. Hence no weight is to be given to this passage as if it determined the chronology.

Modern critics have in general inclined to think that Xerxes was the Ahasuerus of this book; and such eminent men of the last and the present generation as Jahn, Gesenius, Winer, Hävernick, Baumgarten, and Keil, are witnesses to the agreement in this point of different schools of thinking. There is much in the character of the monarch described in Grecian history which tallies well with the description in this book of Ahasuerus, as vain, imperious, sensual, cruel, thoughtless, and under the influence of favourites, yet not incapable of feelings of compunction and sympathy for his subjects, whom he had been the instrument of oppressing or otherwise injuring. The notices of time, such as they are, may also be easily adjusted to the known course of events in Xerxes' reign. The most memorable event in it was his expedition into Greece, with an armament of such magnitude that the details presented by historians would be rejected as incredible but for the overwhelming strength of evidence in their

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favour. This expedition is plainly indicated in the prophecies of Daniel, ch. xi. 2. And though it is not spoken of directly in this book—whose narrative is strictly confined to the one great subject of which it treats—yet the enormous feastings "to all his princes and his servants, the power of Persia and Media, the nobles and princes of the provinces, being before him; when he showed the riches of his glorious kingdom, and the honour of his excellent majesty," during an entire half year, in the third year of his reign, ch. i. 3, 4, would be the natural prelude to his vast expedition, as it would be in exact conformity with the account which Herodotus gives of feasting during the course of it. Again, Vashti the queen was divorced at this time; but Esther was not made queen till the tenth month of the seventh year of his reign, ch. ii. 16. This delay might surprise us, did we not know that during a great deal of the intermediate period Xerxes had been absent on the Grecian expedition, on returning from which, we also know that he plunged into every excess of voluptuousness, on purpose to bury his disgrace in oblivion. Moreover, the attempt has been often made since the time of Scaliger, to identify Esther with his queen Amestris, on account of a certain similarity of the names, and also on account of a presumed similarity of characters. But we reject the imagination that Esther was cruel and vindictive, as Amestris notoriously was; and since the characters are so opposite, the likeness of the names is not evidence on which to rest. And, moreover, the supposed identity is negatived by the express testimony of common history, that the father of Amestris was Otanes, a Persian, not a Jew; and that she was married to Xerxes so long before the Grecian expedition, as to have a son by that time of marriageable age, and therefore born years before Xerxes ascended the throne.

While the prevailing opinion is thus in favour of Xerxes, even without straining the evidence by such weak arguments as the name of his wife, there are still critics of good authority who prefer to believe that the monarch in this book is Artaxerxes. They have certainly the advantage of early tradition on their side, namely, the authority of the Septuagint, and of the writer or writers of the apocryphal additions to the book, and of Josephus.

The *age in which this book was written* would be determined more easily if we had the least trace of the *authorship*. But this we have not. The only testimony of a very direct kind on either of these points, is at the end of the apocryphal edition, that it was brought into Egypt by Dositheus in the fourth year of Ptolemy (generally supposed to be Philometer) and Cleopatra, or about B.C. 165. But we do not know how much credit is to be attached to declarations in these concluding notices; nor, granting the accuracy of this one, does it appear to apply to our *canonical* book of Esther; nor yet, though it should apply to that, would it point to anything more than the date of the Greek translation. Some writers indeed have inferred that no other than Mordecai was the author, and in proof of this have appealed to the language of the book itself, ch. ix. 20, 23, 32; while others have alleged that a connected reading of this passage furnishes internal evidence that Mordecai was *not* the author. For this latter assertion we see no warrant whatever; but we also maintain that the other is at least not decisively supported by the verses quoted. The Talmud asserts that Ezekiel, the twelve (minor) prophets, Daniel, and Esther, were written by the men of the great synagogue. But if we are to attach any weight to this testimony, as we are willing to do, it is difficult to take the words in any other sense than that for which Hävernick contends, that these men "wrote it" into the canon. And as the last of these, Simon the Just, was high-priest about B.C. 310–291, this tradition would imply that at the very latest it was received into the canon by that time, but without giving even a hint how much earlier, far less a hint of its date of composition. There would be little advantage gained by detailing the conflicting statements of the Christian fathers and the Jews of the middle ages.

As for *internal* evidence, this is a very uncertain guide. On the strength of it Jahn asserts that the book must have been written before the fall of the Persian monarchy, B.C. 330, and probably soon after the facts which it records. De Wette, again, assigns it to the period of the Greek monarchy in Syria, which was not founded till B.C. 312, and continued till about half a century before the birth of Christ. There can be no question that the writer either actually lived during the Persian monarchy, or else, if he lived later, had made that period the subject of very careful study; for the most microscopic investigation has resulted in the assured conviction of his intimate knowledge and accurate description of Persian life, both in its domestic features and in its political aspects. In choosing between these two opinions, again, it is undeniably simpler to suppose that he lived in the period which he has described with such accuracy, especially as he has referred to the registers or chronicles of the kings of Media and Persia in such a manner, ch. x. 2, as implies that they were well known and commonly accessible to his readers, which they were less likely to be after the Persian monarchy had been overthrown by that of Alexander and his successors. There are only two considerations which seem to have any weight in favour of a later age, though neither of them is really of importance. The one is connected with the language, as it is said to bear the marks of a period of greater corruption and decay than that in which Ezra and Nehemiah were written. To this the simple reply is, that there has been a great deal of rashness displayed in drawing inferences with much confidence from such extremely narrow premises; but that a candid examination gives evidence of a style of language not seriously differing from that of these two books. In some respects we might say that it is purer and better; in others, in which it is worse, this deterioration might be a proof, not that the writer lived in a later age, but that he lived among the Persians, whose language belonged to a totally different class from the Shemitic, which includes both the Hebrew and the Chaldee, as these appear mingled in Ezra and Daniel. The other consideration is, that Persian customs are explained, as a writer might be expected to explain them, not while they were in use, but after they had passed away and become forgotten. Yet the instances of this are few and uncertain, namely, ch. i. 1; viii. 9, about the king reigning from India to Ethiopia over a hundred and twenty-seven provinces, no very great explanation, and necessary perhaps to distinguish *this* Ahasuerus from another and earlier one, the father of "Darius the Median," with whom, in spite of this distinctive characteristic, he has been confounded; and, ch. i. 13, 14, "Then the king said

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to the wise men which knew the times (for so was the king's manner towards all that knew time and judgment; and the next unto him was Carshena, &c., the seven princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom);" words that are chiefly descriptive of a habit of this individual king, and which, in so far as they speak of the seven princes who saw the king's face, certainly do not speak of this in order to explain a fact that was familiarly known to everybody. Should the traces of explanation prove even more distinct than they seem to be, it is easy to see how natural this would be in a writer who composed his book for the use of the covenant-people scattered throughout regions in the remotest parts of the Persian empire, and even beyond its limits.

There have been objections made to the *canonical* authority of this book, but without substantial reason. Modern critics, at least in Germany, may have been influenced by some depreciatory remarks of Luther. But some of these are incorrectly quoted or misunderstood, as has been shown by Hare; and in respect of one passage, where he seems to say that it is more worthy of being excluded from the canon than the two (apocryphal) books of Esdras, Judith, Susannah, and the Dragon, granting that this cannot be explained, we should still have to say that it deserved no more deference than the rash depreciation of the epistle of James to which at another time he gave utterance. Of ancient authority for its exclusion from the canon, there is nothing worthy of notice. The fact of its not being mentioned by the Jewish writer Philo, would be an equally strong argument against eight or nine other books of the Old Testament; and an argument from the silence of the New Testament admits of a similar reply. There is not a shadow of proof that it was absent from the canon acknowledged by the Jewish church in the time of our Lord, and accepted by him and his apostles. The only early Christian writer whose silence might cast a doubt on its reception by the church, is Melito, Bishop of Sardis, A.D. 170, in whose list it does not occur. But there are grounds for thinking that, under the name of Ezra, he included our three books of Ezra, Nehemiah, and Esther. The fact in reference to the Jews is, that they esteem this book of Esther next to the law of Moses, on account of the description which it gives of the signal vengeance taken on their enemies, and the favour which was lavished on Mordecai and Esther, and through them on the whole people of the Jews. They could not entertain the notion that this unexampled train of events could be ascribed to anything else than the special providence of God watching over his own people according to his promises, and making men feel that those who touched *them* touched the apple of his eye, comp Is. vi. 13; lxv. 8; Je. xxx. 10, 11; Zec. ii. 8, 9; and those who will not receive such a doctrine are driven, like De Wette, especially in his earlier writings, Bleek, Ewald, and some others, to take refuge in an assertion from which others of a kindred sceptical tendency have shrunk, to assert that the book is a fictitious narrative. But this is a monstrous supposition, since the great event, and that which chiefly might occasion difficulty, is abundantly confirmed by the observance of the feast of Purim, with especial honour, by all Jews throughout the world. It would be an unparalleled event if this feast originated in and rested on a mere fable, all the more so as it is well known that serious difficulties were felt and expressed by many Jews at the introduction of a feast which was unknown to the law of their fathers; these scruples can have been overborne by nothing less than the marvellous nature of the deliverance experienced. And we know from 2 Mac. xv. 36, that "the day of Mordecai" was already a feast observed on the fourteenth day of the month Adar, in the time of Judas Maccabeus; and we may contrast the early form and lasting hold which this feast of Purim has had upon the Jewish people, with the entire oblivion of the festival in memory of the death of Nicanor on the previous day, though so holy and so popular a hero of the faith as Judas Maccabeus established it by a common decree of the people who supported him. No other instance can be produced of a sacred feast being established among the Jews posterior to the age of Moses, when they conquered the land of Canaan; and it is inconceivable how this could have been universally received by them after their dispersion, unless there had been a felt unquestionable divine authority for its institution. Ewald's supposition, that it came instead of the passover, is as arbitrary and unsupported as many of his other hypotheses.

The objections that have been felt by some minds to the canonical authority of the book have had their rise in either its matter or its form. As for the *matter*, some have spoken of the importance attached to such outward things as the refusal of Mordecai to bow and do reverence to Haman, and the three days' fasting before Esther would go into the presence of the king: but objections of this kind are surely too trifling to deserve refutation. Others, with much more reason, have spoken of the bloodiness of the decree for the destruction of the enemies of the Jews, consummated as this was in the death of 75,000 persons, and accompanied by the public hanging of Haman's ten sons upon their father's gallows. It is not necessary to attempt a vindication of all this, any more than of some cruel actions of David in his wars, and other things recorded in Scripture without any comment, and which are by no means to be justified on account of the holiness really belonging to those who acted so; rather we might draw an argument from this in regard to the truthfulness of the Word of God in the pictures which it gives of his best saints. Nevertheless we are to judge these men leniently while as yet there had appeared no living embodiment of the law of God; our circumstances are very different from theirs, seeing that we have the record of the life of our Lord. Particularly we know that the Persian punishments were fearfully strict and sanguinary, and we need not doubt that the Jews suffered from the habits of the age in which they lived. Yet, as we read the history of this seemingly merciless slaughter, we must take into account the great self-restraint (for there was nothing externally to restrain them) which prevented the Jews from laying their hands on any of the spoil: the frightful provocation under which they acted, when for months the same fate had been hanging over themselves without the slightest cause, except the refusal of Mordecai to bow to Haman; the hereditary hatred between two races, connected with the curse of God which doomed the Amalekites to destruction, on the supposition that Haman the Agagite was of the blood-royal of that nation, a supposition which has strong probability in its favour, and nothing whatever against it; the absurd

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and clumsy arrangements of the Persian jurisprudence, which plunged the empire into something like a state of civil war, while "the city Shushan was perplexed," in order that the king might have a resemblance to the divine perfections, "without variableness or shadow of turning," instead of simply repealing the foolish edict; and the distinct statement that the Jews acted wholly on the defensive, which is emphatically declared both in the decree and in the history of the actual event, ch. viii. 11; ix. 2, 16. Even the hanging of Haman's sons is probably to be explained, as in one or two parallel cases, by the consideration that they were partners in their father's guilt: and this view is confirmed by the fact that the gallows was prepared for Mordecai at the instigation of Haman's wife, and "all his friends" assembled at his house, ch. v. 14.

In respect of the *form* of the book, it is impossible to conceal or overlook its peculiarity, inasmuch as the name of God never occurs in it, nor any express reference to anything supernatural. Yet there are parallels to it in other books of both the Old and the New Testament, namely, the Song of Solomon and the third epistle of John. The peculiarity here consists in the extreme prominence which is given to the facts of the history, fully charged as these are with evidence of God's overruling special providence toward his church and people, while not one statement is made in all this respecting his presence and working. We need not pledge ourselves to any explanation of the phenomenon, which is startling to most readers, whatever theory of the object of the book be adopted by them; whether to give an account of the origin of the feast of Purim, or to demonstrate the special Providence which watched over the Jewish people. Some have explained the matter as if this book were very much an extract from "the book of the Chronicles of the kings of Media and Persia," to which express reference is made, ch. x. 2; and it is said that the argument for God's gracious guidance and defence of his church is thus presented in the most emphatic form, when it comes out of the mouth of unbelievers, or men at least ignorant of him. Others prefer to say that the writer, though an Israelite and a believer, well acquainted with God's character and promises, did not wish to set forth the occurrences "in a point of view which would have seemed strange to his contemporaries, and foreign to the subject itself, inasmuch as Jehovah, the God of Israel, had not revealed himself among the people." There is no ground for positively rejecting this as unsatisfactory, though Dr. Davidson has done so: for the theocracy was now past and gone, in that outward shape which had made the kingdom of Israel a wonder to the world, but in its essence and inward spirit it remained as much as ever; and by such events as those recorded in this book of Esther it was silently forcing itself on the attention of all nations, and calling them to notice the fulfilment of Nebuchadnezzar's dream of the little stone which broke the image. Certainly the difficulties are increased considerably if we transfer the date of composition to a later period, under the Greek kings of Syria, as Dr. Davidson is disposed to do; for the *outward* opposition of Judaism to everything Grecian became more and more strongly marked, and found means continually to give articulate expression to itself. Accordingly, in the apocryphal additions to the book of Esther, which are preserved in the Septuagint, the name of God occurs frequently; and it is inserted several times in that translation of the genuine book; it is so at least twice or thrice where it might seem to us very appropriate. Thus, ch. ii. 20, Mordecai's charge to Esther includes this, "to fear God and keep his commandements." In ch. iv. 8 he bids her call on the Lord as well as speak unto the king. And in ch. vi. 13 Zeresh tells her husband why he must fall before Mordecai, "because the living God is with him." Also, Haman is transformed into a Macedonian, and it is alleged that his purpose was to transfer the sovereignty to the Macedonians from the Persians who were favourable to the Jews. But these apocryphal additions certainly have conclusive internal evidence against them; and they are destitute of external authority, for the Septuagint version of the book is plainly careless in many passages. These additions are chiefly a dream of Mordecai with which the book opens, and at the end an explanation of this dream as applying to himself and Haman: the two edicts of the king, first for the destruction of the Jews, and next for their deliverance; the prayer of Mordecai, and that of Esther; and the account of the appearance and conduct of Esther, when she first came into the presence of the king. The Council of Trent however has pronounced all these to be of canonical authority.

[A fair arrangement of the materials connected with the discussions on this book is given in Keil's *Introduction to the Old Testament*. A view from the sceptical side is given in the Introductions of De Wette and Bleek. Two learned works have been published in the present century whose very object has been to search out everything connected with the assaults on the historical truth of the book, and to defend it against them: one by Kelle, *Vindiciæ Esthеræ* (Frib. 1839); and another by Baumgarten, *De Fide Libri Esthеræ* (Halle, 1839). Expositions of the book have repeatedly been published; none better, on account of comprehensiveness, brevity, and raciness, than that of the late Dr. M'Crie.] [G. C. M. D.]

ESTHER, the queen of Ahasuerus, whose history is given in the book which bears her name. Referring for other matters to the preceding article, it is enough here to mention the leading actions of her life, as exhibited in that history. She was a Jewess, of the tribe of Benjamin, of that part of the captivity which had been carried away by Nebuchadnezzar along with king Jeconiah: but plainly she herself was born in captivity; and probably her family was one of those which preferred to remain in their adopted country, as we find her at Shushan the royal city of the Persians. Here she lived under the care of Mordecai, her father's nephew, who had taken her under his protection and training when she was an orphan. At that time her name was Hadassah, which signifies a myrtle; but on some occasion unknown to us she received that name which alone is familiar to us, Esther, a Persian word according to Gesenius, of the same form and meaning as the Greek Ἀστήρ and the English *star*. In this view he says he is supported by the second Targum on Esther: and perhaps the name in Persic indicated good fortune, as Venus did in Greek, and it might be given to her in consequence of her aspiring to the throne or her success in the competition. The divorce of queen Vashti, and the gathering of the most beautiful maidens throughout the empire, were the two prominent events which led to her elevation: and whatever disgust and reprobation may be felt or expressed in reference to these so far as the king was concerned in them, Esther has no blame chargeable upon her. Far from this, it would seem that she was passive in the whole matter, and that all around her were delighted with her on account of her

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simplicity and superiority to artificial advantages. Her character also makes another good impression on us, on account of the respectful attention which she continued to give to Mordecai, just as she had obeyed him during her earlier years spent in a humbler station. In the absence of anything to the contrary, we are entitled to argue from this that his training had been solid, wise, and godly: and our favourable opinion is confirmed by the readiness with which she exposed herself on behalf of her people, though at the peril of her life. For she did not run this risk in a fool-hardy spirit, but only after careful deliberation and conviction that she might have come to the kingdom for this very service at such a crisis; and she actually ventured on it, only after preparing herself by three days' fasting on her own part and that of her maidens, while a similar course of humiliation on her behalf was undergone by Mordecai and all the Jews assembled in Shushan. Her patriotic feelings continued until her object was fully accomplished, when, at a later time, she fell down at the king's feet, and besought him with tears to put away the mischief of Haman. Other good qualities are to be observed in her conduct towards the royal favourite Haman, whom she must have hated and despised, and yet dreaded, but to whom she showed the utmost prudent forbearance, until such time as he himself discovered his worthlessness to the king: and in the modesty with which she reported Mordecai's service in frustrating the treason of the eunuchs, without asking or obtaining any reward for her cousin's service. On the other hand, there is a certain vindictiveness which shocks us in a woman, as we read of her asking the king to hang the dead bodies of Haman's sons upon the gallows on which their father was hanging; and still more, her asking that the Jews in Shushan should be permitted to carry on the civil war for a second day, when 500 of their enemies had fallen the first day. The article on the book of Esther, however, presents some considerations fitted to modify our unfavourable estimate. The last circumstance related of her is, that she co-operated with Mordecai in writing to her people the history of these transactions, and interposing her authority to confirm the resolution which the Jews had imposed upon themselves to keep the feast of Purim. [G. C. M. D.]

ETAM [*place of ravenous beasts*]. 1. A town or village of Judah, apparently not very far from Bethlehem, in connection with which it is mentioned as a place that was built or repaired by Rehoboam, 2 Ch. xi. 6; compare 1 Ch. iv. 32. Josephus represents it as a favourite resort of Solomon as well as Rehoboam, and states that the former used often to take a morning drive to it, that he also adorned it with fountains and gardens (Ant. viii. 7. 3). The rabbins have a tradition, that water was even brought from it by aqueducts to Jerusalem; but this can scarcely be reckoned sufficient testimony. Williams, however, in his *Holy City* (vol. ii. p. 500), fully accredits it, and also states that the old name is still perpetuated in a *Wady Etam*, which is on the way to Hebron from Jerusalem, and that there are still connected with it the largest and most luxuriant gardens to be met with in the hilly region of Judea.

2 ETAM, the rock to which Samson on one occasion withdrew, Ju. xv. 8, 11, though often connected with the Etam above noticed, is quite uncertain as to its locality. Modern research has failed as yet to obtain any definite clue to it.

E'THAM, one of the early stations mentioned in the sojournings of the wilderness, and from which a portion of the wilderness derived its name, Nu. xxxiii. 6, 8. It could be at no great distance from the Red Sea; but its exact site is unknown.

E'THAN [*perennial, constant*], the name of a person to whom Ps. lxxxix. is ascribed. He is called in the title to the psalm "Ethan the Ezrahite." And the immediately preceding psalm, of which Ps. lxxxix may be regarded as the complement, is designated a Maschil of Heman the Ezrahite. Heman is often mentioned in connection with the psalms, and the sacred music of the temple, but Ethan's name only occurs here. It occurs, however, in a very honourable connection at 1 Ki. iv. 31, where, speaking of Solomon's pre-eminent wisdom, it is said, that "he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol." But the same names, with only an insignificant variation in the case of one of them, are found elsewhere, and coupled apparently, with a different parentage. In 1 Ch. ii. 6, Ethan, and Heman, and Calcol, and Dara are called the sons of Zerah, the grandson of Judah. We know for certain of Heman, that he belonged to the Kohathite branch of the Levites, 1 Ch. vi. 33; and Ethan also is expressly said to have been a Levite of the family of the Merarites, 1 Ch vi. 14. The probability is, that these Levites were associated as citizens with the house of Zerah, or dwelt in it as sojourners. Levites in this way were not unfrequently assigned to the tribe or family wherein they resided; as Samuel's father is called an Ephraimite, and a priest in the book of Judges is said to have been of the family of Judah, 1 Sa. i. 1; Ju. xviii. 7. Ethan the Ezrahite is all one with Ethan of the house or family of Zerah (see Hengsten. Com. on Ps. lxxxviii. Introd.) Though little is said of this Ethan in sacred Scripture, yet that his name should be connected with such a Psalm as the lxxxixth, and especially that it should have been thought worthy of characterizing Solomon's wisdom as greater than his, are clear proofs of his distinguished excellence as a man, and of the superior gifts which distinguished him.

ETHBA'AL [*with Baal, i.e.* having Baal for guide and protector], the father of Jezebel, and king of the Sidonians. Probably the same with the Eithobalus of Menander.

ETHIO'PIA [Heb. כּוּשׁ]. With only one exception, Is. xi. 11, the Hebrew word *Cush*, when used of a country, has been rendered in the English Bible *Ethiopia;* and the rendering undoubtedly should have been uniform; if Ethiopia was commonly preferred, as it is that of the ancient versions, it should have been so always. But *Cush* having been once employed, the question has been discussed under that term, what is its proper application? whether there is an Asiatic, as well as an African country, that goes by that name in Scripture? and the decision there given was, with the great majority of biblical critics, in the affirmative. It is admitted, however, that in by much the greater number of cases, the Ethiopia of Scripture is that also of the Greeks and Romans, namely, the country that stretches southwards above the cataracts of the Nile, comprising the modern Nubia, Senaar, and Northern Abyssinia. The word is too frequently coupled with Egypt to admit of any reasonable doubt of this; it sometimes even appears in such close conjunction with Egypt that one might almost think the one name was interchanged with the other, or

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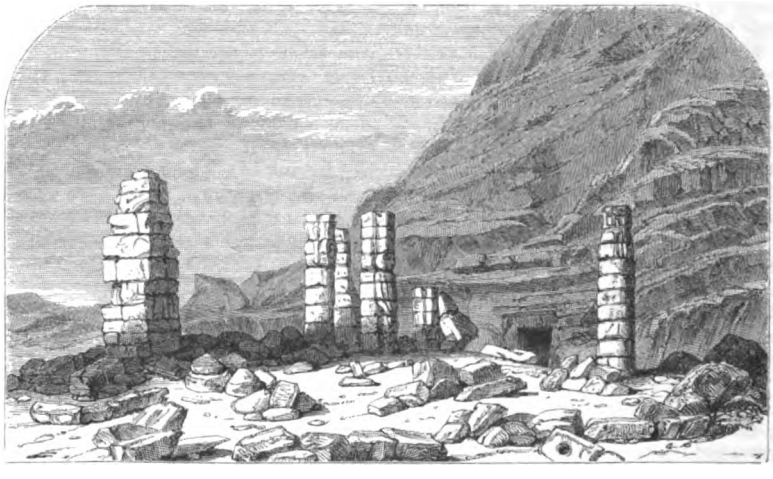
at least that the relations and interests of the two were inseparably connected together, Is. xx. 3, 5; xliii. 3; Ezc. xxx. 4. The Ethiopia in question included the river-island Meroë, one of the most remarkable regions in that part of Africa, to which, according to the traditions of the Egyptian priesthood, the most ancient states of Egypt owed their foundation, and the monumental remains of which have excited the curiosity and wonder of modern travellers. It has even for some time been a question with antiquarians whether civilization ascended from Egypt to Meroë, and Ethiopia in general, or did not descend from this higher region to the valley of the Nile. Latterly, the course of investigation has put this question to rest, but so as at the same time to establish, in conformity with the occasional notices and allusions of Scripture, that Ethiopia stood in very close connection with Egypt in its history as well as its geographical position. "We have," says Heeren (Ethiopians, ch. ii.), "historical evidence that rulers of Meroë were at certain periods likewise rulers of Egypt, at least of Upper Egypt; and, on the other hand, that many of the Pharaohs extended their dominion over Ethiopia." His conclusion from this, and from the character of the monuments, is, that it was rather the occasional dominion and policy of the Pharaohs which left its impress on Ethiopia, than the civilization



[252.] Remains of the Temple of Tirhakah, at Gebel-el-Birkel.—Hoskin's Ethiopia.

of Ethiopia which became the parent of art and science in Egypt. Such also is the judgment of Wilkinson, who may be said to give the general opinion of the most competent inquirers, when he affirms not Ethiopia, but the Thebaïd, or Upper Egypt, to have been the parent of Egyptian science, which was peopled and cultivated when the greater part of Lower Egypt was a marsh; and also when he says that the word Ethiopia, as used by ancient authors, appears to have been intended to designate the Thebaïd, or that the one was confounded by them with the other. "The expression of Pliny," he adds, "'Ethiopia was evidently renowned and powerful, even to the time of the Trojan war, and extended its empire over Syria' (ch. vi. 35), though he is speaking of Ethiopia proper, can only have been borrowed from a tradition relating to the Thebaïd, since the Diospolite (Theban) monarchs ruled and received tribute from Ethiopia, and actually did extend their dominion over Syria, which the Ethiopians could not have done without first obtaining possession of Egypt, and that too at a period when the Pharaohs were in the zenith of their power. Nor is the assertion of the prophet Nahum, that Ethiopia and Egypt were the strength of No, less remarkable—No, or as the Hebrew gives it, Na-Amûm, being the name of Thebes" (Ancient Egyptians, i. p. 5, 11).

The connection which thus appears to have existed, both in respect to position and government, between Upper Egypt and Ethiopia, sufficiently accounts for the close relationship in which they are sometimes represented in Scripture as standing to each other. It also explains, what might otherwise have appeared strange or incredible, how kings of Ethiopia, of a more adventurous and warlike turn, should have penetrated into Syria, and even come into contact with the affairs of the covenant-people. Two occasions of this sort are mentioned in Scripture, one in the reign of Asa (about 955 B.C.), when Zerah the Ethiopian came against him with a mighty host, and was defeated and driven back at Mareshah, in the extreme south of Palestine, where it lies nearest to Egypt; and another in the time of Hezekiah, when Tirhakah, or Tirhaco, having come forth to war against Sennacherib king of Assyria, helped to divert the attention of the Assyrian monarch from the little kingdom of Judah, and even gained, it is supposed, some advantages over him. (*See* TIRHAKAH.) These Ethiopian incursions in the Syrian direction are to be understood of Upper Egypt and Ethiopia combined, and of periods when probably Upper and Lower Egypt were presided over by distinct rulers; and it is hence thought to be accounted for that the name of Tirhakah is found on the walls only of a Theban temple (Wilkinson, Ancient Egyptians, i. p. 140). Not a few also of the monuments in Ethiopia are ascribed to him, so that his connection with both regions may be regarded as certain.

Almost the only other allusions made in Scripture to Ethiopia have respect to the natural characteristics of the country, and the commerce in which its people engaged. The prophet Isaiah, for example, refers to

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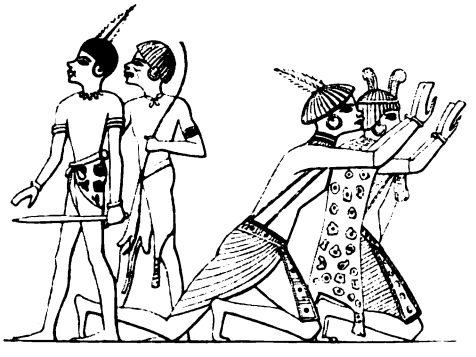
its well-watered condition; he speaks of "the waters of Ethiopia" as familiarly known to people at a distance, ch. xviii. 1; and the slightest glance at the map will show how justly it was so characterized, that part of it especially which composed the ancient Meroë, and



[253.] Ethiopians, from Egyptian paintings.—Wilkinson.

which was surrounded by the branches of the Nile, while the district farther south was intersected by several tributaries. That the climate was hot, and the country inhabited by a population of dark colour, is implied by the allusion of Jeremiah, "Can the Ethiopian change his skin?" ch. xiii. 23; a fact which receives ample confirmation from other sources, and in particular by the representations on the monuments. Thus the Ethiopian figures in No. 253, distinctly exhibit the African or negro cast of features, and that in No. 254 also the colour. It was, too, a characteristic mode, we are told by Wilkinson, of representing Ethiopians and other blacks by showing them with a tail projecting from the girdle, and their chiefs decked with ostrich feathers, clad in garments of fine linen, with highly ornamented girdles, and a leopard's skin occasionally thrown over the shoulder. Further, that Ethiopia was a country which carried on a valuable and extensive commerce, is implied in the promise given in Is. xlv. 14—"The merchandise of Ethiopia shall come to thee." Abundant evidence exists of this, and of the articles traded in being chiefly of the more precious commodities. Thus, among the parties which appeared in the stately procession that took place at the accession of Ptolemy Philadelphus to the throne, we are told of a "host of Ethiopians armed with lances, one band of which bore 600 elephants' teeth, another 2000 pieces of ebony, and another sixty vessels of gold, silver, and gold dust" (Athen. p. 200). Herodotus also (iii. 114) speaks of Ethiopia, notwithstanding its being the most distant region of the earth, bringing forth plenty of gold, and ivory, and ebony, and various other kinds of wood. Frankincense, and spices of several kinds, there is also reason to believe, formed part of the Ethiopian merchandise, the nomade tribes in the interior bringing these, and the other

[254.] Ethiopian.—Champollion.

articles mentioned, to Meroë, which was the centre of the whole Ethiopian trade, and in which alone the merchants, properly speaking, had their abode (Heeren, Ethiopians, ch. iii.) After collecting the various notices to be found in ancient writers on the subject, and comparing them with the accounts of later times, the author just referred to thus sums up—"It appears, therefore, that the districts of Gherri and Shendy, that is, of the ancient Meroë, was, and still continues to be, the place where the caravans are formed which trade between Egypt and Ethiopia, or the point at which they touch in passing to and fro. But a commercial connection being established between Egypt and Meroë, it scarcely needs to be mentioned that the trade of the latter must necessarily have stretched much farther into the south of Africa. Meroë was the emporium where the produce of the distant southern lands was collected together in order to be transported, either on the Nile or by caravans, into North Africa. The great end of this commerce was the rich gold countries, much farther to the south." A trade of this sort could not fail to bring along with it many of the arts and advantages of civilized life; and among other things of this description we find the early and extensive use of writing ascribed to the Ethiopians (Diod. i. p. 176), namely, hieroglyphic or picture writing, the invention of which has even been ascribed to them, but this probably from confounding, as in other respects, Ethiopia with the Thebaïd.

EUNI'CE, the mother of Timothy, and a pious Jewess, though married to an uncircumcised Greek. She became a believer in Christ, and is spoken of with commendation as a faithful monitor and guide to her son, 2 Ti. i. 5.

EUNUCH, the English form of the Greek εὐνοῦχος, which simply means *bed-keeper*. Eunuchs therefore, in the strict and proper sense, were the persons who had charge of the bed-chambers in palaces and larger houses. But as the jealous and dissolute temperament of the East required this charge to be in the hands of persons who had been deprived of their virility, the word *eunuch* naturally came in common usage to denote persons generally of that "artificial sex." But as it was not unusual in eastern countries for eunuchs to rise to high consideration and influence about the court, to become confidential advisers of their royal masters or mistresses, so the word appears to have been occasionally employed to denote persons in such a position, without indicating anything as to their proper manhood. Thus Potiphar to whom Joseph was sold, is designated "a eunuch of Pharaoh's captain (translated *officer* in the English version) of the guard," Ge. xxxvii. 36; while, from what is afterwards stated, there can be no doubt that he was a married man. It is hence quite possible that by the name eunuch in Ac. viii. 27, applied to one "of great authority under Candace queen of the Ethiopians," should, as many suppose, be understood simply a person high in the confidence and employment of the queen; and it had, perhaps, been better if the word had been rendered *chamberlain*, so as to indicate nothing definite respecting virility. Eunuchs in the stricter sense were frequently employed in later times about the kings of Israel and Judah, but they were probably of foreign birth, 1 Ki. xx. 9; 2 Ki. ix. 32; Je. xxxviii. 7, &c. The term is employed figuratively by our Lord in Mat. xix. 12, with reference to the power, whether possessed as a natural disposition, or acquired

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as a property of grace, of maintaining an attitude of indifference toward the solicitations of fleshly desire.

EUO'DIAS [*good* or *prosperous way*], the name of a female member of the church at Philippi, mentioned with commendation by St. Paul as one who had "laboured much with him in the gospel," Phil. iv. 2.

EUPHRATES [Heb. פְּרָת, *P'rath*, Greek Εὐφράτης, modern name *Frat*], a well-known river in Western Asia, both in volume of water and in commercial importance, surpassing all others in that part of the world. The name occurs first in Ge. ii. 14, as that of one of the four rivers which had their common origin in Eden; but as this notice has respect to the primeval earth, which subsequently underwent considerable change by the action of the deluge, nothing very definite can be inferred from it respecting the Euphrates of postdiluvian times. (*See* EDEN.) The river in this latter respect finds its earliest notice in the promise made to Abraham, which assured him of an inheritance for his seed, that should reach from Canaan to Euphrates, Ge. xv. 18. And in the same connection it frequently occurs again. (*See* CANAAN.) But the references to it in Scripture are greatly more numerous than might be supposed, if one were to judge by the simple occurrence of the name; for it is not unfrequently styled merely "the river" by way of eminence, or "the great river," being so much the largest with which the Israelites were acquainted, that in certain connections it was indicated with sufficient definiteness by such a general designation, Ezr. iv. 10, 16; Ps. lxxii. 8; lxxx. 11; Is. viii. 7; xi. 15, &c. In the prophetical writings particularly it is often thus named, whether the reference be to it in its simply natural aspect, or as employed in a symbolical sense.

The river itself, though confined throughout to Asiatic soil, yet in the earlier part of its course takes so much of a westerly direction, and approaches so near to the shores of the Mediterranean, that it served from remote times an important purpose in connecting the commerce of Asia with that of Europe. Its entire course is about 1780 miles, calculating from the most easterly of its two sources. These both lie in the mountains of Armenia—the one in the Anti-Taurus, 25 miles north-east from Erzeroum, which alone at first bears the name of Frat, the other, called Murad Chai, more easterly and also more remote, in the range called Ala Tàgh, not far from Ararat. These streams unite, after receiving various smaller tributaries, at a ferry called Kebban-Maden, which is 270 miles from the one source, and 400 from the other. The united streams now form a considerable river, and it is only here that the Euphrates properly begins. A little below the point of junction it measures 120 yards wide and is very deep; the direction it takes is about south-west, or sometimes W.S.W.; but as it has to force its way through mountain chains and rugged passes, it has many windings in its course, and not a few rapids. It only becomes properly navigable at Sumeïsat (the ancient Samosata), and continues to be so till it reaches the Persian Gulf, a distance of very nearly 1200 miles. After passing what is called the Zeugma of Sumeïsat it changes from a south-west into a south direction; by and by it turns a little to the east of south, and when nearly opposite the mouth of the Orontes, distant at this point only 133 miles from the Mediterranean, it finally quits the direction of the Mediterranean, and makes in a north-easterly course for the Persian Gulf. At the ancient Carchemish, or Circesium, it is joined by a large tributary, the Khabûr, the ancient Chaboras (or Chebar), where it comes to possess an average breadth of 400 yards, and an ordinary depth of 18 feet. After reaching Werdi, a distance of 75½ miles by the course of the river, it contracts into a width of about 350 yards; and farther down still, about 70 miles in a direct line, though twice as much by the river, at the island of Hadisâh, it becomes only 300 yards, and has a depth of still only 18 feet. By the time it reaches the site of ancient Babylon it has decreased to 200 yards, with a depth of 15 feet; and at old Lamlum, 56 miles in a straight line lower still, it measures only 120 yards wide, and 12 feet in depth. Below this it divides into two branches, and appears for a time as if it were to be lost amid the marshes it forms, and the canals that are taken from it for purposes of irrigation; but the main stream again collects its resources, and about 40 miles below Lamlum increases to 200 yards in breadth, which by and by become 250; and when, lower still, the river is joined by the Tigris, the united stream swells out to near half a mile in width; and at 40 miles above where it empties itself into the Persian Gulf it has become 1200 yards broad and 30 feet deep. The remarkable circumstance of so great a diminution in the stream of the Euphrates from a considerable space above the site of ancient Babylon till near its junction with the Tigris, was not unnoticed by ancient writers; but we owe our most exact knowledge of it, and of the course of the river generally, to modern research, and in particular to the accurate details given by Col. Chesney, in his *Expedition for the Surrey of the Rivers Euphrates and Tigris*, 1850, from which the preceding outline has been taken. The explanation of the decrease of volume arises from the comparatively flat and arid nature of the country which it for a time traverses. During that part of its course the river receives no tributaries worth naming, and is subject to a constant drain from evaporation, and still more from the swamps and canals it has to feed. The tendency in this direction is greatly increased by the negligence of the Turkish government, which has allowed the embankments to fall into decay; and in the existing state of matters it is doubtful if even the smallest steamer, that might be available for purposes of commerce, could make its way through the marshes which extend for 200 miles above its confluence with the Tigris. (Layard's Babylon and Nineveh, p. 475.)

The river is subject to periodical floods, which chiefly proceed from the melting of the snows on the mountains along the upper part of its course. The rise usually commences about the beginning of March, and reaches its height toward the end of May. For thirty or forty days the flood is deep and rapid; after which it gradually subsides, till in the months of September and October its waters are about their lowest. There is an occasional increase subsequently from the rains that fall at the close of autumn and during the winter months; but no regular floods. There can be no doubt that in the more flourishing periods of the Assyrian and Babylonian empires, advantage was taken of the periodical rise, in order to feed canals, and thereby fertilize the country. Mechanical appliances for this purpose are among the works ascribed to Nebuchadnezzar; but no specific information concerning them has reached us. And it may perhaps be doubted if for any length of time the course of the river between

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Babylon and the junction with the Tigris was kept in a properly navigable state. Herodotus has given us a description from his own observation of the kind of navigation that was carried on in the parts above the great city. A sort of boats, he tells us (i 194), were used by the people, of a circular form, made of comparatively slender materials—the ribs consisting of willows, the external covering of hides of leather, and there was an internal lining of reeds. In these frail barks, some of them, however, carrying a burden of 5000 talents worth of goods, they sailed with their merchandise as far as Babylon, always carrying an ass with them, and the larger boats, more than one, for the purpose of conveying back the hides of which the boats were made. These were stripped off at Babylon, and the willows and reeds that formed the remaining part of the materials were parted asunder, and sold for what they would bring. This was done as the cheapest and readiest way of getting home; since they found it impossible to sail up to Armenia against the stream. It was certainly a very simple style of navigation; but probably it is to be understood, not of the entire traffic on the Euphrates above Babylon, but only of that which was connected with the higher and more distant regions. It is certain, from other ancient notices, that a traffic was conveyed up as well as down, from the Persian Gulf to Babylon, whence the city received a constant supply of Arabian and Indian productions; and we have the testimony of Strabo, that of these productions a surplus portion was regularly conveyed by the river from Babylon as far as Thapsacus, nearly 400 miles up, whence the goods were distributed over the surrounding countries. This renders it probable that the transmission of merchandise upwards from the Persian Gulf to Babylon was, in part at least, conducted on the river, though there is reason to believe that caravans were also employed (see Heeren's Ancient Babylonians, ch. ii. and the authorities there cited). On the whole, therefore, and considered in a commercial respect as well as with a regard to its uses in agriculture, the Euphrates manifestly stood somewhat in the same relation to Babylon and the surrounding region that the Nile did to Egypt; it was the source, to a large extent, of its prosperity, and the most important element of its greatness.

It is on this relation that the *symbolical* use of the Euphrates in Scripture proceeds, and by keeping it in view the several passages will be found to admit of an easy explanation. Contributing so materially to the resources and wealth of Babylon, the river was naturally taken for an emblem or representative of the city itself, and of the empire of which it was the capital. In this respect a striking application is made of it by the prophet Isaiah, ch. viii. 5-8—where the little kingdom of Judah, with its circumscribed territory and its few earthly resources, on the one hand, is seen imaged in the tiny brook of Shiloah; while, on the other, the rising power of Babylon is spoken of under the emblem of "the waters of the river, strong and many, even the king of Assyria and all his glory." And he goes on to expose the folly of Israel's trusting in this foreign power, on account of its material greatness, by declaring that in consequence of this mistaken trust, and in chastisement of it, the mighty stream would, as it were, desert its proper channel, and turn its waters in a sweeping and desolating flood over the holy land. In like manner the symbolical action of Jeremiah, ch. xiii. 4, going to hide his girdle in a cavern by the river Euphrates, points to the evil that was destined to come upon the covenant-people from the power which had its representation in that river. But when Babylon's own doom comes to be the theme of prophetic discourse, then quite naturally, and by a simple reversing of the figure, the waters of the river are spoken of as suffering under a perpetual drought, and being even dried up, Je. l. 38; Zec. x. 11; so also, Is. xix. 5, of the Nile; but one should no more think, in this case, of a decay of the natural stream, than in the other of its overflow; in both cases alike it is the *kingdom imaged by the river*, which is really the subject of discourse. In the book of Revelation, where Babylon is employed as a symbolical designation of the corrupt system which stands opposed to the pure church and kingdom of Christ, the Euphrates also comes into view as an emblematic representative of the powers or agencies from which the mystery of iniquity should derive its principal support, and which are there explained to mean "peoples and multitudes, and nations, and tongues," Re. xvii. 15; so that to make account, in such a connection, of the literal Euphrates, or of the countries which it waters, were as much beside the purpose as it would be to understand by Babylon the ancient city and kingdom which bore the name. For, in interpreting such language, a due regard to the relations of things, and a consistent use of the terms employed, is indispensable to our arriving at a satisfactory result. Hence, as in the case of the literal Babylon, the *drying up of the waters* of the Euphrates signified, in prophetical language, the diminution or failure of the city's resources; the same expression, when applied to modern relations, Re. xvi. 12, can be understood of nothing but a similar diminution or failure of the support which mystical Babylon was to derive from the nations and kingdoms of the earth.

Considered simply in its natural relation to Palestine, the river Euphrates had no other significance than that of the extreme boundary of territorial dominion on the north-east. It was mentioned, as already noticed, in that connection in the promise to Abraham; was repeated in De. i. 7; Jos. i. 4; possessions to that extent are reported to have been actually held by the tribe of Reuben, namely, from Gilead onwards to Euphrates, 1 Ch. v. 9; and to the same extent both David and Solomon appear to have claimed dominion, 2 Sa. viii. 3-8; 1 Ki. iv. 21; 2 Ch. ix. 26. But the claim was manifestly of a much looser kind than that by which they held the land of Canaan; it was a claim of superiority merely over petty states or wandering tribes, which were too small and divided to form properly independent kingdoms, not of tribal occupation, which for the higher ends of the theocracy would have been a loss rather than a gain. A right of pasturage through the vast desert lands, or an annual tribute from subject tribes, was all that was sought; and the land of the covenant, strictly so called, was still that which was comprised within the bounds of Canaan and the conquered regions to the east of Jordan. (*See* CANAAN.)

EUROCLYDON, a tempestuous wind, anciently well known in the Ægean Sea, and the occasion of the disastrous voyage and shipwreck of the vessel in which Paul sailed, Ac. xxvii. 14. The term is made up of the two words which signify *east* and *wave;* so that, as applied to a wind, it must have been in the active sense of an *east-waver*, a wind that raises such waves as come from the east. One, however, of the more ancient MSS., viz. the Alexandrian, read Εὐρακύ-

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λων, and the Vulgate has the corresponding Latin term *Euroaquilo* (indeed the second part of the word is Latin), that is, *north-east;* and though this is not admitted into the text by the best critical authorities, it is preferred by some writers on the subject (Smith, Voyage and Shipwreck of Paul, App.) It was thought that another MS., viz. B, had the same reading; but this is now ascertained to be a mistake, it has Eurakudon (Εὐρακύδων). The writer just referred to has demonstrated that the particular wind which then blew must have been from a little to the north of north-east; so that it might fitly have been designated a *north-easter.* On the other hand, if the wind had been simply a north-east one, we should hardly have expected the peculiar expression, "a tempestuous wind, which is called north-east;" especially as it is known that typhonic or tempestuous winds from the east generally, and from the south, as well as north-east, agitated the Mediterranean, as they still do (see examples in Wetstein). It is best, therefore, to retain the common reading, and to suppose that the term Euroclydon was a local or corrupt designation used by persons navigating the Ægean, but not recognized by classical writers as a proper Greek word.

EUTYCHUS, a young disciple at Troas, who fell asleep while Paul continued his discourse far into the night, and having fallen over into the pavement below, "was taken up dead." There seems no reason to doubt that actual death, and not a mere swoon, befell him; and Paul consequently did with him, as in certain cases of death had been done by Elijah and Elisha of old, fell upon him, to see if the Lord through this instrumentality would restore the suspended animation. The desired result was attained, and the apostle restored the young man alive to his friends, Ac. xx. 8-12. That some degree of blame attached to the latter for having gone to sleep under such preaching as Paul's must have been, there can be little doubt. At the same time, the length of the service, and the lateness of the hour, to say nothing of other possible contingencies, afforded some excuse. And the granting of a special exercise of power for his restoration to life would come as a merciful interposition to Paul himself and the church at Troas, as well as to the sufferer.

EVANGELIST, the English form of the Greek εὐαγγελιστής, which means *bearer of glad tidings*, a *messenger of good.* In a general sense the term might be applied to any one who made proclamation of the mercy and grace of God, especially as unfolded in the person and work of Christ—therefore pre-eminently to Christ himself, and to the apostles whom he commissioned to preach his truth and establish his kingdom. But in reality it came to be employed as the designation of a distinctive class in the early church, as in the following enumeration of St. Paul: "And he (*i.e.* Christ) gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers," Ep. iv. 11. It is nowhere stated what was the exact province of an evangelist, or wherein precisely his calling and office differed from those, for example, of a pastor or a teacher. We are left to infer them from the nature of the word, and from the instances to which it is applied. The word itself implies, that those who bore it as a term of office, must have had to do especially with the facts of redemption, with the announcement of things already accomplished or provided, and capable of being made known as tidings of good to men. Hence, in their work they would naturally approach nearer to missionaries than to stated labourers in a particular place, or overseers of a fixed congregation: they would find their more specific employment in spreading abroad the good news of the kingdom. In short, the evangelist might be regarded as the poineer of the apostle, who was to plant the church in any locality, or of the settled pastor, who was to preside over and feed it. And this is borne out by the application made of the term to particular individuals. Philip, one of the original seven at Jerusalem, who were appointed to fill the office of deacon, is the first who is called an evangelist; and he appears to have derived the name from his wonderful fitness for proclaiming in an impressive and convincing manner the great truths of redemption—first in Samaria, and then in other and more distant places, Ac. viii.; xxi. 8. Timothy, in like manner, and Titus, had much of the same kind of work to do, and are commonly called evangelists, only they stood in a somewhat closer connection with the apostolate; and the one at Ephesus, the other in Crete, had to do, as regards the execution of that commission, the part of apostolical delegates. This, however, was still doing what the apostle called the work of an evangelist, 2 Ti. iv. 5; and both the two in their ordinary ministrations appear to have been his assistants and fellow-labourers in the general dissemination of the gospel. Luke, Silas, Mark, Apollos, and several others, are to be assigned to the same class. So that, from the various notices which occur respecting the evangelists, the description of Schaff (Apostolic Church, i. p. 202) may be taken as substantially correct: "They were not congregational officers, nor stationed like the presbyters and later bishops at particular posts, but travelled about freely wherever their services were needed. The apostles employed them as messengers for various purposes to all points of their vast field; sending them, now for the further propagation of the gospel, now to carry letters, now to visit, inspect, and strengthen congregations already established; so that the evangelist also, like the apostles themselves, served as living bonds of union, and promoters of fraternal harmony, among the different sections of the church. In short, they were in some sense the vicegerents [or poineers] of the apostles, acting under their direction and by their authority."

From the general nature of the function of an evangelist, one can easily understand why the name should have been peculiarly appropriated to the four inspired writers of the gospel history. These were for the church of all times the publishers of the facts which constituted the ground and basis of blessing to the people of God. In that respect they all did the part of evangelists, although only two of them stood in the rank indicated by the name, and the other two occupied the higher position of apostles. But the work itself of an evangelist, and the relation which it held to the apostolate, rendered it quite fitting, that one or more of those called to it should be endowed with supernatural gifts for preparing an inspired record of the great facts of gospel history. This higher part of their work, however, might with equal propriety be assigned to the prophetical office; since the gifts which qualified them to narrate aright those all-important facts, so as to render their record an infallible and trustworthy guide to the church, were essentially the same with those of a prophet. In doing it the evan-

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gelists acted as divinely taught and authorized revealers of the mind of God; and in the statement of St. Paul respecting the New Testament church, that it is "built upon the foundation of apostles and prophets," Ep. ii. 20, this prophetical agency of the evangelists is undoubtedly to be included.

EVE. *See* ADAM.

EVENING. *See* DAY.

EVENINGS. The phrase *between the two evenings* is a peculiar expression in the Pentateuch, used chiefly with reference to the slaying of the paschal lamb, although it is given only on the margin of the English Bible. The lamb was to be killed between the two evenings, Ex. xii. 6; Nu. ix. 3; xxviii. 4. From an early period it has been a question, between what points these two evenings were to be made to lie. The Caraite Jews, with whom also Abenezra agrees, and the Samaritans, held it to be the interval between the sun's setting and the entrance of total darkness; *i.e.* between about six o'clock and seven or half-past seven, by our reckoning. But the Pharisees of the apostolic age (Jos. Wars, vi. 9. 3), and the Talmudists, understood the first evening to be when the sun began visibly to decline, and the second when he actually sunk under the horizon—or from about three in the afternoon till six, or a little after it, in the evening. The former explanation certainly seems to be the more natural of the two, and most in accordance with the intimations of Scripture upon the subject. For the expression *between the two evenings* is once and again interchanged with that of *in the evening*, Ex. xvi. 12, 13; De. xvi. 4; and in De. xvi. 6 an explanatory clause is added, "in the evening as soon as the sun goes down." It would seem, therefore, that the general notification of time was *in the evening*, and the more specific one in the evening *between its actual commencement by the sun going down and its termination by the entrance of night*. This view also is confirmed by the consideration of Israel's position at the first institution of the passover; for, situated as they were, they could scarcely have gone about the service till the sun had either actually set, or was on the point of doing so. But there can be no doubt that the Pharisaical view prevailed in apostolic times; and it may be held for certain that the current practice was in this, as in other things respecting the Jewish feasts, followed by our Lord and his disciples. The precise meaning, therefore, of the original phrase determines nothing as to the exact time of their last passover.

EVIL-MER'ODACH [etymology unknown, but Merodach was the name of a Babylonian deity], the son and successor of Nebuchadnezzar, king of Babylon. On his accession he released the captive king of Judah, Jehoiachin, treated him with marked respect, and set his throne above the thrones of the other subjugated monarchs, 2 Ki. xxv. 27; Je. lii. 31-34. The fact alone is recorded, and we have no reliable account of the motives that may have induced the king of Babylon to make such a distinction in his favour. A Jewish tradition ascribes it to a prison-acquaintanceship acquired with Jehoiachin, when Evil-Merodach was put in confinement by his father, on recovery from the temporary insanity which came upon him. He took offence at something that had been done by his son in the administration of affairs during Nebuchadnezzar's incapacity, and threw him into Jehoiachin's ward. The tradition, though noticed by Jerome (on Is. xiv. 29), had probably no other origin than a desire to provide some explanation of the fact respecting the favour shown to the captive king of Judah. But whatever may have been the immediate human occasion of it, when viewed in respect to God, it was certainly to be regarded as an indication of that mercy and loving-kindness toward his covenant-people which had not altogether failed, and a premonitory sign of that coming enlargement which was still in reserve for them.

EXODUS, THE. That providence which, by a remarkable combination of causes variously operating, now on a nomad family in Canaan, and again through the slumbers of an Egyptian monarch, is seen at the close of Genesis conducting the Hebrews to Egypt, appears at the opening of the history of Exodus no less clearly preparing for their restoration to the land of their fathers' sojourning. This restoration had been a subject of promise as early as the time of Abraham, Ge xv. 14, subsequently and more expressly renewed to Jacob at Beersheba, on his way to Egypt, God giving him this assurance, "Fear not to go down into Egypt, for I will make of thee a great nation. I will go down with thee into Egypt, and I will also surely bring thee up again," Ge. xl i. 3, 4. In the full hope of this promise, Jacob and his son Joseph died in the land of Egypt, the latter in particular taking an oath of his brethren that on their departure hence they should carry up with them his bones, Ge. l. 25.

The first part of the promise made to Jacob had, even prior to the birth of Moses, fully eighty years before the exodus, been receiving such a remarkable fulfilment as to arrest the attention of the Egyptian government, which was naturally alarmed at the great increase of this alien population within their dominions. Hence the various but ineffectual means resorted to for repressing this rapid growth, Ex. i. 12, 17. The edict which directed that the Hebrew male infants should be cast into the river must have been issued shortly before the birth of Moses, as there is no reference to any trouble on this account at the birth of Aaron, who was three years older than Moses, Ex. vii. 7, and it was probably of short duration. However, this tyrannical decree was not without its fruits, were it only for the training which it was instrumental in securing for Israel's future leader; while at the same time it served, with the other severe trials to which the people were exposed, to wean them from their attachment to the land of their sojourning. How much this was needed appears from their subsequent history, particularly their murmurings in the wilderness; and indeed the hold which it is thus seen Egypt had on their affections, owing partly to the facilities with which their animal wants were there supplied, Nu. xi. 5, fully accords with what is still witnessed among such of the inhabitants of the desert as are led to settle in the valley of the Nile (Robinson, Biblical Researches, 2d ed. vol. i. p. 53). Moses, when he first tried to arouse his brethren to a sense of their high destiny, found them quite unprepared for his friendly overtures, and a further period of trial was necessary for the discipline not only of the people, but of the deliverer himself. However, the time did at length arrive for the fulfilling of the divine promises, but it found the destined leader of Israel more reluctant, than he had previously shown himself eager, to engage in this enterprise, though now expressly summoned to it by God. The change which in the interval had come over the spirit and aspirations of Moses admits of easy explanation, and is itself an

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important confirmation of the truthfulness of this portion of the history. He however, after much natural, but, from the extent to which it was carried, sinful opposition, Ex. iv. 14, undertook the duty committed to him, and leaving the Arabian desert, long the scene of his solitary, again to become that of his public, life and labours as the leader of his people, he returned to Egypt, accompanied by his brother Aaron, who by divine appointment met him on the way, Ex. iv. 27.

Moses first made known his mission as directed to the elders, or representatives of Israel according to the patriarchal form of government still subsisting among them, and having shown the *signs* which accredited his divine commission, he found a favourable reception—"the people believed," Ex. iv. 29-31. The brothers, for Aaron was associated throughout as "the prophet" or spokesman of Moses, next addressed themselves to Pharaoh, and although the request was at first of the most moderate kind, being only leave for a journey of three days into the wilderness to sacrifice to the God of the Hebrews, it need excite no surprise that it was peremptorily refused, and only led to the imposition of additional burdens upon the enslaved people. The appearance of these commissioners of Jehovah, it may readily be supposed, was not such as to inspire with feelings other than of contempt a haughty Egyptian ruler, particularly one of the character represented in this history; while their request, moreover, if at all deemed worthy of a moment's consideration, may have been thought to cover some ulterior design; just as a former Pharaoh feared the contingency of the Israelites leaving Egypt, Ex. i. 10. At all events the labour of these bondsmen was of too great value to the crown to make Pharaoh favourably disposed to any proposals which involved its intermission. Hence the reply, defiant alike of Moses and Aaron, and of Him whose representatives they professed to be—"Who is Jehovah, that I should obey his voice to let Israel go? I know not Jehovah, neither will I let Israel go," Ex. v. 2.

And now commenced that series of wonders by which Moses extorted a reluctant assent from Pharaoh to demands, which in the course of the negotiations were presented in their utmost extent, having ceased to be, what they were at the outset, a conditional request for a journey into the wilderness for the purpose of sacrificing. The object of Moses was now most explicitly declared to be the absolute manumission of the people from bondage, and their departure out of the land. It is of importance to bear in view this change in the relation of affairs, as a great complaint is sometimes made by parties unfriendly to the Bible, that Moses in his first request to Pharaoh practised a deception, and that in leaving Egypt with the Israelites as he did, he was guilty of a breach of faith. There is, however, nothing in the history of these transactions to warrant such charges. Pharaoh's refusal to entertain the first proposal led to its being withdrawn. It answered the only purpose therein contemplated—the manifestation of the man with whom Moses had to deal. It was made, too, with a pre-intimation to Moses that it would be rejected by Pharaoh, Ex. iii. 19, who should however in the end be brought to an absolute submission. Indeed this change in the position of affairs was fully understood by Pharaoh himself and his people, Ex. xii. 31-33; though afterwards "the heart of Pharaoh and of his servants was turned against the Israelites," a circumstance which led to the pursuit of the fugitives with a view to their reduction, Ex. xiv. 5, to their former state of slavery.

In estimating the character of those powers which Moses employed in enforcing his demands, and which ultimately overcame the various obstacles which, as might easily be shown, an undertaking of this kind necessarily presented, it would be well to ask how the case really stands when the miraculous character of the Mosaic acts is called in question? Reduce the authenticity of the Pentateuch to the lowest degree, still the fact of the exodus remains, and along with it a period of sojourning in the wilderness previous to the entrance into Canaan, and other facts which are so impressed on the language, institutions, and in short the whole public and private life of the Israelites, that they can only be denied by rejecting all historical evidence, and the question is, How was this deliverance effected? The account given in the Pentateuch is at least simple and consistent. No doubt, it introduces a divine agency; but deny such, and in vain is a cause sought for adequate to the results produced. A shepherd long exiled in Midian presents himself at the Pharaonic court, without armies or alliances, and yet at length he overcomes the obstinacy of the most obdurate of monarchs. The pastoral staff which he carries in his hand must certainly have been made "the rod of God" when it is capable of working such wonders. But, on the other hand, it may be objected, if Moses was really armed with such power, why brook those repeated refusals and delays, and what need of ten plagues, when one stroke of the Almighty would have sufficiently answered the purpose by overcoming all opposition? Objections of this kind have their origin in ignorance or misconception of the purposes which this controversy with Pharaoh was designed to serve in the scheme of divine revelation.

Had the deliverance of Israel, considered in itself, been the only object contemplated in the mission of Moses, it might have been summarily effected through divine interposition. But the great object aimed at, as repeatedly stated in the narrative itself, was the revelation of Jehovah both to friends and to foes—to the Israelites and to the Egyptians—though in different aspects. To the former it was declared: "Ye shall know that I am Jehovah your God, who bringeth you out from under the burdens of the Egyptians," Ex. vi. 7; and with respect to the latter it was said, "The Egyptians shall know that I am Jehovah, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them," Ex. vii. 5. Pharaoh's refusal of Moses' request was accompanied, as already remarked, with a defiance of Jehovah. He knew and reverenced his country's gods, but he knew not or cared for the God of the Hebrews—"Who is Jehovah, that I should obey his voice?" Accordingly, Pharaoh, on witnessing the first sign which Moses was directed to perform in his presence in answer to this question, called in "the wise men and the sorcerers of Egypt." These representatives of the powers of heathenism imitated to a certain extent not only the sign but also the first two plagues. At the third, however, their power failed; they acknowledged themselves foiled, and at length were forced to relinquish the contest, Ex. viii. 18, 19; ix. 11. This was an important point achieved, though it had little effect as yet upon Pharaoh. But even as it was, the power put forth in opposition to Moses had been exercised only in aggravating the evils brought upon

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the land: for their removal or mitigation the magicians were altogether powerless. Any relief obtained was avowed by the monarch himself to be from Jehovah through the intercession of Moses, Ex. viii. 8—an avowal which went on increasing, and accompanied with various though frequently retracted concessions by Pharaoh, as the inflictions grew in severity or were temporarily intermitted. The plague of frogs induced Pharaoh to implore through Moses the aid of Jehovah, Ex. viii. 8; the fourth plague—the flies—extorted a permission for Israel to sacrifice in Egypt, and then, though afterwards revoked, to proceed a short distance thence, Ex. viii. 25, 28. The hail-storm—the seventh plague—drew forth the confession: "I have sinned this time: Jehovah is righteous, and I and my people are wicked," Ex. ix. 27; and again, under the eighth visitation, "I have sinned against Jehovah your God, and against you," Ex. x. 16; the announcement of this plague having drawn forth a permission for the adult males to go away to sacrifice, Ex. x. 11; while the ninth plague secured a further permission for the whole of the people to go, provided their flocks and herds were left behind, Ex. x. 24—conditions, however, to which Moses refused to accede. And now followed a judgment which brought matters to a crisis, and led even to the expulsion of the Israelites, Ex. xii. 31-33. Although the result was only a temporary and forced submission on the part of Pharaoh, the effects on the Egyptians were otherwise: some of them practically acknowledged the power of Jehovah, for on the announcement of the hail-storm a number took advantage of the warning to house their servants and cattle; and afterwards, on the announcement of the locusts, the very courtiers urged the king to submit in this now evidently unequal contest, Ex. x. 7.

The impression thus made upon the Egyptians is further discernible in the notice—"And the Lord gave the people favour in the sight of the Egyptians. Moreover, the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people," Ex. xi. 3. This, coupled with the anxiety felt for the Israelites' speedy departure, Ex. xii. 33, fully explains the readiness with which, on request, the latter were furnished with raiment and other articles of value, Ex. xii. 35, 36. This transaction has been placed in an unfavourable light by the unfortunate rendering of שָׁאַל (*shaal*), and its hiphil form הִשְׁאִיל (*hish'il*), by "borrowing" and "lending" respectively, the latter after the LXX., καὶ ἔχρησαν αὐτοῖς, and Vulg. "ut commodarent eis," Ex. xii. 36; whereas the simple meaning is, in the one case "to ask" or "request" (see Ps. ii. 8), and in the other, "to cause or induce to ask," that is, to comply with the request, or to give freely and gladly; as when Hannah dedicates the infant Samuel to the Lord, 1 Sa. i. 28, where the same term is also improperly rendered "lent." It was not surely for the mere purpose of enriching the Israelites, and by any means however questionable, that an arrangement so important that it is three times noticed in this record, and was also pre-intimated in the patriarchal history, was had recourse to, but rather for the elucidation of the principle exemplified in the exodus itself, and in all the acts which conduced to it. What now occurred in Egypt was a type of all the future contests of Israel with heathenism: "And they shall spoil those that spoiled them, and rob them that robbed them, saith the Lord God," Ezc. xxxix. 10. See also Zec. xiv. 14.

The effect on the Israelites themselves of these interpositions "designed to vindicate the personality and holiness of God, as well as the distinctness of his chosen people" (Hardwick, Christ and other Masters, pt. iv. p. 98), appears in their response to Moses' song of deliverance: "I will sing unto Jehovah, for he hath triumphed gloriously, ... Jehovah is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him," Ex. xv. 1, 2. The divine purpose intimated to Israel at the outset of these proceedings—"Ye shall know that I am Jehovah your God," Ex. vi. 7—is here seen to be realized; Jehovah is acknowledged to be Israel's God and the God of their fathers, to whom however he was known rather as EL SHADDAI, the Almighty, than as JEHOVAH, the deep import of which *name* was not fully *comprehended* by them, Ex. vi. 3, although in common use. It is worthy however of note, that prior to the exodus the name Jehovah entered into the composition of proper names, as in the case of Jochebed, the mother of Moses, Ex. vi. 12, and Bithiah, a daughter of Pharaoh, who married Mered of the tribe of Judah, 1 Ch. iv. 18. This last instance is remarkable, the assumption of this peculiarly Hebrew name must have been on her marriage with the Israelite, and if so, here is an Egyptian Ruth declaring "Thy people shall be my people, and thy God my God." (See Kurtz, Geschichte des Alten Bundes, ii. p. 32.)

Having this definite object—the revelation of Jehovah—the plagues inflicted on the Egyptians will be found in striking correspondence with its specific aim. They were not mere prodigies or arbitrary displays of power, but were directed to the promotion of particular truths and the subversion of the opposite errors. In particular they are found to bear a special relation to Egypt in respect both to the physical characteristics of that land, and to the kind of idolatrous worship there practised—two things more or less related in all forms of heathenism.

The connection of the Mosaic plagues with certain physical characteristics and phenomena of Egypt did not escape the notice of some of the English deistical writers of the last century and others, who at once fancied that this circumstance sufficiently disposed of everything miraculous in their character. They maintained that the biblical narrative was only an exaggerated account of events frequently witnessed in Egypt, though on this particular occasion some of them, it might be admitted, may have been of more than usual force. These views, it is thought by many, have received further confirmation from the more intimate acquaintance formed by recent researches with the land of the Pharaohs. It admits indeed of no question that there is, in various points, a close connection between the physical characteristics of Egypt and the visitations which, as recorded in the Mosaic narrative, preceded the exodus; and this connection has an importance, were it only as a testimony to the minute acquaintance of the author of the Pentateuch with the land which forms the scene of his history, in the events of which he presents himself as personally participating. But with respect to the rationalistic argument deduced from this connection of the natural with the supernatural, let it be noticed, as remarked by Hengstenberg, that "the *supernatural* presents generally in the Scriptures no violent opposition to the natural, but rather unites in a friendly alliance with it," and that there were besides, in the

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nature of the present controversy, special reasons why the natural basis should be brought prominently into view. The object to which, as already remarked, all these occurrences were directed, was the revelation of Jehovah as God, not merely of the oppressed and despised Hebrews, but also as God over Pharaoh and over Egypt—"Jehovah in the midst of the earth," Ex. viii. 22, and over all its lands, ver. 18. "Well-grounded proof of this could not have been produced by bringing suddenly upon Egypt a succession of strange terrors. From these it would only have followed that Jehovah had received a momentary and external power over Egypt. On the contrary, if the events which annually returned were placed under the immediate control of Jehovah, it would be appropriately shown that he was God in the midst of the land, and the doom of the false gods which had been placed in his stead would go forth, and they would be entirely driven out of the jurisdiction which was considered as belonging to them" (Hengstenberg, Egypt and the Books of Moses, p. 97, Edin. 1845). To these concessions of Hengstenberg as to the extent of the natural in the plagues of the exodus, exception will not be taken by the objectors just adverted to, and in the case as thus presented their objections at least are fully disposed of, while enough still remains to evince the miraculous character of the transactions.

Hengstenberg, indeed, and also Osburn (Israel in Egypt, 2d edit. Lond. 1856), extend this natural basis to an unwarrantable degree; for in order to find in the phenomena of Egypt something corresponding to the several plagues, they protract the time over which these events extended to a length not supported by any statement in the history. But however this may be, the supernatural is distinctly visible throughout. It is not at all a question of degrees or of fortunate concurrences. Had there been anything of this kind, it certainly would not have been lost on Pharaoh or on his advisers, whose interests it would have been, equally at least with the most sceptical of modern times, to resort for an explanation, if possible, to second causes. The great distinguishing fact however was, that these visitations were under the control so far of Moses, the avowed messenger of Jehovah, that they followed upon his announcement, and were removed at his request; and further, that a line of demarcation was drawn between the Israelites in the district of Goshen and the Egyptians, and this more particularly in the case of so remarkable a phenomenon as the three days' darkness. Let the foundation in nature for this plague be as the writers last named, though with great improbability, maintain, the *chamsin*, or hot wind of the desert, or whatever else it may, entire immunity from its effects by the Israelites in the immediate neighbourhood, or, in other words, thick darkness overshadowing Egypt, with light shining upon the Israelitish dwellings, is a phenomenon inexplicable on any principles of meteorology or other science. (See Hawks' Monuments of Egypt, p. 256, N. York, 1854.)

The nature of these plagues is still further illustrated, and their adaptation to the object they were designed to accomplish, when they are viewed in relation to the various forms of Egyptian idolatry. Although this matter has been pushed to an extravagant length by Bryant (Observations on the Plagues inflicted upon the Egyptians, 2d ed. Lond. 1810), there is undoubtedly much truth in his theory. His error lies chiefly in the specification of the several deities against which the plagues were directed. It is expressly stated that the controversy was with the gods of Egypt. "Against all the gods of Egypt I will execute judgment: I am Jehovah," Ex. xii. 12; and the way in which it was decided is strikingly testified, apart from other considerations, in the impression which the events of the exodus produced on the priest of Midian. "Now know I that Jehovah is greater than all gods: for in the thing wherein they dealt proudly he was above them," Ex. xviii. 11. But it is not only this general bearing of the plagues that is apparent; the specific application of several of them at least can be distinctly discerned. The object of the first two—the changing of the Nile water into blood and the production of frogs by the river—is exceedingly significant. The Nile was to the Egyptians a special object of regard, and even of worship. Being almost the only potable water in Egypt, and besides being of a most pleasant description, the intimation, "the Egyptians shall loathe to drink of the water of the river," Ex. vii. 18, had a peculiar force. The worship of the Nile reached back to the earliest period. The monuments show the kings presenting oblations and paying divine honours to the river. A reference to this worship is contained in the directions given to Moses to meet Pharaoh as he went out in the morning to the water, Ex. vii. 15; viii. 20. The message of Jehovah was thus brought before him as he was preparing to bring his daily offerings to his false gods. In the second plague again, which was closely connected with the first, the river, which was looked on by the Egyptians as the source of all their blessings, was converted into a fruitful parent of the most loathsome creatures; and never was the impotency of their goddess Heki, whose office it was to drive away the frogs, which were exceedingly annoying even in ordinary years (Osburn, Israel in Egypt, p. 263), more apparent than on this occasion, when her interposition was more than ever required. Of the other plagues it need only be remarked that they were productive of much personal suffering to the Egyptians, and of destruction to their property—against which calamities they were accustomed to confide in the protection of one or other of their innumerable deities. As Jehovah had manifested his absolute power over the river, the land, and the elements, he in due time laid his commands upon the sun, "the father-god of the whole mythology, the dread protector of the oldest and most venerated of the cities of Egypt" (Osburn, p. 200), and discharged it from shining for three days upon the land. This completed the preliminaries to the last great event—the death of the first-born—a judgment in which all the preceding inflictions culminated.

Enriched with the spoil of their oppressors, now glad to be rid of them on any terms, Ps. cv. 38, the Israelites commenced their journey under the special protection and guidance of God, the historian particularly noticing the circumstance of Moses taking the bones of Joseph with him, Ex. xiii. 19, which thus served throughout their wanderings as an additional pledge of their being put into possession of the land through the promises, in the faith of which Joseph gave such instructions concerning the disposal of his bones. The direct road to Palestine would have led the Israelites through the territories of the Philistines; but their divine Guide, in order to spare them the perils of war, for which they were at this time utterly unprepared, "led them about the way of the wilderness of the Red Sea," ver. 17, 18. The geography of the exodus is too complicated and extensive a subject to be considered here. It may be necessary how-

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ever to remark, that notwithstanding the distinct specification of localities, which at the time must doubtless have been amply sufficient to identify their position, and which even now, in the estimate of such as are acquainted with the region, are indubitable proofs of the accuracy of the narrative, the line of march cannot be determined with any certainty. This arises in part from the absence of any definite information regarding the situation of Goshen, where the Israelites dwelt, or of Rameses, whence they took their departure, Ex xii. 37, and partly from the want of any note of the time occupied on their journey, when Pharaoh overtook them encamped by the Red Sea. It is of the more importance to advert to the absence of any indications of time in connection with this part of the journey, as Robinson (Biblical Researches, i. 51), assuming that "three days is the longest interval which the language of the narrative allows," makes this an argument in support of his hypothesis as to the direction of the journey, and consequently as to the locality of the passage of the Red Sea. Into the minute consideration of this latter much-agitated question, it is unnecessary to enter. There are not, in fact, sufficient materials to settle it one way or another. That the Israelites crossed in the neighbourhood of Suez is the view held by Robinson (Bib. Res. i. 51-59), but he has found an able opponent in Wilson (Lands of the Bible, i. p. 149-160, Edin. 1847). But indeed the question would have been of little importance, save for the attempts of some writers to divert it to the purpose of reducing the miracle as much as possible to a natural level, by eliminating such difficulties of the case as necessitated recourse to other than second causes, as the agency of the wind and an ebb tide. These considerations unquestionably have a great influence in recommending the neighbourhood of Suez as the scene of the passage, rather than any more southern point, where the greater depths of the sea did not so easily admit of their being dried up by natural causes. Should the passage however really have taken place at Suez, the locality must have undergone great geological changes since that remarkable occurrence, for at present the Red Sea at this point does not at all conform to the conditions of the case as laid down in the history. Robinson indeed allows that anciently this arm of the gulf was both wider and deeper; but when a width and depth are found which will correspond with the biblical narrative, the question may be regarded as settled so far as concerns the miraculous character of the transaction.

The passage of the Red Sea by the Israelites, with the destruction of their pursuers, completed the victory of Jehovah, which was celebrated in Moses' song of thanksgiving and triumph, Ex. xv. The more immediate result with respect to the Israelites themselves was, that "Israel saw that great work which the Lord did upon the Egyptians, and the people feared the Lord, and believed the Lord and his servant Moses," Ex. xiv. 31. It was not, as already observed, to secure any mere secular deliverance or political privileges for the enthralled seed of Abraham, that Jehovah engaged in that struggle with Pharaoh, the conclusion of which is here recorded. Its object was more in accordance with the nature of the covenant in which it was first announced, Ge. xv. 14, and of the whole volume in which it is recorded, Ex. ix. 16; Ro. ix. 17. Nor was it with Pharaoh in his individual capacity, or yet as simply ruler of Egypt, but rather as the representative of the world-power, or heathenism, that this controversy was waged, and for the express purpose of morally and spiritually emancipating the covenant-people from that heathenism into which they had so deeply sunk in the land of their sojourning. The form which the controversy assumed was determined by the circumstances of that particular epoch in the evolution of the divine scheme. But while it had thus a special aspect as regards the time and the conditions then present, it had still an aspect to the future; and so it was that the last of this great and significant series of plagues—the death of the first-born of the Egyptians—led to the institution of the passover and the dedication of the first-born of the Israelites, as representing the whole community, to the Lord their Redeemer, Nu. iii. 13. [D. M.]

EXODUS, THE BOOK OF. I. *Name and Contents.*—The second book of the Pentateuch is in Hebrew named as usual from its first terms, וְאֵלֶּה שְׁמוֹת (*We-Elle Shemoth*), or simply שְׁמוֹת (*Shemoth*)—"And these are the names," or "Names;" but by the LXX. Ἔξοδος, or *departure*, viz. from Egypt, because of the principal event with which it is occupied, and which constituted the very birth of the Israelitish nation as the chosen covenant-people of Jehovah.

The contents of Exodus, though not embracing such a variety of incidents as Genesis, are of a more diversified character, being not merely historical, but also and in a greater part legislative, or concerned with instructions having all the authority of law, for the erection and arrangements of the Levitical tabernacle or sanctuary—the visible centre of the theocratic life. The subject-matter arranged according to historical order forms three divisions, marked by the change of scene in and from Egypt through the Arabian desert to Mount Sinai.

1. The condition of Israel in Egypt, and the preparations for their departure thence, ch. i.–xii. 36; viz. The rapid increase of Jacob's descendants gave occasion to their oppression by the Egyptian government, ch. i.; the birth and remarkable preservation of Moses, ch. ii. 1-10; his flight to and settlement in Arabia, ch. ii. 11-22; his divine commission to liberate his brethren, ch. iii.–iv. 28; his journey to Egypt, and the infliction of the first nine plagues, ch. iv. 29–x. 29; preparation for the exodus; institution of the passover, and the conclusion of the plagues, ch. xi.–xii. 36.

2. Israel's march from Rameses to Mount Sinai, ch. xii. 37–xix. 2; viz. The exodus, ch. xii. 37-42; specific directions regarding the passover and the consecration of the Israelitish first-born to Jehovah, ch. xii. 43–xiii. 16; the line of march; the pursuit by the Egyptians and their destruction, ch. xiii. 17–xiv.; Moses' song of thanksgiving for deliverance from the Egyptians, ch. xv. 1-21; continuation of the journey from the Red Sea to Sinai, ch. xv. 22–xix. 2.

3. Israel's abode in the desert, and the promulgation of the Sinaitic law, ch. xix. 3–xl.; viz. Preparations for the establishment of the theocratic covenant by the designation of Israel to be a peculiar possession of Jehovah and a kingdom of priests, ch. xix. 3-25; promulgation of the moral law, ch. xx.; other fundamental ordinances chiefly of a judicial character, ch. xxi.–xxiii.; ratification of the covenant, xxiv. 1-11; directions for the construction of a sanctuary on Moses receiving the tables of the law, ch. xxiv. 12–xxxi. 18; Israel's apostasy and their restoration to divine favour through Moses' inter-

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cession, ch. xxxii.–xxxiv.; the people's offerings for and the construction of the sanctuary, ch. xxxv.–xl.

II. *Relation of the History to that of Genesis.*—The close literary connection between the books of Genesis and Exodus is clearly marked by the Hebrew conjunctive particle ו (*vau*), "and," with which the latter begins, and still more by the recapitulation of the names of Jacob's sons who accompanied him to Egypt, abridged from the fuller account in Ge. xlvi. 8–17. Still the book of Exodus is not a continuation in strict chronological sequence of the preceding history; for a very considerable interval is passed over in silence, saving only the remark: "And the children of Israel were fruitful and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them," Ex. i. 7. The pretermission of all that concerned Israel during this period and their intercourse with the Egyptians, instead of being an indication, as rationalists allege, of the fragmentary character of the Pentateuch, only shows the sacred purpose of the history, and that in the plan of the writer, considerations of a merely political interest were entirely subordinate to the divine intentions already partially unfolded in Genesis, and to be still further developed in the course of the present narrative, regarding the national constitution of the seed of Abraham. The importance of the solitary remark introduced relative to the extraordinary increase of the Israelites, arises from its being viewed as the first step towards the realization of the promises made to Abraham of a numerous progeny and of territorial possessions for his seed, Ge. xiii. 15-17. The observation was also necessary as explanatory of the oppressive measures resorted to by the Egyptian monarch for checking Israel's rapid increase, but which, by a remarkable providence, secured a fitting education for the future deliverer and lawgiver of this oppressed people, Ex. ii. 10; comp. Ac. vii. 21, 22.

The formal diversity of the subject, arising from the gradual and at this stage distinctly marked evolution of the divine purposes concerning Israel, gives to the book of Exodus a distinct character from Genesis. The deliverance from Egypt was the commencement of Israel's political existence, and this constituted the first important epoch in the history of Abraham's seed as distinct from that of the individual patriarchs, and the merely personal and family relation. In the history of Jacob the individual had as regards the promises been developed into the family. There was no longer that excision from the stem of blessing so noticeable hitherto in the case of the immediate offspring both of Abraham and Isaac. And the family again in time grew into a population in Egypt possessed of some measure of independence and self-government, as appears from the mention, even after their sorest oppression, of "elders" of Israel, Ex. iii. 16; iv. 29; the heads and representatives of tribes and families. While then the history of Genesis is chiefly personal history or biographic sketches, that of Exodus, on the contrary, is almost entirely of a public or national character, the only exception being with regard to the deliverer himself, whom God so remarkably raised up and endowed for the work intrusted to him; but even his personal history is introduced only so far as it served to illustrate that providence which watched over Israel, Ex. ii. 1-22; iii. 1. The genealogy, too, of Moses and Aaron is subsequently introduced, ch. vi. 16-26; and inasmuch as the brothers belonged to the tribe of Levi, the third son of Jacob, this is preceded by a succinct genealogy of the two elder sons, Reuben and Simeon, ver. 14, 15. This genealogy of Moses and Aaron had, however, chiefly in view the prospective establishment of the priesthood in the family of the latter.

The circumstance adverted to, however, gives to the book of Exodus seemingly a more exclusive character as occupied with the interests of one community, and with external matters of a social and political character which many deem unworthy of divine revelation. Objections of this kind overlook the special points of relation between this book and Genesis; one in particular of which is, that its history is a record of the accomplishment to a certain extent of the promises and predictions contained in Genesis. This has been already noticed with respect to the opening statement of Exodus as to the multiplication of the people in Egypt; but the same principle may be seen to pervade the whole book, giving a particular form or complexion as well to its legislative enactments as to its historical narration. Besides the intimations to Abraham of a numerous posterity, it was announced to him that they should be afflicted in a strange country, whence they should be delivered in the fourth generation with great substance—the effect of a divine judgment upon their oppressors, Ge. xv. 13-16. This was realized at the exodus, when "all the hosts of the Lord went out from the land of Egypt," Ex. xii. 41; even the very time of the deliverance corresponding, as the historian's remark bears, to the prophetic announcement. A land also had been prophetically assigned to the ransomed nation, and accordingly that part of the history immediately following their deliverance from Egypt shows them on their march towards it. But the multiplication of Israel in Egypt, their deliverance thence, and their being put into possession of the Promised Land, were only means to the end expressed in the intimation that they should be blessed in themselves and prove a blessing to others, Ge. xii. 2, 3. Their deliverance from Egypt was in order to their entrance upon the service of the Lord, Ex. iv. 23; they were his "hosts," ch. xii. 41; called to some specific work or warfare in connection with the divine purposes, the nature of which had been already declared in the call of Abraham and the covenant made with that patriarch, and to be more fully intimated in the Sinaitic covenant.

Two conditions indispensable to Israel's fulfilling the purposes involved in their calling, were, first, that as a people they should be sufficiently numerous to occupy the land provided for them; and, secondly, that they should be possessed of a character fitting them for the discharge of the offices arising from this occupancy. For securing the first of these conditions there was required time, during which Israel should be kept in a state of isolation from the nations of the earth, among whom, without some extraordinary protection, they would certainly be lost, either by commingling or through violence—a fate which Jacob greatly feared after the massacre of the Shechemite, Ge. xxxiv. 30. Watched over however by a divine providence, the seventy souls which went down with Jacob into Egypt soon increased to such a multitude as to occasion apprehensions to the government under which they lived; the effect of which was that measures were resorted to which served to unite more strongly their family and national associations, and wean them from the land of their sojourning, while this numerical increase more

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directly fitted them for taking possession of their own land. The multiplication of Israel, and their preservation as a distinct and separate people, were admirably secured by their removal to Egypt under the circumstances attendant on their migration thither, and by their seclusion in the land of Goshen. The haughtiness which in general distinguished the natives of Egypt, and particularly the contempt with which they regarded foreigners, especially those engaged like the Israelites in pastoral avocations, Ge. xlvi. 34, must have acted as a social hedge about the covenant-people. So great was the estrangement between the Israelites and the Egyptians, induced by these and other causes, that in two distinct passages in the Psalms, Ps. lxxxi. 5; cxiv. 1, the language of Egypt is represented, notwithstanding their long residence in that country, as unintelligible to the Israelites. But another condition in this case was that Israel must acquire a suitable moral character. However adapted Egypt may have been as a nursery for the multiplication of the seed of Abraham, or the physical and intellectual growth of any ordinary community, it was unquestionably a very inadequate school for moral and spiritual discipline and for advancement in theocratic principles. So far from supplying incentives to such training, the very prosperity which attended the early part of their sojourn in Egypt under the protection of Joseph, may have served to make the Israelites almost forget the Land of Promise, and caused a contentment with their condition which it required severe oppression to overcome, while no doubt the sensuous worship around them would well nigh obliterate the faith and practice of their pilgrim fathers. Hence obviously the necessity for their subjection to the coercive measures exercised over them, though with quite another view, by the Egyptian government, the result of which however was, that they were made to cry to the Lord by reason of their bondage, Ex ii. 23, and rendered favourably disposed to the message brought to them by Moses from the Lord God of their fathers, Ex iii. 15; comp. ch. iv. 2. The earlier proffered interposition of Moses on their behalf was found to be premature; neither the people nor their self-constituted leader was yet sufficiently trained for the service to which they were respectively to be called. And even when, after a long course of discipline, they left Egypt, there was still much needed for preparing the Israelites for their vocation. The wilderness, where Moses himself had been trained for his work, ch. iii. 12, must furnish also to the people the discipline so inadequately provided in Egypt. Accordingly arrangements were made from the very first for their temporary sojourn there, ch. iii. 12; xiii. 17; while through their obstinacy and unbelief there was subsequently occasion for its being greatly protracted. The preparation of Israel in the wilderness must be more however than a merely negative one; and hence the peculiar institutions under which they were now to be brought.

The ends to be answered by the sojourn of the Israelites in Egypt and in the wilderness, may thus be seen to be in fulfilment of the promises made to the fathers —arrangements, moreover, betokening the nicest adaptation of means to ends. Read with the commentary furnished by the history of Exodus, the book of Genesis acquires a new light; a special providence is seen holding all the threads of primeval and patriarchal life and weaving them into one grand tissue. Even matters which, at the time of their occurrence, appeared only as calamities, giving rise to such painful feelings as once found utterance in the complaint of Jacob, Ge. xlii. 36, are seen to be parts of a gracious administration. Jacob no doubt, like his son Joseph, was brought to discern this; but the divine purposes which the latter discovered in his own eventful experience, Ge. xlv. 7, are, by the further history of Exodus, placed in a still more striking light. And on the other hand, the history of Exodus, when taken along with the great principles announced in Genesis, assumes at once its true character and importance. It no longer appears confined to the manumission of an enslaved people and their formation into a free community, or to their civil and other temporal concerns, but is seen to embrace the spiritual interests, not simply of that community, but of mankind through them. Even more expressly than that of Genesis is the history of Exodus typical of the future.

III. *Character of its Legislation.*—The purposes for which Israel were set apart are stated in Ex. xix. 4-6. They were intended to constitute unto God "a peculiar treasure above (*out of* or *from among*) all people," which is explained by their forming to him "a kingdom of priests and a holy nation." A kingdom implies a king; this must be Jehovah himself; for as all the subjects are priests, the king can only be God, who assumes over Israel sovereign rights and duties, including the supreme legislation, the ordinances which govern the community and regulate their foreign connections. The object of this arrangement appears from the nature of the kingdom—"a kingdom of priests"—sustaining a mediatorial relation between God and the nations of the earth, as declared already in the promises to Abraham. For this purpose Israel is and must be "a holy nation" —set apart from the world to God, who is the absolute Holy One. Holiness was a primary requisite in the covenant-people, Le. xix. 2, and to secure it was the great end of all the theocratic ordinances and arrangements. It is this which imparts its peculiar character to the Sinaitic legislation.

This legislation, which included civil as well as religious ordinances, opened with the promulgation of the moral law comprised in the decalogue, which was thus made the basis of Israel's peculiar constitution and polity. This fact clearly intimated that the civil and political exigencies of the people were not the only or even the chief object aimed at by the theocratic constitution. The Sinaitic legislation, though primarily intended to carry out the external separation of Israel, already to a certain extent effected by the providential arrangements of their history, and to be further completed by their subsequent location in Canaan, and also to secure their national existence through the operation of social and civil ordinances of an equitable and conservatory character, ultimately aimed at their moral and spiritual training as the covenant-people, and also served to exhibit the truths implied in that peculiar relation of a people to Jehovah.

There was this remarkable peculiarity in the Mosaic legislation, that the religious enactments had a civil or judicial sanction, while the civil bore also a religious character. Transgression of a religious command was an offence against the state, and contempt of a civil ordinance came under the character of sin. This arose from the circumstance that the proper Head of the community was God and King in one person; God revealing himself and acting as Israel's king, and the king revealing himself and acting as God. This prin-

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ciple, however strange to, and indeed incompatible with, ordinary legislation, was indispensable to the purposes of the theocracy, immediately and directly intended as it was to build up a community, numerous indeed, but of recent growth, and which, instead of enjoying the blessings of freedom, had been long subjected to all the deteriorating influences of a crushing slavery—a community that was to be at once peculiarly blessed itself, and made the channel of exercising a blessed influence on mankind. But while the civil laws and ordinances, as well as those of a more religious character, given to Israel, were immediately intended for the condition of things attendant on the present wants of the people, they had still a typical or spiritual aspect and a reference to the future. Several of these enactments exhibited in practice great principles of government, which, however they may vary in form according to the peculiar circumstances of a people, are essentially of universal application in promoting the great end of God with respect to man. It is because all these ordinances were variously operating for the same ends, that it is difficult to draw a rigid distinction between what is strictly civil and the sacred or ceremonial in the Mosaic system. Even the properly moral, though essentially distinct, does not occupy a place apart from and independent of the rest. On the contrary, the various enactments form one complex whole, having one basis—the covenant into which God entered with his people, and one object—the realizing of the provisions of the covenant; and hence the terms in which the *law* is spoken of in the New Testament, so various and apparently contradictory, but only so from disregarding the aspect in which it is viewed.

These considerations serve to vindicate the large space and the great importance given, in what purports to be a revelation from God, to matters of a direct civil character, and seemingly to such unimportant details as the specifications for the structure and furnishings of the tabernacle; all of which in other circumstances, and with no ulterior object beyond the mere regulation of the affairs of a community, might have been left to be supplied by the ordinary methods of administration, without requiring to be established under divine sanction. The whole matter, however, assumes a different aspect when the ordinances, even the most seemingly trivial, are found to be, like the history in which they are inclosed, fraught with great principles of eternal truth.

IV. *Genuineness and Credibility* —The "document-hypothesis," which with the view of disproving the unity, and consequently the genuineness, of the Pentateuch, has been so largely applied to the book of Genesis, is, on the admission of these critics themselves, incapable of producing such decided results in the case of Exodus, inasmuch as the distinguishing mark of the theory—the interchange of the divine names—ceases to be such after Ex. iii., when it is alleged the name Jehovah was first introduced. However, from some supposed diversities in the character of the legislation, some places indicating a priestly bias, and others more the features of the prophetic order, and from various alleged contradictions in the narrative, some substitute is found in support of the disintegrating criticism. Some particulars, for instance, in the account of the commission given to Moses for the deliverance of his brethren, present to Knobel—a quite recent writer on this book—such discrepancies as should have led him to suspect the soundness of his own theory, rather than refer them to the contradictory accounts of writers so related as his scheme assumes. A bare statement of some of these discrepancies will show that they have no reality, and serve as a sufficient refutation of the theory to which they owe their origin. Thus it is alleged that the place, according to the original narrative, where God first appeared to Moses was Egypt; God making himself known as Jehovah, that being the first intimation of the name, Ex. vi. 2. Another account, it is further alleged, places the scene at Horeb, ch. iii. 2, God appearing as the God of the patriarchs, ver. 6, and declaring his name Jehovah, ver. 14; while a third makes Midian the scene of the interview, ch. iv. 19. These assumptions require no refutation. It need only be remarked that the name Jehovah in ch. vi. 2 necessarily presupposes the explanation given of it in ch. iii. 14. Further, Moses' abode in Midian, and connection with Jethro, were matters, Knobel affirms, quite unknown to the older writer, while his statement that Moses was eighty years old when he appeared before Pharaoh, ch. vii. 7, is declared irreconcilable with the supplementary narrative which represents him as a young man at the time of his flight from Egypt, ch. ii. 11, and a son by Zipporah, whom he married *probably* on his arrival in Midian, is still young when he returned to Egypt, ch. iv. 20, 25; xviii. 2. There can be no question that from Moses' leaving Egypt till his return thither a considerable time elapsed. It is stated in Ex. ii. 23 as "many days," and by Stephen, Ac. vii. 30, as forty years. But it is not necessary to suppose that his abode in Midian extended over the whole of that period. The expression וַיֵּשֶׁב (*vayyesher*), "he sat down," or settled, Ex. ii. 15, may only point to Midian as the end of his wanderings; or if otherwise, his marriage need not have followed immediately on his arrival, or there may have been a considerable interval between the birth of his two sons. The silence indeed of this part of the narrative regarding the birth of the second son may possibly be referrible to this circumstance, more probably indicated however by the different feelings of the father as expressed in the names Gershom and Eliezer, ch. ii. 22; xviii. 4. The order of these names is perplexing to expositors who conceive that the first thoughts of the fugitive would have been thankfulness for his safety, and that only afterwards would spring up the feelings of exile. But if the name Eliezer was bestowed in connection with the preparation to return to Egypt, and particularly with the intimation "all the men are dead which sought thy life," ch. iv. 19, the whole is strikingly consistent. Another instance of the alleged discrepancies is that, according to one account, Moses' reception from his brethren was very discouraging, ch. vi. 9; whereas the other narrative describes it as quite the reverse, ch. iv. 31. De Wette calls this a striking contradiction; but it is only such when the intermediate section, ch. v. 19-23, which shows the change that in the interval had occurred in the prospects of the Israelites, is violently ejected from the narrative—a process fitted to produce contradictions in any composition.

The only alleged anachronism of importance in this book is the remark relative to the continuance of the manna, ch. xvi. 35, which would seem to extend it beyond the time of Moses, particularly when compared with Jos. v. 11, 12, according to which the manna ceased not until after the passage of the Jordan. But, as re-

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marked by Hengstenberg, it is not of the cessation of the manna that the historian here writes, but of its continuance. Besides, "forty years" must be taken as a round number: for the manna, strictly speaking, lasted about one month less, ch. xvi. 1. On the other hand, so far from furnishing evidence of a later date, this and the later books of the Pentateuch exhibit even more than Genesis the most marked traces of having been written in the wilderness after the departure from Egypt, and by one who was an eye-witness of, and a chief agent in the matters recorded; in other words, no other than the lawgiver himself. (*See* PENTATEUCH.) Further, there are in these circumstances, as indicating a case of contemporaneous history, additional evidences of the credibility of the narrative. As in the book of Genesis, there is the same intimate acquaintance with Egypt, where the scene of the history opens, and not less so with the Arabian desert, to which it is afterwards transferred. But a more direct testimony than the monuments of Egypt are the Hebrew monuments themselves, commemorative of the exodus and its concomitants. These monuments, though not of a material character, were as permanent as, and still more expressive than, some of the most solid structures erected to commemorate the great events in a nation's history. The regular observance of commemorative ordinances by the whole Israelitish community, particularly when conjoined with the oral instruction which parents were directed to impart on such occasions to their children, De. vi. 20, &c. was pre-eminently of this description. Of these standing ordinances the most important was unquestionably the passover, instituted as a memorial of the exodus, and the very birth of the nation, Ex. xii. 26, 27. There were other commemorative ordinances, but the next perhaps in importance to the passover was the feast of tabernacles, a memorial of the sojourn in the wilderness, Le. xxiii. 42, 43. Could any monuments better subserve the purpose contemplated than these annual celebrations and reunions of tribes and families at the national sanctuary—the centre of all authority, civil and sacred? Nothing indeed could have been better adapted for the conservation of the national unity and traditions, and for perpetuating the remembrance of the great incidents in the nation's history.

V. *Chronology.*—The chief point of difficulty in connection with the notes of time contained in this book is the period assigned, Ex. xii. 40, as that of the sojourn of Israel in Egypt; but with regard to this, see the article CHRONOLOGY. The whole period embraced in the book itself can only be approximately determined. On the supposition made in the article referred to, that Levi was three years older than Joseph, he must have outlived the latter 24 years, Ge. l. 22, 26, comp. with Ex. vi. 16, and that Jochebed was 45 at the birth of Moses, and supposing she had been born even in the last year of her father Levi, the utmost limit between the death of Joseph and Moses' birth would thus be 69 years. From the birth of Moses to the departure from Egypt there were 80 years, with the additional time spent in treating with Pharaoh; and from the exodus to the erection of the tabernacle 1 year, in all about 150 years as the period comprised in this book.

[*Literature.*—In addition to the works embracing the whole or greater part of the Pentateuch, the following are the more important on Exodus:—Lippomanus, *Catena in Exodum ex auctoribus ecclesiasticis* (Paris, 1550; Lugd. 1657); Pererius (Soc. Jes.), *Disputationes in Exodum* (Ingolst. 1601); Willet, *Hexapla, or Sixfold Commentarie upon Exodus* (Lond. 1608); Rivet, *Commentarii in Exodum*, opera i. (Rotterd. 1651); Hartsma, *Commentarius in sacrum librum Exodum* (Franc. 1771); Bush, *Notes, Critical and Practical, on the Book of Exodus* (New York, 1841); Kalisch, *Historical and Critical Commentary on the Old Testament—Exodus* (Lond. 1855); Knobel, *Die Bücher Exodus und Leviticus erklärt* (Leip. 1857).] [D. M.]

EXORCISM, the formal ejection of evil spirits from the subjects possessed by them; and the persons who claimed or exercised the power of doing so were called EXORCISTS. Among the heathen the professed exercise of such a power was connected with incantations and magical arts of various kinds; and it would appear that among the Jews of the apostolic age, it was sometimes found in a similar connection. The Jewish exorcists mentioned in Ac. xix. 13, were evidently pretenders of that description—"vagabond Jews," as they are called, "who took upon them to call over those who had evil spirits, the name of the Lord Jesus"—trading upon a profession they had no right to make, and receiving the due reward of their hypocrisy. Josephus records instances of a similar kind, and speaks of the roots and names used for expelling the evil spirits (Ant. viii. 2, 5; Wars, vii. 6, 3). Other cases, however, are noticed, in which the power of exorcising seems to have been more legitimately put forth, and to have been attended with the desired result. When charged by the Pharisees with casting out devils by Beelzebub, our Lord asked them, by whom, then, did their own sons cast them out? Mat. xii. 27—implying that such a power, though probably restrained within very narrow limits, and dependent on special acts of fasting and prayer, was in actual operation. A case is also mentioned in which Christ granted it to a person, who, for some reason unexplained, stood aloof from the company of his disciples, Lu. ix. 49. But such were to be regarded as somewhat exceptional and peculiar cases; and it is only in Christ himself, and his immediate disciples, that the power discovered itself in its proper vigour. (*See* DEMONIACS.)

In process of time (towards the end of the third century) an order of exorcists was established in the Christian church, which contributed materially to promote the growth of superstition, and led to much fraud and imposture. The practice also of a form of exorcism was introduced into the administration of baptism, on the ground, that as every one previous to baptism was in bondage to the devil, so he must at baptism be formally released from the evil spirit, and be made to receive the good. The priest therefore was instructed to breathe thrice upon the face of the subject of baptism, and to say, Depart from him, foul spirit, and give place to the Holy Spirit, the Paraclete. Then followed another breathing upon the face, with the words, Receive the Holy Spirit through this same breathing and the blessing of God. The order still stands so in the Latin ritual. The Lutherans adopted substantially the same practice, and it continued for long to be a characteristic badge of the Lutheran, as contradistinguished from the Calvinistic or Reformed church. But eminent Lutheran theologians began to treat it as a matter of indifference, and it ultimately fell into general disuse.

EYES, OR EYELIDS, PAINTING OF THE. This is an ancient oriental practice, which was known to the Hebrews, and is occasionally referred to in Scripture. Jezebel is spoken of as "painting her eyes" (not *face*, as in the English version) before she presented herself in public, 2 Ki. ix. 30; and the painting of

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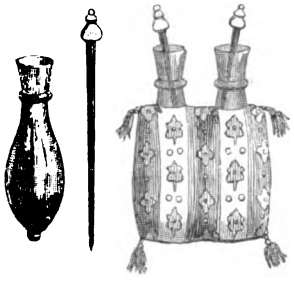
the eyes, or, as Jeremiah puts it, renting the eyes with painting, is mentioned among the things by which women sought to win admiration of their persons, Je. iv. 30; Eze. xxiii. 40. It is one of those practices which, however peculiar and confined to particular localities, have yet succeeded in maintaining through all vicissitudes their hold to the present time. The modern Egyptian females still retain the use of dyeing materials for their eyes. Speaking of the general beauty of their eyes, Mr. Lane says, "Their charming effect is much heightened by the concealment of the other features (however pleasing the latter may be), and is rendered still more striking by a practice, universal among the females of the higher and middle classes, and very common among those of the lower orders, which is blackening the edge of the eyelids, both above and below the eyes, with a black powder called *kohl*. This is a collyrium, commonly composed of the smoke-black which is produced by burning a kind of *liban*—an aromatic resin—a species of frankincense, used, I am told, in preference to the better kind of frankincense, as being cheaper and equally good for this purpose.

[255.]—*



[256.] Muk-huahs and Mirweds.—Lane's Modern Egyptians.

Kohl is also prepared of the smoke-black produced by burning the shells of almonds. These two kinds, though believed to be beneficial to the eyes, are used merely for ornament; but there are several kinds used for their real or supposed medical properties; particularly the powder of several kinds of lead-ore; to which are often

[257.] Ancient Egyptian Vessels for holding Kohl, and Instruments used in applying it.—From specimens in British Museum.

added sarcocolla, long-pepper, sugar-candy, fine dust of a Venetian sequin, and sometimes powdered pearls. Antimony, it is said, was formerly used for painting the edges of the eyelids. The kohl is applied with a small probe of wood, ivory, or silver, tapering towards the end but blunt: this is moistened sometimes with rose-water, then dipped in the powder, and drawn along the edges of the eyelids; it is called *mirwed*, and the glass vessel in which the kohl is kept *muk-huah*.

"The custom of thus ornamenting the eyes prevailed among both sexes in Egypt in very ancient times: this is shown by the sculptures and paintings in the temples and tombs of this country; and kohl-vessels, with the probes, and even with the remains of the black powder, have often been found in the ancient tombs.

[258.]—*

"But in many cases the ancient mode of ornamenting with the kohl was a little different from the modern, as shown by the subjoined sketch; I have, however, seen this ancient mode practised in the present day in the neighbourhood of Cairo, though I only remember to have noticed it in two instances. The same custom," he adds, "existed among the ancient Greek ladies, and among the Jewish women in early times" (Modern Egyptians, vol. i. ch. 1; see also Wilkinson, Ancient Egyptians, vol. iii. p. 382).

EZE'KIEL [*God shall strengthen*], one of the three greater Jewish prophets, and the prophet more especially of the captivity. We know nothing of him except in connection with his prophetical agency — the only scriptural notices of his life, and the only certain information respecting it, which we possess, being found in the different headings of his own prophecies. From these we learn that he was a priest, the son of Buzi, and that he entered on his calling as a prophet by the river Chebar, or Chaboras, in the fifth year of Jehoiachin's captivity, ch. i. 1, which, by comparing another passage, we perceive to have been that also of his own, ch. xxxiii. 21. Josephus furnishes the additional testimony from tradition, that he was a young man at the period of his captivity. What his precise age may have been, however, cannot be certainly determined — unless another date given for the commencement of his prophetical career be understood of his own period of life. He says it was "in the thirtieth year" that the word of the Lord first came to him; and if by this were meant the thirtieth year of his life, then having been already five years a captive, his captivity must have commenced when he was twenty-five years of age. But it has been doubted, and indeed by later commentators most commonly disbelieved, that the date in question refers to his age as a man, on the ground, more especially, of its being unusual for the prophets to connect their predictions with the time of life at which they were uttered, and of the quite general manner in which the year in question is mentioned. This last reason, however, seems to apply equally to any other era that can be thought of, as is evident from the diversity that appears among commentators in regard to the one that should be preferred. Some would date the thirty years from the eighteenth of Josiah, when with the finding of the book of the law in the temple a kind of public reformation began; so the Chaldee, Jerome, Theodoret, Grotius, Hävernick, &c. Others would connect it with the Nabopolassarian era, which was coeval with the reign of Nebuchadnezzar's father, or the Chaldean dynasty; so Pradus, Scaliger, Peri-

* An Eye ornamented with Kohl.—Lane's Modern Egyptians.

* An Eye and Eyebrow ornamented with Kohl, as represented in ancient Egyptian paintings.

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zonius, Michaelis, Rosenmüller, Ewald. But neither of these events stands out so prominently, or had so distinct a bearing on God's future communications to his people, that on the bare mention in them of a certain year any one should have thought of specifically connecting it with the one or the other. Nothing similar to this can be pointed to in any of the other prophetical writings. And though it be true that it was not usual to mention the particular year of a prophet's life when he received divine communications, yet it is not quite unusual to connect them with the relative age of the prophet; as in the case of the young child Samuel, the stripling Daniel, the aged Simeon and Anna, 1 Sa. iii.; Da. ii.; Lu. ii. 25-38. If Ezekiel, therefore, had here indicated the precise period of his life at which he entered on his prophetical calling, it would only have been going a little farther in the same direction, than was followed in other instances.

Besides, the case of Ezekiel was somewhat peculiar; and in that peculiarity we may perhaps find an intelligible reason why he should have notified the thirtieth year, as that on which he began to see the visions of God. It is as "Ezekiel the priest," ch. i. 3, that he reports himself to have seen these; and as the Levites, so by inference the priests, were wont to enter on their duty of service at the temple in their thirtieth year. Now, as in the absence of the temple at Jerusalem, the Lord promised that he should himself be a sanctuary to the believing portion of the exiles on the banks of the Chebar, ch. xi. 16, so Ezekiel, by means of his supernatural revelations, was to be in the room of the ministering priesthood. At *his* mouth they were to seek the law of the Lord; and if they did so, would find God even nearer to them, than they should have done amid the corruptions of the temple-service at Jerusalem. "It seems, therefore, to have been the intention of the prophet, by designating himself so expressly a priest, and a priest that had reached his thirtieth year, to represent his prophetic agency to his exiled countrymen as a kind of priestly service, to which he was divinely called at the usual period of life. And then the opening vision, which revealed a present God enthroned above the cherubim, came as the formal institution of that ideal temple, in connection with which he was to minister in things pertaining to the kingdom of God. It seems chiefly from overlooking this distinctive character and design of Ezekiel's agency as a prophet, that the difficulty respecting the thirtieth year has been experienced. The prophet wished to mark at the outset the priestly relation in which he stood both to God and to the people. And thus also the end corresponds with the beginning; for it is as a priest delineating the rise of a new and more glorious temple, that he chiefly unfolds the prospect of a revived and flourishing condition to the remnant of spiritual worshippers among whom he laboured" (Fairbairn's Ezekiel, p. 25; see also Hengstenberg's Christology, iii. p. 1.)

It seems, then, everyway probable, that Ezekiel was twenty-five years old when he was carried captive, along with Jehoiachin and multitudes of his countrymen, to the territory of Babylon, and that at the age of thirty he was by the call and revelations of God raised from a priest to a prophet, but a prophet that he might thereby do priestly service. How long he continued in the discharge of this high service we cannot precisely tell; but one of his later prophecies is dated in the twenty-seventh year of his captivity, ch. xxix. 17, which presents him to our view as active in the discharge of his prophetical function when turned of fifty. But this was probably not the latest of his communications; several prophecies, at least, are given after it, and probably in part came later, containing the messages of comfort and consolation he had to address to the covenant-people after the desolation of Jerusalem. Over how many years these later revelations may have been spread we cannot tell; nor is the interval varied by the relation of any incidents in his history. So that the later as well as the earlier period of his career is alike shrouded in obscurity.

Far removed as Ezekiel was from the land of his birth, and plying in his new sphere of action a kind of independent agency, he yet stood in a close relation to the remnant that was still left in Judea, and even to the prophetical ministry exercised there by Jeremiah. Portions of his writings cannot be properly understood without bearing this in mind. One of the reigning delusions about the time when Ezekiel began his public ministry, both at Jerusalem and on the banks of the Chebar, was that the calamities which had come upon the house of David and the people of Judah would soon come to an end, and that not only would Jerusalem be spared, but that those who had already gone from it into captivity should shortly be allowed to return. False prophets encouraged this delusion in Judea, and they did not want their associates among the exiled community on the Chebar. Jeremiah strove to dissipate it; and in doing so, is particularly noticed as having sent a letter to the exiles in Babylonia, in which he warned them against believing the false prophets who held out flattering hopes of their speedy and certain return to Judea, assured them that there should be no return till the period of seventy years had been accomplished in their captivity, and exhorted them to submit themselves to the hand of God, and to seek him with all their hearts, ch. xxix. It was in the fourth year of Zedekiah's reign, which coincided with that of Jehoiachin's captivity, that this letter was sent; and so contrary was its tenor to the spirit of the captives who received it, that one of them wrote back to the high-priest in Jerusalem, complaining in the strongest terms of its statements, and even that such an one as Jeremiah should be allowed to go at large, Je. xxix. 24-28. It was this state of things, and these transactions in particular, which formed the immediate occasion of Ezekiel's call to the prophetical office. Hence it took place very shortly after, in the fifth year of the captivity, and the record of it commences somewhat after the fashion of an interrupted narrative, with the historical formula, "And it came to pass," &c. On this account, also, the whole of the earlier part of his prophecies, to the close of ch. xxiv., is predominantly of a severe, criminatory, and threatening character, having for its main object the exposure of the hypocrisies and delusions which reigned alike in Jerusalem and Chaldea, and the announcement of the yet greater judgments and desolations which were to be sent upon the land of the covenant, and through which alone the path lay to a brighter future.

In this part of his prophetical writings and labours Ezekiel appears as an energetic, earnest, spiritually-devoted man, wrestling with the evils of the time, and more intent on vindicating the righteousness of God than hopeful of meanwhile prevailing against the tide

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of human apostasy. A darker night, he well foresaw, must come before the break of a new day. But such a day he also from the first descried, and frequently, throughout this gloomier portion of his writings, gives distinct intimation of the good that was in store for the covenant-people, for example, ch. i. 28; xi. 16, seq.; xvii. 22-24, &c. When the worst actually came, and everything in which they trusted was at last laid in ruin, with equal earnestness Ezekiel turned his energies into the new direction in which they were now required, and by his nobly-reliant faith, and life-like exhibitions of the mercy and grace yet to be revealed, he rallied the scattered forces of the covenant, and mightily strengthened them to encourage themselves in God. In both respects he proved a true Ezekiel, himself strengthened by God, and in turn strengthening others; "a man," as justly described by Hengstenberg, "who lifted up his voice like a trumpet, and declared to Israel their sins; whose word fell like a hammer upon all the pleasant dreams and projects in which they had indulged, and ground them to powder; whose whole appearance furnished the strongest proof that the Lord was still among his people; who was himself a temple of the Lord, before whom the so-called temple at Jerusalem, which was still allowed to stand for a season, sunk into its proper nonentity—a spiritual Samson, who grasped with his powerful arm the pillars of the idol temple and cast them to the ground—a strong gigantic nature, fitted on that very account to struggle successfully against the Babylonish spirit of the age, which revelled in such things as were strong, gigantic, and grotesque—standing alone, yet equal to a hundred pupils from the schools of the prophets" (Christology, iii. 3).

The writings of Ezekiel contain undoubted evidence that his spiritual labours were not in vain. The people who had the more immediate benefit of them were indeed in a degenerate state; they are described as a rebellious people, among whom he should have to dwell as among thorns and scorpions, ch. ii. 6, 7; yet there were better elements intermixing with the evil, and a pointed contrast is even drawn by Jeremiah between them and those who still remained in Jerusalem, ch. xxiv. In proof of this the elders of the community often appear before Ezekiel, waiting to hear what communication he had received from the Lord, ch. viii. 1; xx. 1. And by the time of the release from Babylon, which could scarcely be more than twenty-five or thirty years after the close of his labours, and no doubt in a good degree owing to the character and success of these, a greatly improved spirit discovered itself in the remnant that came back, and the Jews generally of the dispersion now took a marked rise in their spiritual position. From that time they became less dependent upon the ceremonialism of the temple and its ritual services, and approached nearer to the condition of a people worshipping God in spirit. The conviction grew upon their minds that God could be acceptably served in any land, and that his law could be maintained in its substance while many of its forms had to fall into abeyance. This freer spirit, forming, as it did, an internal development of Judaism, and an important preparation for the dispensation of the gospel, required the impulse and sanction of divinely inspired men for its commencement. It found such partly in Daniel and his circle, who, in the very midst of heathen abominations, adhered steadfastly to the belief and worship of Jehovah; but in Ezekiel, at once a priest and a prophet, it had its more distinct institution as a new phase in the kingdom of God. More than any other individual he may be regarded as the founder of the synagogal worship, which so materially modified that of the temple, and proved of incalculable moment in respect to the maintenance and propagation of the true knowledge of God.

The writings of Ezekiel fall quite naturally into two great divisions, the first being chiefly conversant with sin and judgment, primarily as connected with the covenant-people, but including also, in several most characteristic discourses, the state and doom of the surrounding nations, ch. i.–xxxii.; the second disclosing in a series of revelations the purpose of mercy, which was yet destined to be fulfilled in behalf of the people of God, and the state of ultimate perfection to which the divine kingdom should be raised, ch. xxxiii.–xlviii. When looked into more closely, they fall into various smaller divisions, which are most naturally formed by the headings written by the prophet himself, and indicating the respective periods of the successive revelations. These are altogether eight, and they appear for the most part to have been arranged in the order of time. The closing series, however, occupying the last nine chapters, and embracing the vision of the temple, was in point of time earlier than at least one of the preceding revelations—that recorded in ch. xxix. 17, seq., the former belonging to the twenty-fifth, the latter to the twenty-seventh year of the captivity; and it is quite probable that the temple-vision was put last, both from its own peculiar character, and as forming by itself a complete whole, though several of the communications placed before it may actually have been imparted at a later period.

There is a striking individuality in Ezekiel's writings, the reflex of his native cast of mind, as operated on by the adverse circumstances of the time, and the high calling he had to fulfil. In his case, as in that of other inspired men, the Spirit of God did not violently control, but graciously adapted itself to the mental peculiarities of the prophet, and gave these such an impulse and direction as was needed for the work he had to do. Here there were peculiarities greater than usual, both in the work to be done and in the man who had to do it. He was like one standing in the midst of falling pillars, shaking foundations, and ultimately smoking ruins, and had to summon all his strength to prevent the evil from reaching a hopeless consummation. Impression, therefore, was what he most of all sought to produce; his aim was to awaken, to arouse, to give life and reality to the great objects of faith, and clothe them to men's view, as it were, with the attributes of flesh and blood. To this end the distinctive properties of his mind were rendered by the Spirit of God eminently subservient; for his vivid imagination, his realistic nature, his enthusiastic temperament, resolute and active energy, when baptized with heavenly fire and made conversant with the visions of God, gave a wonderful force and vividness to the things he delineated, and pressed on the consciences of men. The ideal in his hands became like the real; prophecy took the form of history; the symbols of things pertaining to the kingdom of God seemed to merge into the things themselves. These peculiarities in the writings of Ezekiel, which only rendered them the more adapted to their immediate purpose, necessarily give rise to certain difficulties of interpretation, which led the rabbins to issue the foolish prohibition, that no one should read them till he

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had passed his thirtieth year, but which undoubtedly require to be handled with much care and discrimination.

In regard to commentaries, one of the earliest, and certainly the most voluminous, is that of the two Spanish Jesuits, Pradus and Villalpandus, 1596, which however, as a commentary, is not complete, by much the greater part being occupied with interminable discussions in regard to the measurements and construction of the temple. Even in the exegetical part it is chiefly valuable as a repertory of the opinions of the fathers (who could not find their way to much that is peculiar in Ezekiel), and to laud it still, as is very often done in catalogues, as "the best commentary on Ezekiel that was ever written," is simply absurd. It is no doubt an old Jesuit eulogium, first pronounced probably two centuries ago or more, which continues to be repeated by interested booksellers, and such critics as are more conversant with catalogues than books. Calvin's commentary, though it extends only to the first twenty chapters, and is not by any means the happiest specimen of his exegetical powers, is yet of more value, as far as it goes, than the more laboured tomes of Pradus and Villalpandus. The commentary of Greenhill, like many of the Puritan expositions, is tedious and prolix, and is rather a collection of common-places on the prophet than a serviceable exposition. Newcome's translation and notes proceed too much on the principle of altering the text and received meanings of words in difficult passages; so also do the productions of Ewald and Hitzig, though on many points they may both be consulted with advantage. By much the best foreign commentator on Ezekiel is undoubtedly Hävernick (1843); and the latest English commentaries are those of Dr. E. Henderson and of Dr. Fairbairn (3d ed. 1862).

EZION-GE'BER [probably, *a man's backbone*], a very ancient town on the eastern arm of the Red Sea. The Israelites made it one of their halting-places, Nu. xxxiii. 35; and in much later times, when Solomon turned his attention to commerce, it was from that port that he sent his fleet to Ophir, 1 Ki. ix. 26. It seems to have remained for a considerable time in the hands of the kings of Judah, or at least accessible to them, for Jehoshaphat also used it as a port, 1 Ki. xxii. 47; but from his improper alliance with the house of Ahab he met with disaster in his commercial enterprise. Josephus states that the place afterwards received the name of Berenice (Ant. viii. 6, 4). No modern travellers have found any traces of the city, and as it lay near to Elath, some have supposed that it may have been its seaport.

EZ'NITE, THE [probably *the spear*], an epithet given to Adino, one of David's chief captains, in 2 Sa. xxiii. 8; but the passage is a very obscure one, and probably to some extent corrupted. (See Ges. *Thes.* עֶצְנִי.)

E'ZRA, BOOK OF. This contains the account of the return of the Jews from Babylon, after that city had been taken by Cyrus king of Persia; and it touches on the difficulties which the people had to encounter under succeeding Persian monarchs, until the temple was completely rebuilt in the sixth year of Darius. From this event a sudden transition is made to the seventh year of king Artaxerxes, when Ezra the scribe was commissioned by the king to go up to Jerusalem and restore the framework of the Jewish polity—an undertaking which he accomplished even to the extent of restoring the original Mosaic law of marriage; and the book concludes with a list of those who put away their heathen wives of forbidden nations. The belief of the Jewish authorities, without any known exception or hesitation, was that Ezra himself composed the book which bears his name. And there is no sufficient reason for questioning this traditionary belief, since it is scarcely denied by any one that Ezra wrote a part, nor is there any evidence against the unity of the composition, or any difficulty which stands in the way of assigning it to the age of Ezra. Both of these statements will be more fully explained in the course of this article. But the *unity* and the *completeness* of the book have been alike assailed, on certain internal grounds, which have not appeared satisfactory to those who are accustomed to treat the Scriptures with proper reverence, or even impartiality. By taking a view of the subjects treated in the book, we may easily observe the plan of it, and arrive at the conclusion that it is one whole; that is to say, it is neither a fragment of a larger historical work, as some writers affirm, nor a collection of unconnected fragments, according to the assertion of others. It is not indeed a connected history, such as classical or modern historians might have given; but the same may be said of the history in the Pentateuch, the books of Joshua, Judges, &c., whose unity has been denied for equally inadequate reasons. But, like them, it is the record of God's dealing with the Israelites as his church and people, so that many civil and political details are passed over in silence, while the writer dwells on other points which might seem of subsidiary importance according to a mere earthly standard. The course of events recorded in these ten chapters appears to be as follows: First, the decree of king Cyrus, putting an end to the Babylonish captivity, and instructing the returning Israelites to rebuild the temple and restore the worship of Jehovah, ch. i. Second, the consequent proceedings of the people, ch. ii. iii. Third, the hinderances to which they were exposed by the jealousy of the Persian government, stimulated as this was by the hatred of the neighbours of the Jews, until Darius discovered the original decree of Cyrus, and confirmed and extended it, so that the temple was fully rebuilt, and the worship restored according to the law, ch. iv. v. vi. Fourth, the mission of Ezra, who was both a priest and a scribe, who was empowered by king Artaxerxes not only to maintain the prescribed worship, but, greatly more than that, to restore the entire theocratic administration, only reserving the temporal supremacy of the Persian monarchy, ch. vii. viii. And, lastly, the reconstruction of this theocratic state, which Ezra effected so completely, that he carried the people with him in remodelling the family relations by the law against intermarriage with certain races, ch. ix. x.

This is a *complete* narrative in itself; and there is no room for the hypothesis that Chronicles, Ezra, and Nehemiah, taken together, form one great historical work. Three arguments for this hypothesis are of no weight in themselves for establishing the conclusion; and in so far as they are fair statements of fact, they are willingly put forward by us as circumstances worthy of consideration in themselves, and apart from the illogical purpose to which they have been applied. 1. The three books have a large number of words and phrases in common, which are not met with at all, or at least frequently, in other parts of Scripture. This agrees well with their composition at a new epoch in the history of the Hebrew nation and its literature, by men who had been brought up in the land of Assyria

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or Babylon, perhaps brought up together at the same Persian court; Ezra and Nehemiah being also most intimate friends and fellow-workers. The opinion is also probable that the Chronicles were compiled by Ezra, as well as the book to which his own name has been given. 2. There is a predilection for genealogical details running through all these books. This seems to have been characteristic of the age; and it was probably necessary, considering the efforts to restore the old arrangements as to the holding of property, the administration of government, and the preservation of ancient national feeling, all of which objects were likely to force genealogical questions upon the notice of men. 3. There is a similar prominence given to details about the priests and Levites. This is unavoidable in any treatment of the people of Israel, unless their character as the church of God is to be overlooked. And especially, in whatever proportion there were difficulties felt as to the revival of the more political aspects of the theocracy, in that same proportion must the greater attention have been given to its ecclesiastical arrangements. But those who are ready to suspect that all these accounts are to be treated by the true critic as if they really formed one single book of history, shut their eyes to the positive and unmistakeable evidences of their existence in independent integrity. For, whereas the rash assertion has been made that Chronicles and Ezra at first formed one book, because Chronicles end with the two verses with which Ezra begins; the contrary inference would really be more fairly deducible from the facts of the case. How else do we account for the words occurring in both these books, and in each of them appropriately, so that they cannot be awanting in either without disadvantage? How should the Chronicles end with a word which is in the middle of a sentence in Ezra? And how came it that there are variations of a word or two between the passages, if we venture on the hypothetical allegation that some transcriber was so intent upon his work as to write on under Chronicles, from an undivided copy, the sentences which he was going to put at the head of what he called the book of Ezra, according to the innovation which was coming into favour in his time? Again, as the commencement of the book of Ezra is thus marked off quite distinctly from the termination of the books of Chronicles, so also the termination of the book of Ezra is distinctly marked by the accomplishment of his spiritual and moral reforms, which were achieved when the people had "made an end," ch. x. 17, of the terrible act of self-sacrifice implied in their divorces. We might even conjecture that there was some revulsion of feeling after this strongest of all possible acts in the direction of reviving the theocracy; and that from that time forward Ezra would have been less suitable as the chief instrument for carrying out the purposes of God. His moral and spiritual worth was approved to the utmost; but in order to lead on the people with effect, a new and popular agent was raised up in the person of Israel's great political benefactor, Nehemiah. And while he secured the co-operation of Ezra in all things belonging to the domain of the Word of God, Ne. viii., he himself, in his official capacity as civil governor, and with his personal influence as at once the favourite of the king and the wealthy friend of the people, was designated as the fitting person for completing the work of restoration, by rebuilding the walls of the city, and by actually executing those political improvements for which the pre-requisite of liberty had been granted when Ezra was sent to his countrymen. Accordingly, the book of Nehemiah has a title of its own, "The words of Nehemiah the son of Hachaliah," by which its independent character is asserted. And the fact placed in opposition to this, that the Jews reckoned Ezra and Nehemiah to be but a single book, is not to be put on an equality with the testimony of the Scripture itself, especially as the Jews seem to have thrown certain books into one in other cases besides this (the minor prophets, and not improbably the two of Samuel, the two of Kings, the two of Chronicles, and Judges with Ruth), where the similarity of the subject admitted, so as to reduce the number of books in their canon to twenty-two, answering to the number of letters in their alphabet.

We therefore reject the fancied want of *completeness*, as if Chronicles, Ezra, and Nehemiah were three fragments of one great historical work, though we make no secret of the intimate relation in which they stand to one another; so intimate, that if any choose to assert that they might have eventually been blended into one by succeeding inspired writers, had any such arisen, in the same way as writings of earlier men of God were blended into the present books of Kings, we shall not quarrel with such a hypothetical statement.

But we equally reject the fancy that there is a want of *unity*, and that the book is a cluster of fragments. Two reasons have been alleged for this fancy, on account of the style. The one of these is the occurrence of two portions in the Chaldee language, ch. iv. 8–vi. 18; and ch. vii. 12-26. The other is a variation in the use of the first and the third person in speaking of Ezra. The first person is used in a long passage, ch. vii 27–ix. 15, and on the strength of this fact, these verses are allowed by all to have proceeded from the pen of Ezra; whereas the rest of the book is attributed to other writers, because the first person is not used in them when speaking of him. But though these two facts are curious, they have no force to prove that there were more authors than one. Probably the Jewish language had sunk into partial disuse and decay among the captives at Babylon, and among their descendants who remained out of Palestine for eighty years more, until the time of Ezra. He was therefore equally ready in using the Chaldee spoken in the land of his captivity, and the Hebrew of his forefathers; yet in that Hebrew there are variations of spelling within the book itself, arguing the decayed and unsettled state of the language. And on this account he was all the more likely to preserve the Chaldee in those portions in which he embodied extracts from state documents, or the very documents themselves, which he found in that language. This is precisely the character of the two Chaldee passages; and as the second is attributed to Ezra by able men who are sceptical in their view of the book as a whole, we may the more positively assert, without listening to petty reasonings, that the first of these passages is also his composition. Some indeed have alleged that this first passage is written by an eye-witness of the building, probably a Jew who took part in it, on account of the expression, ch. v. 4, "Then said *we* unto them after this manner, What are the names of the men that make this building?" But this is a narrow basis on which to rest their opinion. And the peculiarity of the first person "we," instead of the third person "they," is not unlike another case in the same passage, ch. vi. 6,

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"Now therefore, Tatnai, governor beyond the river, Shethar-boznai, and *their* companions, &c., be ye far from thence;" where we might expect, instead of the third person "their," the second "your"—a change which has actually been made by our translators. If we are to have recourse to speculations, it would not be a violent supposition that either the Chaldee permitted such irregularities of construction, or that it was a peculiarity in Ezra's own style of writing, in that unsteady age of Hebrew literature; and either form of this supposition would go so far to account for that variation of writing, which is the only plausible indication of a want of unity in the book, namely, the use, in one connection, of the first person, and in another connection of the third person, in speaking of Ezra himself. Yet the importance of this variation has been much exaggerated. The first six chapters refer to a period before Ezra's age, in which he could not be mentioned at all. The seventh chapter, proceeding in the same historical style as the foregoing chapters, names him for the first time in the third person. But after the decree of Artaxerxes has been given, in full form and in the original language, Ezra returns to his own Hebrew, and here betakes himself to the first person in his ascription of praise to God for thus directing the king's inclinations and resolutions. From this time he preserves the first person, in the passage admitted by every one to be his own composition, and which describes his own great actions, until the tenth chapter, in which the third person is perhaps intentionally resumed, to indicate that it is now less a narrative of personal actings than a history of a national proceeding, in which he merely took his position alongside of others who were aiming at a great revival. Parallel passages have been given from sacred writers who at one time narrate events and mention themselves in the third person, but who pass into the use of the first person, as their own feelings and actings become more prominent. Objection has been indeed taken to some of these, as if the freeness of prophetic style could be no rule for a prose work such as this; but these objections, at the very utmost, cannot destroy the value of such parallels as Is. vii. 1–16 and ch.viii. 1, &c.; or Je. xx. 1–6 and ver. 7, &c.; or Je. xxviii. 1, &c., and ver. 5, &c. To this argumentation Keil properly adds, that the acknowledged writing of Ezra, ch. vii. 27—ix. 15, would be an unmeaning fragment unless preceded by something such as ch. vii. 1–11, and followed by something such as ch. x. Perhaps we ought to say that this varying use of the first and third person, which we find in Daniel, Ezra, and Nehemiah, is a usage which all these writers adopted, following the example of Moses, who puts his own personality forward only in the recapitulations of Deuteronomy.

Of course there is a subordinate question which may be discussed among those who hold the unity of the book as proceeding from the pen of Ezra, namely this, whether or not he made use of previously existing written documents, and wrought them up into his own book. This must be supposed in the instance of the list of persons who returned to Jerusalem with Zerubbabel, ch. ii ; a list which we find also in Nehemiah, and which he expressly declares to be a register that he found and incorporated with his own memoirs, Ne. vii 5. This is also the case with the edict of Artaxerxes, the second Chaldee portion, ch. vii. 12-26; and with the letters and royal decrees in the first Chaldee portion, ch. iv. 8–vi. 18. Some believing critics take this entire Chaldee section to be a document of the age of Zerubbabel inserted by Ezra. If so, we must assume that he altered it so far to suit his own purpose, since he inserts the name of king Artaxerxes after the other kings who had been benefactors to the builders of the temple, ch. vi. 14, though Artaxerxes did not begin to reign till fifty years after the temple was completed. But probably this king's name was here mentioned by him so as to show the connection between the first six chapters of the book, which relate the building of the temple under Cyrus and Darius, with the continued and increasing welfare of the colony under Artaxerxes, at that later time to which he passed immediately in the seventh chapter; his own thanksgiving, "Blessed be the Lord God of our fathers, which hath put such a thing as this in the king's heart, *to beautify the house of the Lord which is in Jerusalem*," &c., ch. vii. 27, is proof of the close connection which he recognized between the policy of this king and that of his predecessors. And in like manner, when he says, ch. ix. 9, "For we were bondmen, yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, *and to give us a wall in Judah and in Jerusalem*," he seems to allude to what was still needful to the fulfilment of God's revealed purpose of mercy, that building of the wall which Nehemiah was to effect.

There are one or two differences of style alleged to exist between the earlier and the later chapters, and these are cited as proofs of different authorship. But they are microscopical; and explanations of them, such as they are, have been presented; and they are fully counterbalanced in the opinion of men who appreciate this line of argument, by other instances of peculiarity of language running through the entire book. Yet we would appeal with more confidence to the oneness of sentiment from first to last. Such are the similarity between the great return of exiles at the first, as given in ch. i. ii., and the return of the small body under Ezra in ch. viii., both in respect of genealogies, and in the care of the sacred vessels, whose materials, weight, and number are carefully specified. And the great self-sacrificing act of separation from forbidden wives, as recorded in ch. ix. x., has its counterpart on a smaller scale, in the anxiety of those who returned at the first, to keep the pure descent of Israel uninjured by the contact with the heathen to which they had been subjected, especially in the case of the priests, ch. ii. 59-63.

The chief reason for supposing that there have been different authors, has probably been the fragmentary appearance of the history to a superficial observer. The real unity of historical plan, seizing on the epochs which were of importance to Israel as the church of God, has been already explained. And in confirmation of this we may see that these two epochs are tacitly compared or expressly mentioned together in the book of Nehemiah, Ne. vii. 73 ; viii. 1 ; with Ezr. ii. 70 ; iii. 1 ; Ne. vii. 5; xii. 1, 26, 47.

The reckless assertions of some writers that its composition as a whole must be referred to a period about a century later than Ezra, or more, need not be noticed, because they have not even a pretence of argument in their favour. One writer, Zunz, has indeed alleged that there has been some exaggeration about the sacred vessels said to have been restored by Cyrus; but his

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fellow-unbelievers have refused to agree with him, and have defended the historical credibility of the book throughout. Another critic, Bertheau, sees an evidence of the composition of ch. vi. 22, under the Greek successors of Alexander, because the king of Persia is called the king of *Assyria*, an argument which might have been left to its own weakness, even though we had been unable to give the parallels 2 Ki. xxiii. 29, La. v. 6, as Keil has done.

On the contrary, critics who rely upon their internal arguments might have seen evidence in favour of its early composition, in the fact that its chronology is clear and exact; while the accounts of Jewish affairs under the Persian monarchy, as given by Josephus from apocryphal writers and other sources unknown to us, present extreme confusion and some palpable mistakes. The book begins with the decree of Cyrus after he had taken Babylon, by which the Jews were sent home to Jerusalem and directed to rebuild the temple, B.C. 536. It narrates the difficulties and hinderances before this was accomplished in the sixth year of Darius the son of Hystaspes, about B.C. 516. It passes in silence over the rest of his reign, 31 years, and the whole of the reign of Xerxes, 21 years, proceeding direct to the work of Ezra, who received his commission in the seventh year of Artaxerxes Longimanus, B.C. 458-57. If the whole of the events narrated in the closing chapter took place almost immediately, as is understood, we believe, by all commentators, then the extreme length of time embraced in the narrative is not above 80 years: and the order is strictly chronological, though it is not continuous, but leaves a blank of almost sixty years.

Two exceptions have to be made to these statements in the opinion of some writers, in which however they have not been generally followed. First, Jahn holds with many of the most competent judges that the Ahasuerus of the book of Esther is Xerxes: and moreover he holds that it is the same monarch who is here called Artaxerxes. He thinks that the favour shown to the Jews by Ahasuerus and Artaxerxes, as related in the books of Esther and Ezra, is so peculiar, that it is best to assume the monarch to be the same in both cases. In confirmation of this, he points to the facts that it was in the seventh year of the king's reign that Esther was brought into the palace as queen, and that in the seventh year also Ezra was sent by the king to Jerusalem. But this is a mere incidental resemblance: Esther could not have been the cause of Ezra being sent to Jerusalem with the royal favour, since Esther became queen in the *tenth* month, and Ezra had set out on the first day of the *first* month. And this difficulty is not removed, even if we admit Jahn's hypothesis that there is a difference of six months between the two books as to the beginning of the year, in spring and in autumn. Secondly, whereas Ahasuerus and Artaxerxes are mentioned as two kings of Persia during whose reigns remonstrances were made against the Jews by their neighbours, Ezr. iv. 6, 7; it has been generally supposed that these kings are Cambyses and the usurper Smerdis, who came between Cyrus and Darius, so that here we have the explanation of the interruption to the building of the temple from B.C. 536 till B.C. 519. But Keil and others say that this is mentioned briefly in verse 5; and that verses 6 and 7 proceed to mention similar cases of interruption and calumnious annoyance under the kings who succeeded Darius. There is confirmation of this view in the letter to Artaxerxes, which refers to the building not at all of the *temple*, but of the *walls of the city*. In spite of the awkwardness of so long a parenthetical statement, there is a good deal to be said for this arrangement. And it has the vast advantage of bringing the nomenclature of the Persian kings into simple uniformity throughout the books of the Bible; Ahasuerus being always Xerxes, as these two names are in fact generally reckoned to be mere varieties of pronunciation, and Artaxerxes being one and the same person throughout the book of Ezra, as also in Nehemiah. On this supposition the king had been stirred up by the Samaritans to forbid the building of the city walls at the beginning of his reign: and yet in that extremity there was found God's opportunity, as the king's heart was turned, and Ezra was sent to Jerusalem with full powers to restore everything according to the law of Moses; and this within six years. A table of the Persian kings, with their names in the Bible, is given in the article NEHEMIAH. [G. C. M. D.]

E'ZRA. There are several individuals mentioned in Scripture who bear this name; but only one of them has more than a passing notice, the person whose history is presented in the book which bears his name, and also partially in the book of Nehemiah. Many respectable writers suppose that he is the Ezra who went up with Zerubbabel, No. xii. 1; but there are strong reasons for rejecting this opinion on account of the chronology, besides that person seems to have been dead in the following generation, see ver. 13. From his own account, Ezr. vii. 1-12, we learn that he was a priest, indeed descended from the line of high-priests, the nearest of his ancestors named in the list being Seraiah, who is, almost beyond the possibility of doubt, not his own father, but the father of that high-priest who went into captivity in the time of Nebuchadnezzar. (Compare the genealogy in 1 Ch. vi. 4-14.) Besides being a priest in virtue of his descent, Ezra had devoted himself to the study of the Word of God, and seems to have been much employed in writing out copies of it for general use, so that he is frequently designated "the scribe," "the scribe of the law of the God of heaven," &c. The Jewish traditions are full of accounts of his services to the church in all the departments of sacred literature; so much so, that even the most cautious and the most sceptical critics agree that he must have done important work in preserving and circulating the sacred books, whether we admit or not that he was concerned in closing the Old Testament canon. There are two books bearing his name (Esdras) in the Apocrypha. The second of these represents him as a prophet who had apocalyptic visions, but it is universally held to be a very late production, later than the Christian era, and perhaps the work of a professing Christian. The first book of Esdras is chiefly a plain narrative of the restoration of the temple and city after its ruin, drawn from the books of Ezra and Nehemiah, though with one long idle legend interpolated. It also begins at an earlier point than the canonical book, namely at Josiah's passover.

It is impossible to speak with any confidence of his position and proceedings except as these are recorded in Scripture. We know that he enjoyed the favour of king Artaxerxes and his councillors, and that he received a commission, in the seventh year of that monarch's reign, B.C. 458 or 457, to go up to Jerusa-

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lem and complete the work of restoration there, even to the extent of putting in force the entire law of Moses, including penalties upon the disobedient, not excepting capital punishments. And while of course the royal supremacy was maintained in matters belonging to the kingdom, perfect freedom was granted to the Jewish people to act according to their own law in their corporate as well as their individual capacity, and the priests, Levites, and inferior persons connected with the temple were exempted from every kind of toll, tribute, and custom. But we do not know what led the king to take such a favourable view of the case, nor how Ezra possessed such influence as to be the individual intrusted with the king's decree, except in so far as his own statement goes, that it was a request on his part which was conceded by the king, and that the concession was so liberal that he could explain it to himself only by the direct interposition of God, Ezr. vii. 6, 27. When he had been clothed with this authority, it was his object to secure the co-operation of his people, and he "gathered together chief men out of Israel to go up with" him. He had greatest difficulty with the common Levites, whose office was perhaps too humble, and their means of support too precarious, to tempt them readily to abandon their settlements in the East in exchange for a share in colonizing Judea; but yet in the end he secured some of them and of the inferior servants of the temple. In order to have the gold and silver offerings for the worship of God conveyed as safely and becomingly as he could, he committed them to a body of men, twelve priests and twelve Levites, according to a translation of ch. viii. 24, which seems more accurate than that in our version, "Then I separated twelve of the chief of the priests, in addition to Sherebiah, Hashabiah, and ten of their brethren with them." (Compare ver. 18, 19.) And this committee took the exclusive charge, and delivered up the gifts to the ecclesiastical authorities on their arrival at Jerusalem. The whole account bears testimony to the wisdom, firmness, and faith of Ezra; especially this arrangement, and the touching statement that he was ashamed to ask a guard from the king after having told him of the protecting care of God, on account of which the company spent three days in humbling themselves before God and seeking his guidance. It is no wonder that a person whose conduct was so blameless and holy, and whose enterprises were crowned with entire success, should be made the confidant of the people who feared God and trembled at the disregard manifested toward his commandments by marriage with forbidden races; and that the princes themselves should confess their powerlessness, and urge him to take the lead in the necessary reforms, Ezr. ix. 1; x. 4. The remedy was very severe; but in that crisis such a decisive measure was probably necessary, if the moral and spiritual character of the colony was not to be blighted. And the fact that seventeen priests, ten common Levites, and eighty-six individuals of other tribes put away their wives, is evidence at once of the wide-spread mischief, and of the spirit of revival by which the nation was animated. It was an act, too, of great importance for the outward interests of the colony, as it was the first exercise of those powers of self-government, according to the law of Moses, and within that limit under the protection of civil authority, Ezr. x. 7, 8, 16, which Artaxerxes had granted to them; after they had been used in so extreme a case as this, a precedent was established which could never be called in question without flagrant injustice.

Whether this was so peculiar an act, necessarily involving a certain amount of odium, so that Ezra thought it becoming to retire from public life, or whether things went so well or so ill with the colony as to prevent his active interference in its affairs, or whether he was called away from Jerusalem, it is certain that his book closes at this point, and that we hear no more of him for about thirteen years. But in the book of Nehemiah, ch. viii., we meet with him once more, associated with this patriot; Ezra the scribe taking the charge of spiritual concerns, as Nehemiah the governor did of things temporal, yet both acting in perfect concert. As "the days of Nehemiah the governor, and of Ezra the priest, the scribe," are mentioned as a marked period of religious life, Ne. xii. 26, it is in the highest degree probable that they acted together for some time, so as to leave a joint impress upon the people. But he is not mentioned any more in Scripture, and the Jewish traditions vary irreconcilably. Josephus relates that he died soon after that great feast of tabernacles at which he officiated in reading the law to the assembled people. Others represent him as returning to Babylon and dying there at a very advanced age. And a tomb bearing his name is still shown on the banks of the Tigris, about twenty miles above its place of meeting with the Euphrates.

The work of Ezra on occasion of that feast of tabernacles may have given rise to the belief of the Jews that he organized the synagogue service. Or, in a preferable way of looking at the matter, it may be considered an inspired voucher for the substantial truth of what is ascribed to him. For even if he did not formally institute the worship of the synagogue, at the least he left a pattern which had merely to be copied and to be separated from accidental circumstances. Here, accordingly, we read for the first time of a "pulpit," and of a body of Levites devoted to the work of "causing the people to understand the law" and "the reading," that is, a body of preachers and expositors of the Word of God. [G. C. M. D.]

EZ'RAHITE. *See* ETHAN.

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FACE. There is nothing peculiar in the use of this word in Scripture, except with reference to God. In all languages it is customary to apply the term as denoting the most conspicuous part of the human body, and that which is most peculiarly indicative of the whole person, to what relatively holds somewhat of the same place in other objects: as the "face of a house," "the face of the country," &c. There is also the same general application of the word in the sense of *favour*, it being natural for men to turn away their face from those whom they dislike or shun, and to direct it towards their companions and friends. In that sense, it is said in Pr. xix. 6: "Many will entreat the face of the prince," meaning thereby his favour; which is the rendering adopted in the English version. As applied to God it is an anthropomorphic expression, denoting either his manifested presence or his experienced favour. In such phrases as "seeing the face of the Lord," "the cry came before the face of the Lord," "the face of the Lord is set against them that do evil," it is evidently all one with God's manifested presence; God as appearing or acting in any particular time and way. The manifestations he actually gives of himself are very various, both in kind and degree; and, according as they are more or less full, so also may the effect of them be represented to be upon those who witness them. No one can see God's face and live, it was expressly said by God himself to Moses, Ex. xxxiii. 20; and yet Jacob at an earlier period had declared of himself, though with a feeling of astonishment, that he had seen God's face and yet lived, Ge. xxxii. 30. The apparent discrepance is to be explained by the different respects in which the expression is used in the two cases. The face of God, as involving the full blaze of his manifested glory, no mortal man can see and live; the sight would overpower and shatter his frame. But when veiled in the attractive form, and appearing with the softened radiance of the human countenance, for the purpose of inspiring confidence and hope, as in the case of Jacob, then not only life, but revived and quickened life, was the natural result.

It was Jacob who first spake of God's face. He did it on the memorable occasion when he was going to meet his brother Esau, who had come forth with an armed band to destroy him, and when in deep anxiety of soul he cast himself upon the mercy and faithfulness of God. During the agony of that spiritual conflict the Lord, or the angel of the Lord, appeared and wrestled with him; and he called the name of the place *Peniel*, God's face. In doing so, he no doubt had respect to the manifested favour, as well as presence of God; for what had impressed his mind was not simply that the presence, but that the *gracious* presence of God had been vouchsafed to him. And in another series of passages this idea of God's manifested grace or favour is what is chiefly indicated; as in the expressions "seek my face," "lift on us the light of thy face," or countenance, &c. In all such passages what is said of God's face may be understood of his loving-kindness as actually sought after or experienced by those who believe in his name.

FAIR HAVENS [Gr. καλοὶ λιμένες], the name of a harbour in Crete, on the south shore, into which the vessel that carried Paul on his way to Rome put in, but which was again abandoned, as too exposed for wintering in, Ac. xxvii. 8-12. The name still remains in modern Greek, *Kalos Limenas;* so that there is no doubt of the particular place meant by it (Smith's Voyage and Ship. of Paul, p. 80).

FAITH. The peculiar importance attached to faith in Scripture, and its relative position in Christian doctrine, become evident when it is viewed as that mental act upon which the whole application of redemption, on man's side, depends. The term (πίστις) properly means TRUST on a personal Saviour, as opposed to man's native self-reliance; and the object of faith is not Christ's doctrine, nor his historic life as a mere pattern, but his glorified person, with whom the closest relation is formed by an act which is simply receptive, and raising the mind above the seen and temporal. That this is the proper meaning of the term faith, may be proved from the uniform usage of Scripture. Some have thought indeed that, in a considerable number of passages, e.g. Ga. i. 23; 1 Ti. iv. 1; Jude 3, it must be taken in an objective sense, denoting the *doctrine* of the gospel. The best modern expositors, however, take all these passages in the ordinary sense, as containing the idea of trust; from which indeed we are not necessitated to depart in a single instance.

As to the position and importance of faith, it may be described as the organ or means by which redemption is appropriated. It thus presupposes Christ's finished work, of which it is simply receptive; and it is so closely connected with repentance that the one is never found without the other, and can never be in exercise without the other. The most essential light in which the subject can be placed then is, that faith is receptive and saves, not as involving obedience, but as receiving a gift.

The phrase, "obedience of faith," occurring in certain passages, Ro. i. 5; Ac. vi. 7, implies indeed an obediential element in the first act of faith, or a compliance with divine authority, even in the reception of the gift; for we are not, with some, to take the term "faith" in these passages as equivalent to the "doctrine" of the gospel, nor to view the obedience as that which faith produces. But while the gospel is a gift, there is a divine injunction to embrace it, 1 Jn. iii. 22, involving in one and the same act the reception of a gift and the compliance with a divine command. While faith saves then, not as it contains an obediential element, but simply as it is receptive, there is an obedience of faith even in receiving the gift of righteousness.

That faith is simply receptive, may be evinced by all the passages where it is described in exercise, by the prepositions used with the verb or noun (as ἐπί and εἰς), and by the sensible representations under which it is set forth, such as "a coming," Mat. xi. 28; "a fleeing," He. vi. 18; "a drinking" of the water of life, Jn. vii. 37.

We have first to consider faith in connection with the Pauline doctrine of justification. To show that everything is repudiated but faith alone, the apostle makes

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use of various forms of exclusion, such as (1) "freely," Ro. iii. 24; (2) "without works," Ro. iv. 6; (3) "without the deeds of the law," Ro. iii. 28; (4) "by his grace," Ro. iii. 24; (5) "by grace through faith," Ep. ii. 8. Grace being represented as the exclusive source of justification, and the death of Christ as its material cause, faith is in this matter merely instrumental and receptive of the righteousness of God, Ro. iii. 24. Nor has faith any other value beyond that of uniting us to its object, that we may be justified IN him, Ga. ii. 17.

But when the apostle Paul gives all prominence to faith in justification, must he be understood as also excluding works done after faith by those who are in a state of grace? That these works are all excluded from the justification of their persons is evident, because they follow justification; because the apostle repudiates every ground of glorying, Ro. iv. 2; and because their justifying title is not only beyond themselves in Christ, but admits no addition of any kind. Carrying out the same mode of exclusion therefore as is set forth in Scripture, it may be affirmed (1) that it is faith that justifies, not repentance; (2) that it is faith, not love; (3) that it is faith, not works; (4) that it is faith, not holiness; (5) that it is faith merely as apprehending Christ, not as a grace of the Spirit.

Here it is necessary to explain how faith "is imputed for," or rather "unto righteousness" (εἰς, Ro. iv. 3; Ga. iii. 6). That this does not result from the intrinsic quality of faith is self-evident. Just as little can it arise from any acceptation whereby an imperfect title is accepted for a perfect one; a supposition which the inflexible law and the character of the Judge forbid. What then is imputed unto righteousness? Grammatically construing the words, it is undoubtedly true that the act of believing stands as the nominative or subject of the affirmation. But then in that connection, and wherever we are said to be justified by faith, it must be added that, theologically, faith stands by metonymy for its object; that is, for the Lord our Righteousness, whom faith apprehends, and to whom it unites us. Thus the party imputing is God, the ground of the imputation is the obedience of Christ, and the end contemplated is "unto (εἰς) righteousness." Faith then is not accepted as an imperfect substitute. The gospel has been widely corrupted by the supposition that in this imputation the act of faith is held sufficient for righteousness, and accounted to be what it is not. From the explanation just given it follows that the common phrase, "the righteousness of Christ is imputed," is the exact equivalent of that Scripture phrase.

While it thus appears that justification is by faith without the deeds of the law, Ro. iii. 28, and that works or moral character neither constitute qualifications nor pave the way as preparations, it remains that we determine the character of justifying faith. This leads us to explain the seeming discrepancy between Paul and James. Paul affirms that it justifies without works, but presupposes that it is living faith. James, not calling in question the Pauline doctrine, repudiates a dead faith as devoid of justifying efficacy. The same subject is surveyed by both, without any contradiction, from a different point of view. But the truth in which they agree is, that faith is not a dead assent, but the act of a quickened soul, which possesses, like seed-corn, a germinating power. Originated by the Spirit of faith, 2 Co. iv. 13, and overcoming the world by its very action, 1 Jn. v. 4, true faith is always living; but it justifies neither on account of the life nor of the fruits which are associated with it, but as it apprehends Christ. It must be added, in reference to the cause of faith, that it is itself the fruit of Christ's mediation, Phi. i. 29. Hence it is never represented as a legal condition on which men are thrown back, and which they are required to produce in their own strength, but as given to us, like every other blessing, by Christ.

It must be further observed, that while the sacred writers describe faith as a reliance on the personal Redeemer, they never fail to bring prominently into view that it is accompanied by a fellowship in CHRIST'S LIFE. The apostle John exhibits this most vividly. Though none of the aspects of the subject can be said to be awanting in any of the apostles, it is John that specially dwells on the thought that they who believe not only have fellowship in Christ's life, but receive Him for this end. Paul, in like manner, is wont to pass from a description of justification by faith to the new life which is given IN and WITH this faith, Ro. vi. 1-11; Ga. ii. 20; a life unfolding itself in LOVE and HOPE, and ever advancing to larger measures of holiness. Nay, Paul is never content till he makes it plain, that the Redeemer whom faith embraces is himself the principle of all this new life living in the disciple by faith, Ga. ii. 20.

Neither must it be omitted, that the apostles exhibit faith as implying a CHANGE OF NATURE, and as having its root in the contrite heart, that is, the opposite of the life of sin. As that which constitutes the life of sin is in its deepest ground a course of self-reliance and self-contentment, the language of the sacred writers implies that faith is in its very nature a breaking with this life of sin—a renunciation of self-reliance for an objective propitiation, as Paul usually puts it—a longing for the divine or a new divine knowledge different from that of nature, as John puts it—but always involving a moral change.

It only remains that we advert to what has been termed the form of faith, which may be said to consist in KNOWLEDGE, ASSENT, and TRUST. There must be necessary knowledge to apprehend correctly what Scripture reveals as to the way of salvation, and assent, whereby we accept as true what is announced, but ending in a TRUST, whereby the heavy-laden rest their weary souls on Christ. It is a reliance upon a person with a measure of confidence, not on a mere proposition, Ep. iii. 12; He. x. 22; Jn. vi. 33.

But in connection with the trust which is the form of faith, the inquiry arises, Is assurance of the essence of faith in such a sense that a high degree of it is inseparable from its exercise? This requires to be touched with the utmost delicacy and caution. That a certain measure of assurance goes along with lively faith may be affirmed, but not in every case to the exclusion of all dubiety. Escaping from the doubting faith of Rome, the divines of the Reformation-period gave utterance to statements on the subject of assurance stronger than can well be vindicated; and many of the confessions of Protestantism partake of a similar character. But it is always safer to distinguish between faith and assurance, and to regard the latter as a reflex act, or the conclusion of an easy syllogism, as follows:—He that believes on Christ is justified and saved; but I believe: therefore, I am justified and saved. While care is taken to foster and not to discourage that personal appropriation of salvation which forms such a characteristic lineament of the Protestant church, yet it is

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always perilous to construct such a definition of faith as implies that its opposite consists in admitting a doubt of our personal salvation, for by such views the faithful are perplexed, and the formalist made more secure. [G. S.]

FALLOW-DEER [יַחְמוּר, *yachmoor*]. Among the ruminants permitted by the law of Moses to be used as food, De. xiv. 5, this animal is mentioned. Its name occurs again in 1 Ki. iv. 23, in the account of the daily consumption of food by king Solomon's household. In both cases it is associated with deer or antelopes; and as from the latter passage the supply seems to have been irregular, and therefore accidental, we are permitted to conclude that the animal in question was not kept in parks, but was wild, and taken only by the chase. The LXX. give us no light on the identification, for the word is absolutely omitted by them in both passages.

The fallow-deer does not now exist in Palestine, or in any neighbouring country, so far as we know. It is, however, included in the animals of Greece, of Persia, and of Abyssinia; and therefore may have inhabited the wooded parts of Palestine in ancient days. It is however difficult to suppose that Jerusalem could have received any appreciable amount of flesh-meat from such a source, remote as it is from a forest country.

In all probability the word *yachmoor* indicates some species of the antelope family — possibly the animal

[259.] Addax Antelope—*Oryx addax.*

known to the ancient Greeks under the title of addax (*Oryx addax*, Lieht.), which has been recognized as a beast of chase in the old Egyptian sculptures. It is widely spread over Central Africa, extending to the borders of the Nile in Nubia, and is well known to the Arabs, who still distinguish it by its ancient name, with the familiar prefix of Abou, or father—Father Addas.

The addax is a coarse and heavy antelope, three feet high at the withers, with a large clumsy head, and stout legs. The horns exist in both sexes, are long, twisted outwards, covered with rings nearly to the points, which are sharp; the tail is long and tufted. The head and neck are of a deep reddish brown colour, with a band of white across the face; the forehead and throat are clothed with coarse black hair, and all the rest of the body and limbs is of a whitish-gray hue. It is one of that group of antelopes in which we may clearly discern an approach to the bovine race. [P. H. G.]

FAMINE occupies a prominent place in Scripture among the troubles with which at different times God's people have had to contend, and the scourges which he has frequently sent to chastise the wickedness and corruption of the world. In the history of the patriarchs the equable stream of their quiet and sequestered life, appears from time to time interrupted by the recurrence of famine, Ge. xii. 10; xxvi. 1; xli. seq., although in none of them is the calamity explicitly connected with the state and conduct of the patriarchs themselves. We cannot doubt, however, that there was a certain moral connection; and particularly in the greatest of them all, that which in the first instance, and as an event still in prospect, was overruled to bring about the elevation of Joseph in Egypt, and afterwards became the means of humbling the brethren of Joseph, and reconciling them to him. At a later period, when the children of Israel were settled in the land of Canaan, various famines are represented to have come upon them; one, for example, in the days of Ruth; another of three years' continuance in the time of David; another as long, and greatly more severe, in the reign of Ahab, &c.; some of which were expressly sent as rebukes for abounding iniquity, Ru. i. 1; 2 Sa. xxi.; 1 Ki. xvii. In the prophetical writings famine is reckoned among the special instruments of the Lord which he employed, as occasion required, to chastise men for their misdeeds, and in this connection is not unfrequently associated with sword and pestilence, Is. li. 19; Je. xiv. 15; xv. 2; Eze. v. 12, &c.

It may be said of the ancient world generally, that it was subject to periodical returns of dearth, often amounting in particular districts to famine, greatly beyond what is usually experienced in modern times. Various causes of a merely natural and economical kind contributed to this, apart from strictly moral considerations. Among these causes may more especially be mentioned the imperfect knowledge of agriculture which prevailed, in consequence of which men had few resources to stimulate, or in unfavourable seasons and localities to aid, the productive powers of nature; the defective means of transit, rendering it often impossible to relieve the wants of one region, even when plenty existed at no great distance in another; the despotic governments, which to so great an extent checked the free development of human energy and skill; and the frequent wars and desolations, in a great degree also the result of those despotic governments, which both interrupted the labours of the field and afterwards wasted its fruits. Depending, as every returning harvest does, upon the meeting of many conditions in the soil and climate, which necessarily vary from season to season, it was inevitable but that times of scarcity should be ever and anon occurring in particular regions of the world; and from the disadvantages now referred to, under which the world in more remote times laboured, it was equally inevitable, that such times should often aggravate into all the horrors of famine. But when, in addition to the natural and economical, we take into account also the moral state of the ancient world, and, in particular, the ever recurring backslidings of the covenant-people, we can easily understand how visitations of famine should have been as frequent as they are represented to have been. It was one of the promised blessings of the covenant, that if the people remained steadfast to it, the Lord would bless them in their basket and in their store—in other words, would give them fruitful seasons; and as, to

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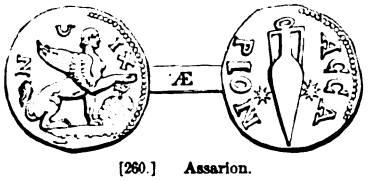
secure this, the constant vigilance and care of a special providence were needed, it was fitting, that when the interests of righteousness called for it, there should be from time to time a partial suspension of the beneficent agency of Heaven. Famines are still among the evils to which the world is subject, although, from the indefinite extension of the arable portion of the globe, and the ready command that is now held over the means of supply and communication, it is a form of evil which has undergone, and still is undergoing, important modifications.

FAN [the Greek πτύον, Latin *ventilabrum*]; a sort of wooden spade, with a long handle, used in ancient times, in Greece and the East still used, for the purpose of throwing up the corn in a current of air, that the chaff may be separated from the wheat. The more exact translation of the original term would undoubtedly be "winnowing-shovel." (*See* AGRICULTURE.)

FARTHING. Two words in Greek are rendered *farthing* in the English Bible, κοδράντης, Mat. v. 26; Mar xii. 42, and ἀσσάριον, Mat. x. 29; Lu. xii. 6. The latter, however, was just the Roman *as*, equal in the gospel age



[260.] Assarion.

to a farthing and three-fourths, or 1·875 farthing. The other, the Latin *quadrans*, was the fourth part of this, and consequently not quite equal to half a farthing of English money. If the relative difference, however, in the value of money is taken into account, the one coin may be regarded as nearly equivalent to the other. But formally considered, the assarion came as near the farthing as the quadrans.

FAST, FASTING. It is somewhat singular, considering the ceremonial character of the Jewish religion, and the respect had in many of its ordinances to food, that it contained no injunction about fasting; nor does the verb to *fast* (צוּם) once occur in the whole range of the Pentateuch. This is a very significant omission as regards the nature of the Old Testament religion, and shows, along with other things belonging to it, how free it was from the false asceticism and corporeal mortifications, which from the most remote periods had established themselves in the East. Even in the case of the Nazarite vow, the only thing in the old religion that approached to the character of an ascetic institution, merely the use of wine and things related to it fell under the prohibition of the lawgiver; and the vow itself was voluntary; no one, except in a few peculiar cases, was obliged to take it. There was, however, an occasion, recurring once a year, on which the people were called to do what came to be regarded as equivalent to fasting; so that the occasion itself was in process of time familiarly designated *the fast*, Ac. xxvii. 9. This was the day of yearly atonement, appointed to take place on the tenth day of the seventh month, and on which, while the high priest performed the oblations for himself and for the people in all their sins, the people themselves were commanded to "afflict their souls," Le. xvi. 29. What particularly was implied in this afflicting of their souls, is not described—further than that they were "to do no work at all," and were to make it "a Sabbath of rest;" and for this special reason, that "on that day the priest should make an atonement for them to cleanse them, that they might be clean from all their sins before the Lord." Being a day specially set apart for calling sins to remembrance, it was also a day meet for afflicting their souls; it became them then to cease from the gratification of fleshly desire, "not doing their own works, or finding their own pleasure," and with fitting exercises of humiliation and godly sorrow to recall to mind the backslidings and transgressions with which they had dishonoured the living God.

It would be quite natural for those who were accustomed to so much that was symbolical in religion, to embody the affliction they were required to inflict upon their souls in an actual fast. It is certain, that in the later periods of the Jewish commonwealth this *was* practised; yet it is not less certain, that the practice afforded no indication of a pure and proper observance; nay, the regard that was had to the corporeal abstinence was sharply reproved as a hypocritical and shallow counterfeit. "Is it such a fast that I have chosen? a day for a man to afflict his soul? Is it to bow down the head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?" Is. lviii. 5. It was not that such external signs of penitence and sadness were in themselves improper, or undeserving of divine recognition, when they really were the signs of a corresponding inward affection. The favourable notice taken of them in various cases of Old Testament history is proof enough to the contrary. But it was the state of soul itself, as indicated by the abstinence from food and the clothing of sackcloth, which in such cases met with the approval of God; without that the other would have been but a show and a mockery; and it was doubtless for the purpose of fixing the thoughts of the people more intently upon the proper state of mind, as the great thing desired, that so little was said, in the original ordinance regarding the day of atonement, as to what outward expressions of a contrite and penitent spirit might be suitable for the occasion. Had simply fasting been ordained, the greater part would have deemed the service duly performed by abstaining a certain time from their ordinary refreshments. Even as matters stood, this tendency but too palpably discovered itself, and drew forth the indignant reproof of the prophet already quoted. Something certainly was due to external propriety. A spare diet, the absence of all luxuries, a marked reserve in regard to every kind of fleshly pleasure or indulgence, even a partial abstinence from food, would naturally be felt by the pious portion of the community to be proper accompaniments of the service. But serious and heartfelt sorrow for sin, with earnest strivings to be delivered from it, would still be regarded as the chief thing; as is finely expressed by the prophet: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

Bähr, therefore, characterizes the day for afflicting the soul with substantial correctness when he says of

it, "It ought to have been a day of denial, of seriousness, of humiliation, and in so far also of repentance. But the matter is carried to excess when, as is not unfrequently done, the day is represented as one of formal mourning in order to be spent in fasting. For, according to the view of the Mosaic religion, holiness and mourning are always contrasts, and the day emphatically of sanctifying could not on this account alone wear formally the aspect of mourning" (Symbolik, ii. p. 674).

Notwithstanding the absence of any prescription in the law respecting fasting, we have abundant evidence of fasts having been observed from time to time by the covenant people when anything called for special humiliation and grief. David fasted when he lay under the judgment of God on account of his adultery, and would taste nothing till the child was dead, 2 Sa. xii. 21; Ahab also fasted when he heard the doom pronounced on him by Elijah for the murder of Naboth, and got in consequence a temporary suspension of its evils, 1 Ki. xxi. 27; and on distressing occasions the people generally, in token of their distress, voluntarily fasted for a day, and clothed themselves in mourning attire, Ju. xx. 23, 26; 1 Sa. vii. 6; 2 Ch. xx. 3, &c. In the last days of the kingdom we read of a whole series of fasts connected with special days, which had been rendered memorable and mournful by the calamities suffered on them. They are enumerated by the prophet Zechariah, when pointing to the better times in prospect, which should change the sorrow into joy: "Thus saith the Lord of hosts, The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts," Zec. viii. 19; that of the fourth was in commemoration of the capture of Jerusalem by Nebuchadnezzar; the fifth in commemoration of the burning of the temple and the chief houses in the city; the seventh had respect to the murder of Gedaliah; and the tenth, though the last as to its periodical observance, appears to have been connected with the first event in the series—the laying siege to Jerusalem by the Chaldean army, Je. lii. 6, 7; xli. 1; 2 Ki. xxv. 1, 8, &c. But these fasts were only of a temporary nature, and were probably altogether discontinued soon after the return from Babylon.

What the Jews sometimes called fasting, however, was not a total abstinence from food, but only a spare diet, and a renunciation of everything like feasting and jollity. Thus Daniel speaks of fasting or mourning three whole weeks, and defines his behaviour more exactly by saying that he ate no pleasant bread, neither did flesh or wine come into his mouth, Da. x. 2. Judith is represented in the book that bears her name as fasting all the days of her widowhood, excepting on the eves of Sabbaths and holidays, ch. viii. 6. But as the spirit of ceremonialism proceeded, the rigour and frequency of fasting would naturally become more marked. Hence, in the gospel age, the Pharisees are said to have "fasted oft," and the living representative of them exhibited in one of our Lord's parables says of himself, "I fast twice in the week."

Our Lord gave no countenance to this undue regard to fasting, and the prizing of it as a thing praiseworthy in itself. He even plainly disparaged it; and in consequence incurred the reproach of being less rigid in his manners, more given to eating and drinking, than the Pharisees, and even his own forerunner, Lu. v. 33. This, however, did not move him from his course; and in the reply he gave to the question put to him on the subject, he excused himself from imposing any ordinance of fasting on his disciples while he was with them, as a thing altogether unsuited to their circumstances; but, at the same time, he gave intimation of troubles and distresses which should arise after his departure from them, and which would certainly cause them to fast. In other words, he would lay down no injunction to fast, or give it any countenance as a practice which was to be observed for its own sake; it was to depend upon the circumstances of the time, and to be left to the feelings of those who were in a condition to profit by it. So far from encouraging the practice as in itself a proof of sublime ascetic piety, or marking high proficiency in the divine life, he denounced the men who made much of it as hypocrites, and exhorted such as might at any time engage in it to anoint their head and wash their faces, so as not to appear unto men to fast, Mat. vi. 17; if practised at all, it should be only as a part of personal godliness, and with a view to the soul's improvement in the life of faith. His own example in entering upon his high undertaking with a period of fasting, although it was certainly an extraordinary occasion, and one during which till near its close he was even unconscious of hunger, may yet be justly taken as a proof, that at special seasons and emergencies the total or partial abstinence from food may be practised with advantage by believers. But to institute periodical times for doing so, or to connect peculiar privileges and hopes with any amount of simple abstinence, is entirely alien to the spirit of the gospel; nor can it ever be done, without the greatest danger of fostering the spirit of self-righteousness. It may be proper to add, that the passage, 1 Co. vii. 5, where fasting is coupled with prayer as alike necessary to progress in the divine life, has been improperly admitted into the received text. According to the best authorities the reading should be, "that ye may give yourselves to prayer." The apostles themselves, however, to some extent kept up the practice of occasional fasting, to which they had been accustomed, Ac. xiii. 2; xiv. 23; 2 Co. xi. 27.

FAT, according to the sacrificial ritual of the Old Testament, stood in a close relation to blood; both alike were solemnly set apart to the Lord, and were looked upon as so peculiarly his, that they were prohibited from ordinary use. "It shall be a perpetual statute for your generations, throughout all your dwellings, that ye eat neither fat nor blood," Le. iii. 17. What is meant here by fat, appears from the connection to be fat in a lumpish or separate state, not as intermingled with the fleshy parts of the animal. For in the prescriptions going before respecting the peace or thank offerings, it was not absolutely every particle of fat which required to be burned on the altar, but the fat that covers the inwards, that in which the kidneys are imbedded, that also upon the flanks, and, when the offering was of the flock, the entire rump, which is one mass of fat in Syrian sheep. It was the fat in so far as it existed in a separate form, and could be without difficulty taken from the carcase and consumed—this simply which was devoted to the altar, and forbidden as ordinary food. The restriction did not prevent the feeding or fattening of sheep and cattle for the table, Lu. xv. 23; 1 Ki. iv. 23

In regard to the reason for this appropriation of the

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fat of slain victims to the altar, and its prohibition for food, there has been considerable diversity of opinion. A class of writers would find the ground of it in simply dietary or economical considerations—as, that it was designed to discourage a mere fleshly luxury, or to prevent indulgence in what may be fitted, in warm climates, to cause indigestion, to render the blood cold and heavy, perhaps to nourish a tendency to cutaneous diseases (Maimonides, Kitto's Cyclopedia); and Michaelis thought it was to be explained from a desire to form the taste of the Hebrews to oil rather than to fat, and so to induce them to give themselves to the cultivation of the olive and other productions of the field, and proportionately abandon their old nomade habits. Considerations like these, however, partly conjectural, and all inferior in their nature, could have nothing more than a secondary place, if they could even have that, in the prescriptions of a ritual which throughout was based on the moral aspects and relations of things. If it was not primarily because *blood* is difficult of digestion, or because of any relation it occupies to the food and habits of mankind, that it was consecrated to the altar and interdicted from the table, the same undoubtedly must be held respecting the fat, which is classed along with it. That place was assigned to the blood, because it was the bearer of the life, Le. xvii. 14; and as such represented the rational and spiritual attributes of man's nature—the principle of his higher life. But next to the blood in that respect stood the fat, which might be called the efflorescence of the animal life—the sign of its greatest healthfulness and vigour, and hence usually clustering in greatest fulness around the more inward and vital parts of the system. On this account the term *fat* was commonly applied to everything that was best and most excellent of its kind. The fat of the earth, the fat of the wheat, of the oil and the vine, even the fat of the mighty, though to our view somewhat peculiar expressions, were familiar to the Hebrews, as indicating the choicest specimens or examples of the several objects in question, Ge. xlv. 18; De. xxxii. 14; Nu. xviii. 12; 2 Sa. i. 22. In this, therefore, we have an adequate and perfectly natural reason for the fat being taken as "the food of the offering made by fire." It stood in a close connection with the life, and of the eatable portion of the animal was the richest, the best. But the best and first, to use the words of Bähr (Symbolik, ii. p. 38), "belong in all cases to Jehovah, and may be said also in a sense to represent the whole, of which it is the best and first. As of all produce, the first and best, representing the entire harvest-yield, was to be presented to the Lord, so of the sacrificial victim, when it was not, as in the case of the burnt-offering, wholly consumed upon the altar, its first and best, namely all its fat, must in like manner be burned."

If this fundamental ground is borne in mind, one may easily know what to make of the old typical explanations—such as this, "the burning of the fat to the Lord typified the inexpressible trouble of Christ's soul amidst the flames of his Father's wrath; and that we ought to devote ourselves to God's service with a heart all inflamed with love; and ought to have our most inward and beloved lusts destroyed by the spirit of judgment and of burning" (Brown's Dictionary). It is impossible, in any case, that one and the same action could typically represent things so very diverse in their nature as those here strung together, and which can have nothing more than a formal agreement. But since the fat went along with the blood as together constituting the being and worth of the living creature, so, when transferred to the spiritual realities of the new covenant, the burning of the fat is undoubtedly to be explained, primarily, of the offering of what was best and loftiest in Christ's pure humanity, and subordinately of what, through the operation of his grace, may be so regarded in his people. In him alone was there anything strictly good to offer; and what is such in them is only from the working of his grace in their experience; but this also must be offered as a spiritual sacrifice to the Lord, Ro. xii. 1.

FAT, in the authorized version, is sometimes used for VAT or WINE-PRESS (which see).

FATHER. This term is very variously applied in Scripture, and occurs in modes of expression which are not quite usual in European languages. For, beside the uses of it common to all languages (1), of the immediate male parent; (2) of the more remote parents or ancestors; (3) of one occupying somewhat of the position and exercising to some extent the authority of a father, as Joseph to Pharaoh, Ge. xlv. 8, or Naaman to his servants, 2 Ki. v. 13; it is also extended (4) to all, who in any respect might be said to originate or have power over any object or persons. For example, the inventor of an art was called its father, or the father of those who practised it; Jubal was "the father of all such as handle the harp and organ," and Jabal "the father of such as dwell in tents," Ge. iv. 20, 21. So in regard to cities, Salma is represented as the father of Bethlehem, Hareph of Beth-gader, &c., 1 Ch. ii. 51; iv. 14; ix. 35.

The place and authority of the father stood very high in patriarchal times, and they were substantially embodied in the legislation of Moses. While the father lived he continued to represent the whole family, the property was held in his name, and all was under his superintendence and control. His power, however, was by no means unlimited or arbitrary; and if any occasion arose for severe discipline or capital punishment in his family, he was not himself to inflict it, but to bring the matter before the constituted authorities, De. xxi. 18-21. But these authorities were charged to repress all filial insubordination, and with summary judgment put an end to its more lawless outbreakings. On the other hand, the father, as the head of the household, had the obligation imposed upon him of bringing up his children in the fear of God, making them well acquainted with the precepts of his law, and generally acting as their instructor and guide, De. vi. 20; Ex. xii. 26, &c. So that, if fathers were, in the first instance, faithful to their trust, it could not very frequently happen that the severities in question would need to be exercised upon the children.

For the more peculiar use of the word *father*, in reference to God, and the relations implied in it, see under ABBA, and SONS OF GOD.

FEASTS, or sacred festivals—which held an important place in the Jewish religion—are what alone require to be treated here under the name of *feasts*. For of feasts, in the ordinary sense, there was nothing peculiar to the Jews, or which requires explanation to intelligent readers of the Bible. The occasions of making feasts among the Jews and other people of the East were much the same with those which give rise to them elsewhere—the meeting of friends, the making of public compacts or treaties, prosperous events, marriages, and such like. Whatever was peculiar in the

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mode of conducting their entertainments on such occasions, will be found noticed in connection with the occasions themselves. (*See* FOOD, HOSPITALITY, DINNER, SUPPER.)

The English term *feasts* very inadequately expresses (in a religious respect) what is meant by the corresponding expressions in Hebrew, and indeed is apt to convey an impression somewhat at variance with the more fundamental idea. There are two words in Hebrew for which it is used as an equivalent, and to one of them only does it approximate in meaning. This is *hag* (חג), derived from the verb which signifies to *dance*, and, when applied to religious institutions or services, indicating them, originally at least, as solemnities accompanied with demonstrations of joy and gladness. But this term is scarcely ever applied excepting to two of the stated solemnities of the old covenant—the passover and the feast of tabernacles, Ex. xii. 14; Le. xxiii. 39; Nu. xxix. 12; De. xvi. 13—which were both celebrated with rejoicings, and rejoicings that were connected with the participation of food as an essential part of the service. Indeed, latterly the term appears to have been chiefly appropriated to the feast of tabernacles, which the rabbins therefore call emphatically *the hag*, as being from its very nature the one that partook most of the character of a joyous feast. But the term that most fitly designated, and that alone actually comprehended all the sacred feasts, was *moëd* (מוֹעֵד); and where the stated solemnities in their proper nature and entire compass are treated of, as they are in Le. xxiii., this is the term that is applied to them all; they are the *moadeem of Jehovah;* and of the feast of tabernacles alone is *hag* used as an interchangeable term, ver. 39. Now, *moadeem* must mean either *assemblies* or *places of assembly;* it is used frequently in both senses; but here it is, beyond doubt, to be understood in the former. Indeed the language of the sacred writer explains itself: "And the Lord spake unto Moses, saying, The *moadeem* (feasts) of Jehovah, on which ye shall call holy convocations, these are the *moadeem*." What was meant by this name, therefore, was the stated solemnities of the people—the occasions fixed by divine appointment for their being called and meeting together in holy fellowship; meeting, that is, for acts and purposes of sacred worship. *Holy* convocations, or calling of assemblies, could have had no other object than the celebration in some way of divine worship, or the promotion of the spiritual interests of the community. Any other ends that may have been served by them must have been quite incidental and subordinate. And hence alone appears the utterly groundless nature of the idea set forth respecting those sacred festivals, especially by writers in Germany, as if they had a political and social much more than a religious bearing, and were chiefly valuable on account of the good fellowship they promoted between the different members of the community, the opportunities they afforded for merchandise, and the hilarity and good cheer which prevailed at them (Herder, Ebr. Poesie, i. p. 116; Michaelis, Comm. on Laws of Moses, art. 194). There might, doubtless, have accrued from the three larger and more prolonged feasts some advantages of the kind now referred to; seeing that at these the people met from all parts of the land, and were together for a whole week, portions only of which could be spent in religious exercises. A communal and brotherly spirit could not fail to be fostered by such ever-recurring assemblages at one place and centre of worship. But still they could never be regarded as the more proper and direct object of those feasts, any more than of the others; for all had primarily a religious aim, and were pre-eminently designed to maintain and promote the people's fellowship with God. It was *before Him*, not simply with one another, that they were to meet; not in assemblies merely, but in *holy* assemblies that they were to congregate; so that, as Bähr justly on this point states, "it was not politics and commerce that had here to do, but the soul of the Mosaic dispensation—the foundation of the religious and political existence of Israel, the covenant with Jehovah" (Symbolik, ii. p. 543).

Another thing is quite clear from this characteristic definition of all the *moadeem* or feasts, and one that also meets a related and too prevalent error; it is, that the law plainly contemplated stated and regular meetings for worship, some of a smaller and frequently-recurring nature, as well as others at greater intervals, and attended with more of the circumstantials of worship. For among the sacred seasons, which were to derive their common distinction from the calling of holy assemblies, and at the head of the whole, stood the weekly Sabbath; to which also there were added, as single days, the new moon of the seventh month, and the tenth of that month, on one and all of which there were to be holy convocations, as well as at the three great festivals of the Passover, Pentecost, and Tabernacles. It is obvious that the holy assemblies by which those other days—the individual Sabbaths—were to be distinguished, must have been quite local; families or townships meeting together in their several districts, and under the guidance of the Levites or elders among them, engaging in some common acts of devotion. Nothing was prescribed as to the particular form and manner; this was left (as it has been very much in every age of the church) to the direction of the constituted authorities, acting in accordance with the great truths and principles of the law. In later times the provision was carried into effect by the erection of synagogues, and the organization of a regular system of discipline and worship connected with them. It was a mode perfectly authorized by the legislation respecting the stated assemblies, and might from the first have been adopted: but there is no evidence that things took so orderly and systematic a shape in this respect during the earlier and brighter periods of the commonwealth. This, however, does not invalidate the fact, that on all the days specified in the law as Sabbaths, there should have been, and among the better portions of the community actually were, holy assemblies; and it is only on the supposition of there having been such, that we can account for the allusions occasionally made in the writings of the Old Testament to "the congregations," "the calling of assemblies," "the solemn meetings," Is. i. 13; Ps. lxxxi. 3, &c.; and also to the practice, as one in common use even in the degenerate kingdom of Israel, of the more piously disposed going to attend the meetings of the sons of the prophets on Sabbath-days and new moons, 2 Ki. iv. 23. There is reason to believe that the intention of the lawgiver in this respect was never wholly disregarded; but there can be little doubt that had his intention been more fully carried out in the better days of the commonwealth, the seasons of degeneracy and backsliding would neither have been so frequent nor so great as they actually were. On this

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part of the subject see Meyer, *De Temp. Sac. et Festis diebus Heb.* p. ii. c. 9; Fairbairn's *Typology*, ii. p. 403, seq.; also George, *Die ält. Feste Jud.* p. 161, 202, where the correct view is maintained, though in the midst of much that is unsound.

Keeping in view, then, the fundamental idea of the feasts—or, as it should rather be, the sacred seasons and solemnities—of the old covenant, namely, that they were appointed for the special purpose of cultivating, by means of religious meetings and appropriate acts, the holiness of the covenant, we shall take a survey of them individually, and in the order in which they are presented in the chapter, Le. xxiii., which formally treats of them.

I. *The Feast of the Weekly Sabbath.*—The institution of the weekly Sabbath has so much that was peculiar to it, and stands connected with so many questions of importance respecting its origin, distinctive character, and proper observance, as well as its relation to Christian times, that it will be best treated as a whole by itself. What it had in common with the *moadeem* respected but one part, though a very important part, of its design; and even this, to be properly understood, requires to be viewed in connection with its entire purport and general bearings. (*See* SABBATH.)

II. *Feast of Unleavened Bread, or the Passover.*—This feast is placed next in order to the weekly Sabbath, and formed the first in point of time of all the annual feasts—the first, therefore, of the solemnities that usually went by the name of feasts. It was indifferently called the feast of the Passover, and the feast of Unleavened Bread; but where the object was to mark the distinction between the Passover as a sacrifice, and the Passover as a feast following on the sacrifice, the latter was designated the feast of unleavened bread. Thus, in Le. xxiii. 5, seq., "In the fourteenth day of the first month at even (lit. between the two evenings) is the Lord's Passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord; seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation; ye shall do no servile work," &c. The Passover, it will be observed, as a sacrifice, was assigned to the very close of the fourteenth day—to the period between sunset and total darkness, as the expression seems strictly to import; but, as the later Jews understood it, between about three in the afternoon and sunset. (*See under* EVENINGS.) It was fixed so near the close of that day that the victim might be ready to be partaken of at the very commencement of the next day, which took place when night had fairly set in, and so might form the initial and prominent part of the paschal feast. This feast therefore, including the eating of the paschal lamb, began at night, and on what the Jews reckoned the first hours of the fifteenth day of the month.

The animal, which was ordained to be at once the sacrifice that preceded, and the food that introduced, the observances of the feast, was allowed to be chosen either from the goats or the sheep. Custom, however, ultimately narrowed it to the latter; and a lamb of the flock came to be universally regarded as the proper paschal offering. It was ordained to be a lamb of the preceding year, and without blemish. It was to be slain as an offering to the Lord, and was called the sacrifice of the Lord's passover, Ex. xii. 27; xxxiv. 25; in the last of the two passages referred to, and in a corresponding one, Ex. xxiii. 18, it is called emphatically by the Lord, *my sacrifice;* according to the ultimate arrangement it was to be slain at the holy place, De. xvi. 5, seq; its blood was sprinkled upon the altar, 2 Ch. xxx. 16, 17; xxxv. 11, 12; and it was in consideration of its blood, as substituted for the life of the first-born, that the Lord preserved and rescued the children of Israel from the dominion of Egypt. These things conclusively establish its sacrificial character, in which light it was certainly regarded by Philo and Josephus; and the apostle adds his explicit testimony, when he represents the sacrifice of Christ as the sacrifice of our Passover, 1 Co. v. 7. The scriptural evidence, indeed, is so plain that one can scarcely suppose it would ever have been called in question but for some polemical interest. The first who did so were some of the continental, chiefly Lutheran, theologians (Chemnitz, Gerhard, Calov, &c.), who, in opposition to the Catholic argument derived from the Passover being a perpetually repeated sacrifice as well as feast, in favour of the propiatory character of the Lord's Supper, endeavoured to disprove the sacrificial character of the Passover. This was to meet one false position with another, and, indeed, for the sake of defending the purity of an ordinance, imperilling the doctrine on which it was based; for to eliminate the sacrificial element from the great redemptive act of the old covenant was manifestly to prepare the way for the like attempt being made in respect to that of the new. And so it happened; the persons in later times who have chiefly called in question the sacrificial import of the Passover have been the Socinians and Rationalists, who have sought thereby to strengthen their opposition to the doctrine of Christ's atonement (see Magee on the Atonement, note 35). There is no real weight in the considerations urged to establish the view in question. They consist merely in certain superficial differences between the Passover and the other sacrifices, but which could never be meant to affect the substantial agreements. Even some of the more obvious differences seem to have been connected only with the first celebration; for the original sprinkling of the blood on the door-posts was afterwards changed to sprinkling on the altar; and the slaying at the door of each man's dwelling to slaying at the tabernacle; and though it is not recorded, yet the probability is, that the usual law respecting the fat of the animal offerings was observed also here. As a sacrifice the Passover occupied a peculiar place, and in consequence had ordinances of its own, which kept it in some degree apart from the others; but there is no reason to doubt that the same fundamental character belonged to it and to them.

By ordaining that the flesh of the paschal lamb should be turned into a meal, the same general truth was exhibited which had its representation in all sacrificial meals; it showed forth the actual fellowship which the partakers of the feast were admitted to hold with God, as the result of the atoning sacrifice. That which, in the merciful arrangement of God, shielded them from destruction, at the same time struck the knell of their deliverance; while they were saved from death, they were also made to enter on a new life; in visible attestation whereof the flesh of the victim, which had been accepted in their behalf, was given them as the food of their redeemed natures, that in the strength of it, and of the conscious enjoyment of God's favour along with it, they might proceed on their course with alacrity and joy. And the era of the institution of the

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Passover being thus like the birth-time of their existence as a ransomed and peculiar people to the Lord, the commemoration of it in future time was like a perpetual renewal of their youth. They must be ever repeating over again the solemnities, which brought afresh to their view the redemptive act to which they owed their national existence, and the heritage of life and blessing it secured for them.

With this great design of the ordinance, the subordinate arrangements and accompanying provisions entirely accorded. (1.) The season appointed for its celebration was the month Abib—literally, the *ear-month*, when the corn was coming into the ear, and the spring was now giving promise of the coming harvest—henceforth the first month of the Jewish calendar. As their religious and political existence took its beginning with the event therein commemorated, so their cycle of months must then also begin its annual course—nature also in its vernal freshness of life and beauty beating in unison with the occasion. (2.) Of like propriety were the actions with the lamb; it was to be roasted by fire, not boiled, that there might be the least possible waste of its substance; to be presented entire without a bone being broken, and in all its eatable parts consumed—the company assembled around each table being appointed to be always sufficient to insure that result;—all manifestly designed to keep up the representation of a visible and corporate unity. Itself whole and undivided, the lamb was to be partaken of entire by individual households, and every household was to participate in the common meal, that they might, one and all, realize their calling to the same divine fellowship and life, and might apprehend the oneness as well as completeness of the means by which the good was procured and sustained. Should anything remain over, it must be burned, lest it should corrupt or fall into the rank of ordinary food; God's peculiar table, and the peculiar food he provided for it, must be kept honourably apart from everything common or unclean. (3.) The attitude in which the lamb was to be eaten—with loins girt, shoes on the feet, a staff in the hand—the attitude of persons in travelling attire, and ready to set forth on their course, had respect, apparently, only to the first celebration, and, like the sprinkling of the blood on the door-posts, was discontinued when the feast was converted into a permanent ordinance. In the gospel age the prevailing custom was that of reclining, which the Pharisees justified on the ground that, though a deviation from the original practice, it was a fitting sign of the rest and enlargement which God had given to his people. This, therefore, while most appropriate at the time, may be omitted as temporary. (4.) The next provision regarding it—the appointment to eat it with bitter herbs—might also be assigned to the temporary class of arrangements, if we were sure that it simply pointed, as many commentators understand it to have done, to the hard bondage and affliction which the Israelites endured in Egypt. It may possibly have done so: and the opinion is so far countenanced by the omission of any reference to the bitter herbs in the later passages of the Pentateuch, which treat of the Passover as a stated feast. Yet, as the distress experienced in Egypt, especially that of the closing scene, was no accidental thing, but an inseparable part of the discipline through which they had to pass, the bitter herbs that symbolized it had, on that very account, something of abiding import and instruction. They told of the intermingling of anxiety and trouble, through which the people had the bands of their captivity loosed and were raised into the liberty and blessedness of life. It was even, one might say, through the avenue of death that this life was entered on by the covenant-people; and the bitter herbs might have been retained as a significant emblem of that attendant sorrow or crucifixion of nature. (5.) The prohibition of leavened bread, which formed another and much more prominent characteristic of the feast, there can be no doubt was intended to be a perpetual accompaniment. The alternative name of the feast of unleavened bread was itself a clear proof of this; and as the disuse of leaven was not limited to the eating of the paschal lamb, but continued through an entire week, it was evidently designed from the first to form an essential characteristic. Yet it too had some reference to the troubles and distresses of the moment; for in De. xvi. 3 the unleavened bread is called "bread of affliction;" and it is added by way of explanation, "for thou camest forth out of the land of Egypt in haste." That is, by reason of the terrible agitation and urgency of the moment, they had no time to prepare their customary leavened bread, but had hurriedly to make ready with simple flour and water what they required for the occasion. This, however, had respect simply to the preparation of the bread, not to its distinctive quality, though the latter was plainly the chief thing, and is that most specifically referred to in the passages that dwell upon the subject. Leaven being a piece of sour dough in a state of fermentation (*see under* LEAVEN), was fitly regarded as an image of corruption in the moral and spiritual sphere—of whatever, by its perverse nature, or vitiating tendencies, disturbs the peace of the soul, and causes it, as it were, to ferment with the elements of impure desire and disorderly affection. Hence, our Lord warned his disciples to beware of the leaven of the scribes and Pharisees, Mat. xvi. 6; which is afterwards explained to mean their corrupt doctrine or teaching; and the apostle identifies unleavened bread with sincerity and truth, hence, by implication, makes leaven in its symbolical aspect synonymous with what is false and impure, 1 Cor. v. 8. The command, therefore, at the feast of the Passover, to put away all leaven from their dwellings, and through one whole week, the primary sabbatical circle, to eat only unleavened bread, was in reality an enforcement of the obligation to purity of heart and behaviour. It taught the people, by a perpetually recurring ordinance, that the kind of life for which they had been redeemed, and which they were bound, not for one brief season merely, but for all coming time, to lead, was such as could be maintained in fellowship with God, and therefore free from the sins and abominations, on which he can never look but with abhorrence. The service was but another form of reiterating the call, Be ye holy, for I am holy. (6.) Closely connected with this, and indeed only the embodiment of one of its more specific and positive aspects, was the presentation to the Lord of a sheaf of barley—an action that was appointed to take place on the second day of the feast, and to be accompanied by a burnt-offering, with its appropriate meat-offering, Le. xxiii. 12-15—the burnt-offering symbolizing the dedication of their persons to the Lord, and the sheaf of first-fruits that of their substance. It was not accidental, but of set purpose, that the time of the annual celebra-

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tion of this feast, which commemorated God's act in vindicating for himself the first-fruits of his people Israel, should also have been that at which could be annually gathered the first-fruits of the land's increase. The natural thus fitly corresponded with the spiritual. The presentation of the first ripe grain of the season was like offering the whole crop to God, acknowledging it as his gift, and receiving it as under the signature of his hand, to be used in accordance with his mind and will. All thereby acquired a sacred character; for "if the first-fruits were holy, the lump was also holy." The service carried, besides, a formal respect to the consecration of the first-born at the original institution of the Passover, and was therefore most appropriately connected with this particular ordinance. In the saving and consecration of the first-born, all Israel were, in a manner, saved and consecrated:—this the people were called every succeeding year, when they sacrificed and ate the Passover, to confess before the Lord, and, with their barley-sheaf and its accompanying burnt-offering, to yield themselves and their substance anew to him, to whom they owed whatever they were and had.

Such were the individual and more specific parts of this feast, with the meaning directly involved in them for the people of Israel. It remains however to be noticed, that to give the whole period during which the feast was held a sacred impress, to stamp it and all its services as instituted for holy purposes, both the first and the last days of the feast were to be observed as Sabbaths—days without work and for holy convocations, Le. xxiii. 7, 8. And throughout the period there was to be presented daily, in addition to the stated morning and evening sacrifices, a goat for a sin-offering, and two bullocks, one ram, and seven lambs for a burnt-offering, with their respective meat and drink offerings, Nu. xxviii. 16-25. These did not convey any lessons different from those taught in other parts of the feast, but they served to bring distinctly into remembrance, at every stage of the solemnity, how much the worshippers needed to be purged from the defilement of sin, and how they were called to give themselves to the service and glory of God.

In these remarks the feast of the Passover has been viewed merely as a commemorative and symbolical ordinance for Israel; but while it commemorated the past, it also typically pointed to the future. It did this partly in common with all other divine acts, which brought judgment upon the adversary and deliverance to God's people. For what Bacon said of history in general—"All history is prophecy"—holds emphatically of such portions of it. In these God more peculiarly displayed his character as the covenant God of his people; and that character being unchangeable in all its essential elements, he cannot but be inclined to repeat substantially for them in the future what he has done in the past. On this ground the inspired writers, in the Psalms and elsewhere, constantly endeavour to reassure their hearts in times of trouble and rebuke by throwing themselves back upon the redemptive acts of God in former times, perceiving therein a pledge of similar acts, as often as they might be needed, in the time to come. But another and still higher prophetical element entered into that singular work of God which had its commemoration in the Passover. For the earthly relations then subsisting, and the manifestations they called forth on the part of God, were purposely designed and ordered to foreshadow corresponding, but immensely higher ones in the future development of the kingdom of God. And as in this greater future all adverse power, though rising to its most desperate and malignant efforts, was destined to be put down by the triumphant energy of Christ, that the salvation of his people might be for ever secured, so the redemption from the land of Egypt, with its ever-recurring memorial, necessarily contained the germ and promise of those better things to come; the lamb perpetually offered to commemorate the past, and partaken of as the sacrament of a redemption already accomplished, spake to the ear of faith of the true Lamb of God that, in the fulness of time, should take away the sins of the world; and only when it could be said, "Christ our passover has been sacrificed for us," did the purpose of God, which lay infolded as an embryo in the paschal institution, receive its proper development. Hence the pregnant utterance of our Lord when sitting down to the celebration of the last Passover, "With desire I have desired to eat this passover with you before I suffer; for I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God," Lu. xxii. 15, 16.

In this higher and prospective reference of the paschal institution, the lamb without blemish, with its sprinkled blood, pointed to the sinless Redeemer, come to shed his blood for many for the remission of sins, with which blood applied to their conscience by the Holy Spirit they are consecrated for evermore. Here, too, salvation from destruction is not the only thing aimed at; it is but the means to a further end—the soul's participation in the undying life of Jesus, and acquirement thereby of a personal fitness for the work and service of God. The indispensable condition to this end is the hearty reception of the Saviour in his entire fulness, as the one bread of life for the community of believers, that they may be all one with him as he is one with the Father; for which reason not a bone of him was allowed to be broken on the cross, that his people might have even an external witness of that undivided oneness, and might the more readily discern in the history of the crucified the realization of the promise embodied in the Passover. It virtually declared that a divided or mutilated Christ could only be an insufficient Saviour, because necessarily leaving evils in the soul's condition unredressed, wants unsatisfied. Not unless received in his proper completeness can the life that is in him be found also in them. And as this life can never work but unto holiness, so it will inevitably lead to the putting away of the old leaven of a corrupt nature, and walking in the spirit of sincerity and truth; more certainly indeed than of old, for in this respect also all rises to a higher place. As the mercies of God connected with the new Lamb of sacrifice are unspeakably greater, and the fellowship with God into which it brings his people is closer, so the obligation is correspondingly stronger under which they are laid to yield themselves to God, and to prove, by their daily conduct, what is his good, and holy, and acceptable will.

III. *The Feast of Weeks—Pentecost.*—This feast, which comes next in order, stood in a definite relation to the feast of the Passover, or rather to a particular part of that feast—the presentation to the Lord of the first ripe ears of barley. This service, as already noticed, was appointed to take place on the second day of the

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paschal solemnity, the day after the Sabbath, which formed its commencement, Le. xxiii. 15; and from that the people were to count seven weeks complete, a week of weeks, at the close of which, on the day following, they were to hold another solemnity, called on that account the feast of weeks. The actual day of the feast formed the *fiftieth* from the day of presenting the barley-sheaf; and from the Greek word *pentecostē*, fiftieth, it came to be commonly known under the designation of Pentecost. But the more distinctive name is that of weeks, being determined by the complete cycle of weeks which intervened between it and the second day of the feast of unleavened bread, of which it formed the proper consummation. With reference to this aspect of it, the ancient Jews gave it the name of *Atsĕrat* (Jos. iii. 10, 6, Asartha), that is, the closing or shutting up.

Two other names, however, are applied to the feast in Scripture. In Ex. xxiii. 16, where mention is first made of it, it is called both the feast of *harvest* and the feast of *first-fruits;* also in Nu. xxviii. 26, where the subject is treated of in connection with the offerings, it is simply called the *day of first-fruits.* It was designated from the harvest, because it was kept at the close of the whole reaping season, when the wheat as well as the barley crop had been cut and gathered. The seven weeks after the commencement of the Passover were always sufficient for that purpose; they embraced the entire circle of harvest operations. It very naturally got the name also of the feast or day of first-fruits, because it formed the occasion on which an offering was to be presented to God of the entire crop, as actually gathered and ready for use. This was done by the high-priest waving two loaves, made of the best of the crop, not of barley-meal, but of fine flour, and baked in the usual manner with leaven; the leaven in this case not being regarded as a separate ingredient, or in its character as leaven, but being simply viewed as an essential part of the concrete result—baked loaves. Nor were they placed upon the altar, to which the prohibition about leaven strictly referred, but waved before the Lord by the priest in the name of the congregation. But in addition to this wave-offering, as the people were enjoined to give "the first of all the fruit of the land to the Lord," De. xxvi. 2, since from him the whole had been derived, it was ordered that at this feast they should bring an offering of the first-fruits of their produce, each according to his ability and the purpose of his heart. No definite amount or proportionate contribution was fixed; it was declared to be "a tribute of a free will offering of their hand, which they were to give according as the Lord their God had blessed them," De. xvi. 10. But the offering itself was laid as a matter of obligation upon each man's conscience; hence the exhortation of Solomon, "Honour the Lord with thy substance, and with the first-fruits of all thine increase," Pr. iii. 9. Jewish writers relate that the form of confession and thanksgiving found in De. xxvi. 5, seq., was commonly used on the occasion.

The feast in later times appears to have lasted for some days; probably was continued as long as the Passover; but in the law mention is made only of a single day; and in so far as any additional time may have been spent at it, there was no authoritative enactment enjoining attendance. But the mere rendering of the first-fruits from so many families, accompanied as it was with an injunction to show liberality to the poor, and to give the widow, the orphan, the stranger, as well as their own servants, a share in their bounty, De. xvi. 10, would certainly require a succession of days, though, as to the exact number, determined more perhaps by the convenience of individuals than by any statutory appointment. The one legal day of the feast was a Sabbath, a day of holy convocations; and in addition to the usual Sabbath-day services, there were to be offered on it, precisely as at the feast of the Passover, two young bullocks, one ram, and seven lambs for a burnt-offering, Nu. xxviii. 27—a symbol of their personal dedication, along with the first-fruits of their yearly increase, to the Lord. The burnt-offering, as originally prescribed in Le. xxiii. 18, was one young bullock and two rams, instead of two bullocks and one ram, which is either to be understood as an alternative that might at times be preferred, or, as is more probable, a later regulation, which was to be regarded as virtually superseding what had been in existence before. A kid of the goats for a sin-offering was also to be slain, to make atonement for them—bringing to remembrance the sin which cleaved to them in all their services, and which required to be blotted out, that these services might come up with acceptance before God.

This feast has very commonly been considered as intended, partly at least, to commemorate the giving of the law, which certainly took place very nearly at the distance of fifty days from the killing of the Passover, although the time cannot be determined to a day. No indication, however, occurs of this view in Scripture, nor is any trace of it to be found in Philo or Josephus. Maimonides seems to be the first Jewish writer who gave expression to it—"Festum septimanarum est dies ille, quo Lex data fuit" (More Nev. iii. 41); but Abarbanel rejected it on the ground that the divine law had no need of the sanctification of a day in order to keep alive the memory of its promulgation (in Leg. fol. 262). It seems chiefly to have been from a supposed parallel between the giving of the law and the descent of the Spirit that the view has obtained such extensive currency among Christian divines. Whatever plausibility however may attach to it, and whatever reality in the connection between the two events which it couples together, the view itself rests upon no solid footing. There are simply two points of ascertained and real moment in the scriptural account of the feast. (1.) First, its reference to the second day of the Passover, when the sheaf of barley was presented at the tabernacle, the former day being the commencement, this latter day the completion of the harvest period. Hence, all being now finished which concerned the garnering of the year's provision, the special offering was not of ripe corn, but of loaves, representing the whole staff of bread. (2.) Then, secondly, there was the reference to the intervening weeks—the week of weeks—a complete revolution of time somehow peculiarly connected with God—shut in on each hand by a holy Sabbath and an offering of first-fruits, and thus marked off as the season of the year which, more than any other, was distinguished for the tokens of his presence and working. Why should this season in particular have been so distinguished? Simply because it was the reaping time of the year. Canaan was in a peculiar sense God's land: the covenant-people were guests and sojourners with him upon it, and it was his part, so long as they remained faithful in their allegiance to him, to provide for their wants and satisfy them with good things. The harvest was

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more especially the season for his doing this; it was the time of his more conspicuous working in their behalf, when he crowned the year with his goodness, and laid up, as it were, in his storehouses what was required to furnish them with supplies till the return of another harvest. It was fitting, therefore, that he should be expressly owned and honoured both at the beginning and the ending of the period—that as the first of the ripening ears of corn, so the first of the baked loaves of bread should be presented to him—and that the people, especially at the close, as guests well cared for and plentifully furnished with the comforts of life, should come before the Lord to praise him for his mercies, and give substantial expression to their gratitude by contributing of the fruits of their increase to those whom he wished to have regarded as the more peculiar objects of his sympathy.

It must be obvious to any reflecting mind that such an order and such arrangements are fraught with important lessons of instruction, even in respect to the sphere of ordinary life. *There* God still manifests his care and bountifulness in providing, and by acts of reverent homage and gifts of substantial beneficence, he should be continually honoured by those who are the partakers of his bounty. Even in that lower sphere, the great principles on which the feast proceeded, and which it aimed at ever calling forth into living recognition, should be acknowledged and acted on by every husbandman in the field of nature, and every productive labourer in the business of life. But if we look to the higher sphere of things spiritual and divine, which are the only proper antitype of the other, then we are reminded by the arrangements of this feast, first of God's peculiar working season in the matter of redemption, and then of the relation between that and the actual participation and fruit of its purchased benefits. The time of Christ's personal ministry on earth—from the moment that he appeared at the banks of Jordan, making profession of his high purpose to fulfil all righteousness, till he bowed his head on the accursed tree, finishing transgression and making an end of sin by the sacrifice of himself—that was emphatically God's ripening and reaping time in the work of salvation, during which he was bringing into act his eternal purpose of love, and once for all garnered up in his kingdom the inexhaustible riches of his grace and blessing. Of this incomparable harvest Christ was at once the provider and the provision—the first ripe fruits, and the meritorious possessor of all that was needed to bring forth others of a like kind. What, then, was required to complete the process, but such a further movement in the divine economy as would turn the fruits of grace provided into the bread of life received and fed upon by the souls of men? And this was the closing act, which began to take effect on the day of Pentecost; it stood related to the preceding work of Christ, as the Passover with its first-fruits of ripened grain to the feast of weeks with its loaves of prepared food. The Spirit now descended with the things of Christ to show them with power to the souls of men. The riches of the purchased redemption, existing yet but as a treasure provided and laid up by God for them that love him, became an actual heritage of life and blessing, rendering such as were willing to partake of the benefit a kind of first-fruits of his creatures. In a word, the leading characteristic of the divine kingdom before this was the working out of redemption, now it came to be the application of its blessings. Hitherto it was the manifestation of the Son for men, now and henceforth it was to be the operation of the Spirit within them—causing the seed in men's hearts to spring up and germinate and bring forth fruit unto life everlasting. They are emphatically the blessed who thus receive of the good things of the kingdom; and how can they be conscious of the blessedness without inviting others, the spiritually poor and needy, to come and rejoice with them?

IV. *The Feast of Trumpets or New Moon.*—It was the moon that might be said to rule the year with the Israelites, and by its successive changes and revolutions to determine all the larger divisions of time. The year was made up of so many moons; each month consisted of the period of a single moon's revolution; and the month was again divided into four equal parts, or weeks, to a nearness corresponding with the four successive aspects of the moon. It was therefore quite natural that the new moons should have some mark of distinction connected with them in the Jewish ritual. They were not, however, placed among the feasts or the seasons appointed for Sabbaths and holy convocations—although it would seem, from certain allusions in Scripture (Is. i. 13; 2 Ki. iv. 23), that it was not unusual for the more zealous ceremonialists, or the more piously inclined members of the old covenant, to observe them as a kind of holidays. They *were* so far distinguished in the law from other days, that the same special offerings were ordered to be presented on them as were assigned to the regular *moadeem*, Nu. xxviii. 11-15; and they were marked by the further distinction of a blowing of trumpets over the burnt-offerings, Nu. x. 10; Ps. lxxxi. 3. These things certainly raised the new moons out of the rank of ordinary days, and made them, one might say, demi-feast days. But it was reserved for only one of them to take rank with the *moadeem*, as a day of sacred rest and holy convocations; yet it received its more peculiar designation from what it had in common with the other new moons, namely, the blowing of trumpets; it was called the feast of trumpets; on which account, we may suppose, the trumpet-blowing would be both continued longer and raised louder than at other new moons. What belonged to the others as a subsidiary distinction, was for this a leading characteristic. The day thus signalized was the first of the seventh month, which fell somewhere about our October; and though the people were not required to appear at the sanctuary, yet the day was to be observed as a Sabbath, and the regular feast-offerings were to be presented on it, Nu. xxix. 1-6.

There can be no doubt that the sacred use of the trumpet had its reason in the loud and stirring noise it emits. This is described as a *cry*, Le. xxv. 9—the rendering *sound* in the English Bible is too feeble—which was to make itself heard throughout the whole land. The references to it in Scripture not unfrequently indicate the same idea, Zep. i. 16; Is. lviii. 1; Hos. viii. 1, &c. And for this reason the sound of the trumpet was familiarly employed as an image of the voice or word of God. The voice of God and the voice of the trumpet on Mount Sinai were heard together—first, the trumpet-sound as the symbol, then the living reality, Ex. xix. 16-19. St. John also speaks of having heard the voice of the Lord as that of a trumpet, Re. i. 10; iv. 1; and the thrilling sound of the trumpet is once and again represented as the immediate harbinger of

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the Son of Man when coming in power and great glory, to utter the almighty word, which shall quicken the dead to life, and bring to a close the present frame of things, Mat. xxiv. 31; 1 Co. xv. 52; 1 Th. iv. 16. It is clear, therefore, that the blowing of the trumpet was, in certain connections, used as a symbol of the mighty voice of God, which, when uttered, none may venture to disregard; and, subordinately, of course, it may have been used of any stirring agency, even on the part of man, such as was fitted to call forth awakened energy and spirited application to the work and service of God. It was hence peculiarly the war-note—summoning the people to put forth their energies as to a great work of God, and piercing, as it were, the ear of God himself in the heavens, that he might arise to their help against the mighty, Nu. x. 9. Such appears to have been the general import of the blowing of trumpets at the festival of that name on the first day of the seventh month. That month was distinguished above all the other months of the year for the multitude of ordinances connected with it; it was emphatically the sacred month. Its place as the *seventh* in the Jewish calendar marked it out for this distinction (*see* NUMBERS, SACRED); it bore on its name the numerical impress of the covenant, and, as such, was to be hallowed above all the months of the year by solemnities which bespoke at once God's singular goodness to his people, and the people's special interest in God. For, not only was its first day consecrated to sacred rest and spiritual employment, but the tenth was the great day of yearly atonement, the one day in the year when the high-priest was permitted to pass within the vail, and sprinkle the mercy-seat with the blood of sacrifice; and then on the fifteenth of the month commenced the feast of tabernacles, which, as a fitting conclusion to the whole festal cycle, called the people to rejoice in the goodness which the Lord had given them to experience, as contrasted with the former periods of trial and humiliation. In perfect accordance with all this, the feast of this new moon is called "a memorial of blowing of trumpets," or rather a bringing to remembrance, putting the people in mind of the great things they were to expect; yea, putting God himself in mind of the great things he had promised to bestow, in connection with the solemnities of that month—precisely as when they went to war against an enemy that oppressed them, they were ordered to blow the trumpet; and, it is added, "Ye shall be remembered before the Lord your God, and ye shall be saved from your enemies," Nu. x. 9.

The principle enshrined in all this avails for New as well as for Old Testament times; the form has passed away, but the spirit remains. There are times when believers need, and when they may warrantably expect, the larger gifts of grace than ordinary, fuller experiences of life and blessing. Let them, as it were, blow the trumpet, if they would obtain these; stir up all their energies and desires, and put God in mind of the promises on which he has caused them to hope. Such is for all times the sure road to success; since the gifts of grace and the actual capacity for serving and enjoying God always exist in a certain correspondence with the state of awakened desire and spiritual application on the part of believers.

V. *The Feast of the Day of Atonement.*—The services connected with the day of atonement were in themselves so peculiar, and had such a specific bearing on the events of gospel history, that they might, perhaps, have been considered with more advantage in immediate connection with the tabernacle. But as they have had their place assigned them by the lawgiver himself in the category of the *moadeem*, we shall adhere to the same order. The day for their performance, as already noticed, was the tenth of the seventh month; a strict Sabbath, on which no servile work was to be done, but which was to be for holy convocations, and also—unlike other Sabbaths, which were to be days of refreshment and joy, Ne. viii. 10; Is lviii. 13—for the people afflicting their souls. So rigidly was this use and aspect of the day to be maintained, that whosoever would not on that day afflict his soul was to be cut off from among his people; he virtually renounced his right to the standing and privileges of the covenant, Le. xxiii. 29-32. The mode of afflicting the soul was not more exactly defined, in order that the people might perceive something more than a merely external deprivation to be meant; but undoubtedly it was also intended to find, and for the most part would actually find, an outward expression in the total or comparative abstinence from food. (*See* FAST.) The distinctive character and design of the day was to bring sin, the collective sin of the whole year, to remembrance, for the purpose of being earnestly dealt with and atoned: and anything like a light and joyous frame of mind on such an occasion was entirely unsuitable. It is to the penitent and humble alone that God shows mercy and grants forgiveness; no one in another mood had reason to expect that any sacrifice he presented, even on ordinary occasions, would be accepted on his behalf; and on what was emphatically the day of atonements, when the high-priest was to make confession of all the sins of the community, and in their behalf enter with the blood of reconciliation into the most holy place, if the contrite and lowly spirit was awanting in any of the members of the community, it was but too clear that they had really no part or lot in the matter. In this general aspect of the feast, therefore, it presented itself as an occasion and a call of a peculiarly solemn kind, for the people of the covenant returning through the channel of godly sorrow and atonement for sin into the blessed rest of God's mercy and favour, so that as partakers thereof they might rejoice before him and run the way of his commandments.

The more peculiar interest of the day, however, concentrated itself in the person and actions of the high-priest; and here we have a very remarkable and significant series of operations. (1.) The first thing that required to be attended to was the dress of the high-priest. After the usual morning oblations, at which, if he personally officiated, he was robed in the garments that were made for ornament and beauty, Ex. xxviii. 1-40, he had to strip himself; and, having washed his person, had to put on other garments made of plain linen—a linen tunic, linen breeches, a linen girdle, and the linen mitre—which are called emphatically "garments of holiness," and as soon as the more distinctive service of the day was over, he had again to put them off, and leave them in the sanctuary till another occasion, Le. xvi. 4, 23. These plain linen garments—clean and white as they doubtless were—require no explanation; they were the symbols of that holiness which became one who would enter the immediate presence of the Most High, and mediate with effect between him and sinful men, Re. vii. 13; xix. 8. Hence, the high-priest's investment with them was preceded by the washing of his person; he had first to

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make himself (symbolically) clean or holy, and then outwardly appear as such. (2.) When thus personally prepared, he had to provide himself with a bullock for a sin-offering, the blood of which was for the atonement of himself and his house; that is, the whole sacerdotal family to which he belonged; and with this blood he had to make his entrance, for the first time on that day within the vail, and sprinkle the mercy-seat, also in front of it sprinkle seven times. This act, however, had to be accompanied with another —perhaps it would be more correct to say, with Winer and Bähr, preceded by another—his bearing a censer with incense, kindled by live coals taken from the brazen altar, that the cloud of incense might, as it were, go before, and cover the mercy-seat ere the act of sprinkling was performed, Le. xvi. 12, 13. As it would not be quite easy to carry the vessel with the blood, along with the censer of smoking incense, the probability is that they were two separate actions, effected by a double entrance. But whether that might be the case or not, there can be no doubt that the action with the incense took precedence of the sprinkling, and made preparation for it. Now, the offering of incense was simply an embodied prayer, Ps. cxli. 2; Lu. i. 9, 10; Re. v. 8; and this action indicated that the entrance of the high-priest into the most holy place, as the head and representative of a sinful community, was no privilege to be claimed as a right, but one that had to be sought by supplication from a merciful and prayer-hearing God. Entering, therefore, as a suppliant, and entering for the purpose of sprinkling the blood that had been shed for the atonement of his personal and family guilt, the high-priest became on this occasion an impressive witness of the humiliating truth, that sin is unspeakably hateful in the sight of God, and is only to be remitted to the prayerful and penitent through the shedding of blood. (3.) All this, however, was but preliminary to the great act of reconciliation, which bore respect to the worshipping community of Israel. For this purpose two goats were selected—which were to be taken from the congregation, as the bullock had been from himself, but which, though two, were still viewed as a formal unity. It was as *a sin-offering* that they were to be taken, and presented before the Lord at the door of the tabernacle, Le. xvi. 5, 7. One complex act was all that had to be symbolized on the occasion, and two victims were chosen to do it, simply on account of the impossibility of giving otherwise a full representation of what was included in the act—the one being designed to supply the means of atonement, and the other to exhibit its perfected result. If, however, the two goats constituted properly but one offering, and an offering which was presented before the Lord, it is clear that to him alone they both really belonged, and that there can be no ground for dividing (as some have erroneously done) between the two goats, as if the one only were for God, and the other were for Satan. The same conclusion is still further confirmed by the act of casting lots upon them; for this was practised only in regard to what was recognized as peculiarly the Lord's, and with the view of ascertaining his mind in some respect concerning it. The question to be here determined was, not which of the two goats was to be adjudged to the Lord, and which to some other party; but what respectively were the parts to be assigned to each of them, in the complex act of sin-bearing, which was to be effected through their joint instrumentality. In such a case their respective destinations in the matter could not differ at all essentially; the parts to be performed by each could not have been mutually independent, far less formally antagonistic; since it turned simply on the casting of the lot which should be destined to the one part and which to the other. The two parts actually were—one for the Lord, the other for Azazel, or for a scape-goat, as it is rendered in our version. On this expression a considerable diversity of opinion has been entertained, and it will be necessary to consider the point separately. (*See* SCAPE-GOAT.) But the real import of the transaction connected with this second goat is made so plain otherwise, that nothing material can be said to depend upon the precise term. (4.) The goat on which the Lord's lot fell was forthwith slain as a sin-offering; and with its blood, as before with that of the bullock, the high-priest entered anew (for the second, and probably the third time) within the vail, and sprinkled it upon and before the mercy-seat; then, returning into the sanctuary or holy place, he sprinkled also there, and again at the altar of burnt-offering in the court, Ex. xxx. 10; Le. xvi. 17. For with that blood he had to make atonement, not merely for the congregation directly, but also for "the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so also for the tabernacle of the congregation (the tent of meeting) that dwelleth amongst them in the midst of their uncleanness." Not, of course, that these things were in themselves capable of contracting guilt; the sins atoned for still were the sins of the congregation; only, with the view of showing more distinctly their hatefulness in God's sight, and their contrariety to his service, they were here contemplated as having come up from all quarters of the land, and imparted defilement to the several apartments and vessels of the house, in which (symbolically) the people were allowed to meet and dwell with God. It was, in another form, but the people's concentrated guilt; and so the blood that sanctified was the blood of the one sin-offering that was to be presented for the congregation of Israel. (5.) Then came the action with the other goat—the still unappropriated part of the sin-offering—which remained standing before the tabernacle or temple, while the high-priest was making atonement for the sins of the people with the blood of the slain goat. Laying his hands on the head of that live goat, the priest had now to confess over it "all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and thereafter send him away by the hand of a fit man into the wilderness. And the goat (it is added) shall bear upon him all their iniquities into a land not inhabited; and he shall let go the goat into the wilderness." The iniquities, it must be remembered, had been all previously atoned; everything in God's house, up to the very seat of the divine Majesty, which they had polluted, had been again reconciled; so that when now laid upon the head of the live goat, it must have been as iniquities cancelled in the divine reckoning, and destined to utter oblivion. Hence, no sooner were they transferred to this goat than he was dismissed with them into the wilderness, bearing them to a land not inhabited, where not a being lived that could call them to remembrance, or become a witness of their existence. It was, in short, a symbolical action, indicating to the bodily eye the result of the atonement that had been made, and rendering palpable

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to the people the comforting truth, that God had in a manner cast out of his sight their past transgressions, having accepted the atonement. (In the English version there is an unhappy rendering at the first mention of this live goat, which greatly obscures the meaning of the transaction. The words there used regarding the live goat should run, "shall be presented alive before the Lord to cover upon him," or make atonement for him, not "to make an atonement *with* him." This goat was the representative of the people as first to be atoned for, and then actually participating in the atonement—forgiven; and the action with him took up the history where the death of the other had left it. If the slain goat could have been raised to life again, the continuity of the action would have been more readily perceived; but this not being practicable except by miracle, the action was carried forward to its fitting result by a fresh goat taking the place of the other.) (6.) The remaining parts of the solemnity may be regarded as the natural and appropriate winding up of the service, rather than anything strictly new. The high-priest, after dismissing the goat, had to disrobe himself of the plain linen clothes in which the peculiar work of the day had been performed, and resume his wonted attire. At the same time he had to wash his flesh—a process to be undergone at the beginning and close of all priestly ministrations of a more formal kind, as a witness of the pollutions which intermingled even with these. Then he had to offer two burnt-offerings, one for himself and one for the people; to make an atonement, it is said, for himself and for the people—an atonement even after the special atonement which had already been made in the previous service. It betokened the presence of sin in the very act of getting sin taken away, and the necessity of all throwing themselves on the mercy of God even at the close of transactions which had brought them into most immediate contact with it. Being, however, a burnt-offering, not a sin-offering, that was now presented, this implied, that along with the taking away of the guilt that had been contracted, there was the call to a fresh dedication of soul and body to the service of God. In this case, of course, the entire flesh of the victims was consumed upon the altar; but the flesh of the sin-offerings—the bullock for the high-priest and the goat for the congregation—had to be taken, in accordance with the law regulating such cases, without the camp or city, and burned in a clean place. This burning arose, not from the flesh being polluted—on the contrary, the flesh of all sin-offerings was declared to be most holy, Le. vi. 25-27; but here, where the priesthood and congregation were alike concerned, there was no one who could with propriety eat of it; it had therefore to be burned, but still as a holy thing in a clean place. Yet having had to do with sin, the person who took charge of the burning of the carcase, as also the person who was employed in conducting the live goat into the wilderness, had each to bathe his person, and wash his clothes, before resuming his place in the congregation.

Such was the nature of the day of yearly atonement, and such were the services by which it was distinguished. It was the occasion above all others, on which the ideas of sin and atonement rose to their highest potency in the ritual of the old covenant, and on which also, for the purpose of exhibiting those ideas in their clearest light, the distinction came most prominently out between priest and people—the idea of one ordained from among men, for the purpose of drawing near to God, and mediating in behalf of his fellowmen in things pertaining to sin and salvation. But these ideas after all could only be developed imperfectly under the shadowy and carnal forms of the old covenant; in the new alone do they find their proper realization. And it is the less needful to enlarge upon this view of the matter, as of all the Old Testament services this is the one which has received the fullest explanation from the pen of an inspired writer in the New. In Heb. ix. and x. almost everything of importance connected with the matter has been touched upon, both as regards the correspondences between the new and the old, and the superiority of the one over the other. Here alone, in the new, have we a high-priest who is perfectly fitted, from his own inherent attributes and character, to enter the holiest; who without sin of his own, and consequently without any personal atonement, can make intercession for the guilty; and who, by his one spotless, infinitely precious atonement in their behalf, has for ever laid open the way by which they may draw near and find acceptance in his sight. The vail, therefore, which excluded a free approach into the holiest, while it admitted a single approach by means of a representative once every year, was rent in twain at the death of Christ, to show that what had been imperfectly enjoyed before was now, in a manner, made common to the people of God; that in the name of Christ all who believed might come with boldness to the throne of grace, and deal directly with God. But with these differences there are also fundamental agreements, and the palpable and solemn manner in which, on the day of atonement, the great truths were brought out, of the reality and evil desert of sin, of the necessity of a mediating priest and a prevailing atonement to purge it away, of the complete and total oblivion into which the evil is cast when God's method of reconciliation has been complied with, may be contemplated with much profit still by the people of God. They can thus behold the things which concern their relation to God written as upon tables, and get a clearer apprehension and more realizing conviction of them, than could otherwise be obtained. It is for that purpose partly that the Old Testament pattern of the heavenly things is used in New Testament scripture, and for that purpose it may still with advantage be employed.

VI. *The Feast of Tabernacles.*—This was the last of the divinely appointed *moadeem* or sacred festivals, under the old covenant. It was made to commence on the fifteenth of the seventh month, five days after the day of yearly atonement; and, in respect to continuance, was the most protracted of all the festivals. The Passover was to last for seven days; but an eighth was added in the feast of tabernacles; and in this case also, as at the feast of unleavened bread, the first and the last day was to be observed as a Sabbath, a day of holy convocation. In Le. xxiii. 34, it bears the name of the feast of *tabernacles*, though strictly it should be *booths* (*succoth*); but in other passages it has the designation of the feast of *ingathering*, because it took place "in the end of the year, when they had gathered in their labours out of the field," Ex. xxiii. 16; De. xvi. 13. The meaning is, that the entire circle of the year's husbandry should then have been completed, and its produce garnered; not the crops of the field merely reaped, but the vintage also past, and there remained only such

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operations as might be needed to prepare for the coming winter. For an agricultural population like the Israelites that might justly be called the end of the year, and it must usually have been also a season of repose. The people would, therefore, have ample time for the celebration of the feast.

The other and more common designation of the feast—that of booths or tabernacles—points to the nature of the feast itself and the mode of its celebration. A booth is not precisely the same as a tent or tabernacle; but is so far alike, that the one as well as the other was a slim and temporary fabric, speedily constructed for the sake of shelter. It was not, however, made of canvas, but of branches and leaves woven together (the root being סָכַךְ, to *interweave*). Such was the booth of Jonah, ch. iv. 5, and such also the sheds Jacob made for his cattle near Shechem, Ge. xxxiii. 17. But the material of the structure was often not regarded; and hence booths and tents are used interchangeably for the dwellings of the children of Israel in the wilderness. "Ye shall dwell in booths," it is said with reference to this feast, "seven days; all that are Israelites born shall dwell in booths; that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt," Le. xxiii. 42, 43. In the great majority of passages referring to the wilderness-sojourn, it is tents that the Israelites are said to have dwelt in—for example, De. i. 27; Nu. xvi. 26; xxiv. 5; De. xi. 6, &c. It was these which in reality were chiefly used, as being the most easily procured and carried about—light and manageable, the proper domiciles of a yet unsettled and wandering population, and as such forming a natural contrast to fixed and stationary dwellings. This contrast is formally brought out in the case of the Rechabites, whose father charged them not to build houses, but to dwell in tents; and by David in respect to the dwelling-place of God, on the memorable occasion when he said to Nathan the prophet, "See now I dwell in an house of cedar, but the ark of God dwelleth within curtains," that is in a tent, 2 Sa. vii. 3; Jo. xxxv. 7. There is a pointed reference also to the same contrast in a New Testament passage, in which the apostle finely indicates the superiority of that building of God, the house not made with hands, eternal in the heavens, which awaits the glorified believer, to the earthly house of his tabernacle, which is to be dissolved in death, 2 Co. v. 1—the one a frail, perishable framework, falling to pieces when it has served its purpose, the other a fixed, stable, everlasting habitation.

When the Israelites had established themselves in Canaan, and grown into a numerous people, a practical difficulty might be experienced as to the proper celebration of this feast—the difficulty of getting themselves provided at one central place of meeting with branches of palms and other trees in sufficient abundance for the occasion. It is said, they did so provide themselves in the time of Nehemiah, ch. viii. 16: "The people went forth and brought (*i.e.* branches of various sorts of trees) and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water-gate, and in the street of the gate of Ephraim." In all these places they then made booths and sat under them; but, it is added, "since the days of Joshua the son of Nun, unto that day, the children of Israel had not done so." We are not to suppose that they had during that long period allowed the feast of tabernacles to fall into abeyance, or in celebrating it had made no attempt to construct booths with branches of trees. That the feast was kept, and kept so as to exercise an important influence on the national mind, is evident from the fact of Jeroboam having instituted a similar feast in his kingdom, only transferring the time from the seventh to the eighth month, 1 Ki. xii. 32, 33. But the use of branches in celebrating the feast had never been so marked and general. And this might to some extent be accounted for from the much smaller number attending the feast, than would be usual in the brighter periods of the commonwealth. Indeed, as the larger proportion of those who actually assembled to keep the feast were necessarily far from their homes, and were for the time living in public rather than dwelling in families, one might say that the spirit and design of the ordinance would have been maintained, if there were only such an erection of booths in the more public streets and places of general resort, as admitted of the people entering them occasionally and spending a portion of each day in them. With ordinary care and pains there could rarely have been any difficulty in obtaining a supply of branches sufficient for such a purpose, and even for furnishing besides a number of the families residing in the neighbourhood with what might be required for their individual use.

That this booth or tent like appearance which was to characterize the feast had a commemorative bearing, admits of no question. In the passage already quoted from Leviticus it is stated as the reason for their making booths, that succeeding generations might know how they had been made to dwell in booths, when the Lord brought them out of the land of Egypt. It was designed to embody in a perpetually recurring action the historical fact of the unsettled, wandering life of Israel during the wilderness-sojourn, that the memory of it might be ever fresh in the minds of their descendants. And in the commemoration of this fact, as of facts generally which are embalmed in commemorative ordinances, it is to be understood, that the fact itself was of a fundamental character, containing the germ of spiritual truths and principles vitally important for every age of the church. Such undoubtedly was the character of the wilderness-sojourn for the Israelites, though not precisely in the same degree as the deliverance from Egypt which was commemorated in the Passover. It was, however, of fundamental importance in this respect, that it formed in a sense the connecting link between the house of bondage, on the one hand, and the inheritance of life and blessing, on the other. The Lord then in a peculiar manner came near to reveal himself to his people—pitched his tabernacle in the midst of them—communicated to them his law and testimony, and set up the entire polity which was to mould the future generations of Israel, and to be consummated rather than abolished by the incarnation and work of Christ. Hence, the annual celebration of the feast of tabernacles was like a perpetual renewing of their religious youth; it was keeping in lively recollection the time of their espousals, and placing themselves anew amid the scenes and transactions which constituted the formative period of their history. On this account also, it doubtless was that the feast of tabernacles was the time chosen for reading, every seventh year, the whole law in the hearing of the people, De. xxxi. 10-13, and not, as some have thought (in particular Bähr, Symbolik, ii. p. 663),

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because it was the greatest feast, or the one most largely frequented. In this respect the Passover certainly held the foremost place. But it was when sojourning in the wilderness, and dwelling in tents, that the covenant of law, under which they were to go into the land of Canaan and take possession of it for themselves and their posterity, was formally given and ratified. So that nothing could be more appropriate, when re-enacting the scenes of their religious youth, than being called to listen anew to that law, the giving of which formed so distinguishing a feature of the time. This connection of the law, however, with the feast of tabernacles, affords a collateral proof of what was already established—that the feast of Pentecost was no commemoration of the giving of the law; for had it been, the formal reading of the law would certainly have been appointed for the feast of Pentecost, rather than that of tabernacles.

There was, therefore, a much closer connection between the booth-dwelling portion of Israel's history and its future rest in Canaan, than is found in contemplating the one as the mere transition-period that naturally conducted to the other. And it will appear still more so if we look to the personal training through which the Israelites then passed, and the discipline they were made to undergo. If in one respect it was the period of the Lord's manifestation to his people, whereby he sought to make them acquainted with his purposes of love and his principles of government, it was, in another, the period of their trial and humiliation—in which, by hardships tempered with mercies, difficulties, and disappointments, interchanging with wonderful displays of power and glory, the Lord brought out the evil that was in their hearts, and schooled them into subjection to his righteous will. Viewed with reference to its prolonged continuance, as the forty years' sojourn, it was emphatically a period of judgment and discipline. Hence the words of Moses at the close of it: "Thou shalt remember all the way by which the Lord thy God led thee these forty years in the wilderness, to humble thee and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments or not. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know, that he might make thee know that man liveth not by bread only, but by every word that proceedeth out of the mouth of the Lord," De. viii. 2-5. This alternating process of want and supply, of great and appalling danger ever ready to be met by seasonable, though unexpected or extraordinary relief, was the grand testing process by which the still existing unbelief and carnalism in their hearts was made manifest, that it might be condemned and purged out, and that they might be formed, as a people, to that humble reliance on God's arm, and single-hearted devotedness to his fear, which alone could prepare them for occupying and permanently retaining the Promised Land. It proved in the issue greatly too severe and searching for the mass of the original congregation; in other words, the evil in their natures was too deeply rooted to be effectually purged out, even by such well-adjusted and skilfully applied means of purification; and, as the result, they were judged incapable of entering the land of Canaan. But for those who were allowed to enter, and their posterity to latest generations, it was of essential moment to have kept alive upon their minds the peculiar training and discipline of the wilderness; in order to their habitually aiming at the high moral condition, the living faith in God, the weanedness of heart, the self-denial, the filial obedience to which it was designed to conduct. In this respect especially it was their duty to be ever connecting the present with the past—to be treading over again the ground on which their fathers had acquired their dear-bought experience; since it was only by voluntarily making its discipline and results their own that they could be warranted to look forward to fresh seasons of prosperity and joy. For this purpose more especially the feast was instituted. And while the fulness of earthly comfort amid which it was held, being brought into contrast with their formerly poor and wandering condition, called them to rejoice, the reminiscence of judgment and trial in the desert taught them to rejoice with trembling—reminded them that their continued possession of the land of Canaan, and the enjoyment in it of fruitful seasons and settled homes, depended on their fidelity to the covenant of God—warned them, that if they turned back in heart to the manners of Egypt, or became lovers of pleasure more than lovers of God, periods of trial and destitution might again be expected. Hence, when such actually came to be the case—when the peculiar lessons of this feast ceased to be regarded—when Israel "knew not that it was the Lord who gave her corn, and wine, and oil, and multiplied her silver and gold," it became needful to send her virtually again through the rough and sifting process of her youth. "Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof; I will also cause all her mirth to cease, and I will destroy her vines and her fig-trees; and I will allure her, and bring her into the wilderness, and will speak comfortably unto her: and I will give her vineyards from thence, and the valley of Achor for a door of hope," &c., Ho. ii. 8-15; comp. Eze xx. It was not that the scenes of youth were literally to be enacted over again; but that the kind of dealing involved in them—the fleshly mortifications, the enforced separation from natural delights, the severe trial and discipline which characterized the wilderness-sojourn—must be undergone anew, in order that the spirit of earnest and devoted zeal, in which it had issued, might again become the characteristic of the people of God.

The view now given of the nature and design of the feast—grounded, as it manifestly is, in the representations of Scripture, and the essential relations of things—renders unnecessary any formal exposure of the opinion which has been frequently maintained, that the feast was chiefly an occasion for carnal merriment, dancing, and revelry. When the people themselves became carnal, it would no doubt partake much of the same character; but as instituted by God, it was designed to be otherwise observed. The occasion was certainly meant to be a joyous one. The people were commanded to rejoice over all the goodness and mercy which the Lord had given them to experience; but their joy was to be such as could be indulged in before the Lord, and should have admitted nothing that might interfere with their interest in his favour and fellowship. It was apparently from this relation of the feast to a hallowed cheerfulness and exultation, that the broad-leaved palm-tree was so much used on the occasion. The people were not absolutely shut up to branches of this tree; for, beside palm-trees, willows are also specified in the original institution, Le xxiii 40,

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and at the feast in Nehemiah's time, olive, myrtle, and pine are mentioned, along with the palm, as having been employed. But as branches of "goodly trees" were required, the palm seems to have been regarded, from its peculiarly rich foliage, as the fittest symbol of the joyful feelings which the feast was intended to call forth; and we are not without other instances in Scripture, which show how readily the palm was associated with exultant occasions, or seasons of rapturous delight, Jn. xii. 12; Re. vii. 9.

One of the most singular peculiarities of this feast remains yet to be noticed; it consists in the number of victims to be presented for burnt-offerings. There was the same sin-offering as in the other stated feasts—a single goat to be offered each day; but for the burnt-offering, instead of one ram and seven lambs, there were to be two rams and fourteen lambs on each of the seven days, and instead of one bullock, thirteen bullocks at the commencement, diminishing by one each day, till on the seventh there were merely seven. The eighth day, though in one sense belonging to the feast, might also be regarded as in some sort standing by itself, forming the closing solemnity of the whole festival season; and accordingly the special burnt-offerings on that day differed very little from that of other festival-days, and were entirely the same as the new moon and the tenth day of the seventh month—namely, one bullock, one ram, and seven lambs, Nu. xxix. 12-36. The difficulty is to account for the extraordinary number of victims appointed for the seven days of the feast of tabernacles—double the number of rams and lambs that were fixed for all the other solemnities, and the remarkable peculiarity in respect to the bullocks, of beginning with such a number as thirteen and ending with seven. Viewing the matter generally, one may readily perceive a reason for the larger number of the offerings presented, in the occasion of the feast, as appointed at the close of the ingathering of all the fruits of the season, and intended to call forth a grateful sense of the Lord's goodness in bestowing upon his people the gifts of his beneficence. We make no account, as already intimated, of its being called in a passage often quoted from Plutarch (Sympos. i. 4, 5), "the greatest of the Jewish feasts," or of the similar expressions applied to it by Philo, Josephus (Ant. viii. 4, 1), and the rabbins; for in no proper sense could it be called the greatest; in depth of meaning and vital importance it did not equal either the feast of the Passover or that of the day of atonement. Yet, as so specially connected with the Lord's bountifulness in giving, it might most appropriately be marked by a more than common liberality in the number and value of the offerings, especially of such offerings as were from their nature significant of the surrender and dedication of the person of the worshipper. But why precisely double the number of rams and lambs on each of the seven days, and half the number on the eighth; and, especially, why the regular diminution in the number of the bullocks from thirteen to seven, and, on the last day, from seven to one—of this no adequate explanation has yet been given. The opinions of the rabbins are mere conjectures, most of them frivolous and absurd, and deserve no particular notice. To see in it, with Bähr, a reference to the waning moon, is quite fanciful; nor is it less so, to understand it, with the majority of the elder typologists, of the gradual ceasing of animal sacrifice; for the sacred number seven being reserved for the seventh day of the feast, together with the usual feast-offerings on the eighth day, might as well be conceived to point in the opposite direction. Perhaps nothing more was meant by the arrangement than to give an indication of the variety, within certain limits, which the sacrificial system admitted of in the expression of devout and grateful feeling. It was proper, on joyful occasions, to let the overflow of feeling appear in the multiplicity of whole burnt-offerings brought to the altar; while still nothing depended thereon for the virtue and stability of the covenant. The seven bullocks, two rams, and fourteen lambs, on the seventh day of the feast, or the one bullock, one ram, and seven lambs, on the eighth, were sufficient to represent whatever was vital in the covenant, or in the people's connection with it; while yet certain fuller embodiments of spiritual feeling were suitable at peculiar times, and never more than when the solemnities of the great day of atonement were freshest in the recollections of the people. Whether this view may be held to be satisfactory or not, it presents nothing at least that is arbitrary, or that interferes with the general principles of the ancient economy.

In addition to the ceremonies prescribed in the law, the later Jews were wont to observe certain customs at this feast, in particular the custom of drawing water from the well of Siloam, and pouring it, mixed with wine, from a golden pitcher, by the hands of a priest, on the altar at the time of the morning sacrifice. This was done, according to the Jewish authorities, on the seven days of the feast, but not on the eighth, as has often been improperly represented. They are quite express upon that point, for they reckoned only the seven days to belong to the feast proper; the eighth was esteemed a kind of separate and concluding solemnity (see Lightfoot, Hor. Heb. in Ev. Joh. vii. 37; also Winer, Realwör. Laubhütt.) If therefore what is called "the last, the great day of the feast," in Jn. vii. 37, was meant the eighth day, our Lord must have taken occasion, from the *absence* on that day of the customary libation on the altar, to point to himself as the living fountain that alone could supply what was needed for the wants of the soul. But it is more probable that the seventh day is meant, as the last and great day of the feast in the ordinary Jewish reckoning; so that the water mixed with wine was poured out amid demonstrations of gladness from the people, shouting in the words of Isaiah, "with joy shall ye draw water from the wells of salvation;" and our Lord, seizing the opportunity to draw their thoughts from the shadow to the reality, exclaimed, "If any man thirst, let him come unto me and drink; he that believeth on me, out of his belly shall flow rivers of living water."

The bearing of the feast of tabernacles on the realities of the gospel is not difficult to be perceived, and in its leading features may be indicated in comparatively few words. The Israelites in their collective position and history typified the seed of God's elect under the gospel; and therefore, in this feast, which brought together the beginnings and endings of God's dealings with Israel, we have a representation of the spiritual life, as well in its earlier struggles as in its ultimate triumphs. We behold the antitype, first of all, and without imperfection, in the history of Him who was pre-eminently God's elect, the Lord Jesus Christ—led up, after an obscure, and for a season persecuted, youth, into the wilderness to be tempted of the devil; and when for forty days—a day for a year

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—he had withstood the malice and subtlety of the tempter, he came forth with the full assurance of victory to accomplish the mighty work of man's redemption. In this work, also, the beginning and the end meet together; the one is but the just recompense and full development of the other. The obedience and sufferings go before, and lay the foundation for the final glory. Jesus must personally triumph over sin and death, fulfil in all respects the Father's will, before he can receive a kingdom from the Father, or be prepared to wield the sceptre of its government, and enjoy the riches of its purchased blessings. And so, to render manifest and keep alive in the minds of his people the connection between the beginning and the end, he ever links together the cross and the crown—shows himself in the heavenly places as the Lamb that was slain, and inherits there a name that is above every name, because he took on him the form of a servant, and humbled himself unto the dust of death, for the salvation of men.

With a still closer resemblance to the type, because with a greater similarity of condition in the persons respectively concerned, does the spiritual import of the feast meet with its realization in the case of Christ's genuine followers. Hence the prophet Zechariah, who, more than any of the prophets (except Ezekiel), delights in representing the future under a simple recurrence of the past, when pointing to the result of the church's triumph over her enemies, speaks of it as a going up to Jerusalem to keep the feast of tabernacles, ch. xiv. 16. Then, that is to say, the Lord's redeemed people shall rejoice in the fulness of their portion, and have their experiences of bliss heightened and enhanced by the remembrance of past tribulation and conflict. For the present they are passing through the wilderness; it is their period of trial and probation, and by constant alternations of fear and hope, of danger and deliverance, of difficulties and trials, they must be prepared and ripened for their final destiny. It is through these that they must be kept habitually mindful of their own weakness and insufficiency, their proneness to be overcome of evil, and the dependence necessary to be maintained on the word and promises of God. Through them also, aided by the renewing grace of the Spirit, must the dross be purged out of their corrupt natures, and the old man of corruption itself thrown off, and left, as it were, to perish in the desert, that with the new man of pure and blessed life they may take possession of the heavenly Canaan. Then shall the church of the redeemed hold with her divine Head a perpetual feast of tabernacles—living and reigning with him in his kingdom; and, so far from grudging the trials and difficulties of the way, rejoicing the more on account of them, because seeing in them the needful course of discipline for the place and destiny of the redeemed, and knowing that if there had been no wilderness trials and conflicts on earth, there could have been no meetness for the inheritance of the saints in light. The glorious company in Rev. vii. arrayed in white robes and with palms in their hands—the collective representation of a redeemed and triumphant church—are the proper antitypes of Israel keeping the feast of tabernacles.

Beside the festivals now described, and which alone bear in Scripture the sacred name of *moadeem* or sacred feasts, there are two others which, though not of divine origin or of religious obligation, went by the same name, and were commonly observed in the gospel age: these were the feast of Dedication and the feast of Purim. (*See* DEDICATION and PURIM.)

FEASTS OF CHARITY OR LOVE, more commonly called AGAPÆ, or LOVE-FEASTS, differed materially from the institutions designated FEASTS under the Old Testament; they were actual meals, though partaking so far of a religious character, that they were usually celebrated in the same place where the disciples met for worship, and in close connection with religious exercises. They are mentioned only once under that name in New Testament scripture; viz. in Jude 12, where in reference to the false and corrupt professors who were insinuating themselves into the church, it is said, "These are spots in your agapæ." But there can be no doubt that, though the name is not used, it is the same sort of feasts that are mentioned in 1 Co. xi., and which, from being first abused to party purposes, came to be confounded with the solemnities of the Lord's supper. Indeed, the origin of them must be traced still higher, to that outburst of Christian liberality and brotherly affection which manifested itself among the converts at Jerusalem after the day of Pentecost, and which led to a regular ministration of food among the poorer brethren, as well as frequent social meals among all, Ac. ii. 45, 46; iv. 35; vi 1, &c. The churches generally in early times seem to have regarded the practice thus begun at Jerusalem, as imposing a sort of obligation to similar practices elsewhere, at least as presenting a pattern that it would be well to imitate; and from notices occurring in the writings of the second and third centuries, it would seem that the agapæ very commonly formed a part of the regular observances of the Christian churches. They are so described both by Justin Martyr about the middle of the second century, and by Tertullian about the beginning of the third (Just. Apol. ii.; Tert. Apol. c. 39). The latter says, "Our supper shows its character by its name, which is the Greek word for *love*. Whatever expense it costs, it is gain to expend money in the cause of piety, since by this refreshment we give aid to all that are poor. Being done as a matter of religion, nothing foul or unbecoming is admitted into it. No one partakes till prayer has been made to God; as much is eaten as is necessary to satisfy the demands of hunger, as much is drunk as consists with sobriety: every one remembering that through the night also God is to be worshipped," &c. As the church grew, however, in numbers and wealth, it became always more difficult to manage such feasts with propriety, and so as not to prevent them from becoming occasions of scandal rather than of edification. Even Tertullian in his latter days complains of a deviation from the original purity, in the custom which was then creeping in, and was afterwards formally sanctioned, of setting double portions before the rulers of the church (De Jejun. c. 17). Distinctions of ranks generally came to be observed at them; excesses were not unfrequently committed; and the rich, by the contributions they made toward the object, sought to gain the praise of liberality; so that the agapæ came by degrees to be discountenanced, and were ultimately forbidden to be held in churches. An order to this effect was issued by the council of Laodicea about the middle of the third century, and by a council at Carthage in A.D. 391. They gradually fell into disuse, and are now observed by some only of the smaller sects.

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FE'LIX, ANTO'NIUS, a freedman of the emperor Claudius, from whom he was also called Claudius Felix (Suidas), was governor of Judea at the time of St. Paul's seizure and imprisonment in Jerusalem, Ac. xxiii. xxiv. The precise period of his appointment to that province is involved in some obscurity (it was probably about the year A.D. 52), as is also the exact footing on which he first entered on the administration of affairs in the East. The accounts of Josephus and Tacitus are somewhat discordant. According to the latter (Ann. xii. 54), Felix was appointed joint-procurator along with Ventidius Cumanus, the one taking the region of Judea, the other of Galilee; and both being guilty of mal-administration, conniving at acts of robbery and violence committed within their respective boundaries, and enriching themselves by the spoils that were brought to them by the successful parties, they were accused to the emperor, and Quadratus was commissioned to investigate into the matter, and act as he saw fit. He condemned only Cumanus, and elevated Felix to the seat of judgment. Josephus, however, represents Felix as coming into the East only after Cumanus had been tried, on account of the disturbances which had prevailed, and deposed for his misconduct; and he speaks of Felix as having been made procurator of Galilee, Samaria, and Peræa, as well as Judea (Ant. xx.; Wars, ii. 12, 8). The probability is, that the account of Josephus approaches nearest to the truth; and it is now generally admitted that the Roman historian has also erred in regard to the wife of Felix, Drusilla, whom he represents as the grand-daughter of Antony and Cleopatra. This was certainly not the case in respect to one Drusilla, whom Felix married; and it is against all probability that he should have had two wives of that name. In regard to the character of the man, both historians present him substantially in the same light. Tacitus, in his graphic style, says of him, that he "exercised the authority of a king with the disposition of a slave (servili ingenio) in all manner of cruelty and lust" (Hist. v. 9); and that he thought he could do anything with impunity, since he had the powerful influence of his brother Pallas at court to protect him (Ann. xii. 54). Josephus so far speaks well of Felix, that he mentions his activity in clearing the country of robbers and plotters of sedition, though in such a manner as to indicate the infliction of fearful barbarities (Wars, ii. 13). Instances are given of his treacherous and cruel procedure, which were carried so far, especially toward the Jews about Cesarea, that at the expiry of his office they sent a deputation to Rome to accuse him before the emperor, but the interest of Pallas proved too powerful for them (Ant. xx. 8, 9). One of the most infamous parts of his conduct was his seduction of Drusilla, the sister of Herod Agrippa, who had been married to Azizus, king of Emesa, after the latter with a view to his marriage had submitted to the rite of circumcision. Felix, on seeing this woman, became enamoured of her beauty, and by the arts of a Jewish magician, of the name of Simon, got her detached from her husband and married to himself. Such was the man before whom Paul had to plead his cause, and with whom he reasoned of "righteousness, temperance, and judgment to come." No wonder that the judge trembled at the pleadings of his prisoner; yet it appears he simply trembled; his convictions on the side of rectitude did not carry him even so far as to induce him to do justice to the injured apostle. "He hoped that money should have been given him of Paul, that he might loose him"—intent mainly on turning the occasion into an opportunity of personal advantage; and because his corrupt love of money was not gratified, after two years' dallying, he had the baseness to leave Paul still bound. We know nothing more of him than that he was recalled to Rome, and succeeded in his government by Festus. But Josephus incidentally notices that Drusilla and the son she bore Felix perished together in an eruption of Mount Vesuvius (Ant. xx. 7, 2).

FENCED CITIES. *See* FORT, FORTIFICATION.

FERRET [אנקה, *anak'ah*]. It is impossible to say with certainty what animal is intended by this word. As an appellation it occurs only in Le. xi. 30; but the same word and its root occur repeatedly elsewhere, and always with the signification of crying, sighing, or groaning. Some animal of minute size, conventionally reckoned among the "creeping things," which has the habit of crying out, must be looked for. Some of the creatures with which the *anak'ah* is associated seem to be the smaller Mammalia, and there is no reason why this may not be of the same kind. The LXX. render *anak'ah* by μυγάλη, by which the Greeks understood the field-mouse. As this, however, common as it is in Palestine, may be represented by a different word, and as our house-mouse is equally abundant as with us, and is everywhere known by its shrill squeak, we incline to interpret אנקה by *Mus domesticus*, the common house-mouse. [P. H. G.]

FESTIVALS. *See* FEASTS.

FESTUS, PORTIUS, the successor of Felix in the government of Judea. He received his appointment from Nero, probably about the year A.D. 60; and held it for a comparatively short time; for he was not long in the East till he died. In New Testament history he is mentioned only in connection with the case of the apostle Paul, which was brought under his notice shortly after his arrival at Cesarea. He was a man of superior character to Felix, and would in all probability have set him at liberty, if he had understood precisely what the question at issue was, and what were the aims and tactics of Paul's opponents. But being ignorant of these, and having proposed, after a brief and partial hearing of the case, to have the matter transferred for a fuller hearing to Jerusalem, Paul, well foreseeing what advantage would be taken of such a course, appealed to Cæsar. This he had a right to do as a Roman citizen, and Festus had no alternative but to sustain the appeal, Ac. xxiv. 27; xxv. The only further notice we have of him is in respect to the visit paid him shortly after by Agrippa and Bernice; during which he took occasion to mention the case of Paul, and finding it would be agreeable to his distinguished guests, he gave the apostle an opportunity of declaring his case in the audience of the whole court. He was himself astonished at what he heard; but conceiving all to proceed from the fervours of a heated imagination, aided by the dreamy speculations of eastern lore, he said to Paul, "Thou art beside thyself; much learning doth make thee mad;" which drew forth the spirited and striking reply, "I am not mad, most noble Festus, but speak forth the words of truth and soberness."

Festus had also to take part, as we learn from Josephus, in ridding the country of the robbers that still

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infested it, and in repressing the turbulent spirit that was now beginning in various directions to seek vent for itself. He got into a quarrel with the priests at Jerusalem by the construction of a dining-room in the governor's house, which commanded a view of the courts of the temple, and which was met by the erection of a wall intended to intercept his view. The matter was carried to Rome, and through the influence of Poppæa was decided in favour of the priests (Joseph. Ant. xx. 8). The impression left by the few notices that have come down to us of Festus is, that he was one of the better specimens of Roman procurators, with Rome's characteristic respect to order and justice, but not without her now prevailing indifference to questions connected with serious and earnest religion. Matters of this sort he regarded as scarcely worthy of his regard.

FIG. In the Jussieuan arrangement of plants, the fig belongs to the *Artocarpaceæ*, or the bread-fruit order; and this again is treated by many as a section or tribe of the *Urticaceæ* – a large and miscellaneous family, which would in that case include herbs and trees as dissimilar as the hop and the nettle, the hemp and the mulberry, the nutritious bread-fruit and the deadly upas, the insignificant pellitory which scantily adorns the ruined wall, and the mighty banian covering whole congregations with its impenetrable shadow.

[261.] Fig—*Ficus carica*.

The fig-tree of the Bible is the *Ficus carica* of Linnæus, and derives its trivial name from that maritime province of Asia Minor which in classical times was so famous for this fruit, that we find Ovid and Cicero speaking of "carians" (*caricæ*) when they mean figs. We ourselves have the same habit of naming fruits after their most famous localities, till, as not unfrequently happens, the noun is merged in the adjective. Thus the grapes of Corinth have contracted into "currants," and the plums of Damascus are "damsons" (damascenes).

Of eastern origin, the fig has been from time immemorial naturalized over a large extent of Asia, from which it has found its way into Greece, Spain, and nearly all the south of Europe. It ripens its fruit in many places in our own country. Visitors to Brighton and Worthing are well acquainted with the plantation of figs at Tarring, the goal of many a juvenile pilgrimage late in August or early in September. Till lately, perhaps down to the present day, the primate of England could sit under the shadow of fig-trees planted at Lambeth by Cardinal Pole in 1525; and a fig-tree still flourishes at Christchurch, in Oxford, which Dr. Pocock brought from Aleppo in 1648.

The first time that the fig-tree is mentioned in the Bible is Ge. iii. 7, where we are told that Adam and Eve "sewed fig leaves together, and made themselves aprons." These leaves Milton supposes were the foliage of the banian or sacred fig of India (*Ficus religiosa*, or *F. indica*), which with wonted learning and grandeur he thus describes:—

> "There soon they chose
> The fig-tree, not that kind for fruit renowned,
> But such as at this day, to Indians known,
> In Malabar or Deccan spreads her arms,
> Branching so broad and long, that in the ground
> The bended twigs take root, and daughters grow
> About the mother tree, a pillared shade,
> High overarched, and echoing walls between;
> There oft the Indian herdsman, shunning heat,
> Shelters in cool, and tends his pasturing herds,
> At loop-holes cut through thickest shade: those leaves
> They gathered, broad as Amazonian targe,
> And, with what skill they had, together sewed."
>
> —*Paradise Lost*, book ix.

It is difficult to understand how any should have been led to imagine that for this purpose our first parents employed the leaves of the plantain or of the banana (*Musa paradisiaca*, or *M. sapientum*). Its enormous leaves, eight or ten feet long and two or three feet broad, would not require to be sewed together; and a single leaf, with its strong refractory mid-rib, is scarcely suitable for a girdle. Besides, the original תְּאֵנָה evidently indicates some sort of fig; and, however much banian may sound like banana, there is not the slightest resemblance between the fig and the Musa.

With its large and beautiful leaf, and with its free-spreading growth, the fig-tree affords a good shelter from the shower, and a still better shadow from the heat. Like the linden in Germany, like the oak and elm on the village-greens of England, like the rowan-tree and the "bour-tree bush" (the "bower-tree" or elder) at the cottage thresholds and farm-house gables of Scotland, to the inhabitant of Palestine the fig-tree was the symbol of home, and repose, and tranquillity. "Judah and Israel dwelt safely, every man under his vine and under his fig-tree, all the days of Solomon," 1 Ki. iv. 25. "Nation shall not lift up a sword against nation; . . . but they shall sit every man under his vine and under his fig-tree; and none shall make them afraid," Mi. iv. 3, 4. Nathanael was resting, perhaps meditating and praying, "under the fig-tree," when he was accosted by an unlooked-for visitant, and in the stranger recognized "the Son of God, the King of Israel."

What is called the fruit of the fig-tree, with which we are all so familiar, is in the eye of the botanist no fruit at all, but only an enlarged "receptacle," which bears on its inner surface the real fruit, those numberless small seeds which we find in the interior. "The flowers of the fig-tree are never apparent to the eye, but are contained in those fruit-like bodies produced

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in the axils of the leaves, and it is not till one of these is opened that the flowers are visible. What is therefore termed the fruit is merely the receptacle become fleshy, and assuming the form of a hollow body, bearing on its interior wall the flowers or fruit of the fig" (Hogg's Vegetable Kingdom, p. 676).

This fleshy receptacle, when ripe, is remarkably sweet and luscious, and in the countries where it comes to perfection, it is highly prized for qualities at once agreeable and nutritious. On the authority of Cloatius, Macrobius (Saturnal. lib. ii. cap. 16) enumerates twenty-three varieties as known to the Greeks; and, if it were not actually indigenous in Palestine, it there found a climate congenial, and was thoroughly naturalized. Moses, describing the "good land," speaks of it as already a land of "vines, and fig-trees, and pomegranates," De. viii. 8; and when the spies returned from their exploration, they brought not only the famous cluster of grapes from Eshcol, but they exhibited also the "pomegranates and the figs," Nu. xiii. 23. According to Lightfoot, Bethphage was so named from its "green figs," and to the present hour the fig-tree grows "here and there" along the road in that same neighbourhood. As Stanley observes, two of the New Testament allusions to this tree are indisputably connected with Mount Olivet. "One is the parable not spoken, but acted, with regard to the fig-tree which, when all others around it were, as they are still, bare at the beginning of April, was alone clothed with its broad green leaves, though without the corresponding fruit. Fig-trees may still be seen overhanging the ordinary road from Jerusalem to Bethany, growing out of the rocks of the solid 'mountain,' Mat. xxi. 21, which might by the prayer of faith be removed, and cast into the distant Mediterranean 'sea.' On Olivet, too, the brief parable in the great prophecy was spoken, when he pointed to the bursting buds of spring in the same trees as they grew around him:—'*Behold* the fig-tree and all the trees when they *now* shoot forth; when his branch is yet tender, and putteth forth leaves, ye see and know of your own selves that summer is *now* nigh at hand,' Lu. xxi 29, 30; Mat. xxiv. 32" (Stanley's Sinai and Palestine, p. 414).

Considerable difficulty has been expressed as to the fig-tree which Christ cursed on account of its barrenness, Mat. xxi. 19; Mar. xi. 12. We have little doubt that the solution suggested in the foregoing extract is the true explanation, especially if we connect with it the fact that there are varieties which fructify early in the season. "There is a kind," says Dr. W. M. Thomson, "which bears a large green-coloured fig that ripens very early. I have plucked them in May from trees on Lebanon, 150 miles north of Jerusalem, and where the trees are nearly a month later than in the south of Palestine: it does not therefore seem impossible but that the same kind *might* have had ripe figs at Easter, in the warm, sheltered ravines of Olivet" (The Land and the Book, part 2, chap. 24). This conjecture is borne out in the recent work of Miss Bremer. Visiting the farm of Meschullam, near Bethlehem, on March 2, her attention was attracted by some fig-trees, still leafless, but "full of fruit, which would not require many weeks to ripen. I was told that these are the so-called winter figs, which are formed late in the autumn, remain on the tree during winter, and ripen during the following spring, *about Easter*—this being the first fig crop of the year. Mrs. Finn, who has resided in Palestine twelve years, told me further that the second setting of the fig takes place in March; frequently whilst the winter figs are still upon the tree, and before the tree is in leaf. These figs are called *boccore*, and are gathered at midsummer. The third and last crop—for the fig-tree in its native land bears three crops in the year—is in the month of August. The August figs—hence called *vermouse*—are the sweetest and best. Those which next succeed are the figs which remain over the winter and do not ripen till the following spring. A full-foliaged fig-tree in the spring, before the time of crop, must then always bear fruit [in some stage or other], so far as it is in good condition. But if it have not set fruit early in the spring, it will then bear none during the whole year" (F. Bremer's Travels in the Holy Land, vol. i p. 195). Even although none of the fig-trees now found near Jerusalem should yield winter figs, it is surely not unlikely that at that period of high and careful culture, the variety may have grown on Olivet, which Miss Bremer found three years ago at the pools of Solomon. At all events the tree, so to speak, *professed* to have fruit; for in the case of the fig, the so-called fruit begins to develope earlier than the foliage; and all the rather because the other and ordinary fig-trees were still leafless and bare, this one arrested attention, and awakened expectation by that verdure which made it conspicuous at a distance—*μακρόθεν*. If not one of the precocious kind above-mentioned, it at least proclaimed itself in advance of its ordinary companions, which were still shut up in wintry deadness; and yet, on nearer inspection, it turned out a mere pretender. It was neither a distinct and early variety, nor was it even a fruitful specimen of the common kind. It had no excuse. Its leaves were an invitation to look for fruit, and, if it had none, it could not be alleged that they were already gathered, because it still wanted some time until the regular fig-harvest ("the time of figs was not yet," Mar. xi. 12). It was a mere impostor, and so the withering word was spoken, "No man eat fruit of thee hereafter for ever." "Fit emblem of those who make pretensions to which their conduct does not answer. Especially had it reference to the Jewish nation, who were distinguished from other nations as having leaves, but from which the husbandman in vain looked for fruit. Jesus, in looking round over the nations, saw the rest in such a decidedly barren condition, that he did not expect to discover fruit upon them; but this one, the Israel of the covenants, was singled out from the others, and was distinguished from them, standing apart. When this one had no fruit, it was a worthless tree—worse by far than the others, for with them the time of fruit was not yet. Gentile nations would hereafter, but not at that moment, be asked for fruit." (W. H. Johnstone in the Christian Annotator, vol. i. p. 228.)

Often a month or six weeks before the general crop is gathered, there will be found on the tree some samples of the fruit already matured, and these "first-ripe figs" were highly prized. Soft and sweet, and richly purple, they came readily from the stem, and were deemed a special dainty, Na. iii. 12; Is. xxviii. 4. The fig season was July and August. A portion of the fruit was preserved for winter use. One method was to pound it in a mortar, and make it into rectangular masses or cakes. In this form it could be kept for a long period, and was convenient as well as acceptable provender in

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the soldier's haversack. After the defeat of the Amalekites, when David's men found an Egyptian in the field exhausted, "they gave him a piece of a cake of figs, and two clusters of raisins; and when he had eaten, his spirit came again to him," 1 Sa. xxx. 12. And "two hundred cakes of figs" were part of the present with which the prudent wife of the churlish Nabal propitiated the son of Jesse at Carmel, 1 Sa. xxv. 18.

When Hezekiah was sick unto death, Isaiah the prophet said, "Let them take a lump of figs, and lay it for a plaster upon the boil, and he shall recover," Is. xxxviii. 21. Possibly figs were already used in Hebrew surgery as cataplasms; but whether they were or not, the cure of the monarch was none the less the act of that supreme Physician who works his wonders through means inadequate, or without any means at all. The fig is emollient and demulcent, and boiled or roasted, and then split open, we believe that it is still used in the minor surgery which has to do with whitlows and gumboils, and similar slight cases of suppuration. [J. H.]

FIR. Like our own words "fir," "pine," "cedar," which are very loosely used, the likelihood is that the Hebrew *berosh* (בְּרוֹשׁ) was applied to various trees with evergreen foliage and sectile timber: for, as Gesenius says, the name seems to come from the idea of *cutting up* into boards and planks, as suggested by the obsolete root בָּרַשׁ (*barash*), *to cut*. Of such trees the range of Lebanon supplied a great variety, and magnificent specimens, including the Scotch fir, the cypress, and cedar. (*See* CEDAR and CYPRESS.) In 2 Sa. vi. 5, we read, "David and all the house of Israel played before the Lord on all manner of instruments made of fir wood, even on harps, and on psalteries," &c. In connection with this may be quoted a passage in Burney's *History of Music* (vol. i. p. 277), where it is stated: "This species of wood, so soft in its nature and sonorous in its effects, seems to have been preferred by the ancients as well as moderns to every other kind for the construction of musical instruments, particularly the bellies of them, on which their tone chiefly depends. Those of the harp, lute, guitar, harpsichord, and violin, in present use, are constantly made of this wood." [J. H.]

FIRE. Of fire as a natural element, or as employed in domestic operations and the processes of art, there is no need for discoursing here. In these respects the student of Scripture has no difficulty to encounter, or any peculiarity to meet. The only thing respecting fire which calls for explanation is its symbolical use. In this we may distinguish a lower and a higher sense: a lower, when the reference is simply to the burning heat of the element, in which respect any vehement affection, such as anger, indignation, shame, love, is wont to be spoken of as a fire in the bosom of the individual affected, Ps. xxxix. 3; Je. xx. 9; and a higher, which is also by much the more common one in Scripture, when it is regarded as imaging the more distinctive properties of the divine nature. In this symbolical use of fire the reference is to its powerful, penetrating agency, and the terrible melting, seemingly resistless effects it is capable of producing. So viewed, fire is the chosen symbol of the holiness of God, which manifests itself in a consuming hatred of sin, and can endure nothing in its presence but what is in accordance with the pure and good. There is a considerable variety in the application of the symbol, but the passages are all explicable by a reference to this fundamental idea. God, for example, is called "a consuming fire," He. xii. 29; to dwell with him is to dwell "with devouring fire," Is. xxxiii. 14; as manifested even in the glorified Redeemer "his eyes are like a flame of fire," Re. ii. 18; his aspect when coming for judgment is as if a fire went before him, or a scorching flame compassed him about, Ps. xcvii. 3; 2 Th. i. 8:—in these, and many similar representations occurring in Scripture, it is the relation of God to sin that is more especially in view, and the searching, intense, all-consuming operation of his holiness in regard to it. They who are themselves conformed to this holiness have nothing to fear from it; they can dwell amid its light and glory as in their proper element; like Moses, can enter the flame-enwrapping cloud of the divine presence, and abide in it unscathed, though it appear in the eyes of others "like devouring fire on the top of the mount," Ex. xxiv. 17, 18. Hence, we can easily explain why in Old Testament times the appearance of fire, and in particular the pillar of fire (enveloped in a cloud, as if to shade and restrain its excessive brightness and power) was taken as the appropriate form of the divine presence and glory; for in those times which were more peculiarly the times of the law, it was the holiness of God which came most prominently into view; it was this which had in every form to be pressed most urgently upon the consciences of men, as a counteractive to the polluting influences of idolatry, and of essential moment to a proper apprehension of the covenant. But in the new, as well as in the old, when the same form of representation is employed, it is the same aspect of the divine character that is meant to be exhibited. Thus, at the commencement of the gospel era, when John the Baptist came forth announcing the advent of the Lord, he spake of him as coming to baptize with fire as well as with the Spirit, not less to burn up the chaff with fire unquenchable than to gather in the wheat into his garner, Mat. iii 11, 12. The language is substantially that of an Old Testament prophet, Mal. iii. 2; iv. 1; and it points, not as is often represented, to the enlightening, purifying, love-enkindling agency of Christ, but to the severe and retributive effects of his appearance. He was to be set for judgment as well as for mercy; for mercy indeed first, but to those who rejected the mercy, and hardened themselves in sin, also for judgment. To be baptized with the Spirit of light, holiness, and love, is what should ever follow on a due submission to his authority; but a baptism with fire—the fire of divine wrath here, Jn. iii. 36, growing into fire unquenchable hereafter—should be the inevitable portion of such as set themselves in rebellion against him.

It is true that fire in its symbolical use is also spoken of as purifying—the emblem of a healing process effected upon the spiritual natures of persons in covenant with God. We read, not merely of fire, but of refiner's fire, and of a spirit of burning purging away the dross and impurity of Jerusalem, Mal. iii. 2; Is. iv. 4. Still it is a work of severity and judgment that is indicated—only its sphere is, not the unbelieving and corrupt world, but the mixed community of the Lord's people, with many false members to be purged out, and the individual believer himself with an old man of corruption in his members to be mortified and cast off. The Spirit of holiness has a work of judgment to execute also there; and with respect to that it might doubtless be said that Christ baptizes each one of his people with fire. But in the discourse of the Baptist the reference is

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rather to different classes of persons than to different kinds of operation in the same person; he points to the partakers of grace on the one side, and to the children of apostasy and perdition on the other. Nor is the reference materially different in the emblem of tongues, like as of fire, which sat on the apostles at Pentecost; and in the fire that is said to go out of the mouth of the symbolical witnesses of the Apocalypse, Ac. ii. 3; Re. xi. 5. In both cases the fire indicated the power of holiness to be connected with the ministrations of Christ's chosen witnesses; a power that should, as it were, burn up the corruptions of the world, consume the enmity of men's hearts, and prove resistless weapons against the power and malice of the adversary.

FIRKIN, used once in New Testament scripture as a synonym for the Greek *metretes*, Jn. ii. 6; but the latter measure differed very materially in different places; and the term *firkin* is fitted to suggest a very exaggerated estimate of quantity in the passage referred to. (*See* MEASURES.)

FIRMAMENT, a word that comes to us through the Latin, and importing by its derivation something of compact and solid structure. In common use, however, it has lost this import, and merely denotes the sky over our heads—the pure and transparent expanse of ether which envelopes the globe, and stretches from the earth's surface toward the upper regions of space. This is precisely what is meant by the Hebrew term *rakiah* (רָקִיעַ), from the root to stretch, spread out or forth, beat out; hence simply the *expanse*, what is spread out around and over the earth. This has to the natural eye somewhat of the appearance of a crystal arch, resting upon the boundaries of the earth, and bearing aloft the watery treasures on which the life and fruitfulness of nature so materially depend. On the second creative day, it is said, God made this liquid expanse, for the purpose of dividing the waters on the surface of the earth from the waters above, or the sea from the clouds that rise out of it. In so far as material elements enter into its composition, it consists simply of the atmosphere—a vast body of ether, compounded with infinite skill for the numberless functions it has to discharge in the formation and dispersion of vapours, the transmission of light and heat, the support of animal and vegetable life, and similar operations—but in its structure and appearance related rather to the fluctuating and mutable, than to the more solid parts of the material universe. But as used in the record of creation, the *rakiah* or firmament includes not merely the lower heavens, or atmospheric sky, with its clouds and vapours, but the whole visible expanse up to the region of the fixed stars. For, on the fourth creative day it is said, that God made *in the rakiah* sun, moon, and stars, to divide the day from the night, and to be for signs and seasons. This, of course, implies nothing as to the structure and composition of the immense area, as if by being comprised in one name it were all of the same formation. The language is adapted to the apparent aspect of things, and describes the visible expanse above, with its orbs of light, simply in the relation they hold to the earth, and the appearance they present to a spectator on its surface. In this respect we have to distinguish a lower and a higher firmament, just as we do in respect to a lower and a higher heaven.

A controversy has arisen respecting the sense attached by the Hebrew writers to *rakiah*, chiefly on account of the ancient translations given of it, and the poetical representations found of the upper regions of the visible heavens in some parts of Scripture. The Septuagint translation renders στερέωμα—which occurs as well in a passive as an active sense—what is made firm or solid, or what makes such, gives stability and support. The Latin word *firmamentum*, which was used as an equivalent, more properly bears the latter signification—a prop or support. It has hence been argued, that the Hebrews understood something solid by the *rakiah* or firmament, capable of bearing up the waters which accumulate in masses above, and even of having the heavenly bodies affixed to it as to a crystalline pavement. (So Gesenius, Thes., and many others.) And such passages as speak of the foundations of heaven shaking, 2 Sa. xxii. 8, of its pillars trembling, Job xxvi. 11, of the windows or doors of heaven being opened to give forth rain, or again shut, Ge. vii. 11; Ps. lxxviii. 3; Mal. iii. 10, or of the sky being strong as a molten looking-glass, Job xxxvii. 18, are adduced in proof of the idea. But all these expressions are manifestly of a figurative nature, and to hold them as tantamount to a categorical scientific deliverance on the nature of the heavenly expanse, seems altogether gratuitous. There can be no doubt, that in that same expanse, which the Hebrews contemplated as bearing up the waters that issue from the clouds, they also represented the birds as flying about, hence usually called "fowls of heaven"—and what room was there, in such a case, for material solidity, or actual pillars? The language on this, as on other physical subjects, is simply that suggested by the natural aspects of things, ever varying as these also vary. And so far from the place or region of the fixed stars being always regarded as something solid and crystalline, we find it spoken of sometimes as a curtain (*yerihah*, Ps. civ 2), a tent, nay even a thin veil, or fine cloth (*dok*, Is. xl. 22). In short, we have all the characteristics of a figurative and sensuous imagery, and not matter-of-fact description; and it were as absurd to press the terms in their literal import here, as in the similar expressions, bars of ocean, doors of death, wings of the wind and sun, and such like. (*See* HEAVEN.)

FIRST-BORN. It is the religious rather than the natural and civil bearing of this term that here calls for explanation; the other has already been considered under the article BIRTHRIGHT. By the first-born, in a religious point of view, seem to have been meant the first of a mother's offspring rather than of a father's; for on the original occasion of the consecration of such to the Lord the order is thus given, "Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast; it is mine," Ex. xiii. 2. And again at ver. 12, "Thou shalt set apart unto the Lord all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the Lord's." The historical ground of this religious destination is very distinctly stated in what follows, where it is said, that when the posterity of the Israelites should inquire into the reason of it, they were to be told, "that when Pharaoh would hardly let us go, the Lord slew all the first-born in the land of Egypt, both the first-born of man and the first-born of beast; therefore I sacrifice to the Lord all that openeth the matrix, being males; and all the first-born of my children I redeem." We have here a threefold act of God—first, the infliction of death on the first-born of man and beast in Egypt; then exemption

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from this judgment on the part of Israel in consideration of the paschal sacrifice; and finally, in commemoration of the exemption, the consecrating to the Lord of all the first-born in time to come. The fundamental element on which the whole proceeds, is evidently the representative character of the first-born; the first offspring of the producing parent stands for the entire fruit of the womb, being that in which the whole takes its beginning; so that the slaying of the first-born of Egypt was virtually the slaying of all—it implied that one and the same doom was suspended over all; and, consequently, that the saving of the first-born of Israel and their subsequent consecration to the Lord, was, in regard to divine intention and efficacious virtue, the saving and consecration of all. Hence Israel as a whole was designated God's first-born: "Thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, my first-born; and I say unto thee, Let my son go, that he may serve me; and if thou refuse to let him go, behold I will slay thy son, thy first-born," Ex. iv. 22,23. All Israel were in outward standing and covenant relationship the Lord's first-born, being the national representatives and actual beginning of a redeemed church, to be brought out of every kindred, and tongue, and people; and, as such, they were without distinction called to be a nation of priests, one and all holiness to the Lord, Ex. xix. 6. But for the purpose of giving this great truth a proper hold of their minds, and perpetually reinforcing the principle on which it was grounded, the Lord ordained the formal consecration of the first-born, from the time that the principle received its signal illustration in the exemption of Israel's first-born from the doom of Egypt. These henceforth were to be specially devoted to the Lord, in token of the devotion which all Israel were by calling and privilege bound to render to him.

In regard to the practical application of the principle thus established in the case of the first-born, a certain modification was afterwards introduced. The first-born of cattle, and all living creatures capable of being offered to the Lord, were still to be held sacred in the strictest sense; they were to be abstracted from a common use, and dedicated to the service of God; and those not fit for such a destination were to be redeemed at their proper value. But in respect to the first of human offspring, whose special consecration undoubtedly pointed to a separation for ministerial service, the tribe of Levi came to be substituted in their place. An express order was given to Moses for this substitution; the Lord said to him, "Number all the first-born of the males of the children of Israel, from a month old and upward, and take the number of their names. And thou shalt take the Levites for me (I am the Lord) instead of all the first-born among the children of Israel," Nu. iii. 40,41. It was found that there were 273 more of the first-born among all the tribes than of males in the tribe of Levi, and these were redeemed for the Lord by a ransom-price of five shekels apiece. The numbers of that tribe, therefore, stepped into the place of the first-born, and, as the more select representative portion of the covenant-people, the Lord's peculiar lot, they were not only purified, but "offered as an offering before the Lord," and appointed to "do the service of the children of Israel in the congregation, and to make an atonement for the children of Israel, that there might be no plague among them, when the children of Israel draw near to the sanctuary," Nu. viii. 19, 21. In plain terms, the substitution of a separate tribe for the first-born of each family was made for the purpose of more effectually securing the course of special service to the Lord, in which the principle of consecration was to embody itself, and thereby present a better idea of the holiness which Israel as a people were called to maintain and manifest. But to keep alive the principle on which the consecration proceeded, and make every family in Israel conscious of the bond which in this connected it with the tribe of Levi, the redemption money was always to be exacted for the first-born son, Nu. xviii. 15; the Lord still claimed the first birth as peculiarly his own, and remitted the special service at the sanctuary, only in consideration of the selection he had himself made of the tribe of Levi for the work. (For the numbers mentioned, *see* LEVI.)

THE CHURCH OF THE FIRST-BORN, to which believers in Christ are represented as coming, the church or assembly with whose names it is their glory to have their own enrolled, Heb. xii. 23, it will be readily understood from the preceding explanations, is but another expression for the church of the redeemed—those who have become peculiarly the Lord's, and through the blood of the everlasting covenant, applied to their consciences, are consecrated to him for evermore. Pre-eminently and emphatically the church of the first-born is Christ's, since he is himself in a sense altogether peculiar the first-born—not only as being the eldest offspring of Mary, her sole offspring as a virgin, but also as having, by virtue of his relation to Godhead, in his life and death perfectly realized the idea of personal consecration to the Father, and become the living head of the whole family of the redeemed. The name, however, may be applied to the church, and in the passage above referred to is applied, from respect to the place assigned in the old dispensation to the first-born, as the most direct partakers of the redemption of God, and in consequence the nearest to him in privilege, character, and glory.

The epithet FIRST-BORN, however, is applied distinctively to Christ; once in a quite general manner, and without anything to define more exactly the respect in which he was so called, except as implying his pre-eminent greatness, Ho. i. 6; again with reference to created being—"He is the first-born of all creation, for by him (or in him) were all things created that are in heaven and that are in earth," Col. i. 16; and still again with reference to the resurrection from the dead—"He is the first-born from (*i.e.* from among) the dead," Col. i. 18; Re. i. 5. The expression so applied manifestly denotes more than simply priority; it carries along with it the idea of origination—a causal first, or germinal beginning; such as involves the future existence of an entire series of dependent results. Thus he is the First-born from the dead, as being himself the resurrection and the life, in whom potentially the whole company of the redeemed were begotten to the hope of a blessed resurrection, 1 Pe. i. 3; so that as all Israel were at the redemption from Egypt saved in the first-born, in like manner all who shall ultimately attain to the resurrection from the dead may be said to have risen in Christ. In like manner he is the First-born of the creation; since all created being grows, as it were, out of him, and stands in him as the revealer of Godhead, the direct agent and administrator of its productive energies. Such appears to be the proper explanation of the term as applied personally to Christ—the only one indeed that

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fitly suits the connection in the several passages; and that also which quite naturally harmonizes with, and springs out of, the import of the term in its primary historical application. The other senses adopted by commentators, which it is needless to enumerate, are more or less fanciful.

FIRST-FRUITS. It was but an extension of the principle which gave the impress of sacredness to the first-born of men and beasts, to connect with God by a like bond of sacredness the first produce of the field. These accordingly were claimed for God; and that not merely in the general, but with a considerable fulness and variety of detail. A sheaf of the first-fruits of the barley crop had to be offered, in the name of the whole congregation, at the feast of the passover; and in like manner two loaves of wheaten bread at the feast of pentecost, Le. xxiii. 10, 17. But lest the people should deem this a sufficient discharge of the obligation to consecrate the first-fruits of their increase to the Lord, it was enacted that what was thus done by the collective congregation should be done also by each of its families, out of the yearly produce which the Lord might give them. The first or best of the oil, of the wine, of the wheat, of the thrashing-floor generally, and whatsoever was first ripe in corn and fruit, were expressly set apart for offerings to the Lord, and were to be given to the priesthood, as the Lord's familiars and representatives, for their comfortable maintenance, Nu. xv. 19-21; xviii. 11-13. No specific quantity or proportion was fixed on as proper for this offering of first-fruits; that appears to have been left to the spiritual feeling and ability of each individual, and would no doubt vary in amount according as the principles of religion were in lively operation or the reverse. A stimulus was thus furnished to zeal and fidelity on the part of the priesthood, whose temporal well-being and comfort were inseparably bound up with the prosperity of the cause of God; they could not neglect their duty as the guides and instructors of the people, without reaping the fruit of their unfaithfulness in diminished supplies of first-fruit offerings. The Talmudists, however, reduced this, like all other things, to definite rules and measures; they held the sixtieth part the least that could be given; while a fortieth or a thirtieth was to be regarded as the proof of a willing and liberal spirit. In later times, the first-fruits were often turned into money by the more distant Jews, and this sent instead of them (Philo, ii. p. 578).

The offering of first-fruits was by no means peculiar to Israel; it prevailed among the leading nations of antiquity, of which ample proofs may be found in Spencer (De Leg Heb. lib. iii. c. 9). From the quotations produced from ancient writers upon the subject, there would seem to have been at the bottom of the practice a feeling that the first-ripe portions were the best of the crop, and that these belonged to the gods primarily as a token of gratitude for the year's produce in each particular kind, and remotely as a ground or security for the fruitfulness of coming harvests. Such a mode of feeling and acting has its root in men's moral nature; it is in accordance with the common instincts of humanity; and could scarcely fail, wherever a symbolical and ritual religion prevailed, to find some appropriate form of manifestation. It is needless therefore to speak in such a case of the Hebrews borrowing from the heathen, or the heathen from the Hebrews. But with the Hebrews, the principle on which the offering of first-fruits proceeded reached further than elsewhere; for the offering was not a mere nature-gift, in acknowledgment of the goodness of the God of nature; it connected itself with the holiness of God. As in the case of the first-born, it brought the whole within the sphere of religion—stamped all with a certain measure of sacredness; so that it might seem an impiety afterwards to apply any portion of the produce to improper uses. For, in the words of the apostle, "if the first-fruits were holy, the lump was also holy," Ro. xi. 16; the entire crop partook to some extent of the character of that which, as the first and best, was presented to the Lord. Had this principle been rightly recognized and carried out in practice, it must have exercised a most salutary influence on the common life and operations of the Israelites.

In regard to the manner of conveying the first-fruits, and the forms used in presenting them, the Talmudists give the following account, though it may justly be taken with some qualifications:—"When they carried up the first-fruits [which, it will be understood, was usually done at the feast of tabernacles], all the cities that were in a station gathered together to the chief city of the station, to the end they might not go up alone; for it is said, 'In the multitude of people is the king's honour,' Pr xiv. 28. And they came and lodged all night in the streets of the city, and went not into the houses for fear of pollution. And in the morning the governor said, 'Arise, and let us go up to Zion, the city of the Lord our God.' And before them went a bull which had his horns covered with gold, and an olive garland on his head, to signify the first-fruits of the seven kinds. And a pipe struck up before them, till they came near to Jerusalem; and all the way as they went, they sang, 'I rejoiced in them that said unto me, We will go into the house of the Lord,' &c. When they were come nigh to Jerusalem, they sent messengers before them to signify it; then the captains and governors went out of Jerusalem to meet them, &c. And they went in the midst of Jerusalem, and the pipes striking up before them, till they came near to the mount of the house (of God). When they were come thither, they took every man his basket on his shoulder, and said, 'Hallelujah, praise God in his sanctuary,' &c.: and they went thus and sang till they came to the court-yard; when they were come thither, the Levites sang, Ps. xxx, 'I will exalt thee, O Lord, for thou hast lifted me up,' &c. The owner of the basket, while it was still upon his shoulder, made the declaration in De. xxvi. 3, seq., 'I profess this day unto Jehovah thy God, that I am come into the land which Jehovah sware unto our fathers to give it to us.' Then he let down the basket from his shoulder, and the priest put his hand under it, and waved it, and he said, 'A Syrian ready to perish was my father,' &c.; and he left it at the altar's side, at the south-west horn, on the south side of the horn, and bowed himself down, and went out" (Ainsworth on De. xxvi. 1-5). This formal method of going about the matter may, no doubt, have been occasionally practised; but it is against all probability to suppose that such solemn pomp and routine attended the conveyance and presentation of all first-fruit offerings. The diversity of circumstances, and the indeterminateness of the law, would naturally lead to a good deal of variety.

FISH, FISHING [דָּאג, *daag*, דָּג, *dag*, דָּגָה, *dagah*; ἰχθύς, ἰχθύδιον, *a little fish*, ὀψάριον, *fish cooked* or *for*

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cooking]. No kind of fish is indicated specifically in either the Old or New Testament: all the terms used, which are, however, with the exception of the last, modifications of two, דָּג (*dag*) and ἰχθύς, being as vague as the English word by which they are truly rendered. Yet a people like Israel, cradled on the banks of the Nile, educated between the forks of the Red Sea, and subsequently located along the Mediterranean coast, with such collections of fresh water as the Lakes of Merom and Chinnereth in their rear, could not but have had their attention largely directed to fish and fishing. No investigation of the ichthyology of Palestine has, so far as we know, been made by any competent naturalist. In the *Physical History of Palestine*, Dr. Kitto has collected what information on the subject his industry had been able to gather; but when we state that from all sources not more than about thirty kinds are attributed to the Mediterranean shores, and of these many are merely barbarous names with no clue to their identification, it will be seen how meagre was the amount of knowledge. Col. H. Smith has furnished to the *Cyclopædia of Biblical Literature* an able and interesting article on the fishes known to the Hebrews, evidently derived to a considerable extent from personal observation. In this, the number of species and genera recognized is greatly augmented, and much information concerning them is given.

By the law of Moses, all the tenants of the waters furnished with "fins and scales" were permitted for food, Le. xi. 9; De. xiv. 9. This characterization would loosely distinguish fishes from the aquatic mammalia, amphibia, reptiles, worms, and all the vast host of multiform invertebrata; but if it was understood as a test obvious to the senses, many fishes of wholesome flesh and delicate sapidity, and withal abundant and easily captured, would be prohibited. It is doubtful whether the Hebrews were allowed to taste the cod or the mackerel, several kinds of which are at certain seasons sufficiently abundant on their coasts. Of sea-fish, their chief supplies would doubtless be from the perches, *Percadæ*, gurnards, *Triglad*æ, maigres, *Sciænadæ*, sea-breams, *Sparidæ;* mackerels, *Scombridæ*, the larger species of which are generally covered in part with large scales; herrings, *Clupeadæ*, and wrasses, *Labridæ;* while of fresh-water kinds the immense family of carps, *Cyprinidæ*, the salmons, *Salmonidæ*, and the pikes, *Esocidæ*, including that singular long-snouted fish the *mormyrus*, which is so abundant and so much esteemed in the Nile, and which so constantly figures in the old Egyptian representations of that "ancient river."

The Scriptures afford us abundant evidence that fish constituted no inconsiderable portion of human food from the earliest times. It was a great augmentation of one of the plagues which Jehovah inflicted on obdurate Egypt, that "he slew their fish," Ex. vii. 18, 21; Ps. cv. 29. Israel in the wilderness mourned over the loss of their fish-diet: "We remember the fish, which we did eat in Egypt *freely*," Nu. xi. 5; and Moses asks, when Jehovah proposes to give them flesh, "Shall all the fish of the sea be gathered together for them to suffice them?" Nu. xi. 22. Solomon alludes to "fishes taken in a net," Ec. ix. 12; in Nehemiah's days the Tyrians seem to have regularly supplied Jerusalem and Judah with fish, Ne. xiii. 16; and one of the gates of the city was named Fish-gate, probably from the fish-market being held at its entrance. The vast numbers of the fishes of the sea occasionally afford comparisons to the sacred writers. When Jacob blessed the sons of Joseph, he prayed that they might grow into a multitude, using a word which implied "multiply like fishes," Ge. xlviii. 16. And, in Ezekiel's prophecy of the healing of the Dead Sea, it is promised that "there shall be a very great multitude of fish, ... the fishers shall stand upon it from En-gedi even unto En-eglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the Great [Mediterranean] Sea, exceeding many," Eze. xlvii. 9, 10.

In "the burden of Egypt," Is. xix., prominence is given among the elements of affliction to the cutting off of the resources of the people derived from the fisheries; and the various devices employed are detailed with some minuteness: "The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish. Moreover, they that work in fine flax, and they that weave net-works, shall be confounded. And they shall be broken in the purposes thereof, all that make sluices and ponds for fish."

Herodotus, Diodorus, and others, have spoken of the immense quantities of fish which were obtained from the Nile and its canals, showing the extent to which the fisheries of Egypt were prosecuted, and the importance which attached to them. The royal profits derived from the fishery of the Lake Mœris alone, which was assigned to the queen of the reigning Pharaoh for the purchase of jewellery, ornaments, and perfumery, amounted to a talent of silver per day, or £70,000 per annum. Even now, according to Michaud (Corr. de l'Or. vi. 7, 156), the small lake Menzaleh yields an annual income of 800 purses, or upwards of £8000.

The amount of fish taken at once was often too great to allow of its consumption while fresh. Hence it was dried for future use, by splitting and spreading the bodies in the sun, sometimes without and sometimes with salt, as we learn not only from ancient writers, but also from the Egyptian monuments, which afford us most copious and clear records of all the processes connected with fishing. Salt-fish was much eaten, not only in Lower Egypt, but also in the Thebaïd, as the common food of the people; and it was probably to commemorate the national value of this food, that every householder was commanded by a religious ordinance to eat a fried fish at his door on a certain festival. The priests, however, who abstained from fish, were permitted to burn theirs, instead of eating it.

The autographic delineations of the modes of fishing known in ancient Egypt are, as we have said, very ample; and prove that in the infancy of human society, as many and as ingenious devices were brought to bear upon the art as are known in our times. These pictures beautifully illustrate the biblical allusions.

Two modes of angling occur repeatedly. In one of these the peasant sits on his heels at the brink of the canal, holding a simple line in both hands, without the intervention of a rod, exactly as the art is still practised by the *fellahs* on the banks of the Nile. At other times the fisher wields a short rod of one piece, with a short stout line of twisted or platted material, perhaps hair, and whisks out the fish with a jerk. Sometimes a grave Egyptian gentleman, with much attention to comfort, having had a mat spread by the side of a fish-pond in his garden, and a handsome chair placed upon

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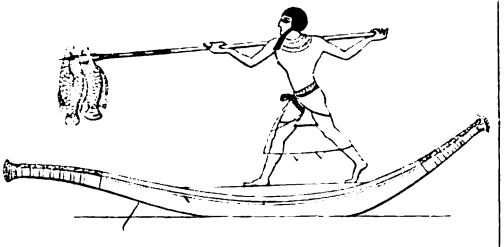
it, seats himself for an afternoon sport, and wields his rod and line with the patience and the grace of that prince of anglers, the "contemplative man" himself.

A favourite mode of fishing was with the bident or two-tongued fish-spear. This is frequently depicted. It was practised upon the Nile, in a flat-bottomed boat, which was pushed among the lotus-plants and papyrus-reeds that grew tall and dense along either margin of



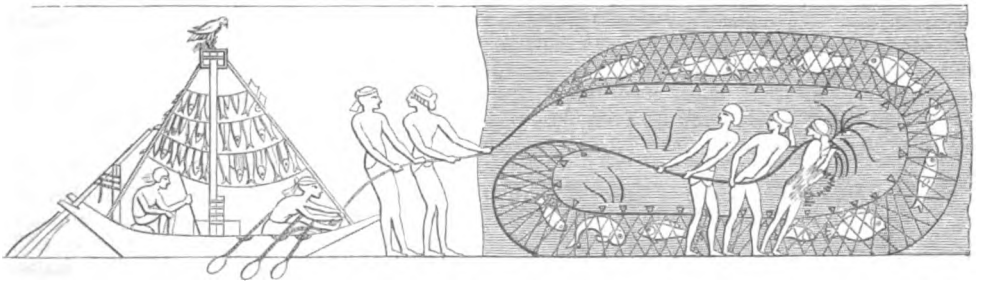
[262.] Egyptian spearing fish.—Rosellini.

the river. The fisherman was often accompanied by his family; a daughter steadying his body as he made his forceful lunge at the fish, and a son carrying the prey already taken strung by the gills upon a cord. The action of spearing the fish is graphically represented, the implement being shot from the right hand through the left curved to form a groove. The spear was a slender rod some ten or twelve feet long, doubly feathered at the summit, like a modern arrow, and carrying a double point, one of which seems to be lashed on beside the other, yet so as to diverge a little;

[263.] Egyptian carrying fish.—Rosellini.

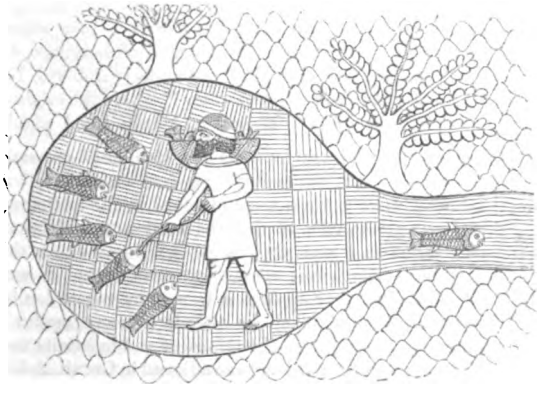
the two points forming about one-fifth of the entire length. Beneath the boat we generally see large fishes of various kinds, among which the deformed *Mormyrus* is generally conspicuous, and a large species of *Labrus*, which seems a favourite object of pursuit.

More commonly still the net was employed; it was



[264.] Egyptians fishing with the net, and drying fish in the rigging of a boat.—Wilkinson.

ordinarily of a lengthened form, furnished with floats along one edge, and weights along the other, with a



[265.] Assyrian fishing in a lake. Bas-relief from Kouyunjik.

rope at each end, answering to our seine. Sometimes this seems to have been cast out by hand, the men carrying out the bight of the net by swimming or wading, and then the two parties dragged it up the bank. At other times a boat waited on the party, and the slack was cast overboard as she was rowed along. In this case the boat served as a drying stage; for the mast being supported by stays from the summit to the bow and stern, lines were fastened from one to the other in several tiers, on which the split and cleaned, and probably salted fish, were hung to dry (No. 264). In the sculptures of Nineveh, the Assyrian fisherman is represented with his rush-basket on his shoulder, fishing with a short line held in both hands without a rod (No. 265).

It has long been remarked that the fishes of the Lake of Gennesaret are to a certain extent identical with those found in the Nile, and otherwise peculiar to it. Josephus in ancient times, and Hasselquist in modern, have noticed this. An enhanced interest is thus given to the fish and fishing of the Nile, as represented in the Egyptian paintings, since it was in the midst of fishing scenes on this lake that our blessed Lord passed so much of his ministry.

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It was from the fishing nets that he called his earliest disciples to "become fishers of men," Mar. i. 16-20; it was from a fishing-boat that he rebuked the winds and the waves, Mat. viii. 26; it was from a fishing-boat that he delivered his wondrous series of prophetic parables of the kingdom of heaven, Mat. xiii.; it was to a fishing-boat that he walked on the sea, and from it that Peter walked to him, Mat. xiv. 24-32; it was with fish (doubtless dried) as well as with bread that he twice miraculously fed the multitude, Mat. xiv. 19; xv. 36; it was from the mouth of a fish, taken with a hook, that the tribute-stater was paid, Mat. xvii. 27; it was "a piece of broiled fish" that he ate before his disciples on the day that he rose from the dead, Lu. xxiv. 42, 43; and yet again, before he ascended, he filled their net with "great fishes, an hundred and fifty and three," while he himself prepared a "fire of coals," and "laid fish thereon," on which then he and they dined, Jn. xxi. 1-14.

The most remarkable mention of a fish in the holy Scriptures is that which occurs in connection with the rebellious prophet Jonah. The Lord prepared "a great fish" to swallow him up, and he remained "in the belly of the fish" three days and three nights, Jonah i. 17. Mr. Taylor has laboured with much misplaced ingenuity to prove that there was no miracle in the case; that דָּג (*dag*) signifies a *ship* as well as a fish, and that the prophet was picked up by another vessel, which in due course landed him. Why the cabin of this second ship should have been to him "the belly of hell;" how "the weeds were wrapped about his head," and with what propriety the ordinary landing of a passenger could be spoken of in the words "The Lord *spake unto* the fish (*dag*), and *it vomited out* Jonah upon the *dry land*," this weaver of spiders' webs has not informed us.

The Lord Jesus, whose authority some will be willing to accept as final, distinctly tells us that "Jonas was three days and three nights in the whale's belly (ἐν τῇ κοιλίᾳ τοῦ κήτους, Mat. xii. 40). This is enough for us. Those who reason that the whale's œsophagus is not large enough to admit a man, and therefore it could not have been a whale, as we understand the term, reason upon false premises. If the point at issue were the normal and ordinary habits of the animal spoken of, the objection would be valid; but the whole transaction was professedly a miracle, *i.e.* a controlling of the laws of nature by Him who imposed and sustains them; and therefore, unless we sceptically reject the narrative altogether, *because of its miraculous character*, one part of the miracle presents no more difficulty than another. We need not, however, limit κῆτος to the true mammalian whale: the term may have been loosely used for any vast marine animal.

[P. H. G.]

FITCHES. In the authorized version of Isaiah, ch. xxviii. 25, we read, "When he hath made plain the face thereof, doth he not cast abroad the fitches?" And again, ver. 27, "The fitches are beaten out with a staff." The original is קֶצַח (*ketzach*), which the Septuagint translates μελάνθιον. If this rendering be correct, then the *ketzach* of Isaiah is the fennel-flower, *Nigella sativa*, a ranunculaceous plant nearly allied to the hellebores. The whole family are characterized by an acrid principle, known to chemistry as aconitine, and the deadly powers of which are too well illustrated in our common monkshood, *Aconitum napellus*. The seeds of the Nigella, however, although pungent, are not pernicious; and the plant is extensively cultivated in the East for their sake. They are aromatic and carminative, and answer much the same purpose as pepper. Indeed, it is said that they are extensively employed in the adulteration of this latter condiment, and in France this "poor man's pepper" is called *poivrette*. From the readiness with which the ripe capsules surrender their tiny black coloured seeds, no plant could be more suitable for the prophet's illustration; as any reader may satisfy himself by trying the experiment, in the absence of the Nigella, on the ripened seed-vessels of any kindred genus, such as the columbine, the larkspur, the monkshood. They shed their contents so freely, that nothing could be more absurd than to use for their thrashing instrument a "cart-wheel" or loaded sledge; a slender rod or staff would answer the purpose far better. Dr. E. Henderson translates by "dill;" which is so far congruous with the cummin of the context, dill and cummin being both plants of the same order. But from the authorities with which he supports his translation, it is evident that he intended not dill, but Nigella. The former has not, as he supposes, "a blue poppy-like flower," nor is it the melanthium of the ancients.

Of the bread which Ezekiel, ch. iv. 9, was directed to make, one ingredient was *kussemeth* (כֻּסֶּמֶת), which in the text of the authorized version is rendered "fitches:" but the probabilities greatly preponderate in favour of the marginal translation, "spelt"—a cereal closely allied to common wheat, and extensively cultivated in the East, both in ancient times and modern. [J. H.]

FLAG. In the English Bible the word "flag" occurs three times. In Exodus, ch. ii. 3, it is mentioned that the mother of Moses deposited the ark of bulrushes among the "flags" beside the river; and in proclaiming the divine sentence against Egypt, Isaiah says, ch. xix. 6, "The reeds and flags shall wither." In both these instances the Hebrew word is *suph* (סוּף), and we might be apt to suppose that it is some sort of rush or sedge, if it were not that the Hebrew name for the Red Sea is the *Suph* Sea, pointing manifestly to some other sort of vegetation than sedges or rushes. Probably "waterweeds," or some such vague expression, is as near an equivalent as we can safely venture in a case where neither the context nor the analogies of language do much to help us. The third instance is Job viii. 11, "Can the flag grow without water?" where the original word is *achu* (אָחוּ). Here Dr. Mason Good pleads hard for the bulrush (*Scirpus lacustris*, or *S. grossus*, as being a plant eminently dependent on water; but certainly some value is to be attached to the testimony of Jerome, who tells us that the word is not Hebrew, but Egyptian; and that when he inquired at the Egyptians themselves what they denoted by it, was informed that they applied it to marshy vegetation in general: "omne quod in palude virens nascitur" (Hieronymus in Esai. xix.) To this large and indefinite use of the word our translators have adhered in Ge. xli. 2, 18, where the same word *achu* occurs in the Hebrew, and is simply rendered "meadow." [J. H.]

FLAGON, as used in the English Bible, conveys a mistaken idea of the meaning of the original. It stands for the Heb. *ashisha* (אֲשִׁישָׁה), rightly enough rendered

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by the Sept. λάγανον, a kind of thin cake, usually mingled with oil, but in Palestine more commonly made of grapes, dried and pressed into a certain form. They were regarded as dainties, and were eagerly partaken of by persons who had been fagged and wearied with a journey. Instead, therefore, of *flagons* (with the addition *of wine* understood) in such passages as 2 Sa. vi. 19; 1 Ch. xvi. 3; Ho. iii. 1; Ca. ii. 5, we should read *grape-cakes* or *pressed cakes*.

FLAX. Few plants are at once so lovely and so useful as the slender, upright herb, with taper leaves, and large blue-purple flowers, from which are fashioned alike the coarsest canvas and the most ethereal cambric or lawn—the sail of the ship and the fairy-looking scarf which can be packed into a filbert shell. It was of linen, in part at least, that the hangings of the tabernacle were constructed, white, blue, and crimson, with cherubim inwoven; and it was of linen that the vestments of Aaron were fashioned. When arrayed in all his glory, Solomon could put on nothing more costly than the finest linen of Egypt; and describing "the marriage of the Lamb," the seer of Patmos represents the bride as "arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints."

As every one knows, the flax which is spun into thread and woven into linen cloth is obtained from a plant largely cultivated in many parts of these islands,

[266.] Flax—*Linum usitatissimum.*

but still more abundantly imported from northern countries like Russia and Holland. The *Linum usitatissimum*, as it is appropriately called, has long been cultivated in England; and although probably introduced at first, it now occurs in corn-fields not unfrequently, and with the appearance of a native quite at home. Its pretty little congener, *L. catharticum*, with its small white flowers gracefully drooping, is not only indigenous, but is one of the most plentiful of our native flowers, occurring in pastures everywhere.

Now that the *Phormium tenax* of New Zealand, and the hemp of Europe and India (*Cannabis sativa* and *C. indica*) subserve many of the same purposes, and above all since the cotton manufacture has begun to supply the markets of the world, flax has lost much of its former pre-eminence; but for many fabrics its tough and tenacious fibre is still unequalled; and in the surgical wards of the hospital, as well as in the pulp-vats of the paper-mill, they have as yet been unable to find its equivalent.

For the culture of flax, "low grounds, and those which have received deposits left by the overflowing of rivers, are deemed the most favourable situations. To this last circumstance it is attributed that Zealand produces the finest flax grown in Holland" (Materials of Manufactures, Library of Entertaining Knowledge). And to this circumstance Egypt must have been indebted for the superiority of her flax, so famous in the ancient world, and which gave to her more elaborate manufactures the subtilty of the most exquisite muslin, well meriting the epithet "woven air." Herodotus mentions, as laid up in a temple at Lindus, in Rhodes, a linen corslet which had belonged to Amasis king of Egypt, each thread of which was composed of 360 strands or filaments. In length and in fineness of fibre no country could compete with the flax which produced the "fine linen of Egypt," and which made the Delta "the great linen market of the ancient world" (Kalisch). By annihilating this crop, the seventh plague inflicted a terrible calamity. It destroyed what, next to corn, formed the staple of the country, and would only find its modern parallel in the visitation which should cut off a cotton harvest in America.

From a picture preserved at Beni Hassan, it would seem that the Egyptian treatment of the flax-plant was essentially the same as that which was pursued till quite lately by ourselves, which even now is only modified by machinery, and which is thus described by Pliny:—"The stalks are immersed in water warmed by the heat of the sun, and are kept down by weights placed upon them; for nothing is lighter than flax. The membrane or rind becoming loose, is a sign of their being sufficiently macerated. They are then taken out, and repeatedly turned over in the sun until perfectly dried; and afterwards beaten by mallets on stone slabs. The tow which is nearest the rind is inferior to the inner fibres, and is fit only for the wicks of lamps. It is combed out with iron hooks, until all the rind is removed. The inner part is of a finer and whiter quality. After it is made into yarn, it is polished by striking it frequently on a hard stone, moistened with water; and when woven into cloth it is again beaten with clubs, being always improved in proportion as it is beaten" (Pliny, xix. 1, quoted in Wilkinson's Ancient Egyptians, iii. 139).

The seventh plague of Egypt fixes its own chronology. It took place when "the barley was in the ear and the flax was" in the pod, or "bolled," Ex. ix. 31; which according to eastern travellers corresponds with the month of February. In our own country the same crop would not be equally advanced till nearly four months later.

> "The little wifie garrulous could tell,
> It was a towmont auld when lint was in the bell."

In Scotland the bell or blossom, which is very fugitive, appears at midsummer, and is followed by the pod or "boll" (= bowl or ball, the Dutch *bol*, and German *bolle*)—the name given to the globular cartilaginous capsule.

From the circumstance of Rahab hiding the spies "under the stalks of flax, which she had laid in order

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upon the roof," Jos. ii. 6, it is evident that flax was cultivated in the neighbourhood of Jericho before the Israelites obtained possession of the Promised Land. And there can be little doubt that the Jews would maintain a tillage so essential to domestic industry, Pr. xxxi. 13, although it is not unlikely that superior sorts were still imported. "Israel said, I will go after my lovers, who give me my bread and my water, my wool and my flax."

Describing the gentle, skilful perseverance of Messiah, says the prophet—

> "A bruised reed shall he not break,
> And a smoking flax shall he not quench:
> He shall bring forth judgment unto truth,
> He shall not fail nor be discouraged,
> Till he hath established judgment in the earth:
> And the isles shall wait for his law."—Isa. xlii. 3, 4.

In the old fire-kindling process there was something very interesting and exciting, from the red spark creeping round the edge of the dingy rag to the first feeble flickering; and then, after many apparent extinctions and revivals, and much smouldering, and struggling, and smoking, the grand outburst and conclusive ignition, when to the leeward of the rock the shepherd outstretched his palms—"Ha, ha! I am warm: I see the fire;" and the village boys raised a shout to the signal so welcome in the wintry weather. So, full of patience and far-seeing purpose, "the smoking flax he shall not quench." He shall not be discouraged nor leave off, till that feeble spark, that smoking flax, has after many vicissitudes blazed up a beacon on the mountain tops, announcing for truth and righteousness a world-wide victory. So is it in his dealing with individual souls; and if ours be the mind of the Master, we shall foster and cherish the "smoking flax;" we shall hail and encourage in others the dim and precarious commencement of piety.

To the devout moralizers of other times was suggested an emblem of tribulation in the various processes to which the flax-plant is subjected: torn up from its native soil, tied in sheaves, roasted in the sun, drawn through the long teeth of the rippling comb, drowned in water and loaded with stones; once more exposed to the heat, beaten with mallets or crushed in the break, stretched on a frame and belaboured with the scutching bat; and to crown the whole, passed to and fro between the sharp points of the heckle till all the fibres are split in sunder: "*linum injuria fit melius, Christianus calamitate.*" As the venerable Bede illustrates Ro. viii. 28, "The flax springs from the earth green and flourishing; but through much rough usage, and with the loss of all its native sap and verdure, is at last transfigured into raiment white as snow:—thus the more that true holiness is tried and afflicted, the more brightly does its beauty come forth." [J. H.]

FLEA [פַּרְעֹשׁ, *parosh*], a well-known insect, proverbial for its minuteness and its agility. David modestly represents himself, 1 Sa. xxiv. 14, xxvi. 20, as being as contemptible and unworthy of the king's solicitude as a flea; that it would be as remunerative to hunt a flea, as to come out into the wilderness after him. Perhaps also there might be a latent hint conveyed, that the king would find him as difficult to catch. There is a delicacy in the original פַּרְעֹשׁ אֶחָד, which is preserved in the LXX. and in the Vulgate, but is neglected in the English version; "after whom dost thou pursue? after *one* flea!" All oriental travellers agree in denouncing the intolerable prevalence of personal vermin. The answer of the Arab sheik to the English traveller, who in approaching Tiberias hoped to escape their assaults: "The king of the fleas holds his court at Tiberias," has been often remembered and often repeated. "Fleas," says Kitto, "cannot by any means be excluded from the neatest houses and the most cleanly persons. The long eastern habit, affording shelter to them, is a favourite conveyance, and the streets and dusty bazaars so swarm with them, that it is impossible to walk about without collecting a colony. People of condition sometimes, for this reason, change their dress on their return home; but persons in humbler circumstances, who cannot use this precaution, are tormented to an extent which might be beyond any powers of endurance but those which habit gives. The fleas are particularly partial to the rich juices of Europeans fresh from the West, and their presence never fails to prove a great attraction to their countless hosts. Fleas make their appearance in the spring, and riot without stint until the hot weather sets in, when they lose their wonted agility, and their numbers gradually diminish" (Phys. Hist. of Palestine, ii. 421). [P. H. G.]

FLESH is used in Scripture with a considerable latitude of meaning, and in senses not found in other ancient writings which are independent of Scripture; yet so as never altogether to lose a reference to its primary meaning as indicative of the corporeal part of our natures. (1.) It denotes generally the whole animal creation, as being in their visible shape and organism composed of flesh and blood, Ge. vi. 13; vii. 15. (2.) More specifically, but with the same reference to what constitutes the more cognizable part of man, it denotes the rational creation—the race of mankind, singly or collectively, Lu. iii. 6; Jn. xvii. 2; Mat. xxiv. 22, &c. (3.) The carnal nature of man, also, is called *flesh*, in respect to the frailty, weakness, proneness to vanity and corruption, which is inherent in it, and which it derives most conspicuously from the tendencies and imperfections of the bodily frame, Ro. iv. 1; Mat. xvi. 17; xxvi. 41. (4.) With an intensifying of this view of the carnal nature of man, the principle of corruption in him sometimes bears the name of *flesh*, from the preponderating sway that fleshly appetite has in maintaining and feeding it; so that the flesh stands in direct antithesis to the spirit—the one signifying the simply human and corrupt, the other the divine and regenerative principle in the soul, Ro. viii. 1, 4, 5; Gal. v. 16, 17; vi. 8, &c. (5.) As the flesh is the outward part of man's nature, and forms in a manner the connecting link between him and all that is outward in his condition, so *flesh* sometimes stands for a brief designation of the merely external things belonging to him, what he is, or has, or feels in respect to his earthly state and condition, Jn. vi. 63; 1 Co. i. 26; vii. 28; 2 Co. v. 16.

FLOCK. *See* SHEEP and SHEPHERD.

FLOOD. *See* DELUGE.

FLUTE. *See* MUSICAL INSTRUMENTS.

FLUX, BLOODY, an old English term for dysentery, so used in the authorized version at Ac. xxviii. 8, where the Greek has δυσεντερίον. It got the name of bloody flux from being usually accompanied by a certain discharge of blood.

FLY [זְבוּב, *zebub*; עָרֹב, *arob*]. The former of these words occurs twice; once indefinitely, or perhaps having a distinct reference to the common house-fly (*Musca*

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domestica), "dead flies," Ec. x. 1; the other to some particular and formidable species, not a native of Palestine, but to be brought thither as a special judgment. (*See* HORNET.)

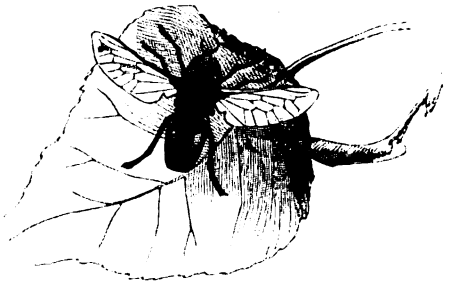
The common house-flies swarm in immense numbers in the East, and though they inflict no physical injury, yet, from their continual settling on the face, they are inexpressibly annoying. In Egypt the peasants are so subject to a virulent kind of ophthalmia, that almost every second person is said to be affected with it, and multitudes are blind of either one or both eyes. The complaint is greatly augmented by the constant presence of the flies, which congregate around the diseased eyes, attracted by the moisture which exudes; and so useless is it to drive them away, that the miserable people submit to the infliction, and little children are seen with their eyes margined with rows of black flies, of whose presence they appear unconscious, though presenting a most painful sight to Europeans.

The "ointment of the apothecary," composed of substances perhaps peculiarly attractive to these impudent intruders, would be likely to become choked up with their entangled bodies, which corrupting would be the more offensive for their contrast with the expected odour. Thus would little follies render despicable him who had a reputation for wisdom. The man is the ointment, his reputation the perfume, his little folly the dead fly, his disgrace the stinking savour.

The word *zebub*, fly, enters as an element into the name originally appropriated to an idol worshipped at Ekron, Baalzebub, 2 Ki. i. 2; but, according to the English version and Vulgate, in the time of our Lord applied to the prince of demons, interchangeable with "Satan," Mat. xii. 24, 26, 27. This "lord of flies" corresponds to the Ζεὺς ἀπόμυιος and the Ἡρακλῆς μυίαγρος of the Greeks and Romans, as if a defender from flies. The Greek in the New Testament reads Beel-zebul (Βεελ-ζεβούλ), which is said to mean "Lord of dung," instead of "Lord of flies," and has been considered as one of those contemptuous puns which the Jews were in the habit of making by slight changes of letters. There might be a peculiar sting in this particular case, from the circumstance that flies are chiefly bred in dunghills, and many species do greatly congregate thither; hence the deity in question being confessedly a "lord of flies," must *ipso facto* be a "dungy lord." One of the names by which "idols" are expressed in the Old Testament is גִּלּוּלִים, *gillulim*, which has the closest affinity with גֵּלֶל, *gelel*, dung. The margin of the English Bible, indeed, gives "dungy gods," as the rendering of this word in De. xxix. 17. (*See* BEELZEBUL.)

Having thus poured contempt on the Ekronite god, there was nothing unnatural in the Jews proceeding yet further—in the hatred of idolatry which succeeded the captivity—to make him, perhaps considered the chief of the pagan gods, identical with the devil. The Lord Jesus certainly sanctioned the application of the epithet, Mat. xii. 27; and the Holy Ghost, 1 Co. x. 20, has said that "the things which the Gentiles sacrifice, they sacrifice to demons."

The word *arob* is not rendered "fly" or "flies" directly, but is considered to *include the idea* of "flies." It occurs only in connection with the fourth plague upon Egypt, Ex. viii. 21-31; Ps. lxxviii. 45; cv. 31; our translators having rendered it in the narration by "swarms (of flies)," and in the Psalms by "divers sorts of flies." The LXX. have in all cases given ἡ κυνόμυια, "the dog-fly," as the equivalent for the Hebrew phrase; but what species the Greeks designated by this epithet we do not know. It is uncertain whether the fly was considered to have some unamiable qualities of the dog, obscene, unclean, impudent, blood-thirsty, or whether some fly was intended which specially made the dog its prey. The former conclusion is supported by the circumstance that κυνόμυια was a term of opprobrium applied to an impudent meddler (Iliad, x i. 394). But the ancient naturalists describe it as a sort of whame-fly (*Tabanus*), which might include both senses, for this genus is most impudently pertinacious in its assaults,



[267.] Fly—*Tabanus alpinus.*

spares neither man nor beast, gorges itself to bursting with blood, infusing an irritating venom at the same time, and occurs, in suitable localities even in our own climate, in immense numbers. If the *arob* was composed of one or more species of *Tabanidæ*, miraculously augmented in numbers, and preternaturally induced to penetrate into the houses, such a visitation would be a plague of no slight intensity, even supposing their blood-thirstiness and pertinacity, individually considered, to be of no higher standard than we are accustomed to see. [P. H. G.]

FOOD. The subject of food, as treated of or referred to in Scripture, calls for some consideration under three different aspects; first, the prohibition laid upon certain articles as of things disallowed for food; then, the articles at once allowed and commonly used; and lastly, the customs connected with their preparation and use.

I. As regards the first point, prohibitions of some kind may be said to have existed from the very earliest period of the world's history. The divine grant to Adam and his immediate descendants of things to be employed for food, comprised only the produce of the garden and the field, but did not extend to the animal creation. The words were, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth; and every tree in which is the fruit of a tree yielding seed; to you it shall be for meat," Ge. i. 29. The subject is not again referred to in the brief records which contain all that we know of antediluvian history; so that we cannot tell how far the restriction may have met with general observance. No charge, however, is brought against the antediluvians of having set it at nought; and the more extended liberty which was introduced after the deluge has all the appearance of a free and spontaneous gift, adapted to the new order and constitution of the world. It was then said, "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

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But flesh with the life thereof, which is the blood thereof, shall ye not eat," Ge. ix. 3, 4. A distinction, previous to this, had existed among animals, in respect to clean and unclean, Ge. vii. 2; but it would seem to have had reference to sacrifice, or other uses to which animals in the earliest times were applied, not to food; otherwise, neither the restriction before, nor the all but unrestricted liberty after, would be altogether intelligible. The grant to Noah reserves nothing but the blood of flesh; and it reserves this because the animal life or soul is in the blood; the blood is the nearest representative and the bearer throughout the animal organism of the living principle; so that for man to feed on this seemed to be bringing the *human* into too close and direct contact with the *animal* soul or life. On this account it was forbidden, that so the difference between the two might stand more conspicuously out, and the reverence due to human blood be more easily preserved. When the law entered, another reason was supplied from the use made of the blood in sacrifice; "the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls; therefore I said to the children of Israel, No soul of you shall eat blood," Le. xvii. 11, 12. The one reason did not destroy the other, but only superadded to it a further and more distinctly religious sanction; and this sanction obtained such a hold upon the convictions and usages of the covenant-people, that in the first Christian communities, where Jew and Gentile met together, it was found expedient, for the sake of brotherly concord, to enjoin abstinence from "things strangled and from blood;" that is, from blood, either as existing apart or as diffused through the flesh, Ac. xv. 20. As the Mosaic ritual has ceased, this prohibition must be understood to have ceased along with it—although even now a certain respect may not improperly be paid to it, especially when viewed in connection with the earlier and more general reason derived from the superiority of the soul in rational to that of irrational beings. Accordingly, a frequent and familiar use of animal blood for food is a characteristic chiefly of savage life, and is very commonly associated with a disregard of human blood.

The prohibitions of a more special kind introduced by the legislation of Moses, interdicting the use of certain animals, fowls, and fishes as unclean, and allowing others as clean, has been treated of elsewhere; it formed part of the distinctive instruction and moral discipline of the law. (*See* CLEAN.) Even, however, of the animals which were accounted clean, the whole might not be eaten; and besides the blood, the kidneys and the fat covering, as well as the fat generally connected with the more vital parts, were devoted to the altar, and withdrawn from common use, Le. iii. 9, 10, 16. They too were regarded as too closely associated with the life of the animal to be suitable for the purposes of man's ordinary support. (*See* FAT.)

II. The climate of Palestine and of the neighbouring countries necessarily exercised a considerable influence in determining the articles which formed the common diet of the Israelites. For the greater part of the year the temperature was too high to admit of much animal food being partaken of; for neither could food of this description be kept in a healthy state for any length of time, nor could men's bodily frame be usually in a state to possess much of an appetite for it. The slaying and eating that is sometimes spoken of—the flesh-pots of Egypt after which the Israelites lusted in the wilderness—and the luxuriating in the richness of fatted oxen, are to be understood chiefly of extraordinary occasions, when sacrificial feasts were held, when royal repasts were given, or special honour was intended to be shown to particular objects of regard and distinction, Ge xviii. 7; xliii. 16; Nu. xi. 4; 1 Ki. i. 9; iv. 23; Mat. xxii. 4. Probably as fair a representation of the ordinary articles of diet as can otherwise be obtained, may be derived from the supplies furnished by Barzillai to David on the occasion of his withdrawal from the face of Absalom into the land of Gilead. At such a time ordinary provisions would naturally be presented; and they are given thus: "wheat, and barley, and flour, and parched (corn), and beans, and lentiles, and parched (pulse), and honey, and butter, and sheep, and cheese of kine," 2 Sa. xvii. 28, 29. Here animal food forms a small proportion of what was contributed, and occupies altogether a very inferior and secondary place—the more remarkable, as the supplies were furnished in a part of the country which partook more of a pastoral than of an agricultural character. It is somewhat strange, too, that neither eggs nor fowls are mentioned among the provisions then brought forward; nor, indeed, have these almost any place among the articles of diet in Old Testament history; the allusions to them are of the most occasional kind, 1 Ki. iv. 23, Ne. v. 18; Is. lix. 5; Lu. xi. 12. It would seem, as Harmer remarks (Obs. i. p. 389), that there were few or no tame fowls, such as we possess, kept by the Jews in ancient times; and few or no eggs eaten, except what might be accidentally met with in the nests of wild-fowl. They are extremely common, the same writer remarks, in all parts of the East now; and when presents of provisions are made to travellers, or rulers, they are sure to form a principal part. There can be no doubt, however, that anciently, just as in the present day, corn of various kinds and the different preparations made from it —especially the flour of wheat and barley—constituted the staple of food among the covenant-people. Bread was for them emphatically "the staff of life"—bread of barley flour for the poorer sort, and of wheaten flour for those in better circumstances; fish, honey, cheese, butter, milk, and other such things, being used along with it as a relish rather than as substantive articles of diet. Hence, the barley sheaf presented on the second day of the passover feast, and the two loaves of fine or wheaten flour offered seven weeks afterwards at the feast of pentecost, Le. xxiii. 10, 17, formed a suitable representation, not only of the chief produce of the land, but also of the common food of the people. The few allusions to the subject in New Testament scripture, show that matters continued much the same in apostolic times, Mat. xiv. 17; Jn. vi. 7, 9. And to this day the Arabs "rarely diminish their flocks by using them for food, but live chiefly upon bread, milk, butter, dates, or what they receive in exchange for their wool" (Shaw, p. 169). Burckhardt says of them, "the frugality of these Bedawin is without example; my companions (*i.e.* from Wady Mousa across the western desert), who walked at least five hours a day, supported themselves for four-and-twenty hours with a piece of dry black bread of about a pound and a half weight, without any other kind of nourishment" (Travels, p. 439).

Beans, in some parts of the country, and for two or three months in the year (beginning with March), perhaps came nearest to barley and wheat as furnishing materials for food. Dr. Shaw even says, that dishes of them

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boiled and stewed with oil and garlic, are in spring the principal food of persons of all distinctions (Travels, p. 140). But this must be understood with some limitation; for in the district where beans are most plentifully produced, the Haûran, we are informed by Burckhardt, that they are chiefly used as food for cows and sheep (Syria, p. 296); and so far as notices of Scripture are concerned, very partial use would seem to have been made of them. However, many things were doubtless used as at least occasional articles of diet, which are left unnoticed in Scripture, simply from no incident having occurred in the narrative to draw attention to them. It is from a quite incidental allusion in the account of John the Baptist, that we learn locusts, and what is called wild honey, to have been among the means of food, on which persons were wont for a time to subsist, who accustomed themselves, whether from necessity or from choice, to the meaner sort of fare. And had it been the object of Scripture to furnish us with a full account of the dietary supplies of the Israelites, we should probably have had to include in the number, besides those already mentioned, not only animals and fowl of various sorts, but also many of the vegetable productions and fruits which are cultivated throughout Syria in the present day—such as pease, lentiles, lettuce, cauliflower, garlic, onions, rice, dates, &c. A simply vegetable diet, however, was reckoned a poor one, Pr. xv. 17; Da. i. 12; and we have no reason to suppose that in the better times of the Hebrew commonwealth, any more than now, vegetables were in much request.

Among the well-conditioned classes savoury dishes of various kinds seem to have been much relished, and comparatively speaking in pretty frequent use. References are found in Scripture to a good many articles employed as condiments in the preparation of such dishes. Not only salt and mustard, which are everywhere to be met with, but mint also, and cummin, anise, rue, almonds, and other kinds of nuts, are mentioned, Mat. xxiii. 23; Is. xxviii. 25, &c. So early as the days of Isaac spiced or savoury meat appears to have been known, and counted a delicacy, Ge. xxvii. 4; but we know little of its ingredients, unless in this, as in so many other things touching the manners of the East, we can argue from the present to the past.

III. This, however, has respect to the last point that calls for consideration—the preparation and use of the articles of diet. It would appear that a sort of seasoning is very common in the preparation of food among families of some distinction. Dr. Russel, quoted by Harmer, represents the people of Aleppo as delighting in dishes that were "pretty high-seasoned with salt and spices; many of them made sour with verjuice, pomegranate, or lemon-juice; and onions and garlic often complete the seasoning." This, however, has respect only to the richer classes; for the same authority states that the food of the mass of the people was very simple and plain. "Bread, dibbs (the juice of grapes thickened to the consistence of honey), leban (coagulated sour-milk), butter, rice, and a very little mutton, make the chief of their food in winter; as rice, bread, cheese, and fruits do in summer" (Harmer, Obs. i. p. 392, 393). For such articles of food little seasoning or artificial preparation of whatever kind would be needed at any time. And when butcher-meat is used by people in the country parts, the cooking is usually still as of old of the most simple and expeditious nature. "A sheep or calf will be brought and killed before you, thrust *instanter* into the great caldron, which stands ready on the fire to receive it; and, ere you are aware, it will re-appear on the great copper tray, with a bushel of bûrgûl (cracked wheat), or a *hill* of boiled rice and *leban*." The writer refers to the notices contained in the lives of Abraham, Manoah, the witch of Endor, as well as in the parable of the prodigal son, for the antiquity of this mode of proceeding, and adds, that "among unsophisticated Arabs the killing of a sheep, calf, or kid, in honour of a visitor, is strictly required by the laws of hospitality, and the neglect of it keenly resented" (The Land and the Book, p. ii. c. 29). This, it will be understood, has reference to guests of some distinction, and such as purpose to stay over-night, or long enough at least to admit of a regular meal being prepared; otherwise the obligation is more easily discharged. The meat before being served up is usually cut into little bits, and the company eat it out of basons, without the use of knives and forks. Very commonly, also, their bread, like their butcher-meat, is prepared on the spur of the moment, as occasion requires; a little meal or flour being hastily kneaded, and thrown into the ashes and coals of fire, which have been kindled for the purpose. (*See* BREAD, BARLEY, WHEAT, &c.; HOSPITALITY.)

The subject of beverage, which is closely allied to that of food, is treated of in connection with the several materials used for the purpose. (*See* WATER, WINE.)

FOOL is very commonly used in Scripture with respect to *moral* more than to *intellectual* deficiencies. The fool there, by way of eminence, is the person who casts off the fear of God, and thinks and acts as if he could safely disregard the eternal principles of God's righteousness, Ps. xiv. 1; xcii. 6; Je. xvii. 11; Pr. xiv. 9, &c. Yet there are many passages, especially in the book of Proverbs, in which the term bears much the same meaning that it does in ordinary language, and denotes one who is rash, senseless, or unreasonable.

FOOT, FEET. There were, and still are to a considerable extent in the East, certain usages respecting the feet, which are not known among European nations; and these naturally gave rise to moral or figurative expressions, which can only be understood by a reference to eastern manners. The common use of sandals, which covered little more than the sole of the foot, and of course rendered it impossible to walk abroad without contracting dust, gave rise to the practice of washing the feet on entering the house, and to strangers, when welcomed as guests, was considered a piece of ordinary civility. So common was it still in our Lord's time, that he could point to the omission of it by the Pharisee Simon toward himself as indicative of a certain want of respect, Lu. vii. 44; and even when writing to Timothy respecting the widows in Asia Minor about Ephesus, where eastern manners were modified by those of Greece, St. Paul specifies the habit of washing the saints' feet, as one of the marks of a proper behaviour that should not be overlooked, 1 Ti. iv. 10. This practice in ordinary life also naturally led to the symbolical rite of washing the feet, which was enjoined upon the priests before entering the house of God to perform sacred ministrations, Ex. xxx. 19; it was an emblem of moral purity or uprightness in the acts of daily life; and hence the action of our Lord in washing his disciples' feet, while it served as a proof of his own condescension to them, was a sign of his desire that they should abide free from blemishes in outward behaviour, Jn. xiii. 10, seq.

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As the sandals were commonly put off on entering the house, and the feet washed, so to put off the sandals, or shoes (though sandals alone should be named), naturally became an emblem of respectful and devout behaviour. Hence the word to Moses at the burning bush, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground," Ex. iii. 5, and the similar word to Joshua in the neighbourhood of Jericho, ch. v. 15. But the laying aside of sandals might, with respect to the common use of these for purposes of business or travel, be indicative of something quite different, and almost opposite. For it was, in that respect, a not unnatural and common sign of mourning—he who was plunged in grief being unable to leave his house and attire himself for the ordinary avocations of life. Hence, the prophet Ezekiel when called in vision to personate his people, and with that view receiving an intimation that his wife should die, but that he should refrain from the usual symbols of mourning, was ordered, among other things, to put his sandals on his feet, ch. xxiv. 17. (*See* SANDALS.) And wearing, as the orientals did, loose and flowing garments, which fell upon the ground and concealed the lower parts of their body, when they went to do what we technically express by *going to stool*, the expression *to cover the feet* became with them a delicate mode of indicating the same action, Ju. iii. 24; 1 Sa. xxiv. 3; and the *water of the feet* was a euphony for that which the individual discharged between them, 2 Ki. xviii. 27.

To put one's foot upon the head or neck of a conquered foe was an ancient, though somewhat barbarous, custom, marking the complete subjection of the vanquished party. Many representations of this custom appear among the monumental remains of antiquity; and following the prevailing usage in this respect, we find Joshua ordering the five kings of the Canaanites, who had taken refuge in a cave, to be brought out,

[268.] Assyrian king placing the foot on the neck of an enemy. Layard's Monuments of Nineveh.

that his captains might come one after another and put their foot on the necks of the prostrate princes, Jos. x. 24. Literally this usage does not appear to have been much practised by the covenant-people, but it forms the ground of many figurative representations in the prophetical Scriptures, Ps. cx. 1; Is. lx. 14; 1 Co. xv. 26.

Once more, the feet being the parts of the body more immediately employed in such services as require outward action, especially in executing an intrusted commission, or prosecuting a course of action in obedience to another's command, to have the feet rightly directed, or kept straight and steadfast in the appointed path, were natural and appropriate images for uprightness and fidelity of behaviour. They are so, indeed, in all languages, but they were perhaps more frequently used, and in greater variety of form, among the Hebrews, than is quite customary in modern times, Ps. lxxiii. 2; Is. lii. 7; lviii. 13; Ec. v. 1, &c.

FORESKIN, the prepuce, or projecting part of the skin in the distinctive member of the male sex, which was cut off in circumcision. Hence, as circumcision was an ordinance symbolical of purification, the foreskin was an emblem of corruption, De. x. 16; Je. iv. 4.

FOREST, the rendering of יַעַר (*yaar*), is used of various parts of Palestine and the neighbourhood, which were well wooded, though the woods rarely perhaps reached such an extent as is now usually designated by the name. Beside the forest of Lebanon, which at one time undoubtedly was of great extent, we read of the forest of Hareth, the forest of Carmel, the forest of Arabia; but probably in such cases the term *wood* would be more appropriate; and this is the rendering adopted for the same word in the original in various passages—such as Jos. xvii. 18; 1 Sa. xiv. 25; 2 Ki. ii. 24, &c. It is also to be borne in mind, that in remote times Palestine was undoubtedly much more extensively furnished with wood than it is now, or even than it came to be in the later periods of the Hebrew commonwealth; so that tracts which had originally been forests might still retain the name, though latterly they had ceased to be so.

FORNICATION. This term is often used in Old Testament scripture as synonymous with adultery, especially in those passages which represent under this image the unfaithful and treacherous behaviour of the covenant-people. The image is a very common one in the later prophets, in whose time the backslidings had become so general and flagrant, that the severest visitations of judgment were ready to be inflicted, Eze xvi.; Je. ii.; Ho. i., &c.

FORT, FORTIFICATION. The science of war necessarily exercises the ingenuity of man both upon instruments of attack and means of defence; and these bear such a relation to each other that any alterations and improvements in the one necessitate corresponding changes in the other. The great discoveries of modern artillery being unknown in classical and scriptural times, the means of defence which were then in use would be proportionally simpler. And Scripture contains evidence that the rudest of all contrivances were often resorted to, especially the caves, or rather caverns, which abounded in Palestine, and clefts of the rocks, Jos. x. 16; Ju. vi. 2; xx. 47; 1 Sa. xiii. 6, &c. In such a *cleft* of the rock Samson dwelt for a time, Ju. xv. 8, 11, not so fitly rendered in our version "the *top* of the rock;" and in such a cavern David found shelter for himself and his 600 men, 1 Sa. xxii. 1, &c. The 600 men who remained of the tribe of Benjamin took refuge on the rock Rimmon, or more literally *in* or *at* it, and remained there four months; and not improbably they added to the natural strength of the place by throwing up earthworks around them. At all events, from the remotest period of Israelitish history we read of fortification, implying a higher degree of skill than that which merely takes

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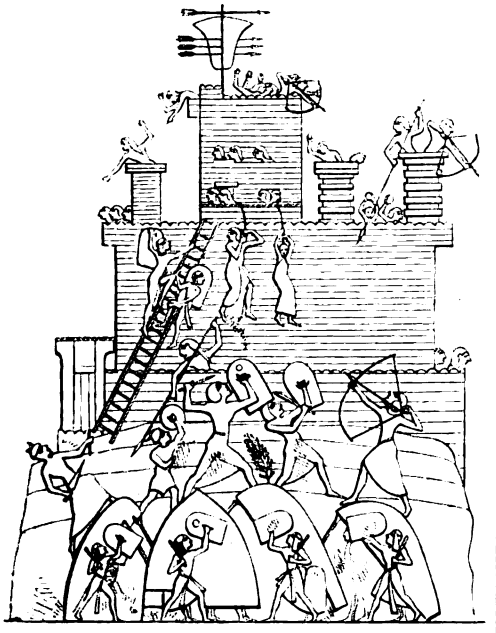
advantage of the natural features of the country. The spies who were sent from the wilderness into the land of the Canaanites were to ascertain among other things "what cities they be that they dwell in, whether in tents or in strongholds," Nu. xiii. 19; and they brought back the report that "the cities are great and walled up to heaven," De. i. 28. And this was no mere exaggeration of their faithless hearts; for Moses speaks of the threescore cities of Argob in the kingdom of Og, "all these cities were fenced with high walls, gates, and bars; besides unwalled towns a great many," De. iii. 5. Some of these are standing at this day, and have been recently visited (*see* BASHAN); and in their massive construction they proclaim that they bear a relation to the oldest forms of fortification, and of building in general, found in widely separated regions of Asia and Europe, and known by several names, such as Cyclopean and Pelasgic. These, however, vary considerably, according as the stones are wholly rough or are partially cut, and as the entrances resemble the nature of doors or are little more than gaps; differences owing partly no doubt to advancing skill, yet also partly to the nature of the materials. There are huge stones in some of the buildings of Palestine, and even at the wall of the temple at Jerusalem, which have been pronounced to belong to this Cyclopean style of building. But the Canaanites of the days of Moses and Joshua



[269] Egyptians attacking a Fort on a rock.—Wilkinson.

were a highly civilized people, connected by commerce with the most advanced nations of the earth at that time, and specially connected with Egypt both by vicinity and by the ties of kindred descent. It is therefore probable that their walled cities with gates and bars bore a resemblance to fortifications shown on Egyptian monuments, believed to be of the fifteenth century before Christ. They are of squared stone, or squared timber, on the summit of scarped rocks, with battlements, and protected by wet ditches all around them—unless indeed wet ditches be a later discovery in military art, and those referred to formed the natural channels of a river round a fortified island (Nos. 269, 271). The same are to be seen in the Nineveh remains, though the sculptures are of a later date. But the similarity of the style favours the supposition that it was widely diffused, and employed from an early time without very essential improvements. If so, we may conclude that the Canaanite fortifications, which the Israelites sometimes preserved and sometimes copied, were of the same kind, with such alterations as suited a country differing from Egypt and Babylonia in this, that running water was scarce, while hills were extremely numerous. Thus Joshua, ch. xi. 13, margin, speaks of the mass of cities that stood "on their heap," as it is again in Je. xxx. 18, or in the margin, "little hill" (No. 269).

We have seen that the "unwalled towns" are placed in opposition to the "walled cities," "fenced cities," "defenced cities," "fortresses," "strongholds," as our version somewhat loosely and indiscriminately translates the expressions עִיר מִבְצָר and עִיר בְּצוּרָה (*'ir mibtzar* and *'ir betsurah*). "Fenced cities" or "cities for defence" are also the translations of עִיר מָצוֹר (*'ir matzor*), and related forms, literally perhaps "cities that could stand a siege," Ps. xxxi. 21 (Hebrew 22); lx. 9 (Hebrew 11); 2 Ch. viii. 5; xi. 5; xiv. 6 (5 in the Hebrew), and which, in the opinion of some, imply a higher degree of fortification. In many cases these fenced cities or strongholds may have been places protected, not by *walls* but by stockades of wood. Nothing precise and definite is to be found in Scripture upon the subject, unless that *matzor* is once used, De. xx 20, of the *wooden* "bulwarks" to be raised in sieges. But it has been suggested by one who has studied these matters carefully for himself, that stockaded forts have been found extremely difficult to take, and that they are used by nations in a semi-civilized condition, and were not unlikely means of defence in Palestine. Among the Israelites David is the earliest person to whom fortifications are expressly attributed subsequent to the original settlement in the land: and Solomon continued the work, to which his wisdom and his love of building might the more incline him. In the following generation the same is recorded of Jeroboam and Rehoboam, and again of Baasha and Asa in the next generation; this being the inevitable consequence of the separation of the two kingdoms. In later times the fortification of their kingdom, particularly of Jerusalem, was carried on by Uzziah, Jotham, Hezekiah, and Manasseh: and after the return from Babylon, the walls and gates and bars of the city were set up by Nehemiah and his associates. Jerusalem must be regarded as the most strongly fortified place in the country, both by natural advantages and by artificial aid: hence, after a siege of eighteen months, it seems to have fallen into the hands of Nebuchadnezzar chiefly through the effect of famine, while the strong quarter of Zion very probably held out for a month longer, 2 Ki. xxv. 3, 8-10, precisely as it had been previously taken from the Jebusites by David while they were reckoning it to be impregnable, 2 Sa. v. 6-9. Perhaps we may infer that in the kingdom of Judah Lachish and Libnah were next to Jerusalem in strength, as these three cities alone were successful in resisting Sennacherib, 2 Ki. xviii. 13, 14; xix. 8. But Samaria,

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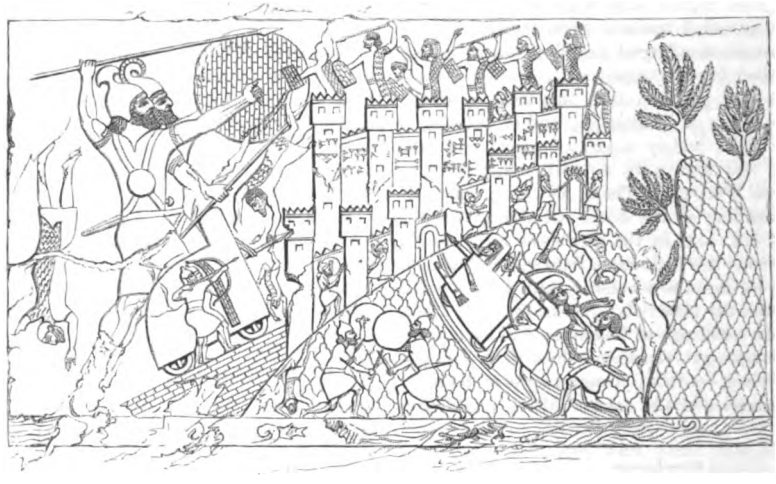
the capital of the ten tribes, was also a very strong city, as it seems to have remained alone to king Joram, 2 Kl. vi., and finally fell under the Assyrian arms only after a siege of three years, 2 Kl. xviii. 9, 10. Compare the threatenings against Samaria and Zion, Mi. i. 1-9; iii. 12.

A fortified town was a town with a wall. It might sometimes happen that for greater strength it had a second wall on the outside, such as Hezekiah erected, at least in one part of Jerusalem, 2 Ch. xxxii. 5; and we read of Zedekiah attempting to escape "by the way of the gate between two walls," 2 Kl. xxv. 4. The surrounding wall being so prominent a part of the city, not to say that it was almost indispensable in these times of confusion and violence, the expression "to build a city" often meant, in scriptural as well as in classical language, to build the wall, to make a fortified place



[270.] Attack and defence of a city. – Botta, Monumens de Ninive.

of that which was already inhabited without fortifications. So we must understand Solomon's building the two Bethhorons, and similar buildings by his son, 2 Ch. viii. 5; xi. 5-10; Jeroboam's building Shechem and Penuel, 1 Kl. xii. 25; and manifestly Hiel's building Jericho and coming under the curse of Joshua, because the *gates* of it are especially mentioned, 1 Kl. xvi. 34; Jos. vi. 26, while there is no room for doubting that Jericho had been a habitation of men, and a place of some importance from the days of Joshua downwards, Ju. i. 16; iii. 13, &c.

The entrances to the city through the walls were protected by gates, which were closed generally by strongly-built folding doors, as the plural "doors" occurs in reference to each gate, Ne. iii. These doors had locks, and massive bars attached to them for the sake of additional strength. The bars are noticed in one instance as being of brass, 1 Kl. iv. 13; and in the case of the Babylonian conquests of Cyrus, we read of gates of brass and bars of iron, Is. xlv. 2. (*See* GATE.) This description also occurs in Ps. cvii. 16. The buildings of the gateways were probably structures of great strength, the strongest points on the walls, and containing one or several chambers; so that "to sit in the gate" might describe not only the magistrates in time of peace, but also the military commanders in the progress of victory, Je. xxxix. 3. By an easy extension there might be another chamber over the gate, forming a gate-tower or a place for a watchman, 2 Sa. xviii. 24, 33; and for obvious reasons of convenience, we may believe that the tower which the watchmen occupied was at or near the gate, even where this is not precisely stated, 2 Kl. ix. 17. In the Assyrian sculptures the gateway is generally between two towers, as in the illustrations Nos. 270, 272, and a chamber over the gateway is indicated by windows. (*See* GATE.) The gateway itself is simply an opening in the wall, and not the massive building frequent in the castles of mediæval architecture. The folding doors of the gate are shown in No. 272. These must often have been of wood, since many bas-reliefs represent men setting them on fire. But the idea of a tower could not be long confined to the gate, though it may have originated so: wall-towers are seen in very ancient representations, erected wherever they were of use for defence. The walls of Nineveh and Babylon are well known to have been wonderfully provided with these: and Scripture names several wall-towers in Jerusalem—the tower of Hananeel, that of Meah, and that of the furnaces. "A wall-tower" seems to be the strict and the common meaning of the word מִגְדָּל (*migdal*), almost invariably rendered "tower" in our version. This shade of meaning is often suggested by the context, Eze. xxvi. 4; xxvii. 11; and it is evident in such a verse as 2 Ch. xxvi. 9, "Uzziah built towers in Jerusalem, at the corner-gate, and at the valley-gate, and at the turning of the wall, and fortified them." There is another word, פִּנָּה (*pinnah*), which commonly means and is correctly translated "a corner," but which occasionally must mean some kind of fortification. Accordingly it also is rendered "tower" in Zep. i. 16; iii. 6, and "bulwark" in 2 Ch. xxvi. 15: Uzziah "made in Jerusalem engines invented by cunning men, to be upon the towers and upon the *bulwarks*, to shoot arrows and great stones withal." Colonel Hamilton Smith, however (article "Fortifications" in Kitto's Cyclopedia), rejects this translation "bulwarks," and describes the objects meant as "huge 'counter-forts,' double buttresses or masses of solid stone and masonry, built in particular parts to sustain the outer wall, and afford space on the summit to place military engines." Yet doubt is

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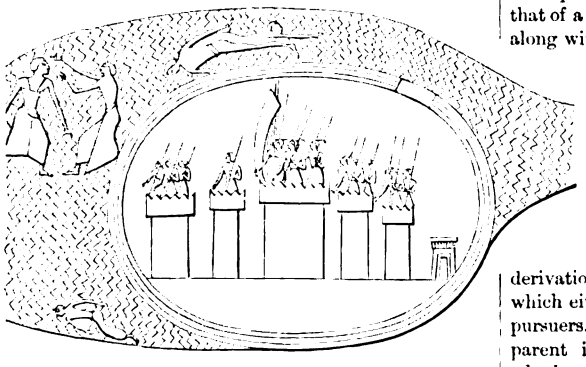
thrown on the correctness of this definition by the circumstance that no buttresses are represented in the Assyrian sculptures, the strengthening of the walls being effected by the great number of small towers built into and projecting from them. Nor did the military engines of ancient times, which could be stationed and worked in these towers, require such massive foundations to sustain them as modern artillery does. Another Hebrew term which once occurs, Is. liv. 12, and which is commonly understood to be of the same meaning, is שְׁמָשׁוֹת (*shĕmashoth*), "suns" (compare such names as *demi-lunes*), though our translators have been misled by the word "suns" to think of "windows."

A tower, *migdal*, might also be the citadel, the strongest part of the city, and the place of last resort from the enemy: and in this case it would most probably not be a wall-tower. In nearly all the Assyrian sculptures, and in several of the Egyptian paintings, there is a central mass of buildings in the city, higher than the rest, which may fairly be identified with this *migdal* (No. 271). Such may have been the tower of Penuel which Gideon broke down, Ju. viii. 9, 17. Such certainly was the tower of Thebez, which Abimelech was attempting to burn when he met his death, Ju. ix. 51, 52, and the tower of Shechem, ver. 46, where he was successful in the like enterprise. In that account there occurs another word, ver. 46, 49, apparently the more technical term for a tower standing alone and in an elevated position, צְרִיחַ (*tzarĭahh*), "a citadel," or "a hold," as in our version, though a less distinct rendering is given in the only other passage where it occurs, 1 Sa. xiii. 6, "high places;" perhaps in order to bring out the contrast to the "pits" which follow in this list of places, to which the Hebrews variously betook themselves for fear of the Philistines.



[271.] Egyptian Fortress surrounded by water.—Rosellini.

One other term occurs in describing the fortifications of a city, חֵל or חֵיל, *kheyl*, which has more difficulty attaching to it than any of the others, as our translators have felt, if we may judge from the variations in their rendering: "rampart," La. ii. 8; Na. iii. 8; "bulwarks," Is. xxvi. 1; "trench, or (*margin*) "outmost wall," 2 Sa. xx. 15; "wall," or (*margin*) "ditch," 1 Ki. xxi. 23. The meaning, "a ditch," has the support of a few very high authorities, both Jewish and Christian: but the great mass, including authorities equally high, explain it to be a smaller exterior wall, yet with a ditch connected with it, and which along with the vacant space back to the principal wall, may all have been comprehended under one name. Again, these exterior walls are often represented to us in the Assyrian sculptures, and they generally appear as low and embattled walls.[1]

Other fortifications of a similar kind might be constructed away from cities, to stand in the neighbourhood of villages and render them protection, or to stand all alone for the defence of a mountain pass, or a frontier, or the like, 2 Ch. xxvi. 10. Twice over, 2 Ki. xvii. 9; xviii. 8, we have the two extremes placed together, "from the *tower of the watchmen* to the *fenced city*." Another word is found once or twice, בִּירָנִיּוֹת (*bironīyoth*), translated "castles," 2 Ch. xxvii. 4: Jotham "built cities in the mountains of Judah, and in the forests he built castles and towers." Much the same seems to be meant, but perhaps with special reference to the use of such strong places for treasures, by David's "storehouses in the fields, in the cities, and in the villages, and in the castles," 1 Ch. xxvii. 25, where "castles" is a solitary and needless deviation from the usual rendering "towers." Besides our version at times uses "castle," but also and somewhat unfortunately "palace," Eze. xxv. 4, to express the Hebrew טִירָה (*tīrah*), which appears to have been in use among the nomade tribes of Ishmael and Midian, Ge. xxv. 16; Nu. xxxi. 10; though curiously enough it is once employed to describe the cities of the priests, 1 Ch. vi. 54 (Hebrew 39). The word מִצְפֶּה (*mitzpeh*), is only twice found, meaning "watch-tower," 2 Ch. xx. 24; Is. xxi. 8; but it is extremely common as a proper name, Mizpeh, and in the closely allied form Mizpah; the towns which bore this name no doubt answering to the description which it conveyed. Another proper name, that of a place of great strength mentioned by Josephus, along with many others, which were erected in Palestine in later times, is Masada, which is nothing else than the Hebrew מְצָד (*mĕtsad*), and which along with the feminine form מְצוּדָה (*mĕtzudah*), and two rare kindred forms *matzod* and *mĕtzodah*, is rendered variously "munition," "hold," "stronghold," "fort," "fortress;" whilst at times also it is the "lair" of a wild beast. Indeed by its derivation it is simply the fastness or secure place to which either brute or man retires for safety from the pursuers. The allusion to both meanings seems apparent in its frequent use to describe the places, whether artificially fortified or not, to which David repaired for safety while Saul was *hunting* him, as he expressed it, 1 Sa. xxiii. 14, 19, 29; 1 Ch. xii. 8, 16; and perhaps this allusion is not wholly dropped when the word is applied to Zion, 1 Ch. xi. 7, the resting-place of the Lion of the tribe of Judah, although our version needlessly gives us there the rendering "castle."

In besieging a town the same means seem to have been called into operation as we read of in classical antiquity, and as we see illustrated in the Egyptian and Assyrian monuments. A line of circumvallation was drawn to cut off all communication between the

[1] Some account of the dimensions of ancient walls and other fortifications mentioned in Scripture would be interesting, but nothing can be said with certainty upon the subject, beyond what is given in the accounts of Babylon and Nineveh.

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besieged city and the rest of the country, and this is expressed by דַּיֵק (*dayeq*), according to some good authorities like Michaelis and Thenius. But the greatly more prevalent opinion is that this word means "a fort," or collectively "a line of forts," which rendering has the support of our version. Yet unfortunately the same word "fort" is employed to represent the entirely different word מְצוּרָה (*mĕtzurah*), Is. xxix. 3; while the masculine form מָצוֹר (*matsor*), is once rendered "bulwarks," De. xx. 20; at other times it is translated, probably better, "siege," as "lay siege against," "besiege," Eze. iv. 2, 3, &c.; Mi. v. 1, where it might describe the drawing of that line of circumvallation. As the besiegers approached nearer the city they threw up "a bank," or "mount," or mound of earth, סֹלְלָה (*solĕlah*), for their own protection as well as for purposes of attack: at times this word is rendered less well in the margin, "an engine of shot," Je. xxxii. 24; Eze. xxi. 22 (Hebrew 27). In this same verse are mentioned כָּרִים (*carim*), "rams" or "battering rams," favourite engines for making a breach in the walls. The engines of shot are חִשְׁבֹּנֹת (*hishshĕbonoth*), 2 Ch. xxvi. 15, the word in Hebrew, like our own "engine," implying by its etymology "ingenious contrivance." One or other of these, perhaps both, may be designated by Ezekiel, ch. xxvi. 9, in a rather obscure expression, "engines of war" in our version, perhaps literally "the wiping out, or obliteration, by that which he has placed over against." One other word, בַּחִין (*bahhin*), once used in the plural, Is. xxiii. 13, "towers," and according to etymology meaning "a place for spying," must indicate some such besieging tower, though the special nature of it, as fixed or moveable, is undetermined. The classical writers make us aware that *mining* and *counter-mining* were

[272.] Siege of a City.—Assyrian Sculptures, British Museum.

common practices in ancient sieges: and this is the interpretation of the Septuagint and Vulgate in a passage which our translation more accurately leaves general, Je. li. 58, "The broad walls of Babylon shall be utterly broken," or rather, as in the margin, "made naked" or laid bare.

The Assyrian battering-rams, as we see from the sculptures, were worked from shed-like machines, of wood or wicker work, on wheels: in some instances two rams are shown, one above the other. Sometimes the machines have lofty towers attached to them for archers and slingers: such a tower may be intended by this word *bahhin*. One of the sculptures is particularly interesting on account of its spirited representation of the various incidents of a siege (No. 272). It shows the besieged endeavouring to check the action of a battering-ram, by a chain which they have placed under it with a view to lifting it out of its place, whilst the besiegers are hanging on the ram by means of long hooks, so as to keep it where they desire it to be. From the towers of the city some fire is being thrown on the machines of the enemy; but it is not quite clear what is meant to be shown as burning, whether the ropes swinging the ram, or grapnels. In the bas-relief of Sennacherib attacking the city of Lachish, the besieged are hurling torches on the battering-ram machines, whilst the men who work them are throwing water from large ladles to extinguish the brands. It is worthy of notice that the rams are generally shown as on causeways or road-ways (No. 269), apparently laid down for them, as they end abruptly under the machines. The Egyptians again had long spears worked from testudoes or small sheds, formed probably of a framework covered with hides, and the action of the spears was analogous to that of battering-rams. Unlike the Assyrian machines, these testudoes were not upon wheels (No. 269).

In the New Testament there is scarcely a reference to fortification, except in our Lord's prediction of the destruction of Jerusalem, Lu. xix. 43, 44, "The days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee," compare ch. xxi. 20.

In Je. v. 10 it is written, "Take away her *battlements*, for they are not the Lord's." This however is an unauthorized deviation from the proper meaning of the word, which is correctly rendered in the only other two passages in which it occurs, Is. xvii. 5; Je. xlviii. 32, the "branches" or "plants" of a vine. [G. C. M. D.]

FORTUNA'TUS, a Roman name, but designating a person, who appears to have been a member of the church at Corinth, and who, having visited Paul at Ephesus, returned along with Stephanus and Achaicus, bearing the apostle's first epistle to the Corinthians, 1 Co. xvi. 17.

FOUNTAIN. *See* WELL.

FOWL. In addition to what has been observed, in the article COCK, on the question how far the early Hebrews were familiar with our domestic poultry, we may adduce the occurrence of the word קְרָרִים (*kar-*

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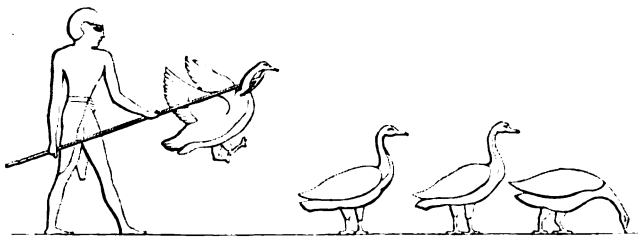
burim) in 1 Kings iv. 23. It is rendered in our English version "fatted fowl;" and there seems no reason to doubt the propriety of the translation. This, however, implies domestication; and as the occasion of the mention is the daily supply of Solomon's table, including his household, it implies general and extensive cultivation of the species intended; for a rare or casual occurrence of any particular bird in the market, would not have entitled it to a place in such an enumeration. And we cannot doubt that a domestic animal which *daily* appeared at the king's table was no stranger on those of his subjects.

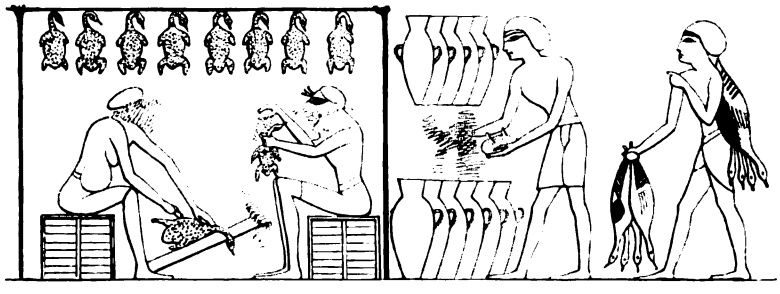


[273.] Egyptian goose-herd tending geese.—Rosellini.

If we could be quite sure that a bird of the gallinaceous order was intended by the term *barbur*, we might with tolerable certainty pronounce it the barn-door poultry; for there is no other rasorial bird capable of domestication whose claim approaches this in probability. But we cannot conceal the fact, that the *barburim* may have been *geese;* which certainly were fatted in vast numbers by the Egyptians from the most remote antiquity, and formed a very important article of popular consumption in both the fresh and salted state. Of this fact we possess historic testimony; and the copious evidence of the Egyptian paintings, in which are represented the various processes connected with the catching, keeping, feeding, killing, salting, cooking, and eating of geese—*ad abundantiam.* [P. H. G.]

FOX [שׁוּעָל (*shûal*), ἀλώπηξ]. Several species of the dog tribe (*Canidæ*) are common in Palestine, and it has been matter of dispute to which of these the *shûal* is to be referred. One of these is a true fox (*Canis niloticus*, Geoff.; *C. taleb*, Ham. Sm.), very closely agreeing with our own, but with some unimportant specific distinctions. Another is the jackal (*C. aureus*). Between these the choice must lie. The LXX. uniformly render the word by ἀλώπηξ.

An examination of the various passages in which the word occurs, which are only six in number, indicates an animal either gregarious or sufficiently abundant to be taken in large numbers when wanted ("three hundred foxes"), not too formidable to be handled by a man, inhabiting the vine-country of Judea, Ju. xv. 4; apt to feed on grapes and spoil the clusters, Ca. ii. 15; found in ruined cities, La. v. 18; Ne. iv. 3; apt to feed on human carcases, either on the field of battle or dragged from the graves, Ps. lxiii. 9, 10. Most of these characters would indicate almost equally well the jackal and the fox; but some appear to be distinctive of the former. The jackal associates in large packs, the fox is solitary; the jackal is more noted for his depredations in the vineyards than the fox, and frequents desolate cities, and violates graves, which we have not seen attributed to the fox. There is also the important point in the identification, that the Arab name *shikal*, or as we spell it *jackal*, is manifestly the Hebrew *shûal*, slightly altered. Some have derived it from an unused root signifying to cry (שָׁוַע), but the fox is habitually silent, whereas the nocturnal cries of the troops of jackals are proverbial throughout the East. Gesenius, however, and the better lexicographers, derive it from שָׁעַל (*shaal*)—also an unused root—to dig, break through, or excavate. Probably the ἀλώπηξ of the New Testament may be referred to the same animal; though nothing certain can be predicated. The crafty rapacity of Herod might be represented by either, and both are dwellers in holes. Busequius observes that "the Turks call subtle and crafty persons by the metaphorical name of ciacals [jackals]."



[274.] Egyptians salting and preserving geese.—Wilkinson.

With respect to the device employed by Samson for avenging Israel on the Philistines, Ju. xv, the abundance and social habits of the jackal would render the capture of a large number no difficult matter. Volney says, "The wolf and the real fox are rare, but there is a prodigious quantity of the middle species named *shacal:* they go in droves." And again, the same traveller observes, "Shacals are concealed by hundreds in the gardens, and among ruins and tombs." A firebrand, torch, or simple lamp, might then be fastened very easily between the tails of two, so as not to destroy the animals, and yet to continue burning long enough to allow them to run some distance. The three hundred were of course distributed widely over the country by Samson's agents; the terrified animals would naturally run into the cover of the corn, at the edge

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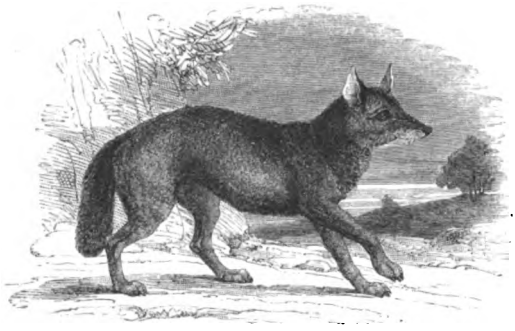
of which they were set loose; the opposing wills of the conjoined animals and the perpetual impediment of the corn-stalks coming between them, would keep them in constant irritation, and make their progress devious;



[275.] Jackal—*Canis aureus.*

the corn being ripe and dry would ignite with readiness, and the spreading fire would affright the jackals, and preclude the possibility of their lying down, and thus they would probably be kept rushing hither and thither, from field to field, until they were destroyed.

Absurd as some witlings have considered this story, the device was familiar enough to the ancients. In the year 1675 a brick was found twenty-eight feet below the pavement of London, on which was a bas-relief of a man driving into a field of corn two foxes with a torch fastened to their tails (Leland's Collectanea). It is possible that this may have been intended to represent the incident in the sacred narrative. But the Romans, at the feast in honour of Ceres, the goddess of corn, to whom they offered animals injurious to cornfields, were accustomed to turn into the circus foxes with torches so fastened to them as to burn them to death, in retaliation of the injuries done to the corn by foxes so furnished.

> "Cur igitur missæ junctis ardentia telis
> Terga ferunt vulpes."—(Ovid, Fasti, iv. 681).

Col. H. Smith thinks that, contrary to the received opinion, the animals were not coupled, but that "each fox had a separate brand;" for "it may be questioned whether two united would pull in the same direction; they would assuredly pull counter to each other." But this, and not the running of each animal straight to its burrow, was the very result desired. Their dragging in various irregular directions, and the prevention of their retirement to their burrows, would be doubtless points distinctly contemplated by the avenging Israelite.

The other scriptural allusions to this animal may be briefly noticed. The words of David "when he was in the wilderness of Judah," Ps. lxiii. 9, 10, may be said to have received their accomplishment when Saul and the flower of his army, including doubtless many bitter enemies of David, lay slain on the battle-field of Mount Gilboa. The "foxes, the little foxes, that spoil the vines," may refer to false or worldly teachers in the Church of God, who "overthrow the faith of some," insidiously teaching perverse things. And the more because the false and foolish prophets who "prophesied out of their own hearts," are compared by Ezekiel, ch. xiii. 4, to "the foxes in the deserts." But the most touching mention of this animal is that whereby the Lord Jesus so graphically sets before us his own deep humiliation and poverty. "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head," Mat. viii. 20; Lu. ix. 58. How stupendous was the grace of the high and lofty One, who, "though He was rich, yet for our sakes became poor, that we through His poverty might be rich!" 2 Co. viii. 9. And what a lesson for us who bear his name, that we seek not great things for ourselves, Je. xlv. 5, in a world where he was rejected and cast out! [P. H. G.]

FRANKINCENSE [לְבֹנָה (*lebonah*), λιβανός] is a resin which exudes spontaneously, or is obtained by incision, from several species of *Boswellia*—a genus belonging to the natural order of *Amyridaceæ*, or incense trees. *Boswellia serrata* grows to a height of forty feet, and is found in Amboyna and in mountainous districts of India. Its resin, known as Indian olibanum, has a balsamic smell, and burns with a bright flame and fragrant odour. *B. papyrifera* occurs on the east coast of Africa, in Abyssinia, about 1000 feet above the sea-level, on bare limestone rocks, to which the base of the stem is attached by a thick mass of vegetable substance, sending roots to a prodigious depth in the rocky crevices (Hogg's Veg. Kingdom, 240). Its resin, the olibanum of Africa and Arabia, usually occurs in commerce in brownish masses, and in yellow-tinted drops or "tears" not so large as the Indian variety. This last is still burned in Hindoo temples under the names of "rhoonda" and "looban"—the latter evidently identical with the

[276.] Frankincense—*Boswellia serrata.*

Hebrew "lebonah;" and it is exported from Bombay in considerable quantities for the use of Greek and Roman Catholic churches.

The sacred incense of the Hebrews was compounded of stacte (or storax), galbanum, onycha, and frankincense, in equal proportions, and mingled with salt, as the original מְמֻלָּח (*mĕmullach*) imports, and as in the margin of

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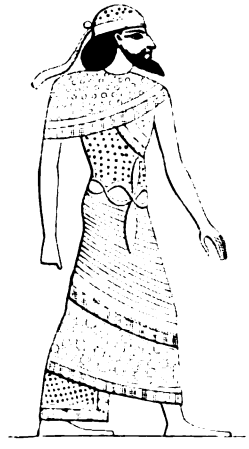
our authorized version is rightly rendered "salted," Ex. xxx. 34, 35. This composition it was unlawful for private persons to imitate. It was reserved for the worship of Jehovah, and the quantity consumed on the altar morning and evening must have diffused a grateful atmosphere around the worshippers. The rabbins used to say that the perfume was perceptible as far off as Jericho; and although this is obviously exaggeration, to the true worshipper it must have really been the "odour of sanctity," and as soon as he came within its range, we can easily imagine how on its fragrant and mystical pinions his spirit felt as if wafted towards heaven. "Let my prayer be set forth before thee as incense," says the psalmist, Ps. cxli. 2; and at the opening of the seventh seal, in the Apocalypse, ch. viii. 3, we find an angel standing at the altar, having a golden censer (λιβανωτόν), "that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." What could represent in a manner more encouraging the acceptableness to the Most High of his people's worship? or what could be a more exquisite emblem of that higher intercession which imparts to the praises and prayers of earth a charm and a value not intrinsic? Frankincense, along with myrrh, another precious perfume, was an ingredient in the costly oblation which the eastern worshippers presented to the infant Redeemer, Mat. ii. 11; and there is one allusion in the Canticles which seems to show that frankincense and other resinous odours, although doubtless in a form distinct from the sacred compound, were burned for the honour and delight of royalty. Espying the palanquin of Solomon, with its purple hangings and its escort of sixty valiant men, the bride exclaims,

> "Lo! what is this, in clouds of fragrant gums,
> That from the wilderness so stately comes?
> Already frankincense in columns pours,
> And all Arabia breathes from all her stores."
> Song iii. 6 (Mason Good).

But although the primary reference may have been to the sumptuous king of Israel, we are glad to raise our thoughts to the royal progresses of the true Prince of peace. "Jesus came from the wilderness of Judea, perfumed with myrrh and frankincense and all the powders of the merchant; and when his work was finished, he entered his Father's mansion above, coming up from the wilderness of earth fragrant with every grace which it ever yielded; for none knew like him how to gather all its myrrh and all its spices" (Moody Stuart's Expos. of the Song). [J. H.]

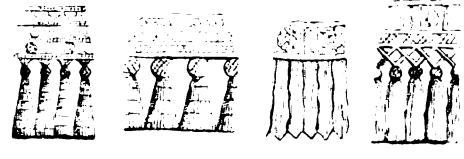
FRINGES were commanded to be put by the children of Israel on the borders of their garments throughout their generations, Nu. xv. 38. The word used to designate them, ציצית (*tzithzith*), from the root to *flourish* or *shine*, has been rendered κράσπεδα, *fimbriæ*, and must denote something like what we understand by fringes, or rather pendicles in the shape of bobs or tassels. Fringed garments, elaborately wrought, were very common among both the ancient Egyptians and Babylonians, as has been already shown under Embroidery. No. 277 shows a fringed dress from an



[277.] Fringed Dress.—Champollion.

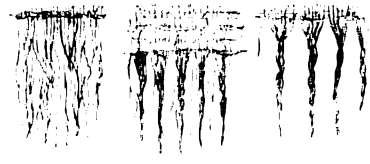
[278.] Assyrian Fringed Dress.—Layard's Nineveh.

Egyptian painting, supposed to represent an Assyrian. A highly ornamented Assyrian dress is exhibited in No. 278, worn by a king, who has one hand on the hilt of his sword, and the other supported by an



[279.] Varieties of Assyrian Fringe.—From Assyrian sculptures, British Museum.

official staff. In No. 279, we have representations of the Assyrian fringes in detail, some from the borderings to the tunic, others from the ample borders of the outside garments. But it may be doubted whether fringes of that description were intended by the Jewish legislator, since they were in such common use that they could form no proper mark of distinction between an Israelite and a Gentile; and, besides, they seem appropriate to state-dresses rather than to ordinary attire



[280.] Fringes of ancient Egyptian linen.—Specimens in Brit. Mus.

—while it is plainly the latter which is chiefly contemplated in the prescription of Moses. The sort of fringes intended probably approached nearer to those exhibited in No. 280. We may the more readily suppose this, as a blue riband is enjoined to be put upon the fringe, for the purpose probably of binding the threads of the

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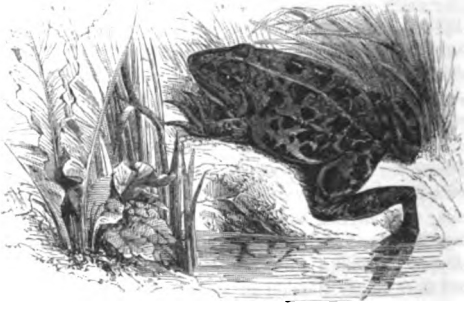
tassel-like fringes together, and giving it a more special appearance and aim.

The moral design of this part of Israelitish dress is declared to have been that the people might "look upon the fringe, and remember all the commandments of the Lord, and do them; that they might not seek after their own heart, and after their own eyes, after which they used to go awhoring; but that they might remember, and do all God's commandments, and be holy unto him." The only question is, why such a device as these fringes should have been fallen upon for promoting such an end, or how they were designed to conduce towards it. "The many threads," says Ainsworth, "of the fringes on the four skirts of their garment, signified the many commandments of God which they should put upon them, to be as it were clothed with them, and to walk in them: the heaven-coloured riband (sky-blue) taught them an heavenly affection to all the law, and an holy conversation; and led them spiritually to put on the wedding-garment, &c., that their conversation might be in heaven." Baumgarten connects them specially with the feet; the fringes were to be made for the purpose of keeping the eyes "from wantoning abroad, and going forth to commit adultery with the powers of the world, after the manner of the nations, and that with nice delicacy they should direct themselves upon the feet, and so bring into remembrance the law of God, which prescribed the proper limits for all movements in the hands and feet." This, however, seems to take for granted that the borders or corners of the garments to which the fringes were attached, were somehow suspended over the feet, which does not appear from the original passage in Numbers, and is plainly discountenanced by the corresponding passage in Deuteronomy, where the *four* corners, or wings of the garment, are mentioned as the proper places for the fringes, De. xxii. 12. Only clothing, or garments generally, are connected with the fringe, but no particular part of dress individually. The explanation of Ainsworth may be regarded as substantially giving the true reason, excepting that no stress should be laid on the number of threads as indicating the number of the divine commandments. The cord or riband is manifestly spoken of as a unity; and if several threads were required to form it, still this is not formally indicated, nor could the number be such as naturally to suggest the multiplicity of God's precepts. In an artificial badge of that sort a certain measure of arbitrariness was unavoidable; it was enough if the thing was in its own nature not unsuitable, and was so distinctly associated by the lawgiver with its main design that no one needed to be in any doubt concerning it.

The later Jews turned the prescription into an ostentatious display, and not unfrequently into a sort of charm. Our Lord charged the Pharisees of his day with hypocritically enlarging the borders or fringes of their garments, Mat. xxiii. 5. And the rabbinical Jews have such sayings as these respecting them: "Whoso diligently keeps this law of fringes is made worthy, and shall see the face of the majesty of God" (Baal Haturim on Nu. xv.); "and when a man is clothed with the fringe, and goes out therewith to the door of his habitation, he is safe, and God rejoiceth, and the destroying angel departeth from thence, and the man shall be delivered from all hurt," &c. (R. Menachem on do.) The Jews of the present day, however, excuse themselves from making the prescribed fringes on the ground that they have lost the secret of obtaining the proper dye—still showing their excessive regard to the letter, and in their extreme punctiliousness about the mode losing the reality itself. It is said that some of them wear, instead of the proper fringe, a long tassel at each corner, consisting of eight white woollen threads knotted together; but this does not seem to be general.

FROG [צְפַרְדֵעַ (*tsephardeah*), βάτραχος]. The only occasion in which this animal is noticed in the Old Testament is the second plague upon Egypt. "I will smite all thy borders with frogs; and the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs." In fulfilment of this menace, the frogs came out of the river in numbers so immense, that when they died, "they gathered them together upon heaps, and the land stank," Ex. viii. 2, 3, 14.

Frogs exist in great abundance in the Nile. Three or four species have been recognized there, as *Rana picta, R. esculenta, R. punctata,* all in immense numbers; and we believe also *R. temporaria,* our common



[281.] Green or edible Frog – *Rana esculenta.*

English frog, which is spread over the whole northern hemisphere. (Günther "On the Geographical Distribution of Batrachia," Annals N. H. 1859.) Which of these species constituted the plague, it is impossible to say: in all probability all were included, all having the same habits, and all living under the same conditions of existence. The miracle consisted, not in the making of the frogs for the occasion, but in the gathering of them from their ordinary haunts in the river, and causing them to crowd and swarm where ordinarily they would not have been found.

Ordinarily, frogs are not to be found in great numbers, and intruding into human habitations, except in low, marshy situations; and it is well known what annoyance and disgust is occasioned in such situations, especially within the tropics, during the storms of the monsoon, or at the setting in of the rainy season, by all places becoming infested with frogs. But the annoyance and horror connected with such a visitation in Egypt, would be aggravated by the manifestly supernatural character of the calamity; since frogs are not usually found there in large numbers, or so as to occasion any trouble. And the evil would be still further increased by the circumstance, that the frog was, for some reason not certainly known, regarded by the Egyptians as a type of Pthah, their creative power (Wilkinson, Ancient Egyptians, iv. p. 351, seq.)

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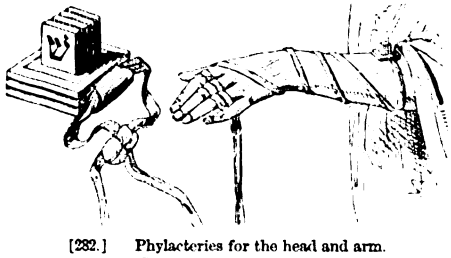
In the New Testament, also, we have but a single mention of the frog, viz. in the symbolic imagery of the Apocalypse. Here, too, it is in connection with one of the plagues of God's wrath. "I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils [demons] working miracles, which go forth unto the kings of the earth, and of the whole world [*οἰκουμένης*], to gather them to the battle of that great day of God Almighty," Re. xvi. 13, 14. For the interpretation of this symbol, we must refer to the commentaries on the Apocalypse, in particular to Mr. Elliott's *Horæ Apocalypticæ*, where much curious matter may be found regarding the use of the symbol, both in earlier and later times. [P. H. G.]

FRONTLETS, in New Testament PHYLACTERIES (*φυλακτήρια, safe-guards, preservatives*). The Hebrew word is טוֹטָפוֹת (*totaphoth*), probably *ligaments*, and it occurs only in three passages, Ex. xiii. 16; De. vi. 8; xi. 18—each time in the form of a proverbial similitude, "as frontlets between your eyes;" each time also coupled with a similar expression connected with the hand, "as a sign (or token) upon your hand." In another passage also, Ex. xiii. 9, we have the same saying, with the change merely of a word; instead of "as frontlets," it is "as a memorial between your eyes." In Exodus the expression is used more immediately with reference to the ordinance respecting the consecration of the first-born and the passover solemnity; but in the two passages of Deuteronomy it bears respect to the precepts and statutes of the old covenant generally. Of the whole of these, or of the words in general which were commanded through Moses, it was charged upon the children of Israel that they should "bind them for a sign upon their hand, and have them as frontlets between their eyes;" that is, should keep them as distinctly in view, and as carefully attend to them, as if



[282.] Phylacteries for the head and arm. From Calmet and Ugolini.

they had them legibly written on a tablet between their eyes, and bound in open characters upon their hands; so that, wherever they looked, and whatever they did, they could not fail to have the statutes of the Lord before them. That this was the meaning of the expressions in question, and that no actual written memorial was intended to be enjoined upon the Israelites, is clear from the nature of the case; since no writing to be worn either between the eyes or upon the hand could, by possibility, have served the purpose of legibly expressing all the statutes and ordinances of the law. It is clear also from the alternative phrases with which those in question are associated; such as, "that the Lord's law may be in thy mouth," Ex. xiii. 9; "that these words shall be in thine heart;" "that ye shall lay up these my words in your heart and in your soul," De. vi. 6; xi. 18; in short, that the inner and the outer man alike—heart, soul, eyes, hands, mouth—might be all, as it were, imbued with the spirit of the law, and taken bound to observe its precepts. Such was the evident meaning of this class of injunctions, and so it was certainly understood in ancient times, as may be inferred alone from Pr. vi. 21, where Solomon, speaking to the young of their fathers' commandment and the law of their mother, says, "Bind them continually upon thine heart, and tie them upon thy neck"—the real import of which is plain to the most simple, and has never, so far as we know, been misunderstood, comp. also ch. iii. 3; iv. 21.

But the Jews, some time after their return from Babylon (it is not known exactly when), gave the direction about having the precepts of the law as frontlets a literal turn, and had portions of it written out and worn as badges upon their person. These portions consisted of the following passages: Ex. xiii. 2-10, 11-16; De. vi. 5-9; xi. 13-21; which were written upon bits of parchment, and put into a case of leather, one for being bound upon the forehead, and the other upon the left arm, inside, above the elbow. The arm-case had only one cell, but that for the forehead had four, the texts for it being written on four bits of parchment, and the cases were bound by a particular sort of thread or thong, marked with small letters—that for the arm winding in a spiral manner to the middle finger; and the other, after being tied behind the head in a knot, falling down upon the chest. The two labels were called *tephillin, supplicatories* (according to the common Jewish derivation from *tephillah*, prayer), as if being especially worn during prayer; but others, in particular Spencer (De Leg Heb. iv. 2, sect. 1), would take it in the sense of *adhesives* or *ligaments*, much the same as *totaphoth* (deriving from טָפַל, to adhere, or join to). The latter, so far as the sense is concerned, may be regarded as perhaps the more probable view; for there is no proper evidence of any peculiar connection existing between phylacteries and prayers. They had respect to the conduct rather than to devotion; and Maimonides even has this deliverance concerning them, "Let no one pass by the synagogue while prayers are being said there. But if he has phylacteries upon his head he may pass by, because they show that he is studious of the law" (Lightfoot at Mat. xxiii. 5). The allusion to them by our Lord, also, in the passage of Matthew just referred to, indicates nothing as to any special connection with prayer, or with superstitious purposes; he simply points to the pharisaical practice of broadening the phylacteries as a hypocritical show of extreme regard for the law. So, too, Josephus: "The things," he says, "which exhibit the mighty power and benignity of God toward us, are to be borne about written upon the head and the arm, so as to render everywhere manifest the goodwill of God in our behalf" (Ant. iv. 8). This seems to have been the original design of the device—in its intention good, however one may be disposed to blame the gross and somewhat childish manner of its execution. The phylacteries were to serve as kind of elbow-monitors, calling upon the wearers and others around them to remember the special loving-kindness of God to Israel, and to keep the statutes he had enjoined upon them as their covenant God. But by and by they were turned into instruments of religious vanity and display, and abused to selfish purposes by those who sought, by a great profession of legal ritualism, to hide their defi-

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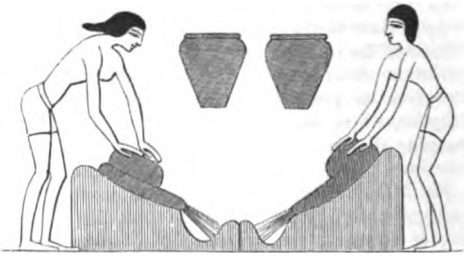
ciency of inward principle. Then they came to be employed as charms or amulets, having a divine virtue in them to preserve the wearer from sin or from demoniacal agency; hence such sayings as these concerning them in the Talmudical writings: "Whosoever has *tephilim* upon his head . . . is fortified against sin;" "they are a bandage for cutting off," *i.e.* from various kinds of danger or hostility (Spencer, iv. c. 5). And Jerome, on Mat. xxiii. 5, speaks of them generally as worn by the Jews for guardianship and safety (ob custodiam et munimentum); "not considering that they were to be borne in the heart, not on the body." He goes on to remark that the same thing substantially was done by certain superstitious little women among the Christians, "with diminutive gospels, pieces of wood in the form of a cross, and things of that sort, showing a zeal for God, but not according to knowledge, straining out a gnat and swallowing a camel." So strong is the tendency of the human heart to fall into practices of superstition, and, when not rightly informed with divine truth, to be ever treading over again the same round of folly!

The Caraite Jews, who reject most of the pharisaical usages and traditions, concur in the view given above of the passages in the Pentateuch respecting frontlets. They take the passages in a figurative, not a literal sense.

FUEL. *See* COAL.

FULLER. The art of the fuller is beyond doubt of great antiquity; and, in respect to its two leading objects—the cleansing and the whitening of cloth—it seems to have reached at an early period a comparative degree of perfection. Very scanty materials, however, exist for tracing its progress, or for ascertaining exactly, in any particular age or country, what substances were employed in the art, and what methods were resorted to for the purpose of making them effectual. Only two substances are mentioned in Scripture—nitre and soap, Je. ii. 22.; Mal. iii. 2; the former more generally as connected with a very strong wash, the other as distinctively employed in fulling. Nitre was very extensively known to the ancients for its use in this line. In Egypt it was obtained from the ashes of some plants; and most likely the Israelites became acquainted with it there, if they had not previously obtained a species of nitre from other sources. It is obtained from the urine of men and animals, the alkali in which, after a certain time, disengages itself; and this was very extensively used among the ancients in place of nitre, producing at little cost substantially the same results. But an alkali was obtained from a water in Armenia, and was much employed for washing purposes. "The ancients made ointments of this mineral alkali and oil, but not hard soap; though by these means they approached nearer to the invention than the old Germans in their use of wood-ashes; for dry solid soap can be made with more ease from the mineral than the vegetable alkali. I shall here observe that this alkali (the mineral) was used for washing by the Hebrews, and that it occurs in the sacred writings



[283.] Egyptian Fullers at work.—Champollion.

under the name of *borith*" (Bockmann's Hist. of Inventions, ii. p. 97). The powerful cleansing properties of this *borith* or soap are employed by the prophet Malachi as a figure, under which to represent the prospective results of Messiah's appearance, Mal. iii. 2; an internal purification, somewhat corresponding to this external one, should thereby be accomplished among men. The shining whiteness also of the cloth that had been subjected to the purifying process is referred to by St. Mark, when he says of our Lord's garments on the mount of transfiguration, that they became white, "so as no fuller on earth could whiten them," ch. ix. 3.

FULLER'S FIELD. Some well-known ground, in the immediate neighbourhood of Jerusalem, twice incidentally referred to in Old Testament scripture, 2 Ki. xviii. 17; Is. vii. 3, and each time spoken of as connected with a highway, and as near the conduit of the upper pool. Its position is not more nearly defined. There was a fuller's well (*see* EN-ROGEL) on the south-east of the city, where, it would seem, the fullers were wont to carry on their trade. But this lay down in the valley of Hinnom; and it may be doubted whether it corresponds to the description given in the passage from Kings, where the ambassadors of the king of Assyria are represented as "coming up" to that point, and speaking from thence to the people on the walls of Jerusalem. It may have been so, though nothing can be positively affirmed on the subject.

FURLONG. The rendering in our Bibles of στάδιον, or *stadium*, which was the eighth of a Roman mile, and equal to about 202 yards English. (*See* MEASURES.)

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G.

GA'AL [*loathing, rejection*], the son of one Ebed, who appears to have resided, if not in Shechem, yet in its immediate neighbourhood, and to have been of some note there. Gaal, his son, took advantage of the discontent that after a short period began to spring up against Abimelech, and emboldened the people to throw off his yoke. He came over, it is said, with his brethren and won the Shechemites to his confidence; so that when at the close of the vintage-season the people held a feast in the house of their god Baal-berith, and became inflamed with wine, they cursed Abimelech, and made Gaal their leader. The inhabitants of Shechem it is evident were at the time to a large extent idolaters; and the majority of them would seem to have been, not Israelites, but descendants of the ancient Canaanites. Hence Gaal, who himself appears to have been of the same stock, wrought upon their national feelings, and exhorted them to cast off the authority of the upstart Abimelech, and fall back upon the family of the original lord of the place, "Hamor, the father of Shechem," Ju. ix. 28. In short, the revolt of Gaal seems to have been an attempt on a limited scale to get rid of the Israelitish ascendency, by stirring up the old Canaanitish spirit of nationality, and for the purpose of rousing it the more, pointing to the wrongs and oppressions that had been practised by the unscrupulous son of Gideon. The attempt however failed; the party of Gaal was defeated by Abimelech, and his retreat into Shechem was cut off by Zebul, the officer whom Abimelech had left in charge of the place. Whither he fled, or what ultimately became of him, we are not told; but the Shechemite revolt which he had headed only issued in the destruction of the Canaanitish interest in the place; for the people themselves who adhered to Gaal, and the stronghold of their god, were burned to ashes, Ju. ix. 44-49.

GA'ASH [*shaking, earthquake*], a particular hill in the range of Mount Ephraim, on the north side of which Joshua died and was buried. It does not occur again except in connection with one of David's valiant men, who is said to have been of the brooks of Gaash, 2 Sa. xxiii. 30; 1 Ch. xi. 32.

GAB'BATHA, the Hebrew or Aramaic term for what in Greek was called τὸ λιθόστρωτον, *the Pavement*. It comes into notice as the precise place in which, according to St. John, Pilate gave formal sentence against Jesus, Jn. xix. 13. The Hebrew word does not exactly correspond in import with the Greek, and points rather to the raised or elevated character of the place in question, than to the nature or appearance of the floor. From גַּב *gab*, back, or as some think from *gabah*, to be high, the term *gabbatha* is understood to have meant *ridge* or *elevation*, such as a judge might ascend for the purpose of hearing a cause or pronouncing a decision. That it was of this nature seems plain from the words of the evangelist, "When Pilate therefore heard that saying, he brought forth Jesus, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew Gabbatha." It was manifestly close to the prætorium, probably in front of it, and from having an ornamental or mosaic floor was called emphatically *the Pavement*. Platforms with such a pavement might very naturally become common with Roman commanders, since Julius Cæsar was wont to carry about with him pieces of marble ready fitted, that they might be laid down in the prætorium wherever he encamped (Suet. Jul. Cæs. c. 46). Josephus does not mention the place before us by name, but he gives instances of Pilate and other Roman governors seating themselves for judgment in public before the prætorium or in the market-place (Wars, ii. 9, 3; 14, 8).

GA'BRIEL [*hero of God*, or *God's mighty one*], the name assumed by an angel, who was charged with communicating important messages, first to Daniel, ch. viii. 16; ix. 21, and then at the commencement of the gospel era to Zecharias, the father of John the Baptist, and the Virgin Mary, Lu. i. 19, 26. The chief peculiarity in the case is that any name should have been assumed by a messenger from the upper sanctuary, when simply coming to disclose the mind of God to his servants on earth, or revealing to them things to come. It arose, however, from the circumstances of the time, as compared with the nature of the messages conveyed—the one being peculiarly dark and depressing, the other giving indication of things singularly great and wonderful, such as at *any* time would have put faith to the stretch, and might almost have seemed to mock its expectations, when delivered in a season of gloom and discouragement. In these circumstances it was well fitted to reassure the heart of faith that the messenger who brought the tidings of coming good was not only an angel of God, but an angel whose very name bore impressed on it the might and energy of Godhead. The appearance of such an one on the field of action carried with it a pledge that higher forces than those of nature should now be called into play, and that nothing uttered respecting God's purposes should be found too hard to be accomplished. If viewed in this light, which is the one the Scripture narrative itself suggests, the designation of the angel in question by the name of Gabriel receives a quite natural explanation. When the visions recorded in Da. viii. and ix. were given to Daniel, everything was at the lowest ebb with the kingdom of God; it seemed as if worldly elements were allowed to ferment and work at will in the affairs of men, and the interests of the covenant were to be lost sight of amid the struggles and projects of the great earthly kingdoms which were contending for the mastery. How cheering at such a time to learn from the God-empowered hero of the heavenly hosts, that these outward movements were but the strivings of the potsherds of the earth, which should soon come to nought, while God's purpose to restore the covenant-people, to establish for ever the covenant itself, and through Messiah the Prince set all on a firm and immoveable footing, was definitely fixed and settled! So, too, at the commencement of the gospel era, however general the expectation was of a coming deliverance, as regards the kind of deliverance that behoved to be accomplished and the means necessary to accomplish it, so far from there being any proper faith beforehand, the

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main difficulty was to get men to believe when the purpose of God was declared, and the operations of his hand were before their eyes. "Whereby shall I know it?" was Zecharias' ready question of doubt the moment he heard of the first, and comparatively one of the least wonderful, steps in the process. The affairs of the sacred commonwealth had been so long depressed, it had altogether assumed so much the aspect of a tributary worldly kingdom, and the interests of the house of David, in particular, had fallen into such decrepitude and oblivion, that the things which the purpose of God required to be done, had not so much as entered the minds of men to conceive. Most fit was it, therefore, that they should have their first announcement from the lips of a Gabriel, who, as the representative and bearer of God's might, could inspire confidence in the certainty of what was to be brought to pass. The temporary visitation of dumbness inflicted on Zecharias, was a clear sign that he had at command what his name imported.

For the Jewish fancies regarding Gabriel, and the other so-called archangels, see under ANGELS.

GAD [*troop*]. **1.** A son of Jacob, born to him by Zilpah, the maid of Leah, and the head of one of the twelve tribes. Of Gad as an individual we know nothing, except what is written of him in common with the other sons of Jacob. Along with them we are to understand that he took part in the transactions connected with the selling of Joseph into Egypt, and the later transactions which led to the settlement of the whole family of Jacob in that land of temporary protection and support. At the time of the exodus the tribe numbered 45,650 men of twenty years old and upwards; and along with Reuben and Manasseh they had large possessions in sheep and cattle, which led to their ultimate settlement in the land of Gilead, on the east of Jordan. The play upon the name in the blessing pronounced upon Gad by Jacob: "Gad, troops shall cut in upon him, but he shall cut the heel" (such is the literal rendering of Ge. xlix. 19), indicates something of a valiant, resolute, and courageous spirit as characteristic of the tribe—such as might well provoke attacks from hostile neighbours, but only to be met by determined resistance, or followed up with successful reprisals. And the fuller blessing pronounced by Moses speaks yet more decidedly in the same strain, "Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head," &c. The meaning seems to be, that the tribe had displayed lion-like courage and energy in the conflicts that had been held with the former possessors of Gilead; and now that a large portion of the conquered country was to be occupied by this tribe, it bade fair for maintaining its ground, and even enlarging its possessions. The members of it required such qualities; for their position in the land of Gilead peculiarly exposed them to inroads from the wandering Arabs. But they kept their ground against these, and it would appear somewhat encroached upon the neighbouring tribe of Manasseh; for they are mentioned in 1 Ch. v. 11, as having extended their dwellings as far as Salcah, which had originally been assigned to Manasseh, De. iii. 10, 13. Beyond this general activity, however, and pushing energy, which seemed to have characterized the tribe of Gad, nothing remarkable is noticed respecting them in sacred history. The tribe furnished no judge, ruler, or prophet, as far as we know, to take a distinguished and prominent place in the affairs of the covenant; and it is but too probable that their distance from the centre of worship operated unfavourably on the tone and temper of their minds in a religious point of view.

2. GAD was the name also of a prophet in the time of David, but whose birth-place and lineage are left altogether unnoticed. He is first mentioned in connection with the persecutions of David, during which he gave David the advice to remove from the hold of Adullam, and get into the land of Judah, 2 Sa. xxii. 5. He must therefore have been among the first who attached themselves to the person and cause of David, and in all probability had become acquainted with David in the course of those visits which in early life he paid to Samuel and the schools of the prophets. As Gad's connection with David began early, so it continued through life. He is called "David's seer," as being much about him, 1 Ch. xxi. 9; and was the medium of the divine communication to David in one of the latest public transactions of his reign, when three forms of chastisement were proposed to him, that he might choose which should be administered to him and his people for their backsliding, 2 Sa. xxiv. 11. Gad is also mentioned as one of those seers who wrote accounts of the transactions of David's time, 1 Ch. xxix. 29; but whether his narrative has been engrossed in the histories that have come down to us of that period, or has been altogether lost, we have not sufficient materials for determining.

GAD'ARA, GADARENES. Gadara is not explicitly mentioned in the gospel narrative; but there can be no doubt that from it is named the country of the Gadarenes, where one of our Lord's most remarkable miracles was wrought, Mar. v. 1; Lu. viii. 26; supposing this to be the correct reading. In the corresponding passage of St. Matthew's gospel, ch. viii. 28, the received text has Gergesenes, instead of Gadarenes; but, as four of the older MSS., including the Vatican B, read *Gadarenes*, Tischendorf and several of the later critics have adopted this as the proper reading. The same authorities, however, have substituted Gerasenes in the gospels of Mark and Luke, and it is very probable that there were from the first two names applied to the locality—the one more specific and the other more general. (*See* GERASA.) Supposing the country of the Gadarenes to be the name given to the region in St. Matthew's gospel, then Gadara must have been the place from which the name was derived. Its position was to the south-east of the lake. It was sixty stadia, or nearly eight Roman miles, from the town of Tiberias, and is spoken of by Josephus as the capital of the district called Perræa (Wars, iv. 7, 3). It stood on an elevation, was well fortified, and is even called by Polybius the strongest city in those parts (v. 71). After having been destroyed during the wars which the Jews had to wage with the Syrian kings, it was restored by Pompey at the suit of one of his freedmen, Demetrius, a native of the place (Jos. Wars, i. 7, 7); and it was added by Cæsar Augustus to the dominions of Herod, along with Hippos and Samaria, as a special token of favour on account of Herod's loyalty and munificence (Jos. Wars, i. 20, 3). It was, however, a Grecian rather than a Jewish city; and after Herod's death it was on that account assigned to the prefecture of Syria. Yet that there must have been a considerable Jewish population in it is evident from its having

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at an earlier period, been fixed on by Gabinius, the Roman governor, as one of the five cities in which he placed councils or sanhedrim for the management of Jewish affairs (Jos. Ant. xiv. 5, 4). At the outbreak of the Jewish war against Rome, it was seized by the insurgents; but was recaptured by Vespasian with terrible slaughter, and the city itself, with the surrounding villages reduced to ashes (Wars, iii. 7, 1). It appears, however, to have been again rebuilt; for in the early centuries it is mentioned as the seat of a Christian bishop, who represented it in the councils both of Nice and of Ephesus.

The ruins of *Um Keis* are all that now remain of the ancient Gadara. They occupy a space of about two miles in circumference, and traces of fortifications are to be seen all around. On the northern side of the hill are the remains of a theatre, the benches of which still appear, but the front is gone. There are the remains also of a street which had stretched through the length of the city, and was lined by a colonnade on each side, of which the pavement exists in good preservation, but the columns are all prostrate. The ruins of a cathedral, chiefly in the Corinthian style of architecture, have been detected in this street, and of some other public buildings. But "perhaps the most interesting remains of Gadara are its tombs, which lie on the east and north-east of the hill. They are excavated in the limestone rock, like those around Jerusalem; and consist of chambers of various dimensions, some more than twenty feet square, and recesses for bodies. The doors are all massive slabs of stone, a few ornamented with panels, but most of them plain. Some of these doors still remain in their places, and can be opened and shut with ease, considering their great weight. The hinge is formed of a part of the stone left projecting above and below, and let into sockets cut in the rock. The present inhabitants of Um Keis, when it is inhabited, are all Troglodites 'dwelling in the tombs,' like the poor maniac of old; and occasionally they are almost as dangerous to the solitary traveller. Some of those tombs we still see beside the city formed the maniac's habitation [see, however, under GERASA, reasons for doubting the correctness of this view]; down that hill-side he ran to meet the Saviour, who came across the lake from Capernaum. He met him at no great distance from the shore. On the side of that declivity, by which the plateau of Gaulonitis breaks down into the lake, the great herd of swine was feeding; and down that steep place they fled, and perished in the waters." (Murray's Hand-book of Syria and Palestine, by Porter, p 320)

In the neighbourhood of Gadara, about three miles to the north, are hot springs, much celebrated in antiquity, and commonly called the hot springs of Amatha, but sometimes also of Gadara. There are altogether seven or eight of them. As they were much frequented, and reckoned medicinal, there were buildings erected near them for the accommodation of visitants, the remains of which are still to be seen. The Arabs of the present day have strong faith in the medicinal virtues of the waters.

GAI'US, an early convert, residing at Corinth, and Paul's host there at the time the epistle to the Romans was written, ch. xvi. 23; but mentioned elsewhere as a man of Macedonia, Ac. xix. 29, who had gone with Paul from Greece to Asia, and was with him at Ephesus, when the uproar broke out respecting the worship of Diana. There was another Gaius, however, who was also a convert and companion of Paul in travel, called Gaius of Derbe, Ac. xx. 4. But we know nothing further of either of them.

GALA'TIA, a district of Asia Minor, bounded on the north by Bithynia and Paphlagonia, on the east by Pontus, and on the south and west by Cappadocia and Phrygia. It was traversed in its eastern portion by the river Halys, and, though hilly, abounded in tracts of fertile country. Originally a portion of ancient Phrygia, it received its name from a detachment of those vast hordes which, under the conduct of Brennus, in the third century before Christ, left their native country Gaul, and spread themselves over the northern parts of Italy and Greece.

The word Γάλαται, which is the same as Κέλται, indicates the Celtic origin of these tribes. On their arrival at Dardania, disputes took place among the chiefs, and a considerable body, after traversing Thrace, settled near Byzantium, where they became the scourge of the surrounding country. Attracted at length by the rich plains of Bithynia, and the offers of Nicomedes I., the king of that country, who was anxious to secure their assistance in the civil wars by which he was harassed, they crossed the Bosphorus, and at once established themselves in Asia Minor. Though in number, it is said, only 20,000, such was their activity and skill in war that they speedily overran the peninsula, which they divided among their three tribes, the Trocmi, the Tolistoboii, and the Tectosages. Without any fixed territory they supported themselves partly by predatory excursions and partly by engaging as mercenaries in foreign wars. At length their exactions became insupportable, and the neighbouring kings took up arms against them. The Tectosages first suffered a severe defeat at the hands of Antiochus I., king of Syria, who was hence called *Soter*, or saviour. Attalus, king of Pergamum, gained a victory over the other two tribes. They still, however, remained the terror of Asia, until, siding with Antiochus at Magnesia, they brought upon themselves the power of the Roman empire. In the year B.C. 189 the consul Cn. Manlius, assisted by Eumenes, king of Pergamum, marched against them, and after two sanguinary battles succeeded in reducing them to dependence, and confining them to the district which thenceforward was known by the name of Galatia. At first they were governed by four tetrarchs, which were afterwards reduced to one, in favour of Deiotarus, the friend and partizan of Pompey, whose fall he shared. To part of the dominions of Deiotarus Amyntas succeeded; and on the death of the latter, A.D. 26, the Romans assumed the direct government of Galatia, and made it a province.

The Tectosages came from the country near Toulouse, and after the lapse of centuries, Jerome (Prol. in Ep. Gal.) discovered an affinity between the language of Galatia and that spoken at Treves. From their admixture, however, with the native population, the immigrants became familiar with the Greek tongue; and hence the inhabitants received the name of Gallogræci. Ancient writers make mention of three principal towns in this district — Ancyra, the metropolis, which still exists under the name of Angur or Angorah; Pessinus, and Tavium: the two latter were commercially important. Large numbers of Jews frequented the province for the purposes of trade. The Galatians, as portrayed by

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St. Paul in his epistle to them, seem to have retained strong traces of that impulsive and fickle character which history ascribes to the Celtic tribes, and which is still visible in the nations that have sprung from them (see Strabo, 12, 566-9; Liv. 38. 16, 40; 2 Mac. viii. 20; Cramer, Asia Minor, 2, sec. viii.; Winer, Real-Wörterb. s.v.)

GALATIANS, EPISTLE TO THE. One of the lesser, but most important epistles of the great apostle of the Gentiles, written probably soon after his second visit to Galatia, recorded in Ac. xviii. 23.

Genuineness.—This epistle bears so unmistakeably the impress of the apostle's mind and style, and its contents tally so closely, yet naturally, with the history of the book of Acts, that its genuineness has never been doubted. It is one of the few which the restless scepticism of German criticism has not as yet ventured to assail; for Bruno Bauer's attempt (Berlin, 1850), to prove that it is a compilation of later times from the epistles to the Romans and Corinthians, has received the merited condemnation even of rationalistic interpreters. External testimony, though not in the earliest age very distinct, is also, in the absence of anything on the other side, decisive. Apparent allusions in the apostolical fathers are the following:—Clemens Rom. (Ep. c. 49), "Christ gave his blood for us by the will of God," comp. Ga. i. 4; Ignatius (Ep. ad Phil. s. 1), "Your bishop did not receive his ministry from himself, or from man, but through the love of Jesus Christ, and of God the Father, who raised him from the dead," see Ga. i. 1; Polycarp (Ep. ad Phil. c. 12), "Who are about to believe in the Lord Jesus Christ, and in his Father, who raised him from the dead," comp. Ga. i. 1. Justin Martyr, or whoever was the author of the *Orat. Græc.* in his works, quotes Ga. iv. 12, "Be ye as I am, for I (was) as you." With Irenæus the evidence becomes express. "Paul the apostle," that father writes (C. Hær. iii. c. 6, s. 6), "saying, 'for if ye served them which were no gods, now knowing God, or rather known of him,' distinguishes false deities from the true God," Ga. iv. 8-9. So Clemens Alex., "Wherefore Paul to the Galatians says, 'My little children, of whom I travail in birth,'" &c. (Strom. I. iii; comp. Ga. iv. 19.) After this date the references become as numerous as they are to other portions of the New Testament.

Time and place of writing.—Upon these points different opinions have prevailed. We may dismiss as exploded the two *extreme* hypotheses—the first, that of Michaelis and Koppe, who regard the epistle as among the earliest of St. Paul; the second, that of Schrader and others, who rank it among the latest—the former defending the authenticity of the subscription importing that it "was written from Rome," which the best critics pronounce spurious. The determination of the question partly depends upon the number of visits which St. Paul may be supposed to have paid to Galatia. The advocates of a date earlier than A.D. 50 suppose that the persons addressed under the name of Galatians were not the inhabitants of Galatia proper, but of Lystra and Derbe, Ac. xiv. 6, since among the seven districts into which Asia Minor was divided by the Romans the name of Lycaonia does not occur; the latter therefore, with its cities of Derbe and Lystra, must have been included in the province of Galatia, as indeed Pliny (H. N. v. 27), makes it a part thereof. It is urged, in addition, that while copious details are given in Ac. xiv. respecting the founding of the Lycaonian churches, the first mention of Galatia, Ac. xvi. 6, is merely to the effect that St. Paul passed through that country. On these grounds Paulus, Ulrich (Stud. und Krit. 1836), Böttger, and others, hold that under the term *περίχωρον*, "the region round about," Ac. xiv. 6, Galatia must be included: and therefore they put back the composition of the epistle to a date anterior to the apostolic council, Ac. xv. Plausible as this hypothesis is, it rests upon insufficient grounds. It is certain that Luke did not follow the Roman division into provinces (which, moreover, was frequently changed), because he specially mentions Lycaonia, which was no province, and distinguishes it from Galatia. And as to the latter point, no valid inferences can be drawn from the comparative silence of the inspired history upon the details of St. Paul's labours in particular places: his journey to Crete, *e.g.* is nowhere recorded. There seems therefore no reason to depart from the common opinion that the apostle's *first* visit is recorded in Ac. xvi. 6; and consequently the epistle must have been written subsequently to the council, Ac. xv., or A.D. 50. With this, too, the references in the epistle itself best agree. The visit to Jerusalem alluded to in ch. ii. 1–10, is, on the best grounds, supposed to be identical with that of Ac. xv.; and the apostle speaks of it as a thing of the past. The *second* visit of St. Paul is mentioned in Ac. xviii. 23; and the expressions of the epistle (ch. i. 9; iv. 13, 16) point also to this as a thing of the past. If with these data we couple the plain inference from the expression in Ga. i. 6, *οὕτως ταχέως*, that no long time had elapsed since their conversion, we shall be led to place the writing of the epistle no later than the commencement of St. Paul's prolonged stay at Ephesus, Ac. xix., or about A.D. 55. From the similarity between our epistle and that to the Romans, it has been supposed by some (Conybeare and Howson, Stein, &c.), to have been written at the same time, viz. at Corinth, about A.D. 57; but for the foregoing reasons this is improbable. The order of things then was probably as follows:—At his first visit St. Paul experienced a most favourable reception from the Galatians, who exhibited a strong personal attachment to him, Ga. iv. 13. After his departure the judaizing teachers commenced their work; and on the apostle's second visit he found the noxious influence taking effect. During his short sojourn he endeavoured by oral instruction to meet the evil; but learning after his departure to Ephesus that his converts were again lapsing from the faith, under deep emotion of mind he addressed this fervent epistle to them.

Occasion of the epistle.—This lies on the surface of it. Of all the epistles of St. Paul it discovers most clearly the sentiments of that judaizing party which with such inveterate hostility pursued the apostle, and endeavoured to mar his work. Undeterred by the decisions of the council of Jerusalem, they traversed the Christian world, teaching not only that the Mosaic law might, without prejudice to the gospel, be observed by born Jews, but that in all cases it was indispensable to salvation. St. Paul himself, as appears from Ac. xxi. 26, when among Jews, observed the legal ordinances, but only on the ground of expediency: no sooner was it attempted to impose them as a yoke upon Christians, either of Jewish or Gentile origin, than the attempt met with his determined opposition, even to the withstanding a brother apostle to the face, Ga. ii. 11. Naturally the Judaizers regarded him as their principal antagonist, and part of their tactics consisted in insinuating doubts respecting the validity of his apostolic

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call. With these two topics, viz. the vindication of the apostle's mission, and his exposition of the relation between the law and the gospel, the epistle is occupied; and from the knowledge of the Old Testament which it presupposes, it was evidently addressed to Jewish as well as Gentile believers. Both the general subject and the particular arguments employed connect it closely with the epistle to the Romans: there is however a difference between the two. In the epistle to the Romans the relation between the law and the gospel is discussed in a more abstract manner, and with a wider acceptation of the term *law;* in that to the Galatians it is the Mosaic law which the writer has principally in view, and his remarks are of a more polemical character, directed to a single point of error. It need hardly be added that the two epistles should be read together; for, in truth, the one is an inspired commentary upon the other, and if we add the epistle to the Hebrews, no point of this great argument will be found to remain unelucidated.

Contents.—The epistle naturally arranges itself under three principal heads:—1. A vindication of the writer's apostolical authority; 2. The discussion of the main theme of the epistle; 3. A hortatory conclusion.

Under the first division, ch. i. ii., the apostle, after the usual salutation, commences by expressing his surprise and grief at the speedy defection of his converts from the faith in which they had been instructed, and which was once for all immutably fixed, ch. i. 6-10. As regards the doubts which had been insinuated respecting his equality with the other apostles, he reminds them that, upon his marvellous conversion, he had purposely avoided intercourse with any human teachers. He had at once retired into the wilds of Arabia, where he received directly from Christ the revelations necessary to qualify him for his office. After an interval of three years, he had indeed paid a short visit to Jerusalem (see Ac ix. 26), where he compared notes with Peter and James; but other of the apostles saw he none, ch. i. 11-24. Fourteen years after his conversion the question of the obligation of circumcision upon the Gentile converts drew him again to Jerusalem, Ac. xv., where the apostles were assembled: to them, however, he was indebted for no additional light; on the contrary, they acknowledged his independent mission to the Gentiles, and bid him God speed. Upon one memorable occasion, at Antioch, the very foremost of the original twelve, Peter, submitted to a rebuke which he (Paul) was compelled to administer to him for his tergiversation upon the great point which had been decided at the council—which was the more strange inasmuch as to Peter especially had been vouchsafed a divine revelation, Ac. x., to the effect that under the gospel no distinction was to exist between Jew and Gentile, ch. ii. 1-13. The mention of this circumstance gives the apostle an opportunity of introducing the great theme which he is about to discuss, ch. ii. 14-21.

Addressing himself directly to the Galatians, he now, in the second part of the epistle, enters upon this subject. Let them call to memory their own experience. Was it through the law or through faith in Christ that they had received the miraculous gifts of the Spirit? The case of Abraham, the great progenitor of the Jewish people, might have led them to the truth. For at what time were the promises made to Abraham? Long before the law was given; and it was the patriarch's faith in those promises that procured him acceptance with God. It is the same faith which saves, and which distinguishes, all the spiritual descendants of Abraham. To be of the law is to be under the curse; a curse from which Christ alone by his death has relieved us, ch. iii. 1-18. The question may be asked, Why then was the law promulgated, seeing it could never give life? Answer—It never was intended to give life: it was introduced between the original promise to Abraham and the coming of Christ, for special purposes, viz. to curb the outbreaks of a sinful nature, especially the sin of idolatry, and by means of its inward discipline and its ritual to prepare the way for the reception of Christ. Now that Christ has come, its function has ceased, ch. iii. 19-29. As emancipated by Christ from the yoke of legal bondage, let them jealously guard their Christian liberty, ch. iv. 1-10. Their present tendency to legalism, contrasted with their former zeal for the purity of the gospel, made him almost doubt whether they did not need a second regeneration. They made much of the law; let them listen to it. In the history of Sarah and Hagar, Ge. xxi.—the son of the free-woman superseding, as rightful heir, the son of the bond-woman—they had a divinely-intended illustration of the inferiority of the law to the gospel, ch. iv. 11-31. To sum up: if they underwent circumcision, as a matter necessary to salvation, they would thereby openly dissolve their connection with Christ and the blessings of his salvation—in whom no outward distinctions are of any avail, but "faith which worketh by love," ch. v. 1-12.

This leads to the third and practical portion of the epistle, in which the apostle admonishes the Galatians against a licentious abuse of the Christian liberty which was their birthright. If they were really led by the Spirit, they would necessarily abound in the fruits of the Spirit, in their two great divisions of personal purity and Christian love, ch. v. 13-26; vi. 1-10. As a proof of the intense interest which he felt in them, he mentions the unusual circumstance that he had written the epistle with his own hand; and concludes with a brief repetition of the doctrinal points upon which he had enlarged, ch. vi. 11-18.

[This epistle has been often commented upon. Luther's work was one of the main instruments of promoting the Reformation; and in this point of view it still retains its value. He drew much from Augustine's commentary, the most valuable of the patristic remains upon this subject. The doctrinal tendencies of the great writers of the Eastern church, such as Chrysostom, Theodoret, Theophylact, &c., render their labours less valuable. Among modern critical commentaries may be mentioned—Winer (Lips. 1829), Paulus (Heidel. 1831), Rückert (Leipz. 1833), Usteri (Zurich, 1833), Olshausen (Königsberg, 1844), Meyer (Gott. 1851), Alford (Lond. 1857), Ellicott (Lond. 1859).] [E. A. L.]

GALBANUM [חֶלְבְּנָה (*chelbĕnah*), Greek, χαλβάνη, Ex. xxx. 34]. This was one of the ingredients used in compounding the sacred incense. Of the gum galbanum of pharmacy and commerce, two specimens now lie before us—the one a gray and dirty conglomerate, full of sand and impurities; the other evidently collected with care, and probably obtained by tapping or scarifying the plant which yields it. With its resinous fracture, its colour varying from a transparent gray to white or brownish yellow, there is not much to distinguish it at first sight from the crude state of other gum-resins; but a scent similar to that which we know so well in fennel, angelica, and kindred plants, at once suggests its umbelliferous origin. With the general appearance of the plants belonging to this immense natural order, and so happily named from

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the parasol pattern in which the tiny flowers are arranged, every one is familiar (see the figure, article CUMIN); but to vegetable chemistry there is no order which at first sight offers so many anomalies and caprices. The roots of the parsnip and carrot are popular esculents; the root of a species of *Narthex* yields the horrible drug assafœtida. The juice of hemlock, cowbane, and water-dropwort (*Conium, Cicuta,* and *Œnanthe*) is deadly poison; pickled samphire and candied angelica are regarded as delicacies; the seeds of the caraway and cumin are extensively employed as condiments; innumerable dishes are flavoured or garnished with parsley; and in Thibet, Dr. Falconer tells us, that the young shoots of the assafœtida plant are devoured as a dainty (Linnean Transactions, vol. xx. p. 288). All these and other anomalies are owing to the presence or absence in different parts of the plant of certain principles, such as the alkaline conia in hemlock, an aromatic oil in caraway and coriander, and a gum-resin, such as is found in the stem of the fennel and the roots of the assafœtida. Such a gum-resin is galbanum. There seems no reason to doubt that it is an exudation from the *Galbanum officinale* of Don, a plant which occurs along the eastern coast of Africa; although a gum not unlike galbanum is also obtained from the *Opoidia galbanifera* of Lindley. According to our standard of smell, its odour is by no means agreeable. But we must remember that it was not used except in combination with other fragrant substances; and when so used, Dioscorides says that it enhanced their efficacy. (See Kalisch on Ex. xxx. 34.) [J. H.]

GAL'EED [*heap of witness*], the name given by Jacob to the sort of cairn, or heap of stones, raised by him and Laban on Mount Gilead, in commemoration of their brotherly covenant, Ge. xxxi. 47, 48.

GAL'ILEE, COUNTRY OF. The northernmost of the three parts into which the Holy Land was divided in our Lord's time. Its name is derived from the Hebrew word גָּלִיל (*Galil*), which as a noun signifies anything circular, such as a ring, Es. i. 6; Ca. v. 14, then a circuit or region of country, and specifically the region indicated above, or some part of it, Jos. xx. 7; 1 Ki. ix. 11; Is. ix. 1. The limits of Galilee varied at different times. Its northern boundaries were the mountains of Hermon and Lebanon, where it adjoins Cœle-Syria and "the coasts of Tyre and Sidon." On the east it was divided by the Jordan and the lakes of Merom and Gennesaret from Gaulonitis, Hippene, and Gadaris, and the rest of the Batanean tetrarchy. Its southern border ran from Scythopolis (Bethshan), through Ginea, *Jenin* (Heb. Engannim, Jos. xix. 21, or Beth-Gan, 2 Ki. ix. 27, translated in Eng. ver. *garden-house*) to Mount Carmel. On the west it was separated from the Mediterranean by the narrow strip of the maritime plain of Phœnice. It occupied the ancient territory of the tribes of Zebulon, Issachar, and Naphtali, with the northern settlement of Dan; and at one time comprised part of Asher, from Carmel to the Ladder of Tyre, which was in Roman times assigned to Phœnicia. At one time it was divided into two districts, Upper and Lower Galilee, of which Josephus (Bell. Jud. iii. 3, 1) says, that "the Lower extends in length from Tiberias to Zabulon, having in the maritime parts Ptolemais for its neighbour. Its breadth is from the village called Xaloth, which lies in the great plain, as far as Bersabe; from this also begins to be taken the breadth of the Upper Galilee as far as the village Baca, which divides the land of the Tyrians from it. Its length is also from Meloth to Thella, a village near to Jordan." Upper Galilee was sometimes called Galilee of the Gentiles, on account of the mixed races by which it was inhabited; hence the terms of the prophecy in Isaiah ix. 1, 2—which are freely rendered by St. Matthew, ch. iv. 15, 16, and applied to the ministry of our Lord, after he went to reside at Capernaum—"The land of Zabulon and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light," &c. That is, the inhabitants of Upper Galilee in Zebulon and Naphtali, on the shores of the lake, and even those beyond Jordan, were illumined by the Light of the world dwelling at Capernaum. The region above all others characterized by its spiritual darkness and depression was the first to partake of the glory of the new dispensation. The rabbinists divide Galilee into three parts—upper, nether, and the valley.

The modern traveller who approaches Galilee from southern Palestine by way of Shechem, descends from the hills of Samaria upon the frontier town of Jenin. In this neighbourhood was probably the scene of the cleansing of the ten lepers, Lu. xvii. 11, described as taking place while our Lord was travelling from Galilee to Jerusalem through the midst (*i.e.* the borderland) of Samaria and Galilee. Dean Trench (Notes on the Miracles, p. 332) supposes that our Lord, avoiding the unfriendly land of the Samaritans, was journeying due eastward toward the Jordan, having Galilee on his left and Samaria (which is therefore first named) on his right, "and on reaching the river, either passed over it at Scythopolis, where we know there was a bridge, recrossing the river by the fords near Jericho, or kept on the western bank till he reached that city, where we presently find him," Lu. xviii. 35.

From Jenin the road leads over the undulating valley of Jezreel, now called the plain of Esdraelon (*see* JEZREEL), till towards its northern extremity the hill country of Lower Galilee appears in full view. Tabor is on the right, and the traditional Mount of Precipitation on the left. On leaving the plain, the road defiles through the mountains to Nazareth, which is built on the steep slope of one of the hills that surround it on all sides. From thence, between the northern side of Tabor and Kefr Kenna, one of the supposed sites of Cana of Galilee, the way lies over rugged hills to the deep basin of the lake of Tiberias. The scenery of Upper Galilee is bolder and at the same time richer than that of southern Palestine, and the dreariness as of a blighted country less conspicuous. It is now thinly populated, but abounds in forests of oaks and other trees. Stanley (Sinai and Palestine, p. 355) suggests that the prophecy of Jacob, Ge. xlix. 21, should be translated, Naphtali is a spreading terebinth, he putteth out goodly boughs; and quotes Van de Velde's (ii. 418) description of the country of Kedesh-Naphtali as a natural park of oaks and terebinths.

The Galilean tribes are but little mentioned in early Jewish history, and were removed to Assyria by Tiglath-Pileser 20 years before Ephraim and 150 years before Judah. Henceforth the inhabitants were a mixed race of Jews and Gentiles, amongst whom Strabo enumerates Egyptians, Arabians, and Phœnicians. They followed the fortunes of Judea in its subjection to the Babylonian, Persian, and Grecian empires successively, and after-

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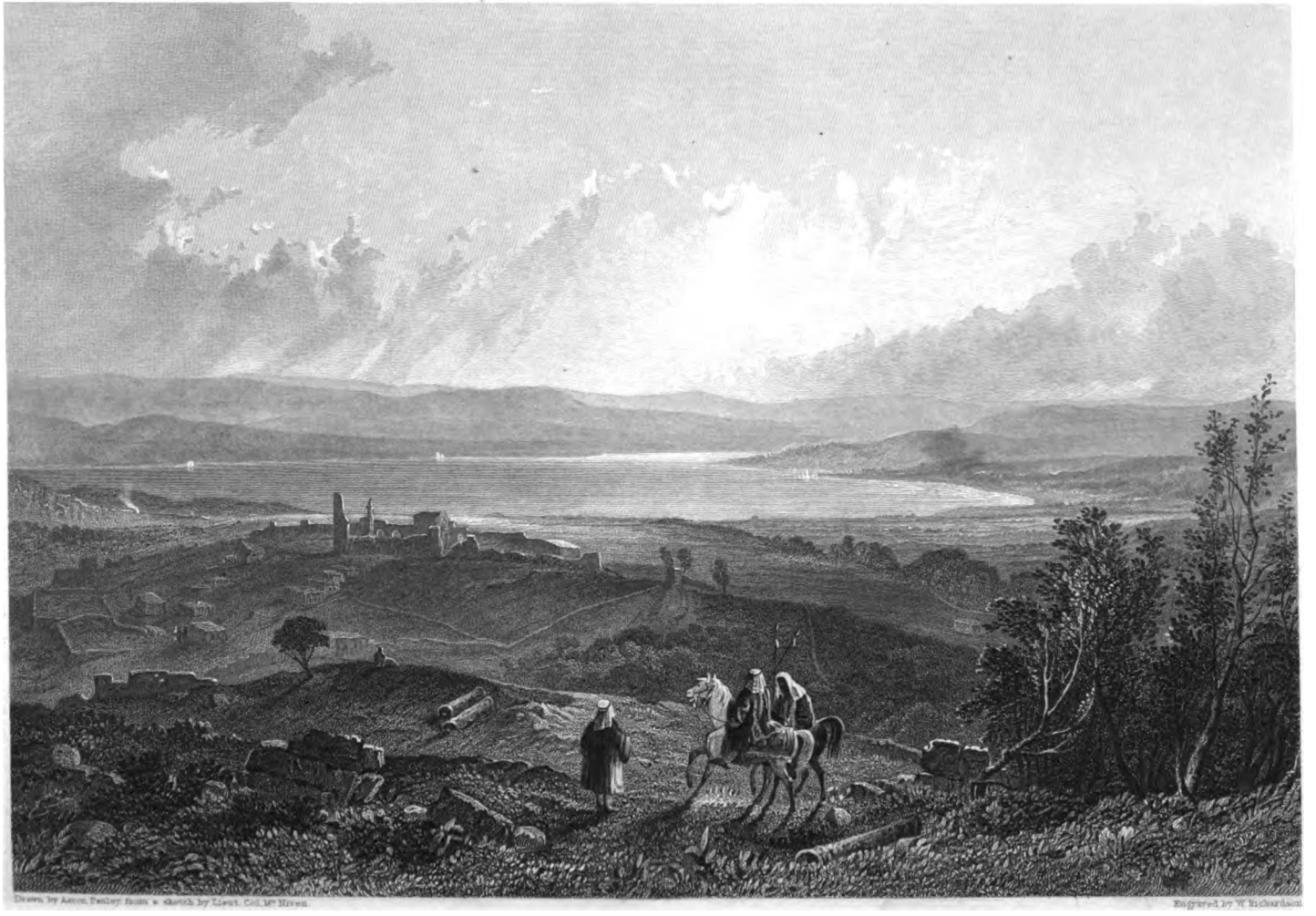

Drawn by Aaron Penley from a sketch by Lieut. Col. Mc Niven.

Engraved by W. Richardson

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wards formed part of the Maccabean and Idumean monarchies. Upon the death of Herod the Great, Galilee was assigned to Herod Antipas, who continued to govern it till his banishment in A.D. 39, six years after the crucifixion. Its inhabitants had then the reputation of being rude in speech, Mat. xxvi. 73, and manners, independent in thought, and warlike in disposition. Having afforded a safe retreat to the holy family on their return from Egypt, Galilee was well adapted to become the chief scene of our Lord's ministry, from its freedom from priestly and pharisaical prejudice, which in Judea constantly proved dangerous to his person as well as a hinderance to his ministry. It was in truth the only part of Palestine in which it was at the time practicable for him to carry on his supernatural working, and lay the foundations of his kingdom. Herod Antipas was succeeded in Galilee by Herod Agrippa, the tetrarch of Trachonitis, who received the title of king, and two years later added Judea and Samaria to his dominions. On his death, Ac. xii. 23, Galilee formed part of the Roman province of Syria, and was governed with the rest of Palestine by a procurator. At that time it was very populous, and contained 204 cities and towns, which together paid 200 talents in tribute to the Roman empire. Upon the outbreak of the Jewish rebellion, at the end of Nero's reign, Galilee was reduced by the Romans under Titus and Vespasian, about three years before the destruction of Jerusalem. [C. T. M.]

GALILEE, SEA OF, called also the LAKE OF TIBERIAS or the LAKE OF GENNESARET. Its Old Testament name is the "Sea of Chinnereth," from the town of Chinnereth on its banks, Jos. xix. 35, or perhaps the town was named from the oval or harp-like shape of the lake—Kinnor being the Hebrew word for a harp. The modern name is Bahr-Tabaryeh. It is the second of the three lakes into which the Jordan flows (Tacitus, Hist. v. 6). Its size is variously computed. Josephus (Wars, iii. 10, 1), gives its length as 140 stadia or 16 miles, and its breadth as 40 stadia or 4 miles 5 furlongs. Dr. Robinson states it to be about (11½ geographical or) 13 English miles long, and 5 or 6 miles broad. Its depression below the level of the Mediterranean is also the subject of much dispute. The results of barometrical observations have varied between 845 feet and 666 feet, but according to the trigonometrical survey of Lieut. Symonds, R.E., in 1841, its depression is only 328 feet. In this Van de Velde thinks there must have been some mistake; and he adheres to the figures of Lieut. Lynch, which give 653 feet, as probably the most accurate (Memoir, p. 168, 181). The surrounding hills are described as sometimes bare and barren, sometimes as green and fertile. The writer, who first saw the lake on the road from Nazareth to Tiberias in the latter part of the month of April, found the tops of the hills gray and rocky, and destitute of vegetation. Lower down, the grass, which during the winter rains had flourished, was now withering in the sun, Mat. xiii. 6; but in the valleys and ravines, wherever any of the many fountains and streams gushed forth, there was verdure and cultivation, Mat. xiii. 8. This view from the Nazareth road is one of unusual beauty

THE SEA OF GALILEE AND ITS COASTS.

and interest. On the opposite shore a range of hills shuts in the lake and seems to rise from its very waters, whilst far away to the north can be seen the snowy heights of Hermon. The writer never saw the lake otherwise than calm and placid, or rippled by a gentle breeze; but any one who has witnessed the sudden storms which agitate the Swiss or Italian lakes, can well understand Dr. Thompson's description of a tempest on Gennesaret (Land and the Book, p. 374). "My experience in this region enables me to sympathize with the disciples in their long night's contest with the wind. I spent a night in that Wady Shukaiyif, some 3 miles up it to the left of us. The sun had scarcely set when the wind began to rush down toward the lake, and it continued all night long, with constantly increasing violence, so that when we reached the shore next morning, the face of the lake was like a huge boiling caldron. The wind howled down every wady from the north-east and east with such fury that no efforts

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of rowers could have brought a boat to shore at any point along that coast. In a wind like that, the disciples *must* have been driven quite across to Gennesaret, as we know they were. To understand the causes of these sudden and violent tempests, we must remember the lake lies low—600 feet lower than the ocean; that the vast and naked plateaus of the Jaulan rise to a great height, spreading backwards to the hills of the Hauran, and upward to snowy Hermon; that the water-courses have cut out profound ravines and wild gorges, converging to the head of this lake, and that these act like gigantic *funnels* to draw down the cold winds from the mountains." "Moreover, those winds are not only violent, but they come down suddenly, and often when the sky is perfectly clear. I once went in to swim near the hot baths, and before I was aware, a wind came rushing over the cliffs with such force that it was with great difficulty I could regain the shore." The town of Tiberias, toward which the Nazareth road rapidly descends, has never recovered from its destruction by an earthquake in 1837. It is now surrounded by a dilapidated wall, and consists of a number of miserable hovels which are scattered over its former site. The road along the western shores of the lake to Khan Minyeh, is hallowed at every step by associations with our Lord's history. The country is thinly populated, almost desolate; the narrow strip of level land is covered with thickets of oleander and other shrubs. The hills are broken by a succession of narrow valleys watered with innumerable springs, and cultivated wherever a patch of arable land is found. The lake itself abounds in many kinds of fish, but scarce a boat or fisherman is now seen upon it. At the village of Medjel, the ancient Magdala, which is situated on the western shore of the lake, a little to the north of Tiberias, is an opening in the hills, which recede here from the lake, and we come in full view of the fertile plain of Gennesaret. According to Josephus (Wars, iii. 10, 8), it is 30 stadia or 3½ miles long, and 20 stadia or nearly 2½ broad. It is well watered by springs, of which the most noted is at the north-western side of the plain, and is called the Round Fountain, from the circular basin of masonry in which it is inclosed. There is also Ain-el-tiny, or the Spring of the Fig-tree, near the ruined Khan Minyeh, to the north-east, where the hills again approach the lake, and form the northern boundary of the plain. Among these hills is a heap of ruins identified by Dr. Thomson with the site of Chorazin, and on the shore of the lake is *Tell Hum*, where the same traveller places Capernaum. Farther to the eastward is the confluence of the Jordan, which is here easily fordable, though its bed is rocky and uneven. On the left bank of the stream is the site of Bethsaida Julias, the city of Andrew and Peter, and in its neighbourhood is the plain of Batihah, the supposed scene of the miracle of feeding the five thousand. The country on the eastern side of the lake consists of steep and barren hills rising almost immediately from the water, intersected by narrow gorges, the beds of winter torrents. Opposite Magdala is *Kersa*, probably the ancient Gergesa (*see* GERGESENES). At the south-west corner of the lake is the outlet of the Jordan near *Kerak*, the ancient Tarichea. It is thus described by Dr. Thomson, who is one of the few travellers who have visited it: "The shore is covered with pebbles of flint, jasper, chalcedony, and agate, mixed with several kinds of fresh-water shells." "The ruins of an ancient bridge partly choke up the exit and narrow it to about 100 feet in width at low water, and even there it was not more than 4 feet deep; the current however is very swift" (The Land and the Book, p. 391).

The whole scenery of the lake has a certain air of brightness and cheerfulness unknown elsewhere in Palestine; but the absence of human life in all this fertility of soil is most remarkable. Very different was its aspect in the days of our Lord's ministry. Its hills, now bare, were then covered with vineyards, and abounded in walnut, fig, olive, and other trees (Josephus, Wars, iii. 10, 8). Like Como, its shores were studded with towns and villas. Like Lucerne, its waters were a great highway, and brought the merchandise of Damascus to the south and the balm of Gilead to the west. It was also covered with numerous boats engaged in fishing or carrying passengers to and from the many villages on its borders. Tiberias, newly built by Herod the Great in honour of the Roman emperor, was the capital of his luxurious son Antipas. Among its numerous inhabitants there was ample scope for the great Physician's labours. There were the Galilean nobleman, Jn. iv. 46, the Gentile centurion, Mat. viii. 5, the publicans, Mat. ix. 9, the women that were sinners, Lu. vii. 37, the fishermen of the lake, Mar. i. 16, 17—all collected in great numbers to witness his miracles and to hear his words. And while the waters of the lake were themselves the scene of some of those miracles, in particular of the stilling the tempest, Mat. viii. 26, and the miraculous draught of fishes, Jn. xxi. 6, so the wide beach afforded room for the multitudes who thronged to listen, and the busy life of the shore suggested the images of such parables as the Sower, the Tares, the Mustard-tree, the Draw-net, Mat. xiii. When we read in Josephus of the mercenary disposition of the people in those days, and witness the same feature in the modern oriental character, from the Pasha on his divan to the shepherd boy on the hills, we shall see the wisdom with which our Lord constantly aimed at its correction both by his example and his teaching. Again, the secluded region of the eastern shore afforded him solitude and rest from his labours, Mar. vi. 31, and opportunity for secret converse with his heavenly Father. "The lake, in this double aspect, is thus a reflex of that union of energy and rest, of active labour and of deep devotion, which is the essence of Christianity, as it was of the life of Him in whom that union was first taught and shown" (Stanley, Sinai and Palestine, p. 371). No wonder that after his resurrection he recalled his disciples to this well-known spot, so as to connect their future labours at Jerusalem and throughout the world with his own life in Galilee, Jn. xxi.

Of the towns on the shores of the lake it is unnecessary to speak more particularly here, as they have found distinct and separate mention elsewhere. (*See* CAPERNAUM, BETHSAIDA, MAGDALA, GERGESENES, TIBERIAS, &c.) [C. T. M.]

GALL [מְרֹרָה (*merorah*), bitterness], the pungent fluid secreted in the gall-bladder of animals, or the bile. It is referred to in Job somewhat poetically as a name for the vital fluids about the heart of the system, to shed or pour out which were to prostrate the whole frame, ch. xvi. 13; xx. 25. In the case of venomous animals, this fluid was anciently, though erroneously, identified with the poison (Pliny, Nat. Hist. xi. 37); and a reference to this opinion is also found in Job, xx. 14, where "the *gall* of

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vipers" is manifestly but another name for the *poison* of vipers. Much in the same way Shakspeare connects it with the spleen :—

> "You shall digest the venom of your spleen,
> Though it do split you."—*Julius Cæsar*, act iv. sc. 3.

GALL [רֹאשׁ, *rosh*]. "A poisonous plant, De. xxix. 18, growing quickly and luxuriantly, Hos. x. 4, of a bitter taste, Ps. lxix. 22; La. iii. 5, and therefore coupled with wormwood, De. xxix. 17; La. iii. 19." So says Gesenius; but which of many possible plants it may have been, it is not easy to determine. In many instances popular names are to the botanist a source of confusion and perplexity. For example, our own word "nightshade" is sometimes given to a species of *Solanum*, sometimes to an *Atropa;* whilst the "enchanter's nightshade" is the *Circœa lutetiana*. When we speak of "hemlock," we mean *Conium maculatum;* but in some localities it would rather suggest the "water-hemlock," or *Cicuta virosa*. We are therefore inclined to agree with Rosenmüller (Botany of the Bible, p. 119), that the name *rosh* may have been given to a variety of unwholesome plants, which cannot now be determined with absolute certainty. In Hos. x. 4, and Am. vi. 12, the English version is "hemlock," and Celsius would render it hemlock in all the passages where it occurs. Gesenius gives his verdict for the poppy, "so called from its heads;" and we are surprised that a recent authority should state as an objection to this, that poppy-juice "is not bitter." Poppy-seeds are not particularly narcotic, nor are they unpleasant; but surely opium, or the juice obtained from the seed-vessels of the *Paparer somniferum*, is abundantly bitter, and its stupefying properties comport with some of the scriptural allusions. If, however, we are to suppose that "grapes of gall," De. xxxii. 32, have any reference to the form of the fruit, neither hemlock nor poppy would answer the purpose so well as the *Solanum nigrum*, with its black globular berries, so specious and so pernicious. There is one group of plants which, as far as we can recollect, has not been suggested, but which combines most, if not all, of the requisite attributes: we mean the Euphorbias. Many of them grow in cornfields; the milky juice is so acrid as to act as a caustic when outwardly applied; nor would it be easy to name any vegetable extract of common occurrence so distasteful or so deadly. With the juice of one species the Hottentots poison their arrows; and branches thrown into the fountains frequented by wild beasts near the Cape of Good Hope, make the water so deleterious that any creature drinking freely is sure to drop down and expire at no great distance from the spring. Even the milder "spurges" of Britain are sufficiently formidable. A friend of our own narrowly escaped with his life, after swallowing in an unwise experiment the recent juice of one species; and the peasants of Kerry employ the *E. hibernica* for the purpose of stupefying, and so capturing, the fishes of their streams. "So powerful are its qualities, that a small creel or basket filled with the bruised plant suffices to poison the fish for several miles down a river" (Hooker's British Flora). If any one plant is to monopolize the qualities ascribed in the Bible to "hemlock" and "gall," they appear to meet in this genus, species of which are found all over Palestine. Even the "grapes of gall" are not badly represented by the rounded three-berried fruit. Curiously enough, on the very day when we are correcting this proof, we find an extract from the *Malta Times*, of January 22d, 1863, mentioning that in two of the principal hotels at Valletta nineteen persons had been poisoned, and had narrowly escaped with their lives, after partaking of goats' milk. The natives attribute the deleterous quality of the milk to a plant which they call "tenhuta," one of the *Euphorbiaceæ*, and which they say the goat eats without any injury to itself, although frequently with deadly consequences to those who drink goats' milk. [J. H.]

GALLEY. *See* SHIP.

GAL'LIM [*heaps*], mentioned twice, 1 Sa. xxv. 44, Is. x. 30, and in the last passage in connection with other towns in the tribe of Benjamin; so that it was probably a town of Benjamin. But no certain information or definite traces of it exist.

GAL'LIO [Gr. Γαλλίων], in Paul's time, the deputy or proconsul of Achaia. His full name was L. Junius Annæus Gallio. Originally it had been Marcus Ann. Novatus; but on being adopted by the rhetorician Junius Gallio, he changed it into L. Junius Ann. Gallio. He was the brother of Seneca the philosopher, who refers to him in a preface to one of his works (Quæstiones Naturales), and addresses another to him (De Vita Beata). It is in the fourth book of the former of these productions, that Seneca more particularly notices the excellent qualities of his brother, and especially commends him for his intense dislike of flattery. So loveable was he in his general temper and bearing, that no one, Seneca declares, was so attractive to a single individual as he was to everybody (nemo mortalium uni tam dulcis est, quam hic omnibus). In this eulogium some allowance should, no doubt, be made for the partiality of brotherly affection; while, on the other hand, such strong assertions made on purpose to meet the eye of the public, could scarcely have been hazarded without some solid foundation for them. There is certainly nothing at variance with them in the brief notice that is given of Gallio's behaviour in connection with the apostle at Corinth. The Jews, irritated by the success of Paul's labours, excited a tumult, and dragged him before the judgment-seat, under the charge of teaching men to worship God contrary to the law. But Gallio, with the equanimity and mildness of temper for which he is said to have been distinguished, discouraged their violent proceeding, and refused to entertain the question, as one which did not properly belong to his jurisdiction. He told them it was for other matters that he was called to do the part of a judge, Ac. xviii. 12-17. It would appear that the Greeks who were present on the occasion, and some of whom doubtless felt personally interested in the matter, were greatly pleased at the repulse which the contentious Jews thus met with; and turning round on them, and determined to give them a practical lesson from the occasion, they made an assault on Sosthenes, the chief ruler of the synagogue, in the very presence of the governor, while he looked on with indifference—probably thinking that a certain measure of castigation was not undeserved. The result was, that the apostle was allowed to prosecute his labours undisturbed, and with growing success.

The language employed by the sacred historian respecting Gallio implies, that he held the office of proconsul of Achaia (Γαλλίωνος ἀνθυπατεύοντος τῆς Ἀχαΐας). The perfect accuracy of this designation, which at one time was questioned, is now beyond dis-

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pute. It was the senatorian provinces which were presided over by a proconsul; and Achaia, the usual name among the Romans for Greece as a province, was at that particular time in the hands of the senate. Not long before, in the reign of Tiberius, the province, at the request of the principal inhabitants, had been made over to the emperor (Tac. Ann. i. 76); but it was again restored to the senate by Claudius in A.D. 44—probably about seven or eight years before the time of Paul's visit (Suet. Claud. c. 25). The language of St. Luke, therefore, is strictly accurate.

Little is known of the subsequent history of Gallio. After the murder of his brother Seneca by Nero, he became alarmed for his own safety, and is represented by Tacitus as having made supplication for his life (Ann. xv. 73). He does not say whether the suit was successful or not. Dio Cassius numbers him among the victims of Nero's cruelty; but by Jerome's account he committed suicide (Chron. A.D. 66).

GAMA'LIEL [*benefit of God*], was an ancient name among the Jews, though it occurs only of one individual in the Old Testament. It was borne by the head of the tribe of Manasseh at the time of the exodus, Nu. i. 10; ii. 20. But it is chiefly thought of now as the name of the Jewish rabbi or teacher at whose feet Paul represents himself as having been brought up, Ac. xxii. 3. A great many notices are found in the rabbinical writings of this man (see Lightfoot, Hor. Heb. Acts v. 34) from which it appears that he was held in the highest respect among his countrymen. He is there reported to have been the son of Rabbi Simeon, and the grandson of the famous Hillel; to have had the presidency of the sanhedrim at Jerusalem during the reigns of Tiberius, Caligula, and Claudius; and to have survived the destruction of Jerusalem eighteen years. These accounts cannot be altogether relied on; but they may fairly be taken as evidence of the high place held by Gamaliel about the period of the gospel era among Jewish authorities. In the same writings, the epithet of *hazoken*, the aged, or the elder, is frequently ascribed to him. There is a patristic tradition of his having become a Christian, and received baptism from the apostles Peter and John; but it is entitled to no credit. On the one occasion on which he appears taking any part in connection with Christianity, it was not as an advocate of its claims, but as a man of moderation and prudence, restraining the intemperate zeal of his fellow-councillors, and advising them to leave matters to the testing influence of time. His speech may certainly be regarded as indicating both a broader and a calmer view of the subject, than was taken by others around him; but it bespoke no leaning toward Christianity itself. It had, however, the effect of saving the apostles from immediate violence, and in that point of view is to be regarded as among the means employed by God for shielding the infant cause of the gospel. But men could not remain long in the neutral position of Gamaliel; and within a few years afterwards, the most noted representative of the school of Gamaliel, Saul of Tarsus, comes forth breathing threatenings and slaughter against the followers of Jesus.

GAMES ['Αγῶνες, *Ludi*]. This word does not occur in Scripture, though frequent reference is made to the things signified by it. Games may be divided into private and public. The first are such as are practised in private, and to which the public are not invited. Of these the principal among the Jews were music and dancing, especially on occasions of festivity, such as weddings, the weaning of children, sheep-shearing, and the harvest-home. Our present article will not refer to these, but to public games, which the public were invited either to witness or to engage in. Indeed it was from their public character that their name among the Greeks was given them, the Agōn ('Αγών) properly signifying a gathering or assembly of people.

The object of instituting public games was manifold. They afforded recreation and amusement to the spectators, who eagerly anticipated their celebration, enjoyed them when they were being celebrated, and spoke of them when they were past. They were also generally intended to promote habits of agility, energetic action, and temperance among those who practised them, and thereby foster those qualities which tend to create a brave, hardy, and warlike nation. They were, too, almost invariably, bound up with the religion of the land where they were practised, being in heathen countries instituted in honour of the gods, or of deified men, and always beginning and closing with sacrifices to the gods. When conducted with temperance and modesty they were productive of great national advantages; but they were often, and especially in times of luxury and national decline, attended with circumstances which made the evil effects arising from them greater than the good. The Roman circus, with its fights of savage beasts and gladiators, nourished a selfish and cruel spirit in those who came to feast their eyes on bloodshed and death.

Games do not occupy a prominent place in Jewish life. Some of the chief objects aimed at in the Greek and other games, were gained among the Hebrews by their three great national festivals—the passover, the feast of weeks, and the feast of tabernacles. At the recurrence of these festivals the nation was brought together in honour of the true God; and in times of religious feeling these great meetings were looked forward to and were celebrated with perhaps not less joy, though joy of a somewhat different kind, from that with which the Greeks looked forward to and celebrated their Olympic, Isthmian, and Nemean games. The public games of the Hebrews seem to have been exclusively connected with military sports and exercises, and even of these the notices are few and brief. It was probably in this way that the Jewish youth were instructed in the use of the bow and of the sling, 1 Sa. xx. 20, 30-35; Ju. xx. 16; 1 Ch. xii. 2. Allusion to what would seem to have been a kind of war-dance, such as we read of in different countries, seems to be made in 2 Sa. ii. 14, where Abner proposes that the young men should arise and "play" before the two armies. The Hebrew שָׂחַק (*shachak*) for "play," is frequently used for dancing, 2 Sa. vi. 21; Je. xxxi. 4; and Abner seems here to refer to a sport of this kind, not now to be used as an amusement, but turned into stern reality. From the custom of lifting stones of enormous weight practised in his time by the Jewish youth, Jerome, concluding that a similar game was in use in earlier times, elucidates a difficult passage in Zec. xii. 3, in which the prophet compares Jerusalem to a burdensome or weighty stone which should crush all who attempted to raise and carry it. These were the only public games among the Hebrews until, in the reign of Antiochus Epiphanes, about B.C. 187, Jason, made in consequence high-priest, introduced into Jeru-

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salem the Grecian gymnasium, for the express purpose of training up the Jewish youth in the fashions of the heathen, 2 Mac. iv. 9, 12. With many of the young men, and even with several of the priesthood, Jason succeeded in gaining favour for his new games. But the pious portion of the nation regarded these proceedings with abhorrence. They could not approve of games celebrated in honour of false gods, and held for the wicked purpose of alienating their nation from Jehovah, 2 Mac. iv. 13-17. Accordingly the final expulsion of Syrian influence from Judea, and the triumph of the Maccabean princes, caused the extinction of these pagan games. There was no attempt to revive them until the time of Herod the Great. A foreigner by descent and in feeling, Herod made little account of the religious prepossessions of his people, and introduced as far as possible the ways and customs of heathen Greece and Rome. He built in Jerusalem a theatre, and a great amphitheatre in the plain, and celebrated in honour of Cæsar every five years games of wrestling, chariot-racing, the contests of wild beasts with each other and with criminals, in the most costly manner (Josephus, Ant. xv. viii. 1). These proceedings were deeply offensive to the religious feelings of the great body of the nation. He afterwards established similar games at Cesarea (Ant. xv. ix. 6). At a subsequent period his grandson, Herod Agrippa, established games of the same kind at Berytus (Ant. xix. vii. 5).

The games and theatrical exhibitions of the heathen were regarded by the early Christians with as strong disapprobation as they were by the Jews generally, and for better reasons (Neander's Church Hist. i. 365, sect. iii.) National antagonism to everything foreign as such had much effect in producing Jewish opposition to the games. It was as ministering in themselves and by their attendant circumstances to the lusts of the flesh and of the eye, as producing almost of necessity a cruel temper in the beholders, and running counter to the moral feeling, shamefacedness, and sobriety of the Christian character, that the public spectacles and games of the heathen were ranked among those pomps and vanities which the Christians were obliged to renounce by their baptismal vow. Even the better-minded among the heathen regarded these games with disapproval. Pliny the consul speaks with approval of Junius Mauricius, who expressed an earnest wish that they could be abolished at Rome (Pliny's Letters, iv. 22); nor does Tacitus appear to treat them with much greater respect (Hist. iii. lxxxiii.) Several of them were however in themselves of an innocent character; and as these, and even others which were not of this kind, 1 Co. xv. 32, are frequently alluded to in the epistles of the New Testament, and afforded illustrations of the most appropriate kind of the Christian life, it will be of advantage to give a brief view of them before we turn to the passages of Scripture which they serve to illustrate.

The games of ancient Greece were the most celebrated in antiquity. It was in great measure after them that the games of other countries were copied, being sometimes introduced into those countries by Grecian colonists, as in Asia Minor, and in other cases imitated by foreigners. Rome added to the Greek example features of cruelty which were unknown in the original Grecian games; and there was one feature of difference between the Grecian and Roman games which rendered the former a much more fitting illustration of the Christian life than the latter were—namely, that in the Grecian games the most eminent men in the land came forward and contended personally for victory, while in Rome the most eminent men were merely spectators of the contests of their inferiors (Gibbon's Decline, ch. xl. p. 11). Diomede and Menelaus, Antilochus and Ajax and Ulysses, the kings, great warriors, and wise men of the Grecian states, deemed it an honour to contend for victory in their countries' games, and even old Nestor, the Homeric type of perfection in the qualities of mind and body, regretted that his years prevented him from joining in the glorious strife (Iliad, L. xxiii. l. 634); but "a senator, or even a citizen, conscious of his dignity, would have blushed to expose his person or his horses in the circus of Rome." Hence the Grecian games were a far apter illustration than the Roman of that Christian life where every one is called on to be both a spectator of the efforts of others and a partaker in them himself.

The more celebrated of the Grecian games were four in number—viz. the Olympic, Pythian, Nemean, and Isthmian games. The Olympic games were held in the territory of the Pisæans, the Pythian near Delphi, the Nemean near a village of that name, and the Isthmian near the famous city of Corinth. The Olympic games were by much the most celebrated, and in describing these we describe the others, with certain differences of no great moment. They were celebrated only once every five years, and hence a period of five years was termed an Olympiad, and became a celebrated era among the Greeks, who reckoned their time by periods of this length. In the later periods of Grecian history there were twelve presidents or judges chosen, for the purpose of deciding who had been the victors in the games celebrated before them, but until the fiftieth Olympiad there was but one person who occupied this most important and responsible office (Potter's Grecian Antiquities, ch. xxii.) These judges were obliged to meet together and to reside for a period of ten months before the celebration of the games (at a place called Ἑλληνοδικαίον) in the Elean forum, in order that they should take care that those who would afterwards offer themselves as competitors at the games had duly performed their preparatory exercises, and were instructed in all the laws of the games by men called from this office "keepers of the laws." They were also, in order to inspire confidence in the competitors, obliged to take an oath that they would act impartially, would take no bribes, nor discover the reason why they rejected or approved of the contenders. They sat where they could exactly see all that took place on the part of the competitors, and the crown of victory was placed before them until the exercises were finished, when it was presented to whichever of the contenders they judged to have deserved it. To preserve order in the games there were officers (ἀλύται) appointed to correct such as were unruly. Women were not at first permitted to be present at these games, but this law seems to have become at first neglected, and at length so entirely laid aside, that women sometimes contended in the games. All persons who intended to compete for the prize were obliged to repair for ten months previously to the public gymnasium at Elis, where they prepared themselves for the contest by continual prescribed exercises, which grew severer as the day of decision drew near. No one was permitted to enter the lists who had not submitted to this preparatory exercise, nor was any omission of it, for whatever reason, excused.

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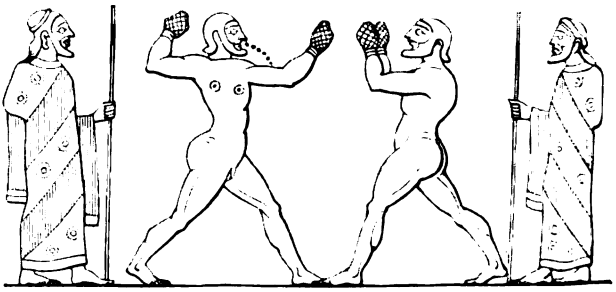
Temperance in every indulgence, and that of the strictest kind, was required during this period, as well as the bodily exercise in the particular games in which each intended to compete. Epictetus (Enchir. c. xxxv., quoted in Bloomfield's Greek Test. in 1 Co. ix. 25) graphically describes the temperance which such must exercise. He tells us that they must behave orderly; that they must eat by regimen, and not after their own appetite; that they must abstain wholly from high-cooked meats; that they must use gymnastic exercises to an extreme, at the fixed time, in heat and cold; that they must not drink cold drink or wine on every occasion or opportunity—that they must, in fine, give themselves up as to a directing physician, and thus prepared enter on the contest. Each competitor also, and his near relatives, were obliged to take an oath that they had given no bribe to their antagonist, and would not by any sinister or unlawful means endeavour to stop the fair and just proceedings of the games. No criminal or impious person, or even any nearly related to such characters, was permitted to compete.

The exercises in use at these games were divided into the Pentathlon (Πένταθλον, *Quinquertium*) and the Pankration (Παγκράτιον). The former consisted of the five exercises of leaping, running, throwing the quoit, darting, and wrestling, though instead of darting some writers mention boxing. The pankration consisted of the two exercises of wrestling and boxing. Horse-racing, generally with chariots attached, was also usual at the games. The exercise of leaping was sometimes performed with weights upon the heads or shoulders. The exercise of running (δρόμος) was in very great esteem among the ancient Greeks, and was one of the first practised by them. It was reckoned to be one of the most valuable qualifications of a warrior to be able to make a rapid onset on his enemy, and to be able to retreat quickly if occasion required. Homer constantly gives to Achilles the character of "the swift-footed;" and David, speaking of the warlike character of Saul and Jonathan, joins the swiftness of the eagle to the strength of the lion, 2 Sa. i. 23. Hence the exercise of running was valued very highly in Greece, as necessary to the perfect warrior. The course (στάδιον) was one hundred and twenty-five paces in length, and from this the name (σταδιοδρομόι) was given to the runners. They frequently ran this twice, backward and forward. At other times they increased the distance to be run, and indeed this would seem to have varied according to the supposed strength of the runners. The longer courses required, in addition to agility, great strength and endurance. Sometimes, in proof of remarkable strength, the runners ran in armour. The contests were generally most severe, and whoever reached the goal first, even by the smallest distance, was adjudged the prize. As they approached the goal the efforts of the runners became more earnest. They then put forth the strength they had husbanded for the final effort, and the anxiety of the spectators was raised to the highest pitch as the various competitors, every nerve and muscle strained, each eye fixed on the goal, pressed on with their utmost speed. Throwing the quoit was another of the games. The quoit (δίσκος) was a round plate, originally made of stone, but in later times made of brass, iron, lead, or wood. It had a hole in the middle for a leathern strap to swing it by. This distinguishes the quoit from another similar instrument

[285.] Discobolus, or Quoit-thrower.—Marble in British Museum.

(σόλος), which was a solid piece of metal, though used for the same purpose as the quoit (Liddell's Greek Lexicon). Others however make the difference to be that the *diskos* was a spherical figure, while the *solos* was broad (Potter's Grecian Antiq. ch. xxi.) Darting was performed in several ways; sometimes with a javelin or dart (ἄκων), or other instrument of a large size, which they threw either with the hand or by the help of a thong tied round the middle of it; sometimes with an arrow shot from a bow or cast out of a sling. Wrestling (πάλη, *lucta*) was at first merely a trial of strength, in which the stronger of the two was sure to prevail, but Theseus converted it into an art by which men of skill were enabled to throw others far superior to them in bodily strength. The wrestler had to throw his adversary either by swinging him round, or tripping him up, and



[286.] Boxing with the Cestus.—Panofka Bilder des Antiken Lebens.

then to keep him down. The joints and limbs were prepared for the struggle by being well rubbed and suppled with oil. The victory was adjudged to him who gave his adversary three falls (Potter's Grecian Antiquities and Liddell's Greek Lexicon). Boxing (πυγμαχία, *pugilatus*) was at first practised with the hands naked and unguarded, but in after times they were surrounded with thongs of leather, called *cestus*, which at first were short and reached no higher than the wrist, but were afterwards extended to the elbow, and even to the

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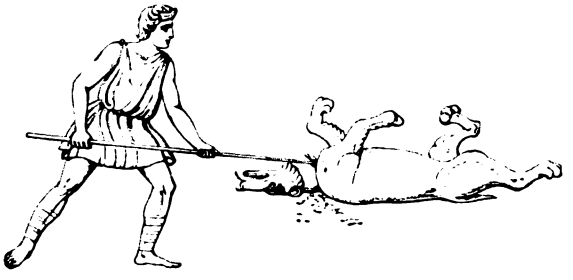
shoulder, and these being filled with plummets of lead and iron added fearfully to the force of the blow. In order to be able to bear the blows thus inflicted, the body required to be fat, as well as muscular and hardy. These were the principal exercises in use in the ancient games of Greece.

In process of time, however, other public games were introduced, and here Rome led the way. These were characterized by features of brutality and cruelty, unknown to the Grecian games, and altogether opposed to the merciful spirit inculcated and engendered by the gospel of Jesus Christ. One of them was the fighting



[287.] Fighting with wild beast.—Mazois Pompeii.

of wild beasts with one another. From every quarter to which the sway or the influence of Rome extended, the powerful and ferocious beasts of the forest and the desert plain were gathered, and the lion and the tiger, the bear and the elephant, contended together to afford sport for the multitudes assembled in the Roman amphitheatres. On other occasions these ferocious animals were brought out to fight with men. The latter were generally persons who had been condemned to death for various offences against the laws of the state. They were brought into the arena, and wild beasts, stirred up to madness by the shouts and light darts of the spectators, were let loose upon them to tear and worry them to death in a shocking manner. The assembled crowds looked on with savage delight as the condemned criminals were forced upon the stage, or torn by the claws of the beasts. But sometimes the men who fought with the wild beasts were men who, induced by hire, or from a ferocity of disposition, offered themselves voluntarily to contend (Adam's Roman Antiq.) The fights of the gladiators with one another was also a common practice at Rome. It began A.U. 490, and increased to such a fearful extent, that on a single occasion, in honour of the triumph of the emperor Trajan over the Dacians, ten thousand gladiators fought for the amusement of the people. They were at first composed of captives or condemned malefactors; but afterwards, as the passion for blood grew stronger, free-born citizens, men of noble birth, and even women, fought after this fashion. The spectators betted on their favourite gladiators with much the same feelings as they betted on the favourite horses which ran before them in the circus.

We now return to the ancient Grecian games. When the day of the actual contest arrived, the judge (βραβευτής) or judges sat in the appointed place, the spectators assembled, and the combatants came forward. A herald then called over their names, recited to them the laws of the game, encouraged them to exert all their powers, and enlarged upon the blessings of victory. He then brought them into the stadium, and asked if any one knew of any reason which could prevent their contending, and took an oath of themselves that they would strictly observe the laws of the game. In all the athletic exercises the combatants contended naked; the chaplets of victory were openly exposed to their view, to inflame them with ardour, and the prodigious assembly, brought together from all the parts of Greece, looked on with eagerness at their contest, and applauded to the skies those who were victorious. When the judges had passed their solemn sentence, a public herald proclaimed aloud the name of the victor, and the crown was placed in his hands. Such as had obtained prizes at any of the games, but especially at the Olympic, were held in universal honour. The statues of the conquerors at these latter games were erected in the sacred wood of Jupiter. Their return home was celebrated with marks of the highest honour. They rode in a triumphal chariot into their city, not through one of its gates, but through the walls broken down to give them entrance, in token, as Plutarch says, that that city had no need of walls which had such men to defend it. Painters and poets were employed to celebrate their names. Nor did their honours terminate with themselves. The city which had given them birth and education ranked higher than before on this account, and their parents were honoured for the merits of their sons. The victories obtained at the Olympic games form the subjects of some of the most beautiful odes of Pindar. Such is a brief account

[288.]—*

[289.]—†

* Gladiator, from sepulchral cippus of Baton, a gladiator celebrated under Caracalla.—Winckelman.

† Victorious Auriga or Driver in the Games of the Circus, from a statue in the Vatican.—Hope.

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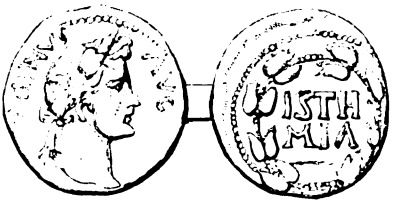
of those games, which are frequently alluded to in the epistles of the New Testament, and afforded some of the aptest illustrations of the sufferings and the trial of the Christian life. To these we will now turn our attention.

It is only in the writings of St. Paul that we find allusions to the games. This is just what we might expect. The other writers of the New Testament, with the exception of Luke, were Jews of Palestine, to whom these games were little if at all known. Paul was a man much better acquainted with the manners and customs of the world. Those whom he wrote to were generally at least, if not always as we think, persons to whom the customs of the games were familiar, and who had probably been cognizant of the preparations made for them, and witnesses of their performance. The inhabitants of Greece, and Macedon, and Asia Minor were all acquainted with them, and any, the very faintest allusion to them, would be understood. It is quite possible, as Conybeare and Howson suppose (Conybeare and Howson's St. Paul, ii. 81, 206), that St. Paul was at Ephesus when the annual contest in honour of Diana was being there celebrated, and at Corinth when its world-renowned games were going on, Ac. xix. 31; xx. 16; xviii. 1. To suppose that he was present at these games as a voluntary spectator, is, in our opinion, quite inconsistent with the apostle's character. That there was much in the games that a man of his good sense and broad views of things would not condemn, we are quite willing to admit; that there was much there too which must have been distasteful to him, we are equally sure. That his using them as an illustration true and graphic of the Christian life, affords any evidence of his approving of them as a whole, is scarcely worth a reply. Part of the games at Ephesus consisted in the savage combats of men with wild beasts, of which no humane person, Christian or heathen, could approve. Yet the apostle uses this as an illustration of his strife for his Master with men as fierce as the wild animals, just as readily as he illustrates the Christian life by the blows of the boxer, and the swiftness and endurance of the runner, 1 Co. xv. 32. They afforded admirable illustrations, felt and understood by every one, and as such he used them. He referred not to the sports themselves either in praise or blame. He could not praise them as a whole without sanctioning much that was wicked, and untrue, and immodest; he could not condemn them in the same way without condemning much that was innocent and useful. And so he left the question untrammelled, for later times to institute manly and recreative games, which should consist with the modesty, sobriety, mercy, and temperance of the Christian character. Such were not the games of his time, and he therefore could not praise them: such might be—useful as well as recreative for the youth of a Christian nation—and we have no word of his to condemn such. Meanwhile he used the customs of his time to illustrate and enforce that Christian life which it was the whole aim of his own life and labours to produce and perfect with God's Spirit working with him. They brought before him and before his readers great and glorious themes: the crown of unfading glory; the preparation for gaining it; the necessity for great, continued, and lawful struggle; the witnesses who look on to encourage; the just, and righteous, and loving Judge, who crowns each victor in that struggle in which he himself by his own example taught them how to be victorious.

The illustrations of the Christian life are drawn by St. Paul from three only of the games—viz. from running, boxing, and the fights of men with wild beasts or gladiators. Those taken from running are the most frequent, that game being referred to distinctly in four passages, in three of which it is largely used in illustration, 1 Co. ix. 24-26; Phi. iii. 14; 2 Ti. iv. 7; He. xii. 1, 2. The passage of all others in which the life of the Christian is most fully illustrated by the games is the first of these three, and the Corinthian is the church to which such allusion is most frequently made, 1 Co. iv. 9; ix. 24-26; xv. 32. This was natural, as the Isthmian games, the most renowned in Greece after the Olympian, were celebrated



[290.] Coin of Antoninus struck at Corinth, with Isthmia on reverse.—British Museum.

in the neighbourhood of Corinth, and as the inhabitants of that city were greatly attached to them. The apostle Paul had been speaking in the context of 1 Co. ix. 24–26 of his own earnest efforts to gain men of every class to the gospel of his Master, and to be partaker with them of its blessing. This led him to enlarge on the nature of that life which they and he must live if they would have this hope sure and well-grounded: "Know ye not," he says, "that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection, lest by any means when I have preached to others I myself should be a castaway." There are here intermingled allusions to two exercises, running and boxing, but chiefly to the former; and in this beautiful passage the grand features of the games are seized by a master's hand, and used at once to illustrate the real nature of the life in which he and all Christians are engaged, and to set forth by contrast the infinite superiority of that which the humblest Christian aims at and attains beyond that which the noblest of the heathen contended for, and in which but few of them could possibly succeed. In the first verse the apostle brings forward the distinguishing features of the day of trial for the runners. We have "the race-course" (στάδιον), a number of the swiftest men running (πάντες τρέχουσιν), the prize (βραβεῖον), the one successful runner (εἷς δὲ λαμβάνει τὸ βραβεῖον). In these brief words we see the earnest eager efforts of many, striving with all their power, using every muscle of their body, husbanding their strength for the final effort, all having throughout the race one object, the prize, in view, and as the result, one man surpassing his competitors it might be by but a foot-length, he coming forward amid the shouts and plaudits of multitudes to receive the prize, while the remainder, though among the swiftest and most enduring of their country, turn baffled and disappointed away. They had all run well, some pro-

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bably to a nearness as well as the victor; they had all probably deserved the prize, but there was only one prize, and by the laws of the game it had been adjudged to another. The games which Virgil describes so beautifully in the fifth book of his *Æneid* were exceptional, in which Æneas, from the promptings of his generosity, declares that every competitor shall receive a prize:—

"Accipite hæc animis, lætasque advertite mentes;
Nemo ex hoc numero mihi non donatus abibit."—(v. 305.)

This was not a sample of the games of Greece. In them many ran, while only one received the prize. But this was not all. Surrounding the Grecian stadium were multitudes who might and did wish for the distinctions of victory, but into whose minds it never entered to contend, because contention would for them be hopeless. The actual runners were as one to a thousand who would wish to wear a crown, but who would make no effort, because the very hindmost of those whom they saw defeated would have outstripped them. Of the runners one only received a prize; of the thousands and tens of thousands of the Grecian states a few only ran. From hence the apostle turns to draw the Christian lesson. It is, "*So run that ye may obtain.*" Here is at once a lesson taught to Christians by the games, and an intimation how much more blessed they were than the runners in them. "*So run* that ye may obtain" is well explained, not only by the laws of the games, but by another text of St. Paul, of a similar meaning and allusion, "If a man also strive for masteries, yet he is not crowned, except he *strive lawfully*," 2 Ti. ii. 5. There were in the games certain rules to be observed, and whoever did not observe these could not be victorious, no matter what strength or agility he had displayed. So for the heavenly prize there are certain rules laid down by God which every competitor must observe. If he neglect them, and choose other rules, either selected by himself or by other men, he cannot hope to succeed. And in this there could be no mistake or deceit. It was possible that a runner in the games might break some rule and yet win. He might swear that he had observed them, and swear falsely; he might not have performed the appointed regulations, and his deficiency might not be observed by human judges; but with the divine Judge there could be no mistake. While, however, there was an analogy, there was also a superiority. No matter how lawfully men had striven in the games, only one could be victorious; in the Christian life all who strive lawfully are sure of a crown. It was as though the herald at the games had proclaimed to assembled Greece, Here is a game at which every one assembled may gain a crown, and its value shall be none the less because all shall be victors. Such is the proclamation of the gospel. To all it proposes its crown: *So run*, and ye shall obtain—not one or two, or many, but all. An additional feature of great interest in the game of the runners is brought before us in Phi. iii. 14. The interest in the game, both on the part of the spectators and the runners, increased as it progressed. It was not always the foremost in the beginning who was foremost at the end. It might be only a sign of inexperience to put forth strength at first, which might have been more properly kept for the final struggle. It was when a great part of the course had been passed that the runners would most earnestly regard the prize before them, measure the distance to be run, calculate their own strength, and then press on with all their might. A similar thing to this occurs in the Christian's life when he is striving lawfully. As the crown is approached he presses on with fresh ardour to win and wear it. So it was with St. Paul: "Forgetting those things which were behind, and reaching forth unto those things which were before, he pressed towards the mark (*σκόπος*) for the prize (*βραβεῖον*) of the high calling of God in Christ Jesus." Other features of interest in the game of the runner are brought out in 2 Ti. iv. 7, 8. We may imagine the joy and pride of the runner when he had finished his course and distanced every competitor, and secured beyond any mischance the crown of his desire. This is beautifully brought out by St. Paul in the passage referred to. He was now at the very close of life. He looked back on years of struggle and difficulty, in which, through the grace of Christ, he had been more than conqueror. He had now but very little more *to suffer*, nothing more to do in an active way for his Master. He had but to bear his last testimony before the tyrant, hear his sentence, and die—no hard thing for him who in life "died daily," 1 Co. xv. 31. He felt as the runner who had made his last effort, and who stood, panting it might be, but flushed with victory and elated with joy, before the judge who had not yet placed the crown upon his brow: "I have fought a good fight, I have finished my course (*τὸν δρόμον*), I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." The interval between his victory and his crowning at the appearance of Christ seemed to him but as the short time which elapses between the victory of the runner in the games and his being crowned by the judge. We have here other features in the Christian life illustrated by the games. We saw that originally there was but one judge appointed to decide, but that afterwards the number was increased to twelve. The change was made lest any unfair partiality should be shown by the judge, which was sought to be obviated by an increase of number—a danger not always escaped even by this change (Potter's Grecian Antiquities, ch xxii.) The original institution of a single judge illustrates the Christian course, where Christ is the judge, the one and only judge, because he is "the righteous Judge" (*ὁ δίκαιος κριτής*), in whose decision there is no error or impartiality, and from which consequently there is no appeal. We have also illustrated the interval which elapses in the Christian course between victory and crowning. There was a period when the runner in the games was *an uncrowned victor*. It was after he had ceased to run, and while the judges deliberated on his claims, ere the crown was placed in his hands. He was at rest, all his labour over; he was calm, for he was assured of victory; but he was also expectant till the sign of victory was actually given him, the sentence passed, his name proclaimed, his crown given to him. How beautifully does this illustrate the Christian life! At death he ceases to strive, he is at perfect rest and peace, but he awaits still the closing scene, when the righteous Judge appears to crown him, and all like him, at the great day of his appearing, 2 Ti. iv. 8.

The apostle only makes one brief reference to the game of boxing, and that seems introduced merely to add weight to the illustration just used from the game of running, for both illustrations evidently point to the same thing. In 1 Co. ix. 26 we read, "I therefore so run, not as uncertainly; so fight I, *not as one that beateth*

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the air." The context, as well as the verse itself, show us its force. St. Paul was just comparing, not only the superiority of the Christian's crown over that of the games, ver. 25, but the fact that one only could win in the games, while all Christians might win in their course, ver. 24. From this he takes occasion to say that, living as the Christian should do who looks for victory, he ran in such a way as that there was no uncertainty (ἀδήλως) as to the issue; he fought in such a way as could not resemble the boxer, who, striving as he might, often spent his strongest blows on the air, and not on his antagonist, and thus weakening himself to no purpose, exposed himself to the danger of defeat. The runner ran uncertain of success; the best-aimed blows of the boxer, missing their aim and falling on the air, weakened him, and put him in the power of his enemy: but the runner in the Christian life ran with the assurance of victory, and the Christian combatant could not spend his blows idly or to his own injury, as one in the games beating the air, but every effort faithfully and truly made would help to success in the great fight in which he was engaged. That St. Paul here speaks of the blows of the boxer engaged in actual fight, not of his private exercise by himself, is evident. For, first, the blows here spoken of are worse than useless, they are a hinderance to success. The blows aimed at an antagonist and missing him are such: the blows in private exercise are useful and requisite to prepare for the fight. Again, it is of the actual running in the course on the day of trial that he is speaking throughout, and therefore it is also of the actual contest of the pugilists. We have an admirable description of the actual event of a boxer striking only the air and not his enemy, and of its injurious effects, in Virgil. Entellus aims a blow at Dares, who avoids it, and then the poet tells us—

> "Entellus vires in ventum effudit, et ultro
> Ipse gravis graviterque ad terram pondere vasto
> Concidit."—(*Æn.* v. 446.)

How admirably does this feature of one of the games show us as Christians our superiority! The best effort of the boxer might only endanger his success; every true effort of the Christian brings the final victory more nearly within his grasp; there is for him no such thing as idly beating the air.

The persecutions of Christians by their enemies, their danger to person and life from this source, are in three passages of the New Testament illustrated by the cruel game in which, at Rome, Ephesus, and elsewhere, men were brought forward on the arena to contend with wild beasts or gladiators, 1 Co. xv. 32; iv. 9; He. x 32. In the two former of these St. Paul refers to his own persecutions, or those of his fellow-apostles; in the last to the case of Christians generally when under grievous persecution. In the first of these passages he refers to an incident of his life at Ephesus, in order to show how foolish it were for him to endure what he did if he were not animated by the sure hope of the resurrection: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not?" The reference here is to what took place at Ephesus during the apostle's stay there, as related in Ac. xix. Some suppose he actually contended with wild beasts, as it was no doubt usual for criminals and others to do at Ephesus. This view is untenable. In the first place the very phrase (θηριομαχέω), and similar phrases, are in constant use to signify contests with men of tempers as savage as wild beasts. "From Syria to Rome I fight with beasts," said Ignatius in his epistle to the Romans (ch. v.), meaning by the beasts the savage soldiery by whom he was led in chains; and similar language is in frequent use in Scripture, 2 Ti. iv. 17; Phl iii. 2; Ps. vii. 2; xxii. 13. Again, in the history in Ac. xix., we find no occurrence of this kind related. Again, in 2 Co. xi. 23-28, where Paul enters minutely into an enumeration of his past trials, he makes no mention of anything like this. The apostle's right of citizenship, which he always used for his protection, would not permit of such a thing. And his own qualifying phrase, "speaking after the manner of a man," seems to signify his own assertion that he used the phrase metaphorically, borrowing a custom of men at the games to express significantly the persecution he endured for Christ. We only then require such a scene or scenes at Ephesus as would justify the application of the term to them, and we have such in Ac. xix., and may well suppose that the raging spirit then fully put forth was shown upon many of those numerous occasions when Paul testified to the fierce idolaters of Ephesus that "they were no gods which were made with hands," ver. 26. We have in this chapter a scene fully described which exceeds the savage scenes of the amphitheatre, in that it is men, not brute beasts, who are the actors. We have the savage passions of the beasts, the stirring up of these to fury when their keepers thought fit to do so, their furious roaring filling the air, their fierce rushing, the varied cries of beasts of different kinds, exactly brought before us in the multitude of the great city, cruel by a fallen nature, and made doubly so by a false and cruel worship, roused from their habitations by artful and influential leaders, stirred up to madness by their artful addresses, rushing in fury with Paul's companions into the theatre eager to destroy them, and there in blind passion shouting out some one thing some another. These were the wild beasts with whom Paul fought at Ephesus. The Greek *theriomach*, the Latin *bestiarius*, was the apt resemblance of the undaunted apostle contending with the idolaters of Ephesus. The next reference, 1 Co. iv. 9, represents the sad case of the apostles generally by a yet more fearful feature of these savage games. The combatants in the morning with beasts had armour of offence and defence: but those who were brought last in the day upon the arena were naked and defenceless, exposed without any defence to their foes, and if they chanced to escape one day it was only to be reserved for the same fate on another. How forcibly does this illustrate St. Paul's description of himself and his fellow-apostles: "I think that God hath set forth us the apostles *last*, as appointed to death, for we are made a spectacle (θέατρον) unto the world, and to angels, and to men." The last scene of the amphitheatre, where wretched men were exposed to certain death to satiate the cruelty or excite the pity of the crowded seats, was required to set forth the condition of those devoted men who stood the brunt of the world's hatred and opposition to Christ in the first age of the church (Whitby's Commentary). Something of a similar kind in the history of those who are addressed in the epistle to the Hebrews seems referred to in ch. x. 32.

The universal temperance, not abstinence, which was required for a long previous time by those who would look for victory in the games, is admirably used to express the temperance which is required in the Christian life, 1 Co. ix. 25-27. Strict temperance, and that

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life-long, is the Christian man's rule, who would with a good hope expect the heavenly crown. It signifies the restraint of one's inclinations in permitted things; for from sinful things he must wholly abstain. This restraint of the inclination within moderate bounds implies constant self-denial. There is no temperance where there is no self-denial. The throwing off restraint is the abandonment of temperance. That which must be subdued and brought into subjection, is not merely the craving of the body, but also the desires of the mind. The body must be the Christian man's servant, not his master. He must learn to rule its appetites, not to be ruled by them. The picture which classic writers give us of the preparation—long, earnest, self-denying—on the part of those who sought the crown in the games, exactly sets forth the corresponding preparation which Christian men must make, if they would not lose their hope. Without it they might preach as Paul did, and be cast away—judged unworthy of a prize (ἀδόκιμος).

The competitor at the games fought and ran before a grand and numerous assemblage. From all quarters the ardent and emulous inhabitants assembled to look upon those who were to put forth before them all their vigour. Some of those spectators had themselves been, or would afterwards be, competitors for victory. Before a nobler or more spirit-stirring assembly none could contend for a human crown. This feature of the games is laid hold of beautifully in He. xii. 1, 2. In the previous chapter St. Paul had brought forward in grand array the heroes of faith. The Old Testament is searched from its first pages to its last to furnish forth its best, its bravest, its most tried. We see them come forth one after another, and take their place amid the grandest muster-roll that has ever been put upon record. All had been strugglers for victory, and all had secured its crown. Before these the apostle tells the suffering believers he is writing to that they are contending for victory, and especially before Him who is the grand example of faith and patience, as he will be the crowner of all who exhibit faith and patience in his cause. "Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus." The Grecian assembly at the Olympic games illustrates, while it falls infinitely short of, this glorious assembly of saints, and martyrs, and faithful men.

The difference of the crown which men contended for at the games and which the Christian contends for could not escape the apostle's attention, and he has brought it forward in few but striking words: "They do it to obtain a corruptible crown, but we an incorruptible," 1 Co. ix. 25. The crowns at the games were pleasant to the victors—

> "Viridesque coronæ
> Et palmæ, pretium victoribus."—(*Æn.* v. 110.)

but they soon lost their freshness and faded: the Christian's crown is incorruptible, and undefiled, and fadeth not away. [H. C.]

GAM'MADIMS, Eze. xxvii. 11, not, as some have supposed, the name of a people, but an appellative probably meaning the *courageous* or *daring*.

GARDEN. If what Solomon spake concerning "trees, from the cedar to the hyssop," was consigned to writing, the work has long since perished; but it is impossible to read the Bible without perceiving that the Hebrews were a people who delighted in flowers and green fields, in groves and plantations, in orchards and gardens. The two hundred and fifty botanical terms occurring in the original of the Old Testament are enough to prove this. No collection of classical authors of the same extent, and not professedly treating on husbandry, could furnish so long a list; and it must be remembered that all these terms occur incidentally in their laws, their poetry, their history. Trees and flowers enhanced the enjoyment, or relieved the gloom, of almost every scene in Jewish life. Like the streets of modern Ispahan, like many of the towns of America and the Continent, their cities were sometimes adorned and shaded by trees growing beside the water-courses, Ecclus. xxiv. 12, Vulgate. Even in towns, the vine was trained along the walls of their houses, and as it clung to the trellis, or wound round the balustrade of the outside staircase, it was both a graceful and useful ornament, Ps. cxxviii. 3. The courts of their houses usually rejoiced in the shade of some spreading sycamore or terebinth; and, except in the temple, where there was a special prohibition, the areas of the public buildings were usually planted. Gardens, and occasionally the shelter of a single tree, were a chosen scene of retirement and devotion; and it was in such cool and fragrant bowers that the rabbies loved to collect their disciples, and deal forth their wisdom. The very rustics had a taste for flowers; and, by way of bringing spring and autumn together, the grain newly heaped on the thrashing-floor seems to have been occasionally crowned with lilies or some equally graceful garland, Ca. vii. 2.[1] On high occasions, the pathways of conquerors and distinguished personages were strewn with branches in blossom, or with the leaves of the palm. To their feasts a fresh charm was added by beautiful and fragrant flowers; and the apocryphal Solomon puts into the mouth of his voluptuary this truly Anacreontic ditty: "Come on, let us enjoy the good things that are present. Let us fill ourselves with costly wine and ointments, and let no flower of the spring pass by us. Let us crown ourselves with rosebuds before they be withered," Wisdom ii. 6-8. Even to the grave this propensity followed them. The modern Egyptians deck the tombs of their kindred with palm leaves and the fragrant *origanum;* the Turks and the Syrians plant cypresses and myrtles in their cemeteries. So among the Jews one mode of "garnishing sepulchres" seems to have been to plant or strew flowers upon them (Harmer's Obs. 4th ed. vol. iii. p. 106, 111, 112; Burder's Oriental Customs, vol. ii. p. 46; Brown's Antiquities of the Jews, vol. ii. p. 482). When Abraham bought the field at Machpelah for a burying-ground, besides the cave, special mention is made of the trees which surrounded it; and whether or not interment in gardens was common, by far the most memorable of earth's sepulchres was in the garden of a Jew.

But who can fail to recall that imagery from the grove and the garden, from the field and the forest, which over sacred poetry diffuses the glowing tints of

[1] It is right, however, to mention that this passage is differently understood by many. According to some, the robe of the bride, with its amber or golden tint, and its scarf of white or scarlet, is compared to a "sheaf" (not "heap") of wheat, with white or scarlet lilies girdle-wise surrounding it. Mr. Moody Stuart translates, "Thy boddice is a heap of wheat, about with lilies girdled;" and Dr. Burrowes (Philadelphia, 1853), "a heap of wheat in a bed of full-blown lilies."

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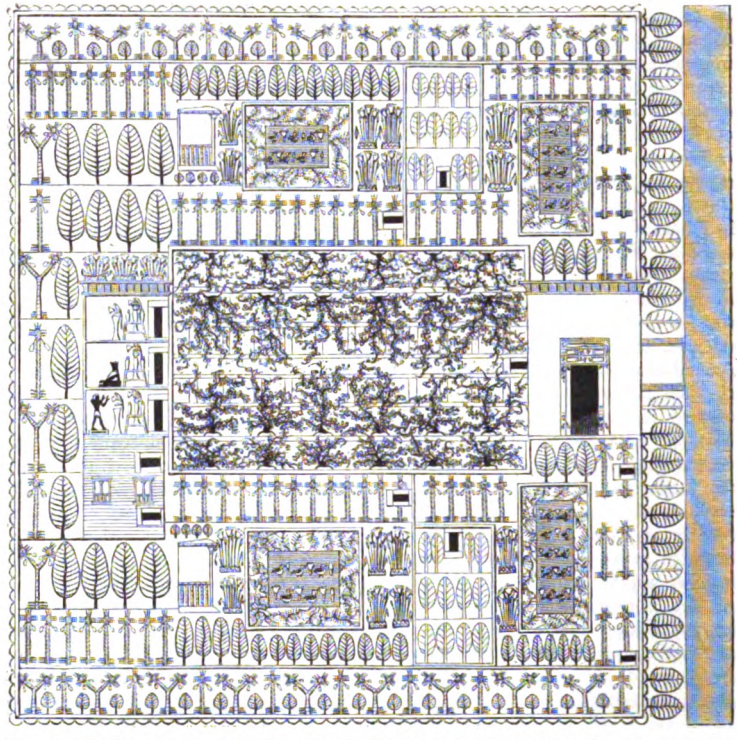
Persian minstrelsy, the perfume of Arabian song? Not to quote the nobler and well-known examples supplied by the Psalms and the Canticles, the uninspired authors of Palestine will bear out the assertion. It is thus that Wisdom is described by the son of Sirach: "I was exalted like a cedar in Lebanon, and as a cypress upon the mountains of Hermon. I was erect like a palm in Engedi, as a rose-plant in Jericho, like a fair olive in a pleasant field, and grew up as a plane-tree by the water. I gave a sweet smell like cinnamon and asphaltus, and yielded a pleasant odour like myrrh, as galbanum, and onyx, and the fragrant storax, as the fume of frankincense in the tabernacle. As the fir-tree I stretched out my branches, and my branches are the branches of grace. As the vine brought I forth pleasant savour, and my flowers are the fruit of honour and riches," Wisdom xxiv. With still greater beauty Simon the high-priest is described "as the morning-star in the midst of the cloud, as the rainbow among sunny clouds, as the flower of roses in the spring of the year, as lilies by the rivers of waters, and as the branches of the frankincense tree in the time of summer; as a fair olive-tree budding forth fruit, as a cypress-tree which groweth up to the clouds," Wisdom i.

In its better days Palestine was "the garden of the Lord: a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat and barley, and vines, and fig-trees, and pomegranates: a land of oil-olive and honey." For the sins of its people the land mourneth; but although its vines are blighted, and many of its fountains are dried, the bee still murmurs on the cliffs of Carmel, the olive still matures its fruit in the solemn precincts of Gethsemane. The almond-tree flourishes along the Jordan,



[291.] Plan of Egyptian Garden, with house, temple or chapel, vineyard, tanks of water or ponds, and summer-houses. – Rosellini.

as when its silvery or amethysthine pennon, clear against the cloudless sky, proclaimed the approach of spring, and invited forth to the fields and villages the youth of Judah. By the way-side grow sycamores, as when Zaccheus climbed into one to catch a glimpse of the illustrious stranger; and under the terebinth the Bedouin sets up his tent, as when Abraham beneath the oak at Mamre received his angel visitors. As early as the days of Joshua, Jericho was the city of palm trees; with branches of the palm the jubilant procession strewed the road as they conducted the Son of David from Jericho to Jerusalem; and it is only in our living day that palms have disappeared from Jericho. "The solitary relic of the palm-forest, seen as late as 1838, has now disappeared" (Stanley's Palestine, ch. vii.) The pine, cypress, and myrtle still cast their shadow, although no feast of tabernacles returns, whose bowers they once adorned. If Sharon has lost its rose, Galilee still yields its lilies, descendants of those lovely flowers to which the divine Teacher pointed in his sermon, and bade his disciples "consider" them, with a feeling which an illustrious naturalist has characterized as "the highest honour ever done to the study of plants" (Sir J E. Smith's Introd. to Botany). Hasselquist was charmed with the jasmine of Palestine; another traveller speaks with rapture of the delicious odour which sprang at every step of his journey from Jerusalem to Jaffa, when the rain had revived the thyme, the balm, and the rosemary; and in the glen of Lebanon where Canobin lies embosomed (Λίβανου θυόεντος

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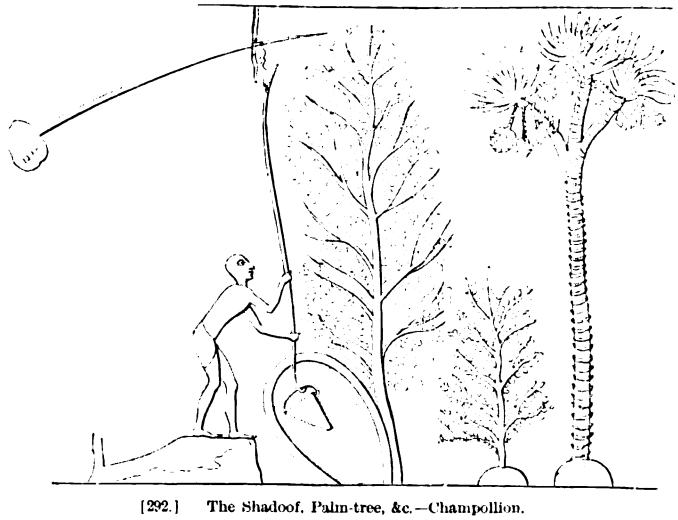
ἐνι πτέρυγεσσι, Musæus), Maundrell well understood the allusion of Ca. iv. 11 and Ho. xiv. 6. This valley "is on both sides exceeding steep and high, clothed with fragrant greens from top to bottom, and everywhere refreshed with fountains falling down from the rocks in pleasant cascades, the ingenious work of nature" (Journey, May 9, p. 207). A description with which the language of a recent tourist entirely tallies: "Nothing can be conceived more delicious than the odours of these lower slopes of Lebanon. I do not know the name of half the trees and plants flowering round the path, some with pungent aromatic perfumes, others luscious, like the orange blossoms; and then again clumps of odoriferous pines, wild and pure, and under them growing the dwarf lavender in the crevices of the rocks" (F. P. Cobbe, in Fraser's Magazine, vol. 63, p. 673).

No doubt where nature is most lavish, it is often there that man is laziest; nor, even although the soil were more fertile than it is, and its productions more varied, could we safely infer the industrious habits of a former population. These rest on the testimony of their own writers; and, whatsoever may have been their skill, it is manifest from both the Scriptures and the Talmudists that the Hebrews had a taste for horticulture.

For learning the art they had good opportunity during their sojourn on the banks of the Nile. To no nation of antiquity was the garden so essential as to the Egyptians. At their feasts each guest was presented with a flower or a nosegay, most usually a bud or full-blown flower of their exquisite lotus; the goblet was crowned with a garland; the choicest delicacies of the table were rare fruits, and the central ornament of the board was a vase of flowers kept fresh in water (Wilkinson's Manners and Customs of Egyptians, vol. ii. p. 222). In pots and vases flowers were distributed through the apartments, and they grew in the courts of the houses. Residences of the better sort were approached through an avenue of trees, and the villa was not complete without its garden and orchard. "Their pleasure-grounds were laid out in what used to be called the Dutch style, so fashionable in England last century; the flower-beds square and formal; the raised terraces running in straight lines; arbours of trellis-work at definite intervals, covered with vines and other creepers which it is difficult to identify. Some of the ponds are represented as stored with fish, others with water-fowl. Vegetables are depicted in great variety and abundance. It is indeed impossible to look at any representation of an Egyptian garden without feeling some sympathy for the complaints and murmurings of the Israelites in the desert. 'The children of Israel wept again, and said, Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers and the melons, and the leeks and the onions, and the garlic; but now our soul is dried away; there is nothing at all beside this manna before our eyes,' Nu. xi. 4-6" (Taylor's Monuments of Egypt). Judging from the paintings and sculptures brought to light by Rosellini, Wilkinson, and recent explorers, the country mansion of an ancient Egyptian must have made a near approach to modern sumptuousness. When Pharaoh stepped forth from his palace he found himself beneath an avenue of stately palms and sycamores, whilst the breeze from the river trembled through the light foliage of the one, and scarcely a ray of sunshine could penetrate the massive leaves of the other. If he went into his vineyard he might walk under trellises from whose roofs and sides rich clusters depended, or through colonnades where, thyrsus-wise, the vines twisted round gilded props or carved pillars. Thence passing into the wilderness or park, he and his courtiers might try their skill in archery by shooting at a target, or might spend their arrows on the game preserved in the thickets; or, if inclined for easier sport, the monarch might lounge in his barge and angle for fish, whilst slaves along the shore towed the pleasure-boat of their luxurious lord. Or, if he pleased, he might ascend to the upper and airiest apartment of his kiosk, and there, quaffing the juice of his grandsire's vintage, or the wine of his own dates, he might listen to the timbrel and harp of the minstrels, whilst every breath of air came laden with perfume, the water-fowl shook their wings and made rainbows in the pond, and the gardener's mischievous apprentices, the monkeys, played their antics in the pomegranates,[1]



[292.] The Shadoof, Palm-tree, &c.—Champollion.

the labourers all the while plying the *shadoof*, and scooping up from the river a bountiful irrigation for the thirsty plats and parterres. Indeed, to the present day nothing is more characteristic of Egypt than its artificial irrigation by means of canals, and buckets hung upon levers, and water-wheels: a feature in which the Land of Promise presented a striking contrast to the house of bondage. "The land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs: but the land, whither ye go to possess it, is a land of hills and valleys,

[1] From representations on the monuments, they seem to have been employed to collect the fruit in high trees, and sometimes helped themselves.

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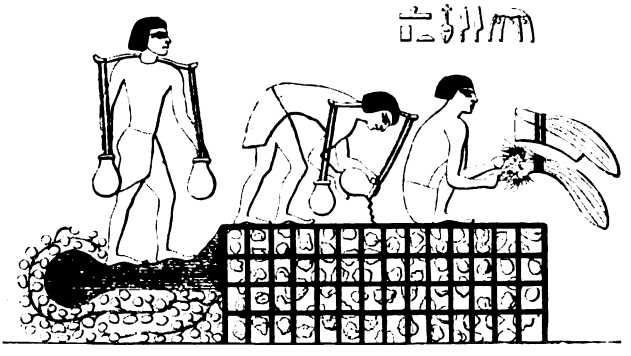
and drinketh water of the rain of heaven. And it shall come to pass, if ye shall hearken diligently unto my commandments, which I command you this day, to love the Lord your God, and to serve him with all your heart, and with all your soul, that I will give you the rain of your land in his due season, the first rain, and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil," De. xi. 10, 11, 13, 14.



[293.] Watering Garden and tying up onions.—Champollion.

At a later period of their history the Jews sojourned for two generations in Babylonia. There they must have seen that wonder of the world—

"Those airy gardens, which yon palace vast
Spread round, and to the morning airs hang forth
Their golden fruits and dewy opening flowers;
While still the low mists creep in lazy folds
O'er the house-tops beneath."—Milman.

It is possible that the "hanging gardens" of Babylon may have supplied some hints applicable to the terrace-culture so general on the hills of Palestine; and the reservoir at the summit, with the hydraulic contrivances for filling it, could not escape the notice of an observant people. But whatsoever practical use the Jews may have made of their Babylonian experiences, their sacred writings contain no admiring allusions to a country which they only recalled as the scene of an irksome and ignominious exile.

In Scripture we have indications of various inclosures which occasionally bear the general name of garden.

1. We read, Ca. vi. 11, of a "garden of nuts," which of course means a plantation of walnuts or almonds, or some other nut-bearing tree. In the same way the Jews had inclosures dedicated to the cultivation of the vine and the olive; so that we continually read of "vineyards" and "olive-yards," and, Ca. iv. 13, we find an "orchard of pomegranates."

2. Then there were orchards where trees of various sorts were reared together. Says the Preacher "I made me orchards, and vineyards, and I planted trees in them of all kinds of fruits," Ec. ii. 5. Amongst the fruit-trees cultivated in the Holy Land were the almond, the chestnut, the citron, the date-palm, the fig, and the pomegranate, besides the vine and the olive. For the sake of a dense shade, however, the orchard sometimes contained trees more valued for their foliage than their fruit, "trees of emptiness," like the plane, the terebinth (or "oak"), the mulberry.

3. One of the first times that we read of a "garden of herbs" is when the unscrupulous Ahab coveted the vineyard of Naboth, wishing to convert it into a kitchen garden, 1 Ki. xxi. 2. In every country such an inclosure contains the vegetables which suit the taste of the people, and which the climate allows to be cultivated. Amongst the culinary vegetables of the Hebrews were gourds, cucumbers, and melons, which in sultry weather were delightful refrigerants, besides such aromatic herbs and carminatives as mint, anise, rue, and coriander: nor were they likely to omit the onion and the garlic.

4. Like most oriental nations, the Jews were fond of perfumes. Their clothing was often scented. Blind Isaac, "smelling the fragrance of Jacob's raiment, blessed him, saying, Behold, the fragrance of my son is as the fragrance of a field which the Lord hath blessed," Ge. xxvii. 27. And to the king's daughter the psalmist says, "Myrrh, aloes, and cassia are all thy garments: from the palaces [or cabinets] of Armenian ivory they make thee gladsome," Ps. xlv. 8, Walford's Trans. The box of precious ointment poured on the head of a guest was the mark of a distinguished reception; and, in later times at least, a garland of roses sometimes encircled the heads of the banqueters. We are therefore prepared to find the chief place occupied by odoriferous plants in the flower garden of ancient Palestine. Thus, in the impassioned address of the bride of Solomon:—

"A garden art thou, filled with matchless sweets;
A garden walled, those matchless sweets to shield;
A spring inclosed, a fountain fresh and sealed:
A paradise of plants where all unite,
Dear to the smell, the palate, or the sight;
Of rich pomegranates that at random blow;
Cypress and nard, in fragrant gales that flow;
Nard, saffron, cinnamon, the dulcet airs
Deep through its canes the calamus prepares;
The scented aloes, and each shrub that showers
Gums from its veins and spices from its flowers.
O pride of gardens! fount of endless sweets,
Well-spring of all in Lebanon that meets!"
—Song of Solomon, iv. 12-15 (Good's Translation).

Solomon's own gardens have probably suggested the imagery. As he informs us himself, "I made me great works; I builded me houses; I planted me vineyards: I made me gardens and orchards, and I planted trees in them of all kinds of fruits: I made me pools of water to water therewith the wood that bringeth forth trees," Ec. ii. 4-6. Of these the traditional site near Bethlehem is certainly correct. No locality could in itself be more likely or more convenient for a royal retreat not far from the capital; and it is fully confirmed by the names which still linger, Wâdy Urtâs, The valley of the Garden (Hortus Conclusus of the Romans); Gebel-el-Fureidis, The hill of the little Paradise (παράδεισος); besides "Fig Vale," "Peach Hill," "Walnut Walk," "Garden of Nuts," &c. Taking advantage of the water supplied by the fountain of Etham, a Christian Jew has within the last fourteen years converted a portion of this territory once more into a fruitful field. The brook, "clear as crystal," which creates its fertility, is thus described by Miss Bremer, who was there in March, 1859: "Everything on its banks seemed to rejoice over the lively running water; swarms of little gnats, which danced above them; the rose-red cyclamens which shot up out of the hollows or cracks in the stones, and bowed their lovely little heads as if to reflect themselves in the clear water; the grass which grew so abundantly

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on the banks as almost to conceal them. The almond-trees were in blossom, and hundreds of little gold-finches, with red crests round their beaks, twittered and warbled in the trees, although most of them were yet without leaves" (Bremer's Holy Land, vol. i. p. 193). At the same season a few years previously (1852) Van de Velde expatiates in glowing terms on the scenery of "The Song," as reproduced on the very site of Solomon's pleasure-grounds — the flowers appearing, the singing of birds, the pomegranate budding, and then "the getting up early to the vineyards, to see if the vine flourish, if the tender grape appear" (Van de Velde's Syria and Palestine, vol. ii. p. 28). "It is one of the sweetest valleys into which the eye can look down; a well-watered orchard covered with every goodly fruit-tree that Syria nourishes" (Bonar's Land of Promise, 99).

Owing to the density of the population, and the wonderful fertility of the soil when duly watered, a greater proportion of Palestine was laid out in gardens and vineyards than of almost any land. This was especially the case in the neighbourhood of cities. According to Josephus, the environs of Jerusalem were almost all garden together; but from the statements of the rabbies it would appear that, except a few plantations of roses which had existed since the days of the prophets, there were no gardens within the walls (Lightfoot's Works, vol. x. p. 85; xi. 340). For this a sanitary reason is assigned in the danger apprehended from the decomposition of vegetable matter.

Gardens were occasionally used as places of sepulture. Manasseh, and Amon his son, were not buried in the royal vaults, but "in the garden of Manasseh's

[294.] Lodge in Garden at Butaiha. - Thomson's Land and Book.

own house, in the garden of Uzza," 2 Ki. xxi. 18, 26. And "in the place where Jesus was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore, because of the Jews' preparation day; for the sepulchre was nigh at hand," Jn. xix. 41, 42.

The existing gardens of the East are not calculated to give an exalted idea of Syrian husbandry. They are arranged with little taste and kept with little care; at the same time their productions are for the greater part identical with those yielded in the palmy days of Palestine. Like the "garden of cucumbers," Is. i. 8, any valuable plantation still needs a lodge for the watchman till once the crop is secured; "when the shed is forsaken by the keeper, and the poles fall down or lean every way, and the green boughs with which it is shaded are scattered by the wind, leaving only a ragged, sprawling wreck" (Thomson's Land and the Book, p. 362). Now that her "country is desolate," there could not be a more vivid emblem of the daughter of Zion; but the amazing capabilities of the soil, where industry and irrigation are brought to bear, not only help us to recall the past, but make it easy to believe that when the set time is come for the Lord to comfort Zion, "he will make her wilderness like Eden, her desert like the garden of the Lord," Is. li. 3. [J. H.]

GARLIC [שׁוּם, *shum*, Nu. xi. 5]. Hasselquist (Travels, 1749-52), whilst mentioning that garlic (*Allium sativum*) is much used by the modern Egyptians, expresses a doubt whether it was known to the Israelites, "as it does not grow in Egypt, but is brought thither from islands in the Archipelago." On this point, however, the inscription quoted by Herodotus (b. ii. 125) may be held as conclusive. He expressly mentions garlic (σκόροδα) as one of the articles of food supplied to the builders of the pyramids; and with his statement tallies the latest and best authority. "Though garlic grows in Syria, that brought from Egypt is most esteemed. Till the name 'Syrian' was tabooed in Cairo, during the war, those who sold it in the streets cried, 'Tôm shámee,' 'Syrian garlic;' it was then changed to 'Infa e' tom,' 'garlic is useful'" (G. Wilkinson, note on Herod. ii. 125). Even in the days of the Israelites, imported varieties may have been preferred to those of native growth; but there can be little doubt that the pungent bulb was as popular in the streets of Noph and On, as it is now in Cairo and Damietta. Both the common garlic (*Allium sativum*), and its less rank congener, the shallot (*A. Ascalonicum*), are well known bulbous-rooted plants; along with the hyacinth, the squill, the star of Bethlehem, forming a tribe in the beautiful order of the lilies (*Liliaceæ*). Besides other medicinal properties, garlic is said to have a considerable effect in quickening the circulation, and stimulating the entire system. [J. H.]

GATE [the common rendering of שַׁעַר, *shaar*, from the root to cut asunder, to divide, and meaning originally *fissure, aperture*, then an *entrance*], the entrance into a camp, a palace, a temple, &c., but especially a city. It first occurs in Ge. xxii. 17, in God's promise to Abraham that his posterity should possess the gates of his enemies, signifying that they should have power or dominion over them. The gate was the place for great assemblies of the people, Pr. i. 21; for reading the law and proclamations, 2 Ch. xxxii. 6; Ne. viii. 1, 3; for administering justice, Jos. xx. 4; Ru. iv. 1; of fortification and strength in war, Ju. v. 8; Ps. cxlvii. 13. The gate of the town was also a market-place, 2 Ki. vii. 1, apparently as now for country produce. The gate often signified the city, Ge. xxii. 17; xxiv. 60; De. xii. 12; Ps. lxxxvii. 2, or the people of the city, as it was necessarily the most public thoroughfare of the town, 2 Sa. xv. 2, and the chief place of concourse either for business or pleasure, where the people went to learn the news, Ge. xix. 1, and to gossip, Ps. lxix. 12; to prefer suits, or to attract the notice of the sovereign or dignitary at his going out or his coming in, Es. ii. 19, 21; iii. 2. The priests and prophets seem to have delivered their discourses, admonitions, and prophecies in the gates, Is. xxix. 21; Am. v. 10; Je. xvii. 19, 20; xxvi. 10. Jeremiah, ch. xxxvi. 10 mentions that the heads of the people met under the new gate of the temple on the occasion of a disturbance amongst the people. Criminals were punished outside the gates, 1 Ki. xxi. 10, 13; Ac. vii. 58; He. xiii. 12. The king of Ai was buried in the entrance of the gate, Jos. viii. 29. Pashur smote Jeremiah the prophet and put him in the stocks at the high gate of Benjamin, Je. xx. 2. At Rome the

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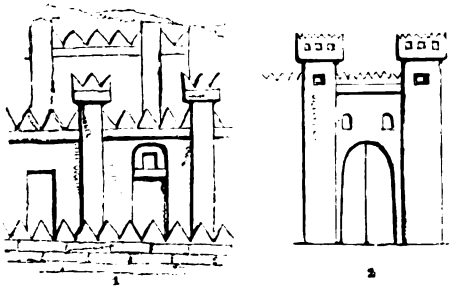
executions took place outside the Porta Metia or Esquilina. The burial-places, as now, were beyond the gates. Gates of "death" or "hell" denoted the region of the departed, or the dominion which was conceived to belong to the region, Job xxxviii. 17; Ps. ix. 13; cvii. 18; Is. xxxviii. 10; Mat. xvi. 18. The Mahometans assign seven gates to hell. To exalt the gate—to exhibit vanity, Pr. xvii. 19.

Gates of cities, as places of security, were fortified, and had two valves, generally of wood or of wood covered with sheets of copper or iron, Ps. cvii. 16; Is. xlv. 2; Ac. xii. 10. There were often also two gates, an outer and an inner one, and they were further protected by outworks or walls in advance of the gates. The Assyrian sculptures contain frequent representations of



[295.] Chamber over Gateway.
1, From obeliak of Sardanapalus, Kouyunjik. 2, From bas-relief from Nimroud. Both in British Museum.

double and even triple walls with fortified gates in each (Botta, pls. 55, 68, 70, 77, &c.) Botta (pl. 55) shows the fortified gate with the "chamber over the gate," 2 Sa. xviii. 24, 33, the windows being square, while the gates are arched. That the double valves of the gates were of wood is to be inferred from the repeated representations of setting fire to them by the besiegers. In the walls of Babylon were "100 gates of solid brass" (*see* BABYLON). The gates of the ancient cities of Greece and Etruria were flanked by towers. The entrances to the temples of Thebes in Egypt (*see* EGYPT and Fig. 231), to which in all probability Homer alludes in the epithet "hundred-gated" which he gives to that city, were all flanked by towers. For the numerous gates of Jerusalem, see under that heading. That the valves were of wood and burned with fire we learn from Ne. i. 3. Subsequently the six great gates were covered with iron (Thevenot's Voyage, p. 283). The gates of cities were opened at sunrise and closed at sunset, Ne. vii. 3. They were closed during warfare, comp. Jos. ii. 5; viii. 14, and "thrown wide open on festive occasions," Ps. xxiv. 7, 9.

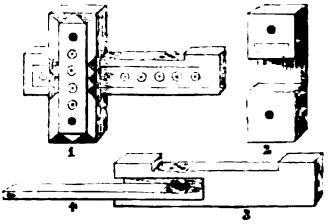
Gates, i.e. valves of iron and brass, mentioned in Scripture, are conjectured to have been wood plated with metal. The Greek and Latin poets, Hesiod, Ovid, and Virgil, all speak of gates of iron. Maundrell describes the principal gates of the mosque at Damascus as being in his day covered with brass (p. 126).

Gates of stone were, Is. liv. 12, most probably formed of a single slab turning on pivots inserted into sockets above and below. The doors leading to the tombs of the kings near Jerusalem were each formed of a single stone seven inches thick, sculptured to resemble four panels, and turning on pivots. Similar doors are described by Dr. Clarke in the sepulchres at Telmessus, and likewise by Irby and Mangles (Travels, p. 302) in the sepulchres near Bysan (Bethshan). They are also found in the Haouran beyond the Jordan and in Persia (Burckhardt, p. 58; Ruins found by Mr. Cyril Thornton; Trans. Roy. Soc. Lit. May, 1858; Dr. Wilde's Narrative, ii. 343).

Gates of wood were usually of two valves, and secured by strong locks of brass, iron, or wood, De. iii. 5; 1 Sa. xxiii. 7; 1 Ki. iv. 13; 2 Ch. viii. 5; Je. xiv. 2; xliv. 31; Ps. cxlvii. 13; Na. iii. 13. Faber surmises that the wooden gates had wickets to allow of passage without opening the large gate, Mat. vii. 13. Some of the passages in the Assyrian palaces appear to

[296.] Merchant of Cairo with the keys of his magazine on his shoulder.—Bonomi.

have been closed by a strong single valve, probably of wood, which was fastened by a wooden lock like those still used in the East, of which the key is as much as a man can conveniently carry, and by a bar which moved into a square hole in the wall. It is to a key of this description that the prophet probably alludes, "And the key of the house of David will I lay upon his shoulder," Is. xxii. 22; and it is remarkable that the word of the text for key in this passage of Scripture, *maphteach* (מַפְתֵּחַ), is the same in use all over the East at the present time, but pronounced *muftah*. The key of an ordinary street door is commonly thirteen or four-



[297.] Egyptian wooden Lock and Key.—Lane's Modern Egyptians.
1, Front view of lock, the bolt drawn back. 2, 3, Back views of the separate parts. 4, The key.

teen inches long, and the key of the gate of a public building, or of a street, or of a quarter of a town, is two feet and more in length. The key has a certain number of iron pegs at one end, which correspond to so many holes in the wooden bar or bolt of the lock, which, when the door or gate is shut, cannot be opened until the key is inserted, and the impediment to the drawing back of the bolt removed by raising up so

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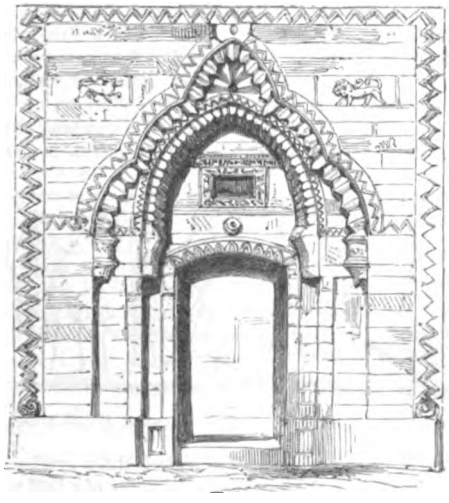
many iron pins that fall down into holes in the bar or bolt corresponding to the pegs in the key. The ancient Egyptian doors seem to have been secured by similar locks. The Egyptians also sealed their doors with clay, as we learn from the sculptures, from tombs at Thebes actually so closed, and from Herodotus (ii. 121). Seals of soft clay with a hole pierced in them, in which were the remains of charred string, have been found at Khorsabad, and were probably used as a means of knowing whether certain doors had been opened, Da. vi. 17, according to the present practice in the East, where a clay seal is placed over the lock on goods in khans. We are in ignorance as to the contrivance of the upper pivots of the Assyrian doors, whether they were inserted into the lintel, or whether certain copper rings in the British Museum were not fixed into the walls above the slabs for the purpose of receiving the pivots.

Portions of the law were written on the gates of towns and on the doors of houses, De. vi. 9; xi. 20; and a similar practice is still continued in the East, where the gates of both public and private Mahometan buildings are inscribed with passages from the Koran. The ancient Romans also decorated their gates with figures and inscriptions (Georg. iii. 26).

The chief entrance to ancient Egyptian houses was sometimes through a porch of two or more columns, occasionally with a flight of steps. Above or on the lintel was painted the name of the owner, or a sentence



[298.] Mahometan Gateway at Sidon, with inscription over it. Laborde's Syria.

of good omen, doubtless put up at the dedication of the house, a ceremony also in use among the Jews. The door was in the centre, or at a corner of the front, and turned on pivots, and was frequently painted with numerous devices. In order to strengthen the wall over a doorway, a beam of wood or stone was let into it, and the jambs were upright posts on which the lintel rested. Sometimes besides the framework and flat beams the doorway had a round log for its lintel. Over the lintel was the cornice with an overhanging curve like that of the roof, generally with the winged globe or other significant decorations, highly coloured. The stone lintel and the floor behind the threshold of tombs and temples, exhibit the holes in which the pivots turned, as well as those of the bolts and bars, and the recess for receiving the opening valves. Some of the bronze pins have been discovered in the tombs. The folding doors had bolts in the centre above as well as below, and a bar was fixed across from one wall to the other.

[299.] Egyptian Gateway at Medinet Aboo. Owen Jones' Views on the Nile.

Gates as places of Punishment and Sepulture.—The Assyrian sculptures again most aptly illustrate these customs, for there are numerous examples of execution by impalement outside the city walls (see Botta and also British Museum, No. 46), and of burying outside the gates (Botta, pls. 68, 78, and Nineveh and its Palaces). That the practice prevailed with the ancient Romans, we have the evidence of the several avenues to Rome, which are lined with the ruins of ancient sepulchres, and of the Street of the Tombs at Pompeii. That it is still the custom in the East, we may just refer to the multitude of beautiful structures outside the Bab e'Nasr, and the gate at the foot of the citadel of Cairo.

Gates as places of Jurisdiction and Judgment.—"Judges and officers shalt thou make thee in all thy gates; and they shall judge the people with just judgment," De. xvi. 18; xvii. 8; xxi. 19; xxv. 7. Not only the chief judges but the inferior magistrates, Pr. xxxi. 23; La. v. 14; Je. xxxvi. 10, and occasionally kings, held courts in the gates, 1 Ki. xxii. 10; 2 Sa. xix. 8; Je. xxxviii. 7; xxxix. 3. The judges sat on chairs at an appointed place within or under the gates, 1 Ki. xxii. 10; 2 Ch. xviii. 9. The sculptures found by Botta (pl. 18) contain representations of an arm-chair or seat of judgment, in which the king sat at the gate. A high seat, called *kursi*, exactly like this excepting in the decorations, is to be found in the court-yard of all respectable houses in Cairo, where the master sits to give judgment in domestic affairs. These seats are never wanting in the court-yard of the houses of sheikhs, of heads of tribes, or of persons in authority. The seat is placed in some shady part of the court against a wall or column, exactly as described in Scripture, 1 Sa. i. 9, and in some houses it is converted into a high sofa continued the whole length of one side of the court, 1 Sa. xx. 25, in which case the master sits in one corner. The Assyrian sculptures also afford examples of the high seats without a back, such as the prophet Eli "fell from off backwards by the side of the gate," 1 Sa. iv. 18. The ancient Trojans assembled their elders in the gates of the town to determine causes (Iliad, i. 198; Æn. i. 509). The Romans used the Porta Capena for this purpose (Juvenal, Sat. iii.) The custom of holding

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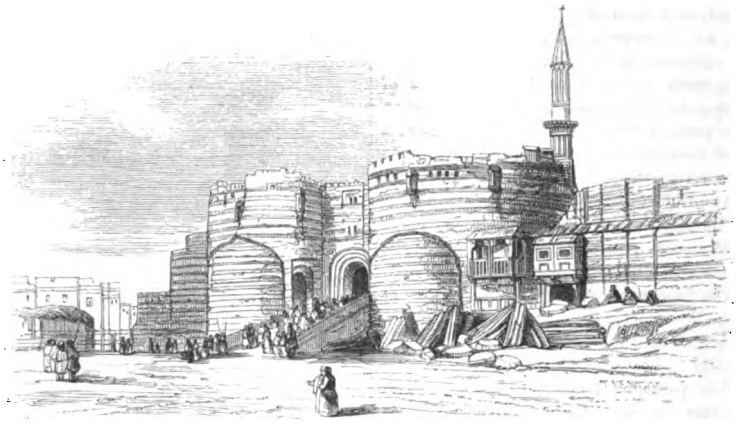
courts of justice in the gate of the capital town prevails throughout the East; the governor of every city, town, or village sits in or near to the gate to settle affairs of all within his jurisdiction. The very title of the Sultan, *the Sublime Porte*, is derived from the Italian *porta*, or gate; and the office of the Capugi Bashi of Constantinople (bashaw of the gate) must be analogous to that which Daniel held in Babylon.



[300.] Gateway of the Citadel, Cairo.—Roberts' Sketches in Egypt.

The first transaction on record of a legal character is that of the purchase of a field by Abraham, which took place in the gate of the city of Hebron, then called Kirjath-arba, Ge. xxiii. 10, 18. Then the judgment between Boaz and a relation of Naomi's, Ru. iv. 1. That this custom of giving judgment at the gates of cities and royal abodes was universal in the ancient world we learn also from Egyptian, Assyrian, and Greek sculptures. The metaphorical language, "and thy seed shall possess the gates of his enemies," is derived from the custom of the king sitting at the gate of the city or palace to give audience or judgment, and in obedience to which ancient custom the statues of the Pharaohs and kings of Egypt are always placed at the gates of the temples. On Egyptian monuments, before the entrance of the mansion of the blessed, sits Harpocrates, the type of youth and new life, and a hideous monster, the prototype of Cerberus, sometimes called the devourer of the wicked—guards of the gates of the Amenti or hades. In the sculptures on the sarcophagus in the Soane Museum, the weighing of the deeds of mankind, or the place of judgment, is at one

[301.] A Persian satrap dictating terms to Grecian chiefs at the Gate of a city.—Bas-relief from Lycian Monument, British Museum.

of the many gates of Amenti, Tob. xxxviii. 17, which are always guarded by a great serpent. At Thebes there is a bas-relief representing the king giving audience at the door of his tent. The Assyrian sculptures show us Sennacherib at the door of his tent giving judgment in the case of the Jewish prisoners taken at Lachish (Brit. Mus. No. 59). The gates and courts of judgment in the palaces themselves are sufficiently indicated by the subjects represented on the walls. The Ionic trophy monument excavated at Xanthus by Sir Charles Fellowes furnishes a representation of a Persian satrap sitting at the gate of the city under the shadow of an umbrella dictating terms to Greek ambassadors.

In the Assyrian palaces the gates were remarkable for many significant illustrations of Scripture. The principal gates were guarded by six symbolic figures, compounded of the man, the bull, and the eagle, the elaborately sculptured wings being extended over the back of the animal. These figures are built into the sides of the opening. We regard these symbolical combinations of the human-headed figure of a bull with eagle's wings as probably derived from traditional descriptions of the cherubim, handed down after the deluge by the descendants of Noah; and to the same origin also may be attributed their situation as guardians of the principal entrances of the palaces of the Assyrian kings. In the Assyrian palaces such compound figures are never found, excepting as guardians of portals. Ordinarily the entrances on each side of the central portal recede from the general line of the façade, and are guarded on each side of the doorway by winged divinities, which turn their faces to the entrance, and present the pine cone to those who enter, affording a remarkable similarity to Egyptian temples. In Assyria he who was privileged to enter was met by the divinity presenting him with the fir cone; and in Egypt the king is represented receiving from the divinity in the same way the symbol which is

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understood to signify life. See cast in Brit. Mus. of Pharaoh Rameses IV., entering his tomb, at the threshold of which he is met by the divinity Horus. Another curious feature of the entrance to Assyrian palaces or temples is, that the tile or brick pavement ceases at the threshold, and their place is supplied by a single large slab of gypsum, the width of the jamb, and covered with a cuneatic inscription divided into two columns. Before the three doors of the façade forming the porch are holes the size of one of the bricks forming the pavement, from eleven to thirteen inches square, and about fourteen in depth. These holes are lined with tiles and have a ledge round the inside, so that they might be covered by one of the square bricks of the pavement without betraying the existence of the cavity. In these cavities Botta found small images of baked clay of frightful aspect, sometimes with lynx' head and human body, some with human head and lion's body, and others with the upper part human but terminating in bulls' legs and tails. As we have no analogous contrivances in the temples of Egypt and Greece, we can only speculate on these peculiarities in the Assyrian structure. It may however be surmised, from the constant recurrence of the emblematic figures at the entrances, that this part of the palace or temple in the Assyrian mind was of the greatest importance, and connected with the religious opinions of the nation. Hence it was trebly guarded by divinities, inscriptions, and hidden gods from the approach of any subtle spirit or more palpable enemy. With respect to the clay images, they may be the "teraphim," a name given to certain images which Rachel had stolen from her father Laban the Syrian, and "put them in the camel's furniture and sat upon them," Ge. xxi. 19, 30, 34, circumstances which favour the conclusion that the teraphim, Laban's gods, were no larger than these Assyrian images. (*See* TERAPHIM.) Another word however is worthy of consideration, as it agrees with the places in which these images were found. It is the Arabic word *tarf*, signifying a boundary or margin—a meaning analogous to doorway, the margin or boundary of a chamber. Thus both the Hebrew and Arabic afford significations immediately connected with the gods teraphim; and we have yet another illustration furnished by the modern Persians, who call their talismans "telifin," really the same word, the *l* and *r* being the same in some languages, and easily interchanging in many. These speculations are strongly supported by the existing characteristics and superstitions of eastern nations; the pertinacity with which all orientals adhere to ancient traditions and practices; the strongly implanted prejudices entertained in the court of Persia respecting the going out and coming in of the shah to his palace, and the belief in unseen agencies and the influence of the evil-eye, which has prevailed in all countries, and still exists in some, especially in Asia and the south of Europe. The gates above described formed the side of a court, the size and decoration of which favoured the conclusion that it was a court of reception—the place where offerings were presented and where justice was administered; the king's gate—the gate of judgment—the "porch for the throne where he might judge, even the porch of judgment," 1 Ki. vii. 7. In this court were wont to assemble the princes, governors, judges, treasurers, counsellors, sheriffs, and all the rulers of provinces, Da. iii. 2, 3, of Assyria. When the king gave audience, the porch or seat of judgment was on the south-western or shady side of the court, and communicated immediately by the several entrances with the interior of the palace. It was in a court or a gate of this kind in the royal abode of Babylon that the prophet Daniel sat when Nebuchadnezzar had made him the "Sultan" or ruler over the whole province of Babylon, Da. ii. 48, 49; and it was in a similar court of the king's house in Shushan the palace, that Haman watched to speak unto the king to hang Mordecai, Es. vi. 4. [J. B.]

GATH [*wine-press*], one of the five cities of the Philistines, which were presided over by so many princes or lords, from the time of Joshua till a comparatively late period, Jos. xiii. 3. In Jos. xi. 22 it is stated that Gath was one of the cities in which, at the time of the conquest, there still remained some of the ancient Anakims or giants; and they appear to have perpetuated the race there till much later times, as it was from Gath that the renowned Goliath issued, 1 Sa. xvii. 4. Nor was he the only representative in David's age of the gigantic race; for several more are mentioned, 2 Sa. xxi. 19-22; 1 Ch. xxi. 5-8. To Gath, as one of the chief Philistine cities, among others, the ark of the Lord was sent on being taken by the Philistines, and the people there also suffered under the severe visitation of Heaven, 1 Sa. v. 8, 9. During his severe persecutions David sought and found in it a temporary refuge, 1 Sa. xxi. 10; xxvii. 2; and he seems to have won certain of the people there to his side; for the Gittites, as they are called, who to the number of 600 entered into his service, and stuck so closely by him, were simply Gathites, being the men "who came after him from Gath," 2 Sa. xv. 18. It was probably, however, at a later period, that these in any number attached themselves to David; and not till he had, among his other successes, established his supremacy over Gath and the land generally of the Philistines, 2 Sa. viii. 1; 1 Ch. xviii. 1. It was still, however, allowed to retain a lord or king of its own, though under tribute to the house of David, 1 Ki. ii. 39. During the wars that succeeded the division of the kingdom, Gath passed through considerable vicissitudes of fortune, but appears to the last to have been a place of some strength and importance, 2 Ki. xii. 17; xiii. 24; 2 Ch. xxvi. 6; Am. vi. 2; Mi. i. 10.

"We sought in vain," says Robinson (Researches, ii. 421), "for any present trace of the name of Gath throughout the whole region"—so completely has its memorial perished. The precise site of the ancient city is unknown. The *Onomasticon* of Eusebius mentions two Gaths; one five miles from Eleutheropolis, towards Diospolis; the other, which he held to be the Gath whither the ark was carried, a large village between Antipatris and Jamnia. Jerome in his *Com. on Micah* (i. 11), places it somewhat differently, on the borders of Judea, between Eleutheropolis and Gaza. So that even in the first centuries of the Christian era, there seemed to be no certain tradition on the subject. Porter would identify the site with the eminence *Tell-es-Safieh*, about mid-way between the sites of Ekron and Ashdod (Syria and Palestine, p. 253).

GATH-HE'PHER [*wine-press of the well*], the birthplace of the prophet Jonah, 2 Ki. xiv. 25, and a town in the tribe of Zebulon, Jos. xix. 13.

GATH-RIM'MON [*wine-press of the pomegranate*], a town in the tribe of Dan, inhabited by the Levites, Jos. xix. 4, 5; xxi. 2; 1 Ch. vi. 69. This Robinson supposed to be the Gath which Eusebius and Jerome placed at five Roman miles north of Eleutheropolis on the way to

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Diospolis (ii. p. 421). But here also there is no certainty.

GA'ZA [*strong, fortified*], one of the five princely cities of the Philistines, but which, unlike Gath, has withstood the desolations of many generations, and continues to the present time a comparatively thriving and well-peopled place. It may be regarded as one of the oldest cities in the world, being mentioned in Ge. x. 19 as one of the border towns of the Canaanites. Like Gath it was also one of the seats of the giant race, the Anakims, that were prior even to the Canaanites, Jos. xi. 21, 22. It was included in the lot of Judah, and is said to have been taken by the tribe, along with Askelon and Ekron, Ju. i. 18; though it is clear they did not attempt to drive out the original inhabitants, nor interfered with the regular government, but were content with some nominal fealty. By and by it became the scene of Samson's mournful captivity and last triumph, Ju. xvi. Afterwards it had its full share in the varying fortunes of the Philistine territory; and had ever and

[302] West entrance to Gaza.—Chesney's Euphrates Expedition.

anon to endure sieges which frequently brought it to the brink of ruin. "To the Egyptians it was the key of Palestine, to the Syrians it was the key of Egypt," hence it was the scene of many a severe conflict. That it was a strongly fortified place, as its name imports, appears alone from the resistance it made to the arms of Alexander. So vigorously was it then defended by the forces under the command of the eunuch Batis, and of such massive strength were its walls, that the engineers of Alexander's army found themselves completely baffled in their attempts to effect a breach. They were obliged to erect an enormous mound 250 feet in height, and about a quarter of a mile in width, on the south side of the town; and even with this advantage, and the use also of the engines that had been employed at the siege of Tyre, the besiegers were frequently repulsed, and Alexander himself sustained no slight bodily injury. It was at last carried by escalade, and the garrison put to the sword. The town itself was not destroyed, but most of the inhabitants that remained were sold into slavery, and a fresh Arab population settled in their stead (Arrian, ii. 27). During the Maccabean wars it was taken and retaken several times; on being taken by Simon it was strongly fortified, and peopled by Jews in place of its former idolatrous inhabitants; further on still it stood a whole twelvemonth's siege against Alexander Jannæus, and at last was carried only by treachery, &c. (Josephus, Ant. xiii). In the gospel age it appears to have been a place of some importance; it was among the cities given by Augustus to Herod, as a mark of the imperial favour; and after his death it was assigned to the province of Syria. Though not noticed among the places visited by the apostles in the early propagation of the Christian faith, it is known to have become the seat of a Christian church, the name of whose bishop frequently appeared in the records of the ancient councils. But there are evidences of idolatry having retained a strong hold of the place for centuries after the Christian era; and as many as eight heathen temples are said to have existed in it at the beginning of the fifth century (Acta Sanc. Feb. Tom. iii. p. 655).

The present Arabic name of the city is Ghuzzeh, and its population is estimated by Robinson and by Porter at about 15,000 inhabitants, of whom only a few hundreds profess to be Christians; the rest are Mahometans. It stands about three miles from the sea, and the farthest south of any of the towns on the Philistine coast. Some have supposed that the ancient town stood considerably nearer to the shore; but there is no certain evidence of this. "Between the city and the shore are hills and tracts of sand, on which are scattered a few trees and hedges. Around the city on the south, east, and north, are numerous gardens hedged with prickly pear, which forms an impenetrable barrier. The soil of these is exceedingly rich and productive. Apricots and mulberries were already ripe [21st May]; the former delicious and abundant. Many palm-trees are scattered around the city, though they form no grove as in Egypt; while beyond the gardens, towards the north, lies the extensive olive-grove through which we had passed" (Robinson, vol. ii. p. 376). "The town itself," says Porter, "looks like a collection of large villages that chance had placed near each other. The nucleus stands on a broad-topped hill, which constitutes a kind of *west-end* containing the Serai, the great mosque, the government offices, and the houses of the chief citizens, all stone buildings, *once* substantial and in repair, though no one can tell how long ago. On the south-east is a large suburb more densely populated than the hill; on the south-west is a smaller one; and on the north is another still smaller. All these are of mud architecture, differing in nothing from the villages of the surrounding plain, except that here and there is a large mosque and minaret. The present town has no gates, no fortifications, no defences of any kind; and yet from its position one would think it had more need of them than any other place in Syria. It is not only a frontier town, but being situated on the borders of the desert it is open at any moment to a Bedawy *raid*. Yet it never suffers; and the secret of its safety is just this—the inhabitants are themselves half free-booters half receivers, whom the Bedawin deem it more politic to conciliate than to plunder" (Hand-book for Syria and Palestine, p. 263).

From what has been stated respecting Gaza, it will

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be evident that the expression in the message to the evangelist Philip, "Go toward the south unto the way that goeth down from Jerusalem to Gaza, *which is desert*," Ac. viii. 26, must have respect not to the city itself of Gaza, but to a part of the way leading to it. Even in the present day Gaza could not with propriety be described as desert; and much less could it have been so in Philip's time. Coins still exist of Gaza that were struck in honour of Titus, Hadrian, and some following emperors, showing it to have been a place of considerable importance both at and subsequent to the gospel era. But that portion of the road which lies between Eleutheropolis and Gaza passes through a region which is now, as it was probably then also, without villages, and might fitly be called desert. (See Robinson, ii. p. 380.)

GA'ZER. *See* GEZER.

GE'BA [*hill*], sometimes written GABA, a town belonging to the tribe of Benjamin, Jos. xviii. 24; hence called "Geba of Benjamin," 1 Ki. xv. 22. Some have thought it the same as Gibeah; but this appears to be a mistake, compare Jos. xviii. 24 with 28, and 1 Sa. xiii. 2, 3. The exact site of Geba is not known, but the notices given of it seem to point to the extreme north of the territory of Benjamin; especially the expression "from Geba to Beersheba," 2 Ki. xxiii. 8, which appears to describe the whole extent of the kingdom of Judah from north to south, as the similar expression "from Dan to Beersheba" did in respect to the entire Israelitish territory before its division into two distinct kingdoms. In Ne. vii. 30, it is coupled with Ramah, in a way that appears to indicate the local juxtaposition of the two places.

GE'BAL [*mountain*] occurs only once in Scripture, Ps. lxxxiii. 7, and without any definite fixing of the region or locality marked by the name, yet in such a connection as to show that it must have belonged to that portion of Arabia which lies to the south and east of Palestine. For it is coupled with Moab, Ammon, and Amalek, Edom and Ishmael, as together joined in conspiracy against the covenant-people. Now, there is a mountainous district, immediately south of the Dead Sea, which bears much the same name still—Jebal or Djebal—and which is generally identified with the Gebal of the psalmist, also with the Gobolitis of Josephus, and the Gebalene of the Romans. It was simply a portion of the range which is generally designated, as a whole, the land or mountains of Edom. But there must have been some reason in the circumstances of the time, which led the psalmist to assign it a distinct place: probably it was occupied by a separate branch of the Edomite race, who were very forward in showing their hostility.

GE'BER [*man*, in the sense of the Latin *vir*]. 1. The name of one of the officers of Solomon, who were set over distinct provinces for revenue or commissariat purposes, 1 Ki. iv. 19. 2. A Geber is also mentioned at ver. 13 as the father of another of those officers.

GEDALI'AH [*made great by Jehovah*], occurs as the name of various persons, of whom otherwise we know nothing, Ezr. x. 18; Zep. i. 1; 1 Ch. xxv. 3, 9; and is of historical moment simply as the name of the governor who was appointed by Nebuchadnezzar, after the destruction of Jerusalem, to preside over the affairs of the feeble remnant that still survived in Judea, Je. xxxviii.; 2 Ki. xxv. 22. As it was the mind of God that the king of Babylon should, for a time, have the ascendency over the land and people of the Jews, so it was in conformity with his will that those who were left behind should submit themselves to Gedaliah, as Nebuchadnezzar's deputy. The prophet Jeremiah, accordingly, went to Mizpah and put himself under Gedaliah's protection, Je. xl. 6; he used his influence also with the people in endeavouring to persuade them to the same peaceful course. But there was a party whose chafed spirits and blighted ambition would not suffer them to fall in with any arrangement, which formally acknowledged the supremacy of the king of Babylon; and this party, headed by Ishmael, of the seed royal, who had taken refuge for a time among the Ammonites, entered into a conspiracy to slay Gedaliah. Information of the plot was secretly conveyed to Gedaliah, that he might take measures to have it defeated; but he refused to give credit to the intelligence; and so, in the midst of a repast, was treacherously murdered by Ishmael and his associates. This was done only about two months after the destruction of Jerusalem. The murderers made their escape to Egypt.

GE'DER, GEDE'RAH, GEDE'ROTH, GE'DOR, all applied to a city in the territory of Judah; but whether they were all different cities cannot be ascertained. Nothing of historical interest is connected with the names, Jos. xii. 13; xv. 36, 41, 58; 2 Ch. xxviii. 18; 1 Ch. xii. 7. The last in the list, GEDOR, is commonly identified with a height in the mountains of Judah, having on it some ruins, and bearing the name of Jedûr. Gedor is thought from 1 Ch. xii. 7, where mention is made of certain brethren of Saul, Benjamites, sons of Jeroham of Gedor, to have been also a town of Benjamin; and the allusion made to a Gedor in 1 Ch. iv. 39, in connection with the tribe of Simeon, seems to refer to some place on the boundary line between Judah and Mount Seir.

GEHA'ZI [*valley of vision*], found only as the name of the servant of Elisha, 2 Ki. iv. 12. He appears for a time to have enjoyed the entire confidence of his master, and to have acted in a manner becoming his situation. It was he who suggested the most fitting mode of recompensing the kindness of the Shunammite woman, and the suggestion was adopted, 2 Ki. iv. 14. Some years afterwards, when the same Shunammite came to Carmel, to inform Elisha of what had befallen her son, Gehazi received from the prophet his staff, with instructions to go in his name, and lay it upon the face of the child. Though the method proved ineffectual to the end in view, it manifestly betokened on Elisha's part entire confidence in the character and intentions of Gehazi. We are therefore the more surprised to learn, in the next notice which has been preserved respecting him, that he should have been capable of acting in the presumptuous and deceitful manner he did. It was in regard to Naaman, from whom, on his restoration from leprosy by dipping seven times in the Jordan, Elisha steadfastly refused to accept of any of the gifts he had brought from Syria. Gehazi thought this a piece of false delicacy on the part of his master; and hastened after Naaman, to secure a portion of the treasures before they were entirely out of reach. He ought to have understood, from the determined rejection of Naaman's offers by Elisha, that there were important principles involved in the matter, which he should have been careful on no account, or by any movement on his part, to bring into suspicion. But so far from this, he had the audacity to

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go in his master's name, and, as carrying a request from him, besought a little money and apparel, to bestow upon two sons of the prophets, that he pretended had come to them in want. The device succeeded in its immediate object; for he got even more than he asked; but, on returning, he was met by the stern reproof of Elisha for the improper course he had taken, and at Elisha's word had the leprosy of Naaman adjudged to him as a penalty: "The leprosy of Naaman shall cleave unto thee, and unto thy seed for ever; and he went out from his presence a leper as white as snow," 2 Ki. v. 27. In this action may be read the judgment of Heaven upon what are called pious frauds. God needs no lie or unrighteousness of man to carry forward his designs; and bringing him, as it ever seeks to do, into formal connection with evil, it is, whenever and however practised, a dishonour to his name, and must sooner or later draw down his righteous condemnation.

The rebuke inflicted on Gehazi, though severe, cannot justly be reckoned too hard for the occasion. There was a great complication of wickedness in his conduct. He first arrogated to himself a superior discernment to that of the Lord's prophet; then he falsely employed the name of that prophet for a purpose which the prophet himself had expressly and most emphatically repudiated; further, as an excuse for aiming at such a purpose, he invented a plea of charity, which had no existence but in his own imagination; and finally, on being interrogated by Elisha after his return, whither he had gone, he endeavoured to disguise his procedure by a lie, which was no sooner uttered than it was detected by the prophet. Such accumulated guilt obviously deserved some palpable token of the divine displeasure; the more so, as it tended to give a covetous aspect to the Lord's servant at a time when the very foundations were out of course, and when the true worshippers of God were called to sit loose to all earthly possessions. This, indeed, is the thought that is most distinctly brought out in the prophet's denunciation of Gehazi's conduct, ver. 26—the false impression it was fitted to give of Elisha's position and character. What effect spiritually the judgment might have upon Gehazi, we are not told. The only other notice we have of him is in respect to a conversation the king of Israel held with him concerning the wonderful deeds of Elisha, 2 Ki. viii. 4. He is there still called "the servant of the man of God"—from which it is supposed the relationship betwixt him and Elisha continued to subsist; and in that case, he must have repented of his sins and got deliverance from the leprosy. This however is doubtful, as the word of Elisha, at the infliction of the malady, seemed to leave no prospect of relief—although there are instances of cure, where the first intimation of the contemplated issue apparently afforded as little hope of recovery, see, in particular, 2 Ki. xx. 1. The future of Gehazi, therefore, must be left as we find it—in uncertainty, both as regards his spiritual state and his bodily condition.

GEHEN'NA. *See* HELL.

GEMARI'AH [*perfected of Jehovah*], the name apparently of two persons in the time of Jeremiah—1. the one, the son of Hilkiah, who, along with Elasah, was sent by Zedekiah on an embassy to Babylon, and was intrusted by Jeremiah with a letter to the captives already carried thither, Je. xxix. 1-3; 2. the other, called the son of Shaphan the scribe, and one of the few men of influence who paid regard to the word of Jeremiah. It was in his chamber in the temple-buildings that Baruch read the prophecies of Jeremiah in the audience of the people; and he interceded, though in vain, to prevent the burning of the roll that contained them, Je. xxxvi. 10-25. Nothing more is known of him.

GENEALOGIES; formed of two Greek words, and signifying *race-accounts*, or *family-registers*, tracing the descent and ancestral relationships of particular tribes and families. The Jewish people, and the line of the human family out of which they sprung, from the remotest times paid special attention to the preservation of such registers. It had undoubtedly a divine authorization. The purpose of God in respect to the higher interests of mankind took from the first a specific family direction; and it was of importance that at least the more prominent links in the successive generations of those more nearly connected with the development of that purpose should be preserved to future times. The manifestations of the divine goodness were never indeed absolutely confined to any single branch of the human family; nor, even when they assumed most of a partial and restrictive aspect, were members of other tribes excluded from partaking in them—if only they showed themselves ready to fall in with the terms, on which the way was laid open to the favour and fellowship of Heaven. But the imperfections that inevitably attached, in the earlier stages of the world's history, first to the organization of human society, and then to the means and agencies connected with the divine plan, led by a kind of necessity to the employment of particular races, through which, as the more select channels of working, the truth of God should be more especially disclosed, and the testimony for it more faithfully maintained. It is the genealogy of mankind in its bearing on this higher interest—reaching from Adam through the line of Seth to Noah, then from Noah through the line of Shem to Abraham, then again from Abraham through the lines of Isaac, Jacob, Judah, and David to Christ—over which the providence of God has most carefully watched, and which it has most fully exhibited in the historical records of Scripture. In other branches of the human family, and especially those more nearly related to the one in question, not a few genealogical tables are also given; but they have no more than a subsidiary place; and the chief interest and importance of the genealogical matter of Scripture hangs around the great central chain which connects Adam with Christ, and indeed with that more select portion of it which stretches from the call of Abraham to the birth of the Son of Mary. Nothing of spiritual moment now depends upon any question of genealogy, except what lies along the track of this definite line.

It was different, however, under the old covenant. From the period of its establishment, the people of God were obliged, not as a matter of family pride, or for the sake of a merely antiquarian interest, but for the determination of important questions of civil and religious polity, to keep with the utmost care and regularity their genealogical tables. It was these chiefly that preserved the land-marks between tribe and tribe, family and family, and regulated the succession to inheritances of land, so as usually to render unnecessary the specific destination of property or the framing of wills. It was on these, as connected with the family of Aaron, that the right of any individual or family turned to enter into the sacred and honourable functions of the priesthood; and when, as happened on the return from Babylon, any

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persons claiming this distinction were found unable to produce the proper register establishing their descent from Aaron, they were "removed, as polluted, from the priesthood," Ezr. ii. 62. The settlement of the kingdom in the house of David, imposed of course a similar necessity for scrupulous exactness upon the members of that house, in order to secure their title to any participation in its honours. So that a manifold and wide-extending interest attached to the keeping of correct genealogical registers among the tribes of Israel from the conquest of Canaan to the coming of Christ. And that a corresponding degree of attention and care was applied to the matter is certain, not only from the place given to genealogies in Scripture, and the high, even undue account that is said there to have been ultimately made of them, 1 Ti. i. 4; but also from the testimony of Josephus as to the state of things regarding them in his day. He expressly affirms, that he ascertained his own pedigree from the public registers (Life, 1); and further states in regard to the priesthood, that most exact tables of their descent and family connections had been kept from the time of their original appointment, and that not in Judea only, but in all the places of their sojourn, the members of the priesthood were at the utmost pains to have their family registers kept, so as to be above all suspicion (Contr. Ap. i. 7.) Josephus mentions these things respecting the families of the priesthood, because his own priestly origin, and his immediate purpose in writing, led him to refer more especially to them; but such exactness and careful preservation in respect to the priestly families, necessarily implied a great degree of the same in respect to the families of the other tribes. As the keeping of correct genealogical tables had a national interest, so it may be said to have formed a national peculiarity.

A report indeed is mentioned, in a fragment of Africanus, preserved by Eusebius (Hist. Eccl. i. 7), that the public registers had been destroyed by Herod, who was conscious of the infelicity of his Idumean origin, and sought thereby to prevent the possibility of its detection. But Africanus himself seems to have been doubtful of the truth of this report; for after noticing it, he adds the qualifying clause, "whether the matter actually stood thus or not" (εἴτ' οὖν οὕτως, εἴτ ἄλλως ἔχει); and Valesius, the learned editor of Eusebius, in his notes on the passage, justly rejects the story as altogether at variance with the known facts of history. There can be no reasonable doubt, that down to the taking of Jerusalem by the Romans, the genealogical registers of the Jews were kept with singular care, and with sufficient accuracy to determine all ordinary questions of relationship and descent; but after that event they cease to be heard of. The fearful catastrophe which finally destroyed the place and nation of the Jews, also scattered their genealogies to the winds —fused family and family, tribe and tribe together; so that it henceforth became impossible to tell, if there *were* an altar, who had a right to minister at it; or if a throne, who stood in the line of succession to its honours. The hand of God was as visibly in this as in the general overthrow of the old typical constitution of things; and if a judicial blindness were not upon the minds of the Jews, they would see in the loss of their genealogies, and the distinctions therewith connected, the clear sign of the abolition of their ancient polity, and the necessity of looking for a fulfilment of their prophecies of a different kind from what they have been expecting.

The relation of the Genealogies of Scripture to questions of Chronology is somewhat variable, and even where it seems most precise requires to be applied with caution. That some of the earlier lists have been framed with a reference to this use—those, for example, of Ge. v., and again of Ge. xi. 10-26—there can be no reasonable doubt; for specifying, as they do, the exact year of each father's life when the son was born, through whom the line of descent was to be transmitted, they necessarily provide the materials of a chronological reckoning. But in the great mass of genealogical registers this is not done; we have merely a certain number of generations given, and, on the supposition of there being no blanks in these, for the sake of brevity or any other purpose, we can only form an estimate of the entire period by striking an average for the successive generations. We cannot, however, be always sure that every link in the chain is given; and a degree of doubt or uncertainty as to the number, not less than the length, of the several generations, must render chronological calculations founded on such a basis in many cases problematical. Thus, the register of Levi, in Ex. vi. 16–20, gives only two links between Levi and Moses—Levi, Kohath, Amram, Moses—and it has been frequently argued on this ground, that the children of Israel could not have been in Egypt at the utmost above the half of the 430 years mentioned in Ex. xii. 40, as the term of their sojourning. Such also is the view taken of the matter in this work in the article CHRONOLOGY. It is connected, however, as is there admitted, with serious difficulties; such, indeed, as appear almost insuperable, when placed alongside other things connected with the same table. Tiele, in his *Chron. des Alt. Test.* (p. 36), thus states them: "According to Nu. iii. 27, the Kohathites were divided in Moses' time into four families—Amramites, Jehezarites, Hebronites, and Ussielites, which together composed 8600 men and boys (women and girls not being reckoned). The fourth part, or about 2150 men and boys, would fall to the Amramites. Moses himself had only two sons. If, therefore, Amram, the son of Kohath, the father of the Amramites, were identical with Amram the father of Moses, Moses must have had 2147 brothers and brothers' sons. But as this is an impossible supposition, it must be admitted as proved that Amram the son of Kohath was not the father of Moses, but that between him and his descendant of the same name a considerable number of generations has been dropped out." Such, at least, is one solution of the difficulty, and one in perfect accordance with other known instances of abbreviation, as in the priestly register of Ezra, ch. vii. 1-5, compared with 1 Ch. vi. 4-15, there is only one Azariah given, where the other has two, and several intervening generations are dropped out. Genealogies of this description appear to have been formed, not so much with the view of furnishing definite measurements of time, as of noting the ramifications of tribal and family relationships, and certifying them in a manner from one age to another. For not this, but the former was the matter of chief moment, as regarded the purpose and arrangements of the old economy; and to apply such family registers to the determination of historical epochs in a chronological respect, especially if in doing so some violence has to be done to the facts recorded in the history, is to turn them to a purpose for which

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they were not immediately destined, and which they may be incapable of serving. We know for certain that the table noticed above in Ezra vii. would be misapplied if so used; we know also that such would be the case with the table in Mat. i., in which, though divided into three fourteens, the second certainly omits three names in order to exhibit the requisite number, and the third probably omits still more (as may be inferred by a comparison with the corresponding portion of St. Luke's table—see below). There is no reason known to us why it may not have been so in other instances.

What some have done with the genealogy of Levi in reference to the sojourn in Egypt, has been done by others—in particular by Lord Arthur Hervey, in his treatise (admirable in many respects) on the genealogies of our Lord—with that of Nachson, of the tribe of Judah, in the book of Ruth. Nachson was the representative of the tribe, in the line of Pharez, at the time of the exodus, and betwixt him and David in the table referred to, Ru. iv. 18, 23, there are just four intervening links—Salmon (who married Rahab), Boaz, Obed, Jesse the father of David. Supposing this to be the entire line of succession, and striking a probable average for each generation, the whole period from the settlement in Canaan to the commencement of David's reign is computed at 236 or 240 years—scarcely the half of the common reckoning from the historical data in the book of Judges. The chronology of the period is undoubtedly involved in some obscurity, and it is possible that the briefer period in question may be as near the actual time as the longer. But the genealogy of the house of David is a very narrow and uncertain basis on which to rest it; for here also several names may have been omitted—a supposition which appears quite probable (notwithstanding what Lord A. Hervey says to the contrary), by the much greater length of the genealogies of the house of Levi, which for much about the same period exhibit nearly double the number—seven between Phinehas and Zadok, and still more by the line of Gershom, 1 Ch. vi. It seems, therefore, rash to press a particular genealogy as alone entitled, in such a case, to be regarded; and still more so, when this of necessity carries along with it a disparagement of the historical correctness of some of the narratives in Judges. (*See* JUDGES, also JABIN.)

Besides the tendency to practise abbreviation in the genealogical lists, the peculiar regard sometimes manifested in their construction to specific aims requires to be taken into account, in order to guard against improper deductions from them. No more is the *strictly historical*, than the chronological element always made the ruling principle of their formation; for in not a few of them marked respect was had to the *mishpahoth* or family-clans under which the offspring of each tribe ranged themselves, and in others a regard to specific numbers exercised a determining influence. For example, in the Levitical genealogy already referred to in Ex. vi., four sons of Kohath are mentioned—Amram, Izhar, Hebron, Uzziel; then follow the sons of three of these, while Hebron is dropped out, as if he had died without issue. But in 2 Ch. xxiii., we find no fewer than four sons ascribed to him; so that it must have been from some specific reason—in all probability because no distinct family sprung from him as its head—that Hebron has no offspring connected with his name in the earlier genealogy. An anomaly of nearly the reverse kind exists in the case of his brother Izhar; for while three sons are ascribed to him in Exodus, in the table of Chronicles there is only one, and he apparently different from any of the three. Such things clearly show that it was often not intended in particular genealogies to give a complete list of the descendants in that line, nor perhaps farther than was required to mark the formation of distinct families—whence calculations as to increase of population founded on those tables, and proceeding on the supposition of their including all the male offspring, are entitled to no confidence; they are based on insufficient data, and turn the genealogical registers to an account for which they were not framed. And the same doubtless may hold in other directions, as when they were constructed with a specific regard to the significance or convenience of certain numbers. A regard of this sort plays a prominent part, as will be more particularly noticed below, in our Lord's genealogy according to Matthew, affecting it in the way of what seems to us (viewing the matter in a simply historical aspect) arbitrary omissions and abridgments. It does so yet more peculiarly in the genealogy of Jacob's family in Gen. xlvi., where for the purpose of making out the seven times ten—the combined multiple of the symbols of sacredness and completeness—Jacob is counted among his own family (reckoned with the sons of Leah); and two grandsons of Judah (Hezron and Hamul), and all Benjamin's ten sons, are contemplated as among the original settlers with Jacob in Egypt, though neither the two former, nor many of the latter, could be born till some time after the descent thither. The persons mentioned, with only an exception or two, which probably arose from subsequent changes, became heads of families (comp. table in Nu. xxvi.); and the settling down for the Egyptian sojourn only appeared complete, when these came into existence and made up the ideal number seventy. They have therefore a place in the genealogy, which, along with its general historic aim, coupled the specific design of preserving a memorial of the other circumstances referred to. Such a regard to numbers and family distinctions may appear to us unnatural: it may seem to want exactness, or, as has been recently alleged, to violate historical verity; but the real question is, whether it did not exist, having certain ends to serve for the time then being which might otherwise have been lost? For if so, then it is as much our duty to consider it, and make reasonable allowance for it, as to make account of the idioms of language and forms of expression which are peculiar to the original records of Scripture. It is only through such knowledge and consideration that we get at the real purport and proper bearing of their contents.

If the principles now briefly indicated respecting the Old Testament genealogies are rightly apprehended and applied, no difficulty need be experienced on the general subject, nor will hasty and groundless deductions be raised on them. For the individual peculiarities and occasional corruptions found in connection with some of them, we must refer to the particular names in connection with which they occur, and to the work of Lord Arthur Hervey already mentioned.

GENEALOGY OF JESUS CHRIST. The question of chief moment, as regards the substance of the genealogies in relation generally to the interests of truth and righteousness, is the bearing they have upon the person of Jesus Christ, whether in reality he was, after the

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flesh, of the house and lineage of David? The word of prophecy declared he should be this; do the genealogies extant prove that he actually was so? On this point we have two genealogies to appeal to, preserved respectively by the evangelists Matthew and Luke, and each produced for the purpose of bearing evidence to the Davidic descent of our Lord's human nature. But this they accompany with certain marked peculiarities, and even some startling difficulties, which from an early period have exercised the ingenuity of interpreters, and to unbelievers have often afforded occasions of assault.

1. One of these is common to both genealogies, and consists in this, that they both apparently give the descent of Jesus through Joseph, who was only his reputed father, not through Mary, who was his sole human parent. This has not always been admitted; and a very common, in itself plausible view of the subject, and one that, if it were fairly tenable, would afford a ready solution of several difficulties, has been to regard the one genealogy (Matthew's) as that of our Lord's legal connection with the house of David through Joseph, who in the eye of the law was his father, and the other (Luke's) as that of his real parentage and descent through Mary. But the words of the latter evangelist cannot by a natural construction be made to yield this sense. Their precise rendering is, "And Jesus himself was about thirty years of age, when beginning (viz. to appear in public, or to enter on his mission), being, as was supposed, the son of Joseph, who was the son of Heli," &c. (ὢν, ὡς ἐνομίζετο, υἱὸς Ἰωσὴφ, τοῦ Ἡλί). The plain and natural meaning of the passage evidently is, that by the common reckoning Joseph was the father of Jesus, and that this Joseph was the son of Heli, and so on. The clause *as was supposed*, goes no farther than to intimate that it was but a reputed connection, the filial relationship of Jesus to Joseph: it indicates nothing as to there being any other link of connection with the remoter progenitor Heli; for the Heli is manifestly in apposition with Joseph; and what Joseph was to Jesus, Heli also must have been, only a stage farther removed. Had the meaning been, that Jesus was the reputed son of Joseph, but in reality the son of Heli (namely, his grandson, through Mary the daughter of Heli), the construction in the original would have needed to be different. And in further proof of this, none of the ancients appear to have had the idea, that the words of St. Luke could have had any meaning but that given above; they never seem to have imagined that the evangelist meant to mark the relationship of Mary, and not of Joseph, to Heli.

This therefore must be regarded as one of the peculiarities in the two tables; while both evangelists record the miraculous conception of Jesus, and consequently disclaim the real parentage of Joseph; yet when exhibiting the genealogical connection of Jesus with the house of David, they deem it enough to present the lineage of Joseph. How should this have been? Did Christ's legal connection with Joseph, as the husband of Mary, of itself determine the question of his relationship to the house of David, and constitute him in truth a member of that house? So it may fairly seem to be indicated by the prominence which is given to the royal pedigree of Joseph. The evangelists not only content themselves with exhibiting Joseph's genealogy; but when the angel goes to Mary to announce the miraculous conception, he is represented as going to a "virgin espoused to a man, whose name was Joseph, *of the house of David*," Lu. i. 27. When the same or another angel is sent to Joseph to instruct him to consummate his marriage with Mary, he is saluted "Joseph, *thou son of David*," Mat. i. 20; and, still again, when the circumstances are narrated which led to the confinement of Mary at Bethlehem, it is said that they went thither because, not she, but Joseph, was "*of the house and lineage of David*," Lu. ii. 4. On this ground Augustine threw out the idea, that simply from Joseph's relation to Mary by the marriage-tie, he was Christ's father, Christ being born of his wife in a manner far more intimate than if he had been adopted from another family. "And on this account," he adds, "if any one should be able to prove that Mary had no blood-relationship to David, it was competent to hold that Christ was the son of David, for the very same reason that Joseph was entitled to be called his father" (De Consensu Evang. ii. 1). There is undoubtedly an element of truth in this view. Jesus was the fruit of Joseph's marriage with Mary, not indeed as the offspring of his body, but as God's special gift to him through his proper spouse. In every case, children are God's gifts to men; and if for high reasons God should dispense with the ordinary agency in bringing them forth, and substitute one extraordinary and miraculous, still the relationship in its essential characteristics would not be altered—the offspring being brought forth in the way of God's appointment, in lawful wedlock, would still be entitled to the proper filial relationship to the head of the family. Thus Jesus was God's gift to Joseph through his proper spouse; and Jesus being born in a Davidic family, the son by special dispensation of a Davidic person, he was in the eye both of human and divine law himself of the house of David. (Delitzsch, in Rudelbach's Zeitschrift for 1850, p. 581, seq.)

Such, apparently was the view taken of the matter by the evangelist Matthew, perhaps by both the evangelists. But it by no means excludes, it might possibly rather imply and take for granted, the relationship of Mary to the house of David. The Jews of the apostolic age, we can conceive, might admit her relationship, or make no question about it; but since the wife's tribal or family connection was properly determined by that of her husband, they might demand satisfaction as to Joseph's right to be reckoned of David's lineage. In truth, Mary's personal relationship to the same house *is* taken for granted by the angel who first announces to her the high destination of the son she was to be honoured to bring forth, when he says, "And the Lord God shall give him the throne of his father David," Lu. i. 32—an announcement which was made before she could know that her betrothal to Joseph was to be carried into effect, and while still she alone could be thought of as supplying an earthly link of connection with a particular family. It is most probable that her genealogy coalesced at a comparatively short distance back with that of Joseph—a circumstance which, if it existed, could scarcely fail to be known generally at the time. At all events, the statements made upon the subject by the two evangelists seem to proceed upon the ground, that the relationship to the house of David belonged in common to Joseph and Mary.

2. But other peculiarities, and, on the supposition of both evangelists having given the genealogical

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descent of Joseph, somewhat perplexing difficulties attach to the two tables. For they differ even in regard to one of the nearest links of the chain—the father of Joseph, who appears as Heli in Luke, and Jacob in Matthew. And in the whole period between Joseph and David they have but two or three names in common. This will be more readily seen from the following table, presenting this portion of the two genealogies:—

Matthew.	Luke.
1. Jeconiah.	1. Neri.
2. Salathiel.	2. Salathiel.
3. Zerubabel.	3. Zerubabel.
4. Abiud.	4. Rhesa.
5. Eliakim.	5. Joanna.
6. Azor.	6. Juda.
7. Sadoc.	7. Semei.
8. Achim.	8. Mattathias.
9. Eliud.	9. Maath.
10. Eleazar.	10. Nagge.
11. Matthan.	11. Esli.
12. Jacob.	12. Naum.
13. Joseph.	13. Amos.
14. Joseph.	14. Mattathias.
	15. Joseph.
	16. Janna.
	17. Melchi.
	18. Levi.
	19. Matthat.
	20. Heli.
	21. Joseph.
	22. Jesus.

Various schemes have been devised to account for this serious discrepance, and reconcile it with the truth of things; but none was so readily adopted, or met with such general and continued acceptance, as that of Africanus, which proceeded on the principle that the table of Matthew indicates a stricter bond of relationship than that of Luke—that in announcing what son each father in succession begot, the former gives the real or natural descent; while the latter, in naming successively the son of such an one as his father, included sons by adoption or relatives of the second and third degree: that, consequently, in the first evangelist we have the actual descent of Jesus from David; in the third, only the legal succession. It is strange that this explanation should ever have appeared satisfactory, and especially that it should have so long held its place, since the principle on which it is based is manifestly not in accordance with the facts of the case. The Jews made no such distinction in their genealogies as is implied in the explanation. It was all one whether these took the form of representing what son a father begot, or who stood in the relation of father to a son. In both cases alike they were wont to include a more distant, as well as a nearer degree of affinity. In the table itself of St. Matthew, we find no fewer than three links in the chain omitted: Joram is said to have begotten Ozias, or Uzziah, although in reality he begat Ahaziah; and Ahaziah begat Jehoash, and Jehoash begat Uzziah. And instances are found in the Old Testament genealogies of persons being said to have begotten whole races and districts of people, merely because these sprung from them, Ge. x. 13, 14; 1 Ch. ii. 50.

The proper solution of the difficulty under consideration appears to be that which was proposed by Calvin and some others about his time, but was first distinctly set forth and vindicated by Grotius. "For myself," he says, "guided, if I mistake not, by very clear and not fanciful grounds, I am fully convinced that Matthew has respect to the legal succession. For he recounts those who obtained the kingdom without the intermixture of a private name. Then, he says, Jeconiah begot Salathiel. But it was not doubtfully intimated by Jeremiah, under the command of God, that Jeconiah, on account of his sins, should die without children, ch. xxii. 30. Wherefore, since Luke assigns Neri as the father of the same Salathiel, a private man, while Matthew gives Jeconiah, the most obvious inference is, that Luke has respect to the right of consanguinity, Matthew to the right of succession, and especially the right to the throne—which right, since Jeconiah died without issue, devolved by legitimate order upon Salathiel, the head of the family of Nathan; for among the sons of David, Nathan came next to Solomon." On every account this seems to be the natural and proper mode of explanation. It first of all presents a sufficient reason for the exhibition of a second genealogical table; for, as we plainly have the royal successions in Matthew's table, it could only be, if these did not in some instances accord with the actual parentage of the line which connected Jesus with David, that there could have been any temptation or conceivable reason for presenting another. Had Joseph's direct line of ancestors been all one with Solomon's direct or legal successors, this had been clearly the natural, as well as the most honourable, line of descent; no other had been needed, nor could it scarcely have been thought of. But if there were certain breaks in the line, then it came to be of some importance to know how the *actual* pedigree ran. It is also a confirmation of this view, that immediately after Jeconiah, when it is supposed Solomon's direct line was first broken, the two tables coincide—the names of Salathiel and Zerubabel, the two next in order, being found in both. These would naturally be brought in from Nathan's line to take the place of Solomon's, which had come to a close in Jeconiah, of whom it was declared that "he must be written childless; for no man of his seed should prosper, sitting upon the throne of David, and ruling any more in Judah." Whether Jeconiah might leave any children behind him or not, this authoritative utterance could scarcely be regarded otherwise than as a sentence of exclusion from all right to the honours of the kingdom; and Salathiel, the eldest in the next line of descent from David, would naturally be substituted by those who had the charge of the public registers.

It would appear that after Zerubabel there was at least another break in the direct line of descent; so that the tables again diverge till we come to the third from Joseph; for that the Matthan of Matthew is but a variation of the Matthat of Luke, there can be little doubt. Here the representative of the lineal appears once more to have become also the representative of the legal succession. Then, on the supposition of Matthat and Matthan being substantially one, Jacob, the son of Matthan, and Heli, the son of Matthat, must have been brothers; and if Jacob, the elder, had daughters, but no son, then Heli's son would come to be Jacob's heir-at-law. We have only to suppose further, that this son of Heli was Joseph, and that Mary was a daughter of Jacob, in marrying whom he married his own cousin; and thus would come more readily to be recognized as legally the next of kin to Jacob, in order to establish the perfect agreement of the two accounts. These suppositions, and the view in connection with which they are advanced, are all quite natural; and they are borne out by many examples of a collateral kind in the Jewish genealogies. See for proof of this the able and learned investigation of the

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subject by Lord Arthur Hervey (The Genealogy of our Lord).

3. A name exists in the postdiluvian portion of the genealogy, as presented by Luke, which is not only wanting in Matthew, but is also wanting in the list of Genesis, ch. x. The name is that of Cainan, inserted in Luke's table between Sala and Arphaxad. It is quite uncertain how this second Cainan (a prior one belonging to the antediluvian period being in all the tables) should have originated. It is wanting in the Vatican copy of the Septuagint, but is in the other extant copies, though omitted by the same copies in the corresponding table of 1 Chronicles i. It is wanting also in the Samaritan Pentateuch, as well as the Hebrew; and seems to have been unknown to Josephus. Nor does it appear to have been in the copies of the Septuagint used by Theophilus of Antioch in the second century, by Africanus in the third, or by Eusebius in the fourth. Jerome, in his annotations on the chapter, takes no notice of it; but Augustine had it both in his copy of the Septuagint and his copy of St. Luke. There can be little doubt that the name has somehow crept in by mistake; but whether into the Septuagint first, and from that into the copies of Luke, or *vice versâ*, cannot be certainly determined. The greater probability is, that it first appeared in the Septuagint. (*See* CAINAN, and more fully in Bochart's *Phaleg.* l. ii. c. 13.)

4. A peculiarity in Matthew's table—its division into three fourteens, is in perfect accordance with a very common practice among the Jews respecting genealogies. They occasionally resorted to artificial arrangements for the purpose of aiding the memory. Lightfoot gives various instances in his *Hor. Heb.* on Mat. i.; and we have the following by Schoettgen from the Synopsis of Sohar: "From Abraham to Solomon there are fifteen generations, and at that time the moon was full; from Solomon to Zedekiah there are again fifteen generations, and at that time the moon was down, and Zedekiah's eyes were put out." Arrangements of this sort would naturally lead to abbreviations of some of the divisions; as here, in the second portion of Matthew's table, three links, as already noticed, are left out, to restrict the number to fourteen. It is very probable, also, that some were omitted in the last division; since for the fourteen of Matthew, we have twenty two in Luke. But such omissions were constantly made in the genealogical tables, even when there was no such purpose to be served by it; and was indeed rendered necessary by the inconvenient length to which the tables, when kept in full, often extended. It may be added, that to make out the second fourteen, either David must be counted again—made the first of the second, as he had been the last of the first division; or after Josiah there must have dropped out a name—that of Jehoiakim. This name is given in a few MSS. in the form Ἰωακείμ; and whether it should be in the text or not, certainly Josiah did beget Jehoiakim, and Jehoiakim Jeconiah; so that if the existing text is correct, we have again the intentional omission of a link in the chain.

5. A still further peculiarity may be noticed in the table of Matthew, which may be regarded as an additional proof of the respect had to system in its construction. It is the mention of certain female names in it, which are altogether five—Tamar, Rahab, Ruth, Uria's wife (Bathseba), closing with Mary, the wife of Joseph: all, it will be observed, out of the usual course—abnormal as regards the production of a chosen seed, and striking monuments in their respective generations of the grace and power of God. By much the most illustrious instance of this was Mary, chosen, though a fallen sinful woman, to be the mother of that holy One who should be called the Son of the Highest. And as types of the virgin mother in this respect—types of the more remarkable and significant kind, the evangelist brings into remembrance, as he passes along the line of preceding generations, those ancestral mothers in Israel, who, from their natural relationship or their previous history, might justly be regarded as wonders in Israel, and as such prognostics of the amazing phenomenon realized in the person of the Virgin. The consummating wonder might thus seem abated, as it had in part been anticipated, by what had gone before it.

GENERATION. This word is used in at least three shades of meaning in Scripture, which, however, are all closely related, and naturally grow out of each other. (1.) The radical meaning is that of the production of offspring, viewed objectively—offspring as produced, or related to the parent. In this sense it is applied to the offspring of an individual, or successions of offspring noted in a genealogical table. Such a table was called by the Hebrews *sepher toledoth*, or Greek βίβλος γένεσεως, book of generations, Ge. v. 1; xxxvii. 2; Mat. i. 1, 17, &c., *i.e.* lists of successive lines of descent from father to son. (2.) Then it is used as a mark of time—the successive lines of offspring being taken to represent so many stages in the world's history. Differing as the intervals do in this respect from one stage to another, *generation* could never be intended to mark a very definite period, and it must be understood with some latitude. But people in such cases readily come to strike a sort of average in their minds; and as so many successive generations are observed to fill up the interval between two or more notable points of history, so they take generation to signify much about that space of time. Thus Herodotus says, "three generations (τρεῖς γένεαι) of men make an hundred years" (ii. 142). The term is commonly used more indefinitely in Scripture, much in the sense of time, or successive divisions of time, as in Ac. xv. 21, "from ancient generations," *q. d.* from times of old; xiv. 16, "in bygone generations," *q. d.* times that have gone past; Lu. i. 20, "to generations of generations," *q. d.* to periods of periods, or one age after another. (3.) Finally, the word is sometimes taken more concretely to denote the persons actually constituting a specific generation, as exponents of its state or character. In this sense our Lord speaks of "this generation," or "an adulterous and sinful generation," "an unbelieving generation," Mat. xi. 16; xii. 39; xvii. 17, &c., and the apostles of an "evil" or "froward generation," Ac. ii. 40; Phi. ii. 15. In all such expressions the existing races are viewed, not in regard to their paternity, or in the light of offspring, nor as filling up a certain space of time, but as possessing and exhibiting distinctive marks of character; they are identified with their age or time as its concrete representatives. In the same sense our Lord speaks of the children of this world being "in respect to their own generation" (for so the words should be rendered, Lu. xvi. 8, εἰς τὴν γενεὰν ἑαυτῶν), wiser than the children of light; *i.e.* in dealing with men of their own stamp and character, they manifest a wisdom which is but rarely

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exhibited by God's people in regard to the higher interests, with which they have more especially to do. It has been maintained by some, in particular by Stier, that in one passage—"Verily I say unto you, this generation shall not pass till all these things be fulfilled," Mat. xxiv. 34, our Lord identified *generation* with the Jewish race; and meant in the passage referred to that the Jews as a people should not be extinct, they should still have a separate and outstanding existence, when the prophetic outline given by our Lord should have reached its complete fulfilment. But this is a very forced explanation; and not a single example can be produced of an entirely similar use of the word. Whatever difficulties may hang around the interpretation of that part of Christ's discourse, it is impossible to understand by the generation that was not to pass away anything but the existing race of men living at the time when the word was spoken.

GENESIS, THE BOOK OF. I.—*Name and Contents.* The first book of the Bible is named in the Hebrew canon בְּרֵאשִׁית, (*B'reshith*), "In the beginning," from the term with which it commences (as in like manner the other divisions of the Pentateuch are denominated either from their initial or first specific words); and by the LXX. Γένεσις, in the sense as well and indeed chiefly of "origination" or "production," as of its more common biblical acceptation, "generation" or "genealogy," as in Mat. i. 1. The Greek title is exceedingly appropriate to the contents of the work, which show it to be truly a *genesis* as well of the material universe, Ge. i. 1, as of man and of all history; a genesis too of sin so far as man is concerned, but not less also of salvation through a promised Redeemer, ch. iii. But more particularly this book is an account of the origin of the Hebrew nation, the seed of Abraham, in their character of the divinely designated channels of redemption to the human race fallen in Adam.

Genesis consists of two great but closely connected divisions. The contents of the first part form a general introduction to the sacred volume, but more particularly to the history which forms the subject of the second part. This will appear from the subjoined synopsis:—

1. The history of the creation and the human race to the call of Abraham, the father of the Israelitish nation, ch. i.–xi., viz.:—

A general history of the creation, ch. i.–ii. 3; a particular account of the creation of man, the provision made for him, and the law under which he was placed, ch. ii. 4-25; man's violation of that law; the consequences of his transgression, with the divine intimation of a recovery, ch. iii; commencement of the history of fallen humanity in the propagation of the race, which is seen to consist morally of two classes, but without prejudice to the divine promise, ch. iv. This last particular confirmed by the genealogy of Adam in the line of Seth down to Noah, ch. v., when the corruption of mankind reached a degree which called down a judgment on the guilty, which, while destroying the wicked, saved a godly seed for repeopling the earth, ch. vi.–ix.; the descendants of the family thus saved, and their dispersion over the earth, ch. x. xi.

2. The history of Abraham (to which ch. xi. 27–32 is the special introduction) and of the other Hebrew patriarchs to the death of Joseph, including notices of Abraham and Isaac's descendants in the collateral lines, ch. xii.–l., viz.:—

(1.) History of Abraham; his call and journey to Canaan accompanied by his kinsman Lot, ch. xii. 1-5; his journeyings in that land and descent into Egypt, ch. xii. 6-20; his return to Canaan and separation from Lot, who removed towards Sodom, ch. xiii.; invasion of the land; Lot taken captive, but rescued by Abraham, who pursued and defeated the invaders, ch. xiv.; renewal and enlargement of the divine promises to Abraham, ch. xv.; birth of Ishmael by Hagar, ch. xvi. 1; further divine communications with Abraham, ch. xvii. xviii.; destruction of Sodom and deliverance of Lot, with notice of his posterity, ch. xix.; further incidents in Abraham's history, ch. xx.; birth of Isaac by Sarah, ch. xxi.; trial of Abraham by the call to sacrifice Isaac, ch. xxii.; Sarah's death, ch. xxiii.; Isaac's marriage, ch. xxiv.; Abraham's death, ch. xxv. 10.

(2.) History of Isaac, with brief introductory notice of Ishmael and his sons, ch. xxv. 12-18; birth of Isaac's two sons, Esau and Jacob, ch. xxv. 19-34; Isaac's sojourn in Gerar, ch. xxvi. 1-22; his return to Beersheba; Jacob furtively obtains the patriarchal blessing, ch. xxvi. 23-xxvii.; [Isaac's death, xxxv. 28, 29].

(3.) Jacob's history from his departure for Mesopotamia; divine promises made to him on the journey, ch. xxviii.; his arrival at Haran, the residence of his uncle Laban; his marriages and issue, ch. xxix.–xxx. 24.; his desires for home, and journey thither, ch. xxx. 25–xxxiii.; troubles and dissensions in Jacob's family, ch. xxxiv. xxxv. xxxvii. 1-11. [This part of the narrative interrupted by the genealogy of Esau, ch. xxxvi.]

(4.) Joseph's history, with settlement of Jacob's family in Egypt. Jacob's affliction for his son Joseph, ch. xxxvii. 12-36; [Judah's incest, ch. xxxviii.]; Joseph's imprisonment, ch. xxxix.–xl.; his promotion at the Egyptian court, ch. xli.; the journeys of his brothers to Egypt to purchase corn, ch. xlii.–xlv.; removal of Jacob and family to, and settlement in Egypt, ch. xlvi.–xlviii.; Jacob's blessing on his sons, ch. xlix.; his death and burial; and death of Joseph, ch. l.

There is another division of Genesis designated by the superscriptions, "These are the generations," or "This is the book of the generations," at the head of various sections. It is not however of the importance which Kurtz (Die Einheit der Genesis, p. lxix. Berlin, 1846) attaches to it: for strictly speaking there are eleven such superscriptions, and not ten, as he maintains—two of them in the genealogy of Esau, ch. xxxvi. 1, 9; and five only have a direct bearing on the plan of Genesis. These are the generations of Adam, ch. v.–vi. 8; Noah, ch. vi. 9-ix. 29; Abraham included in that of Terah, ch. xi. 27-xxv. 11; Isaac, ch. xxv. 19–xxxv., and Jacob, ch. xxxvii. 1; for upon these members of the genealogical register the whole history hinges.

II. *Nature and Importance of its History.*—It were entirely to mistake the character of the history of Genesis, or indeed of the Bible at large, to view it as having any other than a sacred purpose. It is in no sense a civil history, or record of general revolutions in human affairs, or even of intellectual and social progress. Genesis opens with an account of the origin of the earth and its various inhabitants, showing the preparations made for man, the special subject of this history, in his moral and spiritual relations. The object of this record, however, it is obvious was not to teach science or natural history, but to point out distinctly the relation of Creator and creature, the fundamental idea of all true religion and worship. Nor are the delineations of

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the progress of human affairs given in the immediately succeeding portions of Genesis composed in the spirit of mere secular history. There are indeed incidental notices of the kind which constitutes the staple of such compositions; as the origin of the arts by the Cainites, the founding of cities and empires by Nimrod, and particularly the wars of the confederate kings in the time of Abraham; but all these matters are referred to in a way which plainly shows their entire subordination to the sacred character of the narrative. The whole history of the Cainites is disposed of in the compass of a few verses, Ge. iv. 16-26, while the particulars there noticed are adduced only as indications of the character of this elder branch of the human family, and of the sources whence they looked for happiness. The wars of the kings, too, are noticed simply on account of the part Abraham performed in rescuing his kinsman Lot, and of his interview on this occasion with Melchizedek. But it is from the relative importance given to the several subjects introduced, that the special purpose of the historian more fully appears. In the narrative of creation, the religious aim of the writer at once appears from the comparatively large space occupied with the account of man, whereas the most stupendous creations and arrangements of the merely material universe are despatched in a few words. And not only so, but a supplementary narrative, of nearly equal extent to the first, is appropriated to a detailed account of man's creation and original condition. The same also appears from the limited space devoted to the general or preliminary history extending over a period of upwards of two thousand (2023) years, compared with that occupied with the biographic sketches of the Hebrew patriarchs. The simplest domestic incidents in the lives of Abraham, Isaac, and Jacob are, in the view of the historian of Genesis, of greater moment than the rise and revolutions of empires. But even when the details are most copious, it is the moral and spiritual life of the individual concerned that comes prominently into view. In the account, for instance, of Abraham's sojourn in Egypt, where an opportunity was afforded to the writer for stating many interesting particulars regarding that country, only one incident is recorded, because bearing on the patriarch's character, and though not redounding to his honour, yet manifesting the protection afforded him by God. That the historian, had it suited his purpose, could have furnished particulars which a modern Egyptologist would highly prize, appears from the matters incidentally introduced in this connection. Such information, however, was foreign to the aim of this record as a revelation of God —an aim which is never lost sight of or subordinated to any other consideration.

Nevertheless with respect to such foreign and subordinate matters on which it incidentally touches the history of Genesis is of inestimable value. Even in a secular point of view there is no record which can be brought into competition with it. Taking the very lowest estimate there is absolutely nothing in the whole range of ancient literature which could supply the place of this document if lost; while it is further to be observed that if confidence cannot be reposed in its authenticity, no reliable information exists on many subjects with which it is desirable man should be acquainted, and after which there is indeed naturally an intense longing in the human mind; as for instance the origin and the earliest history of mankind, a subject which without the information supplied in Genesis must be involved in impenetrable darkness. But this is taking the very lowest ground; for the matters adverted to and others of a like character are of little moment except when viewed in the relation which they occupy in this history, by means of its disclosures on the subject of human redemption. With regard to this point the notices in Genesis are very full, showing the necessity in which such a remedial provision originated, and the form in which it was first announced, and subsequently repeated with ever-increasing definiteness, but which even in its obscurest announcements gave being to a life of faith, various evidences and examples of which appear throughout and from the very commencement of this history, giving form and substance to the narrative.

It is accordingly as a revelation of God, and of man as related to God his Creator and Redeemer, that the importance of Genesis is to be estimated. More particularly this record was intended to serve as an introduction to the theocracy, or the peculiar arrangement into which God entered with the Israelitish people for the purpose of carrying out his covenant with Abraham, the theocracy being again a direct preparation for the gospel dispensation. And as the Old Testament begins with a historical narrative, so also the New, and indeed the two volumes with a βιβλος γενέσεως, Mat. i. 1; and further, the account of the creation of "the heavens and the earth" in the first page of Genesis has its counterpart in the notice of "the new heavens and new earth" with which the Apocalypse and the canon of Scripture concludes—the first creation having for its object the first Adam, the new creation taking its rise from the second Adam. This is the great principle which gives coherence not only to Genesis but to the whole biblical history.

The second portion of Genesis is intimately connected with the first, which is an introduction not so much to the lives of the patriarchs as to the whole history and contents of the sacred volume. Abraham is pre-eminently the head of a new dispensation, but his appearance on the page of history has nothing in it abrupt or unexpected. On the contrary the patriarch stands forth in the closest relation to the fundamental principle which directs this narrative. His descent is clearly traced from Adam, the father of the human family, through Seth, "the seed given in the room of Abel," Ge. iv. 25, down to Noah, the second father of mankind, and thence in the line of Shem, who, it was predicted, should occupy a special relation to Jehovah, and mediately as regards his brethren, ch. ix. 26, 27. Abraham's divine call and consequent migration to Canaan form the first practical step in furtherance of that peculiar mediatorial arrangement, the germs of which appeared in the announcement of the relation of Shem and Japheth, and through which, as afterwards more fully declared to Abraham, mankind should ultimately be blessed, ch. xii. 3. In the history of man, as recorded in the first portion of Genesis, every step in advance showed only a further divergence from the original unity, moral and social, and locally from the central residences first in Eden, ch. iv. 16, and afterwards in the plain of Shinar, ch. xi. 9—migrations and dispersions required and contemplated indeed in the original constitution, but without the feelings of alienation which subsequently ensued. In the call of Abraham, however, a new unity was established; an individual was

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elected out of the mass for the purpose of reuniting the scattered nations by new and indissoluble bonds. Yet as if seemingly to defeat this purpose, one branch after another of Abraham's posterity is excluded from the chosen line: first Ishmael, and next Esau; but this excision served in reality to consolidate to the utmost the desired unity; for this prolongation of the single stem to the third generation gave the required direction to its vital energies, besides answering other purposes in the divine economy, as showing that the promised blessings were dependent not on the ordinary course of nature but solely on divine grace.

III. *Its Prophetic Character.*—Scripture history, even in its strictest sense, and this is pre-eminently the case with that of Genesis, is not simply retrospective: it has also from its very nature and aim a special aspect to the future, being largely imbued with prophetic elements in addition to predictions which are more expressly such. It is concerned with principles more than with persons, and with the latter only or chiefly as illustrating the former. It is certainly not on the ground of mere patriotism or any similar partiality that the historian takes his stand; for the biblical history is a record of the failings no less truly than of the heroism of the "father of the faithful" and the other patriarchs. It is a revelation of God by its being at the same time a revelation of man, who in creation was constituted "the image of God." Thus too it is that while the earliest notices of Genesis are few and fragmentary as regards the history of the times or of individuals, more especially previous to the Abrahamic age, they nevertheless with all their scantiness afford comparatively ample materials for elucidating and confirming those truths which, whether deducible from its history or announced doctrinally, constituted the Bible, when it contained no more than the book of Genesis, a suitable religious instructor. How inconsiderable an element the past or merely personal formed in this history appears, for instance, from the scanty notices of Adam after the fall compared with the particulars recorded of him prior to that event, when he sustained a relation affecting his posterity and all future time. So also with regard to the history of Cain and Abel, ch. iv., where little more is mentioned than an act of worship and the consequences which thence resulted. But as one of the few notices of Adam, ch. iii. 20, evinced his dependence on the first prophecy of the gospel, ch. iii. 15, so the specific purpose of the history of the first two brothers was to show how, notwithstanding the spread of sin with the propagation of the race, the divine idea embraced in the promise of redemption through "the seed of the woman" began to be realized in and through humanity, by the establishment of the kingdom of God in antagonism to the power of evil which was now visibly exercising an influence in the world, ch. iv. 25, 26.

It is this prophetic element, consistently presented from the commencement almost of the biblical narrative, and gradually developed through the progress of events, rather than the more external or formal links of genealogy and chronology, that imparts a living unity not only to Genesis, but to the entire volume to which it forms an introduction. Through the influence of this principle too the men of faith in primeval times "called on the name of the Lord," ch. iv 26, and had their hopes directed to a future which should witness the removal of the curse imposed on the ground for man's sin, ch. v. 29; while, without adverting to the intermediate examples, Jacob, at the very close of Genesis, sustained in the same way, with his dying breath intimates, "I have waited for thy salvation, O Lord," ch. xlix. 18. The entire series of divine revelations, as well on this as on other points, was of a progressive character, the earlier being truly the germ of the later development, and however formally yet not essentially different from it. It is this which gives to Genesis its intrinsic value, and secures for it a permanent place in the volume of inspiration, and in fact prevents any portion of that volume from ever becoming obsolete. The truth announced in the promise "the seed of the woman shall bruise the head of the serpent," and running like a golden thread through successive systems and dispensations till reduced to the historic form, "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law," Ga. iv. 4, 5, further gives to the whole a unity which palpably stamps on it a divine signature; for He only who sees the end from the beginning could direct such various and complicated adjustments for carrying out the purposes announced in this history.

IV. *Its Genuineness and Credibility.*—Reserving for the article PENTATEUCH the general discussion as to the unity, antiquity, authorship, and credibility of that portion of Scripture ascribed to Moses, notice need be here taken only of such special objections as apply to Genesis. These are to the effect that it bears traces of being the production not of one but of several writers, and of an age long subsequent to that of Moses. Certain German critics, by the application of rules and criteria of their own, pronounce the whole Pentateuch, but especially Genesis, to be an aggregate of heterogeneous fragments, without however being able to agree as to their nature or the manner of their combination; some supposing them to be the productions of two or at the most three writers, while others with equal confidence quadruple even the highest of these numbers; some again assuming that the several documents or fragments have been connected by the merest accident, while others discern in the compilation a most skilful literary operation. Hence the various names "document," "fragment," and "complement hypothesis," used in this disintegrating criticism. At first this theory was limited to the book of Genesis; and while so limited by Vitringa, who was among the first to raise the question as to the sources of Moses' information on matters prior to his own time, and subsequently by Astruc, who sought to define the number and character of the supposed memoirs, it excited little interest, for such a use of earlier documents was perfectly reconcilable with the Mosaic authorship and inspired character of Genesis. Even Eichhorn's scheme, a modification of Astruc's, was of a somewhat harmless character, notwithstanding his doubts that the compiler of Genesis from the two original documents might have been another than Moses, for this did not necessarily follow from the scheme itself, which was still confined to the pre-Mosaic period. Eichhorn, while admitting the extreme difficulty of separating documents so carefully interwoven, set himself to mark off their respective portions, larger and smaller, sometimes consisting only of verses or even clauses, distinguishing also the interpolations of the compiler, and even to correct the errors of the original autograph, due, as he said, to the inadvertence of the compiler. This arbitrary emendation of

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the text, which, but for the fact that it was Scripture that was subjected to such treatment, might be viewed as critical pleasantry, was carried to a greater length by Eichhorn's followers, as by thus conforming the text to the theory there was an easy avoidance of all perplexities. The separation of the assumed documents was effected chiefly through the recurrence of the divine names Elohim and Jehovah, alleged to be characteristic of different writers. Subsidiary tests were also resorted to, and latterly to a greater extent than when the scheme was first propounded; but the interchange of the divine names has always been its governing principle, and it is only in the absence of such that much weight is attached to other characteristics of style and expression. In some passages there is a concurrence of these with the divine name supposed to be appropriate to them; but even when, as often happens, the reverse is the case, it occasions no difficulty to the critics, as they at once assume that there has been an interpolation from the other document, or that the anomaly is owing to an oversight of the compiler. But even this did not suffice; the scheme itself has been subjected to modifications which continually present it in new aspects. Ilgen would improve it by rejecting the interpolations of Eichhorn, and assuming the existence of three original documents instead of two; the result of which was that passages which, on leaving the hands of Eichhorn, had some extent and uniformity, were by Ilgen's process reduced to a complete mosaic. Other theories speedily followed, differing from the original and from one another; for while Ilgen and Gramberg were labouring to perfect the scheme of Eichhorn, but in reality were only showing its untenable character, others were avowedly setting about its destruction, with the view of substituting in its stead something fitted to tell more powerfully against the genuineness of the Pentateuch. Such was the aim of the "fragment-hypothesis" of Vater, extended to the whole Pentateuch, but of so wild a character that it found no reception. De Wette attempted, but unsuccessfully, to form a compromise between it and the other scheme. Meantime so effectually were these views combated by Ranke, Hengstenberg, and Hävernick, in works embracing the whole Pentateuch, and by Ewald, Drechsler, and more recently Kurtz, so far as concerned Genesis, that De Wette was changing his ground with almost every successive edition of his *Einleitung*. To the reaction thus occasioned must be further ascribed the "complement-hypothesis" of Tuch—a formidable opponent to the "document-hypothesis," both in its earlier and later forms. Tuch admits a definite plan and internal connection in Genesis, and so escapes many of the objections to which the other theories were exposed, and which necessitated a constant change in the position of their advocates. But there are other objections to which this theory only gives additional force, and which are obviated only by expedients as forced and arbitrary as any of Eichhorn's. It is unnecessary however to pursue this subject further, or attempt the refutation of these conflicting theories, the newest forms of which are successively supplanting the older. The more recent are those of Ewald and Hupfeld; the former so utterly extravagant that it has found no advocate beyond its author, and the other a revival of the scheme of Gramberg.

But as a more tangible ground of objection to the genuineness of Genesis is the alleged traces of a post-Mosaic age, these require to be considered. A distinction, it is obvious, must be made between anachronisms of a subjective character, originating merely in dogmatic preconceptions, and such as relate to matters of fact. Thus, the rejection of prophecy leads critics like Vater, Von Bohlen, and Kalisch, to conclude that passages of Scripture declaratory of matters realized in the history of Israel must have been written subsequent to such events. But even as regards matters of fact, the existence of anachronisms requires to be placed beyond doubt, before they can have any weight in such a case, just because of the improbability of a writer who wished his work to pass as that of an earlier age allowing such contradictions. To notice, however, a few examples: Hebron, Ge. xiii. 18; xxiii. 2, it is alleged from Jos. xiv. 15; xv. 13, was not so named until the entrance into Canaan, its ancient name being Kirjath-Arba, Ge. xxiii. 2. That Hebron was the original name appears from the fact that on its first mention it is so designated. In Abraham's time it was also called Mamre, ch. xxiii. 19, from an Amorite prince of that name, ch. xiii. 18; xiv. 13. Subsequently, but prior to the Mosaic age, the Anakim possessed the place, when it received the name of Kirjath-Arba, or the city of Arba, "a great man among the Anakim," Jos. xiv. 15 The place Dan, Ge. xiv. 14, it is also alleged, received that name only in the time of the judges from the tribe of Dan, its original name being Laish or Leshem, Jos. xix. 47; Ju. xviii. 29. The localities however are quite distinct; the former is Dan-Jaan between Gilead and the country round about Zidon, 2 Sa. xxiv. 16, the adjunct Jaan being intended to distinguish it from Dan-Laish in the same neighbourhood. The explanatory remarks added to the names of certain places as "Bela, which is Zoar," Ge. xiv. 2, 8; "En-mishpat, which is Kadesh," ver. 7, and some others, the opponents of the genuineness regard as indications of a later age, not considering that these explanations were required even for the Mosaic age, as the ancient designations were forgotten or rarely used. For proving them to be anachronisms it must be shown that the new names were unknown in the time of Moses, though with the exception of "the king's dale," ch. xiv. 17, which does not again occur till 2 Sa. xviii. 16, all the names are referred to as well known in the books of the immediately succeeding period. The notice that "the Canaanite was then in the land," ch. xii. 6; xiii. 7, is thought to imply that the Canaanites were still in possession of Palestine, and so could not have been written till after their expulsion. But such is not the import of the passage. The descent of the Canaanites from Ham, and their progress from the south towards Palestine, had been described, ch. x. 15-19, and they are now represented as in possession of the land to which the "sons of Eber" were advancing from an opposite point. Standing in connection with the promise of the land to Abraham, this notice contrasts the present with the promised future. The remark, "before there reigned any king over the children of Israel," ch. xxxvi. 31, could not have been made, it is maintained, until the establishment of the Hebrew monarchy—an assumption which overlooks the relation of this statement to the promises to the patriarchs of a royal posterity, and especially that in an immediately preceding passage, ch. xxxv. 11. It stands in a relation similar to De. xvii. 14, where the erection of a kingdom is viewed as a necessary step in Israel's development. This explanation will of course not satisfy those who hold that in a

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simple historical style a statement having such prophetical reference, "is not only preposterous but impossible" (Kalisch, Genesis, p. 601), but against prepossessions of this kind there is no arguing.

To the credibility of Genesis there are numerous attestations. Every department of learning and research, wherever they bear upon its contents, are favourable in their testimony. Even scientific discoveries, which for a time were viewed as standing in opposition to some of its earliest statements, are now found not only to admit of reconciliation with a correct exposition of the text, but also to prove that the writer must have drawn his information from a higher source than human reasonings or imaginings. Particularly important is the confirmation which the genealogical table in Ge. x. is daily receiving at the hands of philologists and scientific explorers: all the lines of history and science converge to an original unity of mankind, and to the plains of Shinar as the second cradle of the race. A striking characteristic of this table, compared with the legends of heathenism respecting the origin of nations, is it freedom from all mythical elements. Everything rests on the basis of ordinary humanity: there is nothing of gods, demigods, or heroes. The founders of nations have nothing in name or character of the confused mixture of divine and human so prominent in Indian and Greek ethnologies. And it is no little confirmation of the truth of this record, that besides the testimony of modern ethnology, heathen legends when stripped of their embellishments wonderfully harmonize with its statements.

It is however when the biblical narrative refers to Egypt that the most ample confirmations of its historical accuracy can be produced. Something, indeed, may be gathered from the researches of Layard, Rawlinson, and Loftus amid the ruins of Assyria and Babylonia, but it was not till after the Mosaic age that the great empires on the Tigris and Euphrates rose into importance. Not so however with Egypt, the birth-place of the accredited author of the Pentateuch, and whose intimate acquaintance with all that related to that country—its history, manners and laws, its productions and physical peculiarities—while one of the strongest testimonies in favour of the Mosaic origin of the work, is no less conclusive with respect to its credibility. Had space permitted, numerous particulars might be adduced fully bearing out this statement, but this is the less necessary because the whole subject is fully illustrated in several popular works, by Taylor, Hengstenberg, Osburn, and Hawks. One example only need be cited, showing the accuracy of the Hebrew historian as compared with such writers as Plutarch and Herodotus. The notice of the vine in the account of the chief butler's dream was objected to because of certain statements by these writers; one to the effect that the Egyptian kings were not permitted to drink wine until a period long subsequent to that referred to in Genesis, and the other that no vines grew in Egypt. But an appeal to the monuments puts the matter beyond dispute, and decides it in favour of the author of Genesis (Wilkinson, Ancient Egyptians, ii. 142-158).

But it is not upon this or any other external testimony, however favourable to its historical credibility, that the authority of Genesis or any other portion of Scripture is to be rested. This most ancient of records in particular carries in it its own evidence. Its contents, particularly its prophetic intimations, whether conveyed by type or in express terms, show it to be part of one harmonious whole, whose vast and varied arrangements, dating from "the beginning," and germinally comprehending all theology and history, could have been the production only of God.

V. *Its Chronology.*—All the more important questions connected with the chronology of Genesis having been considered in the article CHRONOLOGY, they need not be introduced here. Additional remarks on the biblical date of the human period, as contrasted with the speculations of some modern writers on the subject, and with the extravagant claims to antiquity by several heathen nations, will be found in the article CREATION, where it is shown that the moderation of the Hebrew historian in this respect is a strong testimony in favour of his work.

[*Its Literature.* Besides expositions, embracing the whole or greater part of the Pentateuch, the following are the more important works on Genesis:—Luther, *Enarrationes in Genesin* (Norberge, 1544); Musculus, *In Genesim commentarii plenissimi* (Basil, 1600); Calvin, *Commentarius in Genesin* (ed. Hengstenberg, Berlin, 1838); Mercer, *Commentarii in Genesin* (Genevæ, 1598); Schumann, *Genesis Hebraice et Græce cum annotatione perpetua* (Lipsiæ, 1829); Von Bohlen, *Die Genesis historisch-kritisch erläutert* (Königsberg, 1835); Tiele, *Das erste Buch Mosis* (Erlang. 1836); Tuch, *Kommentar über die Genesis* (Halle, 1838); Bush, *Notes on the Book of Genesis* (N. York, 1838); Schröder, *Das erste Buch Mose ausgelegt* (Berlin, 1846); Delitzsch, *Die Genesis ausgelegt* (Leip. 1852, 2te Ausg. 1853); Knobel, *Die Genesis erklärt* (Leip. 1852); Kalisch, *Historical and Critical Commentary on the Old Testament —Genesis* (Lond. 1858).] [D. M.]

GENNESARET. *See* GALILEE (LAKE OF).

GENTILES, strictly *nations* or *peoples*, but in Hebrew phraseology occupying relatively the same place that *barbarians* did with the Greeks, only that the distinction in the one case had respect more to religious, in the other to civil and political considerations. Gentiles were all the world beside the Jews, just as the barbarians were all the world beside the Greeks. What rendered the Jews, however, a distinct and honoured class, was simply their election of God to the place of his peculiar people, by which they became the recognized depositaries of his truth, and the consecrated channels of his working among men. Other nations might well enough surpass them in numbers, in extent of territory, in height of civilization, or variety of resources; nothing was implied in respect to such things; but in nearness to God, and those honours and advantages which are the more proper signs of his favour and blessing, the Gentiles, even in their most advanced state, stood at an immense distance from the Jews. Still, however, the distinction was only relative and temporary. Believing Gentiles in no age were excluded from sharing in the benefits conferred upon the Jews, when they showed themselves willing to enter into the bond of the covenant. And in the very terms of the covenant, as originally made with Abraham, and ultimately confirmed with Jacob, it was implied that the distinction was only for a time, that the good it more especially contemplated was for the Gentile as well as for the Jew, and that the Jew could only fulfil his calling by being made a blessing to the Gentile. Practically this came to be in a great measure lost sight of, and the relation between the two parties was chiefly known as one of mutual repugnance and antagonism—as if the interest of the one could only stand with the depression or downfall of the other. In this misunderstanding and perversion the Jews were, of course, chiefly to blame, as they alone had the means of fully apprehending the mind of God on the subject, and giving due

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expression to it; and their carnal folly and infatuation drew along with it a fearful retribution, especially at the last, when, refusing to do the part it behoved them to do to the Gentiles, the Jews as a people were cast off, and the Gentiles brought into their place. By this relative exchange of places the Gentiles are warned to remember by what tenure they hold their position, and are also admonished to do with all zeal and fidelity for the Jews what the Jews have been so severely punished for refusing to do for them, Ro. xi.

GENTILES, COURT OF THE. *See* TEMPLE.

GENU'BATH [*theft*, if a Hebrew word, but possibly of Egyptian origin], the name of the son of Hadad, born to him in Egypt of his Egyptian wife, 1 Kl. xi. 20. The father left Egypt in order to prosecute his hostile designs against Solomon, but nothing is known of Genubath except that he was weaned by Tahpenes, the queen of Egypt, and brought up in the royal household, as if he had been a son of Pharaoh.

GE'RA [meaning unknown], is given at Ge. xlvi. 21 as one of the sons of Benjamin. In the fresh table of Benjamin's offspring, given at Nu. xxvi. 38, seq., Gera is not mentioned, which probably arose from the respect there evidently had to families, so that the descendants of Gera would be included among the Belaites. Again, in the table found at 1 Ch. viii. 1–5, there are two Geras, the second being probably a corruption in the text, and both sons of Bela, the eldest son of Benjamin. It is probable that Gera was actually the son of Bela, and the grandson of Benjamin, and that in Genesis he is reckoned among the sons of Benjamin, as having ultimately become the head of a family of that tribe. Others seem to be mentioned there on the same account, not as being actually the immediate sons of Benjamin.

GE'RAH, the smallest Hebrew coin, the twentieth part of a shekel, equal to about three halfpence of our money. (*See* WEIGHTS.)

GE'RAR [probably *place of sojourn, lodging*], a Philistine town of great antiquity. It occurs in the history both of Abraham and of Isaac, Ge. xxi. xxvi., and was even then the seat of a chieftain or king, who bore the name of Abimelech. It lay between Kadesh and Shur, and consequently towards the extreme south-west of the land of Canaan. This also appears from the proximity in which it lay to Beersheba, Ge. xxvi. 20-23. That it was in those early times a more than usually fertile region, or somehow had command of resources which were not elsewhere enjoyed in the neighbourhood, may be inferred from its having been resorted to both by Abraham and Isaac in a time of famine. It appears also to have been in existence in the comparatively later periods of Israelitish history, being mentioned in the wars of Asa, 2 Ch. xiv. 14. But it must have relatively decreased in importance, as it never occurs again, nor is it once mentioned in the history of the warlike operations that were carried on betwixt the Israelites and the Philistines after the period of the conquest. In the *Onomasticon* of Eusebius and Jerome it is placed 25 Roman miles to the south of Eleutheropolis. Robinson and most modern travellers speak of having been unable to find any traces of it. But Mr. Williams (Holy City, i. app. 464), on his way from Gaza to Khalasa, came in the *Wady-Gaza* to what was called *Joorf-el-Gerar*, the *rapid of Gerar*, and found near this certain ruins, which he took to be those of the ancient Gerar. It may be so, but the information seems rather scanty for founding any definite conclusion upon.

GER'ASA is not found in the English Bible, but, as already mentioned under GADARA, the "country of the Gerasenes," is, according to the probably correct reading in Mark and Luke, given as the scene of one of the most remarkable cures wrought by our Lord from demoniacal possessions, Mar. v. 1; Lu. v. 26. There was a city of the name of Gerasa which attained to considerable note a century or two after the Christian era, and of which important remains still exist. It has been thought that the name of this place came in consequence to be substituted for that of Gadara, making the country of the Gerasenes, instead of the country of the Gadarenes. But this is extremely improbable, especially as this Gerasa lay altogether away from the immediate neighbourhood of the Lake of Galilee—about 35 miles south-east even from its southern extremity. No one in the least acquainted with the locality could have imagined that the country anywhere on the eastern side of the lake could have derived its name from that city. The remains of a town, however, have been discovered by Dr. Thomson, the American missionary, on the eastern shore of the lake, nearly opposite Capernaum, and to which the Arabs give the name of Gersa or Chersa, and identify it with the ancient Gergesa. "It is," he says, "within a few rods of the shore, and an immense mountain rises directly above it, in which are ancient tombs, out of which the two men possessed of the devils may have issued to meet Jesus. The lake (he further adds), is so near the base of the mountain, that the swine, rushing madly down it, could not stop, but would be hurried on into the water and drowned" (The Land and the Book, part ii. c. 25). This seems quite probable; and it is also possible that "the country of the Gerasenes," or Gergesenes, may, as Dr. Thomson thinks, have been the original reading in all the three evangelists, the reference being to this town Gersa or Chersa.

GERGESENES. *See* GADARA.

GERIZIM. *See* EBAL.

GER'SHOM [*stranger-there*]. 1. The name Moses gave to his eldest son, who was born to him in Midian, indicating how deeply the circumstance of his expulsion from Egypt and his alienation from his brethren had gone to his heart, Ex. ii. 22. Like his brother Eliezer, Gershom became the head of one of the family divisions into which the tribe of Levi was distributed; but the honours of the priesthood belonged exclusively to the sons of Aaron. Nothing is recorded of Gershom's personal history.

2. GERSHOM. A priest at the period of the return from Babylon, and representative of the family of Phinehas, Ezr viii. 2.

GER'SHON [*expulsion*], the eldest son of Levi, who was born in Canaan, before the family of Jacob descended into Egypt, Ge. xlvi. 11. No reason is given why such a name should have been chosen. In the march through the wilderness the Gershonites had the charge assigned them of the vails and curtains of the tabernacle, Nu. iii. 25. The descendants bore the name of Gershonites.

GE'SHEM [*carcase*], the name of an inveterate enemy of the Jews in the time of Nehemiah, called an Arabian, Ne. ii. 19; vi. 1. He took part with Sanballat and Tobiah in endeavouring, first to obstruct the efforts of Nehemiah to repair the state of Jerusalem, and then to plot against his life. But in both respects their designs were frustrated.

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GE'SHUR [*bridge*], a place or district first associated with Aram or Syria, as among the conquests of Jair, the son of Manasseh. After stating that he had three and twenty cities in the land of Gilead, it is said, Jair took "Geshur and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, threescore cities," 1 Ch. ii. 23. While these places were taken, they were held only as subject territories, still to a great extent occupied by their original inhabitants. For it is expressly stated in Jos. xiii. 13, that notwithstanding that the land of Gilead, and the border of the Geshurites and the Maachathites, and all Bashan, had been subdued, yet "the children of Israel expelled not the Geshurites, nor the Maachathites; but the Geshurites and the Maachathites dwell among the Israelites until this day." It is plain, however, from these notices, that Geshur lay in that portion of Syria which was connected with or adjoined to the land of Gilead, and that the conquered but not expelled Geshurites probably dwelt in the rocky fastnesses of Argob. This region is supposed to be the same with what is now called the Lejah, and is remarkable for its singularly wild and rugged scenery. Burckhardt says, "In the interior parts of the Lejah the rocks are in many places cleft asunder, so that the whole hill appears shivered, and in the act of falling down," &c. And Porter, after quoting Burckhardt, says, "No description can approach the reality. One cannot repress a shudder when he finds himself in such a den, surrounded by armed hordes, on whose faces the country seems to have stamped its own savage aspect. Ibrahim Pasha, flushed with victory, and maddened by the obstinacy of a handful of Druses, attempted to follow them into this stronghold; but scarcely a soldier who entered returned. Every nook concealed an enemy. . . . The Lejah has for ages been a sanctuary for outlaws, and not unfrequently a refuge for the oppressed" (Handbook for Syria and Palestine, p. 504).

It was the king of this wild and rocky district, Talmai king of Geshur, whose daughter Maachah was taken by David for one of his wives, 2 Sa. iii. 3. She was probably a person of superior beauty, as she became the mother of the two handsomest of David's children, Absalom and Tamar. How David should have thought of getting a wife from such a quarter, or what prior link of connection between him and the king of Geshur might have led to such a result, is left unnoticed in the history. But possibly the Geshurites, who are mentioned among the tribes against whom David made incursions while he dwelt in Ziklag, 1 Sa. xxvii. 8, and who, from the name being once found in connection with the Philistines, Jos. xiii. 3, are generally supposed to have been a different tribe from the other, may after all have been the same. The Geshurites, very probably, from their fastnesses in Argob were wont to sally forth, like the Amalekites, in occasional *raids* upon the districts to the south and east of Palestine, without having any settled habitations there; and David might justly regard them (though located at some distance), equally with the Amalekites who are mentioned along with them, as fair subjects for making reprisals upon. In that case he would be brought into close contact with Talmai, first, indeed, as occupying a hostile relation to him, but not unnaturally afterwards as wishing to form with him a bond of alliance. Amid the troubles and difficulties which encompassed David's access to the throne, a marriage into the family of the king of Geshur might seem to afford a prospect not to be slighted of strengthening his position. As it ultimately proved, this alliance became the source of one of his greatest dangers, in giving birth to the fascinating, but restless and aspiring Absalom. Any temporary advantage David might derive from being married to the daughter of such a king, was nothing compared with the misfortune of having such a son. And in fleeing, as Absalom did, after committing the outrage on his brother Amnon, to the court of his maternal grandfather at Geshur, 2 Sa. xiii. 37, one can easily understand how secure a refuge he might find there, while he required to be in concealment, but at the same time how unlikely it was his ambition could remain long satisfied with its dreary aspect and dreadful seclusion.

GETHSEM'ANE [probably compounded of גַּת, *press*, שֶׁמֶן, *oil*, *oil press*], a place where oil from the olives growing in the neighbourhood was wont to be made; but in gospel history the place which has been rendered for ever sacred and memorable by the last sufferings of our Lord. The descriptions given by the evangelists of this spot are singularly brief and general. With St. Matthew it is merely "a place called Gethsemane;" so also St. Mark; in St. Luke it is "he went, as he was wont, to the Mount of Olives." St. John is the most specific, who says, "Jesus went forth with his disciples over the brook Kedron, where was a garden, into the which he entered with his disciples." Not even here, however, is the locality closely defined; and putting all together, we learn no more from the sacred penmen, than that Gethsemane was a garden—by which is probably to be understood a sort of orchard—on the farther side of the brook Kedron, and somewhere about the foot of the Mount of Olives. The traditionary site—fixed on, it is supposed, at the visit of Helena, the mother of Constantine, in A.D. 326—places it a very little beyond the Kedron (145 feet), and quite near to the church of the Virgin Mary, alleged to have been built over her tomb. Maundrell describes it in his day (1697) as "an even plot of ground, not above fifty-seven yards square, lying between the foot of mount Olivet and the brook Kedron. It is well planted with olive trees, and those of so old a growth that they are believed to be the same that stood there in our blessed Saviour's time, in virtue of which persuasion the olives, and olive stones, and oil which they produce become an excellent commodity in Spain." That the antiquity of the olives was so very great, Maundrell could not believe, because of what is related in Josephus (Wars, vii. 16), that Titus cut down all the trees within a hundred furlongs of Jerusalem, to supply himself with materials for prosecuting the siege. There can, indeed, be no certainty as to the precise age of the trees; but it is admitted by all travellers, that the eight which still stand upon the spot in question bear the marks of a venerable antiquity—having gnarled trunks and a thin foliage. Some years ago the plot of ground was bought by the Latin church; and having been inclosed by a wall, the interior is laid out in walks and flower-beds after the fashion of a modern European garden—a kind of garnishing which cannot be regarded as an improvement. The Armenian or Greek church, however, denies that this is the actual site, and has fixed upon another as the proper one, at some little distance to the north of it. It is doubtful if either is the actual scene of our

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Lord's agony. The Latin site, in particular, is so near to the city, and so close upon the thoroughfare which must have been connected with the bridge and roads in the immediate neighbourhood, that it seems to have been incapable of affording the secresy indispensable to such a scene. Even the Armenian or Greek site appears too near for the purpose; and some place probably several hundred yards farther up the vale, and to the north-east of the church of St. Mary, is thought by the more judicious explorers to answer better to the requirements of the evangelical narrative (So, for example, Robinson, Thomson, partly also Stanley, Buchanan, &c.) It is plain, however, that the materials are wanting for enabling any one to decide with absolute certainty upon the precise spot.

GE'ZER, or GAZER [*cut-off part*, probably *isolated* or *precipitous*], the name of one of the royal cities of the Canaanites, belonging to what afterwards became the territory of Ephraim, and somewhere in its western border, Jos. xvi. 3. It was afterwards assigned to the Levites, although the ancient inhabitants were not expelled from it, Jos. x. 33; xvi. 10; Ju. i. 29. In process of time the Israelites got entire possession of it, and it is mentioned among the places which were rebuilt and fortified by Solomon, 1 Ki. ix. 15, 16; but this was only after it had been taken by Pharaoh king of Egypt, and its former occupants put to the sword. Pharaoh gave it as part of his daughter's dowry on her marriage to Solomon. It is once or twice coupled with Beth-horon, in such a way as to indicate that the places were not far distant; but the exact site of Gezer remains unknown.

GEZ'RITES, according to the Masorite correction and the English text, but more properly GIZRITES, were a tribe dwelling somewhere in the extreme south of the territory of Judah, and mentioned among those who suffered from the incursions of David, while he dwelt in the country of the Philistines, 1 Sa. xxvii. 8. Nothing further is known of them. Some would identify the name with Gerizim, but without any proper foundation.

GHOST, the English form of the German *geist*, or spirit; seldom used now in a religious sense except as the designation of the third person in the Trinity—*the Holy Ghost*. (*See* HOLY GHOST.)

GIANTS. There are two words in Hebrew which are rendered by this term in English—נְפִלִים (*nephilim*), and רְפָאִים (*rephaim*).

1. The *nephilim* are first mentioned in the ante-diluvian period of the world's history, and in connection with the deeds of violence which were the immediate precursors of the divine judgment. "The nephilim (giants) were in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they brought forth to them, the same (became) the mighty men which were from of old, men of renown," Ge. vi. 4. All the ancients concur in understanding by *nephilim* here giants, although the etymology of the word is somewhat doubtful. It is, however, most commonly derived from the causal form of the verb, נָפַל (*naphal*), *to fall*, hence to make to fall, *to fell, fellers*—persons whose gigantic strength, coupled with their fierce dispositions, caused every one to fall before them. Those who understand by the sons of God in the passage just quoted the angels (such as in the present day Delitzsch, Hofmann, Stier, Kurtz), regard the gigantic race whose heaven-daring exploits brought on the deluge, as the offspring of the unnatural alliance between the angelic and human natures; so that the *nephilim* who are said to have existed in those days are only more particularly described by what follows respecting the alliances in question. This, however, is an opinion pressed into the text, rather than required by the sense of the words. Whatever might be the nature of the connections formed between the sons of God and the daughters of men (for which see SONS OF GOD), the heroes that sprung from them appear to be distinguished from the *nephilim*, who are mentioned as a class cognate to the other, yet rather superadditional and distinct than properly identical. And in proof of the *nephilim* being simply a race of men, not hybrids of a lower and higher sphere, though a race of gigantic proportions, we have the same word applied to a class of persons who lived after the deluge, and formed part of the original population of Palestine. The spies who brought back an evil report of the land of Canaan, gave it as the climax of the difficulties it presented to their enterprise, "And there we saw the *nephilim*, sons of Anak, who are of the *nephilim*, and we were in our own eyes as grasshoppers, and so were we in their eyes," Nu. xiii. 33. To say with some of the authors above referred to, that the Anakim merely gave themselves out to be descendants of those semi-angelic semi-human beings, who bore the name of *nephilim* before the flood, and that the Israelitish spies foolishly accredited the pretension, is again to press an opinion into the text which is rather sought for than actually found there. The whole that can be legitimately gathered from the words is, that in the mind and judgment of the Israelitish spies, sons of Anak were of the giant class denominated *nephilim:* and if this may not in the circumstances be deemed absolutely conclusive evidence, it still is the testimony of some of the leading members of the community of Israel, and is the best we are acquainted with.

The word *nephilim* never occurs again in Old Testament scripture; but the sons of Anak, or the Anakim, with whom the spies identified them, are occasionally noticed as a tall and powerful race, dwelling—though only it would appear in a few families—about Hebron and some other places toward the south of the land of Canaan at the period of the conquest, De. ii. 10, 21; ix. 2; Jos. xi. 21. And the whole that the testimony of Scripture amounts to, as regards giants in this most distinctive sense, and in connection with this somewhat peculiar name, is, that they existed to a certain extent before the flood, having a share in the flagitious proceedings that precipitated the deluge; and that they again appeared, or were held by common report to have appeared, in the giant race of the Anakim (the *long-necked*, as the name imports), who were found by the Israelites in the south of Canaan, and by them nearly extirpated. All else regarding them is but supposition or conjecture.

2. The other word identified with giants in Old Testament scripture, *rephaim*, seems to have been originally a proper name, and it has even been matter of doubt whether it was ever used otherwise. In Ge. xiv. 5; xv. 20, the Rephaim are mentioned as a distinct race, or tribe, holding possessions, along with other tribes, in the land of Canaan. At the period of the conquest, Og king of Bashan is said to have remained alone (probably meaning to the east of Jordan) of the remnant of

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the *Rephaim*, De. iii. 11; and then, in proof of this connection with the Rephaim, mention is immediately made of his enormous bedstead, which was nine cubits long and four broad. The word was hence very naturally taken in a general sense for *giants;* and the Septuagint, though not in this passage of Deuteronomy, yet in those of Genesis, and also where the word occurs in Joshua, render it by the common word for giants (γιγάντες). But the descendants of the Philistine giants, who are elsewhere associated with the Anakim, were also called Rephaim, 2 Sa. xxi. 15-22; and so also were some, probably of the same stock, who dwelt about Mount Ephraim, Jos. xvii. 15. In these latter cases, the word is probably used much as a general designation for giants, yet not without respect to their family connection with an ancient race, from which they inherited their vast proportions and their martial prowess. The name originally of a tribe that were peculiarly distinguished for such properties, the word came in the course of time to be applied to those who were remarkable for the properties, whether they were descended from that tribe or from some other similarly distinguished.

Beside the Anakim and Rephaim, as originally distinct tribes or families that were accounted giants, we are told also of two others that belonged substantially to the same class—the Emim and the Zamzummin, De. ii. 10, 20. Tallness and strength are predicated of these families, such as assimilated them to the Anakim; so that they were also classed with the giant races.

Very little specific information is given us, either of the races that thus distinctively bore the name of giants, or of any individuals of their number. We know that they exceeded in stature and in robustness of frame the tribes or families that dwelt around them; but distinctions of this sort are always relative; and possibly the actual size and bodily strength of the giants of Scripture did not surpass what is often found in individuals, and even in whole families in modern times. Qualities of this description, it is well known, like others of a merely physical nature, are capable of being propagated from parent to child, and even of being nurtured by proper care and precautions into higher and higher degrees of eminence. And in those rude and comparatively unsettled times, when so much depended upon personal strength and valour, and might so often proved itself to be identical with right, there was the greatest inducement for those who possessed such properties in any marked degree to cultivate them to the uttermost, and render them as far as possible a hereditary distinction. In addition to the security furnished by the properties themselves, the very name they acquired for their possessors was itself a defence. But it could only be so, while the ruder stages of society lasted. As art, and skill, and mental resources of all kinds increase, mere animal strength and corporeal stature come to be relatively of less avail. And so, it was only in the infancy of the world that the simply giant-races could maintain the ascendency; and to that period accordingly the traditions connected with them properly belong. *Their* power and prestige necessarily gave way before the advance of knowledge and civilization; and nothing could more clearly show the inferiority of the one, as compared with the other, ground of stability and might, than the gradual decay and ultimate disappearance of the giant races that anciently hung around the borders of Canaan, and for a time spread far and wide the terror of their name. The settlement even of imperfectly organized communities reduced them to comparative insignificance; and the establishment afterwards by God of a commonwealth founded in truth and righteousness, left them ere long without a name or a possession in the land.

GIB'BETHON [*lofty place*], a town originally of the Philistines, but afterwards assigned to the tribe of Dan, Jos. xix. 14. So late as the times of Nadab and Baasha, it still belonged to the Philistines; and it was while engaged there in a vigorous siege, that Baasha, one of Nadab's officers, smote his master, and took possession of the throne, 1 Ki. xv. 27; xvi. 15. Nothing is known of its exact site.

GIB'EAH [*hill*]. 1. Of the places that bore this name, the most noted was called Gibeah of Benjamin, sometimes also Gibeah of Saul, 1 Sa. xi. 4; xiii. 2. It was the birth-place of Saul, and continued to be his residence after he became king, 1 Sa. x. 26; xxiii. 19; xxvi. 1. It was doubtless on this account that it was chosen as the scene of that mournful tragedy, in which seven of Saul's sons were executed together, at the suit of the Gibeonites, for wrongs inflicted upon them by Saul's bloody house, and which drew forth a singularly touching manifestation of maternal tenderness on the part of Rizpah, the mother of two of the victims, 2 Sa. xxi. Stanley (p. 217) would rather identify this transaction with Gibeon, from its being said that the seven men were "hung in the hill before the Lord;" which seems to indicate the immediate neighbourhood of the tabernacle then standing at Gibeon. But the expression might be used with reference to the Lord's judgment in the matter: it was done as in his presence, because of the respect it had to his manifested displeasure. Gibeah had been also the scene of tragedies of a still more mournful and distressing nature at an earlier period—first in respect to the atrocity perpetrated upon the concubine of the Levite, who, on his way to Mount Ephraim, tarried there for the night; and then in respect to the bloody and destructive war which ensued between Benjamin and the other tribes, Ju. xix.-xxi. The account of the affair forms one of the darkest spots in the records of Israelitish history; and not only Gibeah, but the whole tribe of Benjamin, came by it to the very brink of destruction. By the time of Saul, however, Gibeah must have again attained to considerable prosperity and importance.

The comparative nearness of Gibeah to Jerusalem, and the notices respecting it in ancient writers, as well as Scripture, have left little doubt as to the precise hill on which it was situated. It is now called Tuleil-el-Fûl, the *hill of the Beans*. It is distinctly seen from Jerusalem, and lies nearly right north from it, at the distance of four or five miles, on the way to Ramah and Bethel. No remains, however, exist of the ancient city, unless a confused heap of earth and stones can be called such. Even in Jerome's day the city had become a ruin; for when giving a narrative of Paula's journey, and noticing that she stopped at Gabaa, and called to mind its ancient crime, and the concubine cut in pieces, he states that it was then levelled to the ground (Ep. 108, ad Eustoc.) The hill is so situated as to command extensive views of the surrounding country, especially in the direction of the Dead Sea and the mountains on its farther side.

2. GIBEAH, a town in Mount Ephraim, where

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the high-priest Eleazar, son of Aaron, was buried by Phinehas his son, Jos. xxiv. 33. Our English version, however, translates Gibeah there, and says Eleazar "was buried in a hill." There was possibly no town on it at that time; but by and by there certainly appears to have been a town bearing the name; and in the *Onomasticon* it is set down as at five Roman miles from Gophna, on the road to Shechem. Dr. Robinson supposed it to have been in the Wady-el-Jib—a narrow valley about half-way between Shechem and Jerusalem. It was probably the same with what was called Gibeah in the field, Ju. xxiv. 31.

3. GIBEAH. There appears to have been a town of this name in Judah, though only mentioned once, and with no indication of its precise locality, Jos. xv. 57. It is supposed to have been the same with the Gabbaatha of Eusebius and Jerome, which they place at twelve miles on the way to Eleutheropolis.

GIB'EON [*pertaining to a height*], one of the ancient royal cities of the Canaanites; a "great city" of the Hivites, who at an early stage of Joshua's conquests entered into a stratagem to get terms of peace for themselves. Taking old clothes on their persons, and bread dry and mouldy in their bags, they professed to come from a far country, and having heard by report of the wonderful things done by Israel, they sought an alliance with them. So craftily did the Gibeonites play their part, that the chiefs of the congregation of Israel had agreed to the proposal before they had any suspicion of the artifice used on the occasion. It was also resolved that the covenant entered into should be religiously preserved; but that to mark the sense entertained of the conduct of the Gibeonites, a perpetual service should be laid upon them; they were to be hewers of wood and drawers of water for the tabernacle of the Lord for ever, Jos. ix. Gibeon fell afterwards to the lot of Benjamin, and stood a little to the west of Gibeah, about eight or ten miles from Jerusalem. It was also made a Levitical city; and the tabernacle was transferred thither from Nob after the slaughter of the priests, and remained for a considerable time, though without the ark, which was brought by David to Jerusalem, and placed first in a new tabernacle, and ultimately in the temple, 1 Ch. xvi. 39; 2 Ch. i. 3, 4. Solomon, at the commencement of his reign, went to Gibeon and sacrificed a thousand burnt-offerings; where also in a dream by night he received from God an assurance of the great wisdom and prosperity that were to be given to him. We have no subsequent notice of Gibeon in Israelitish history; and almost the only earlier one we have, beside those already mentioned, is what is stated of the engagement by twelve chosen champions on each side, between the men of David and Abner, who all fell, each by the hand of his fellow. It was by the "Pool of Gibeon," of which remains are still said to appear, that the conflict took place, 2 Sa. ii.

Gibeon was a place of some importance from its being the key to the pass of Beth-horon; and it probably continued during all the better times of Israelitish history to be well fortified. It has been identified with the village *El-Jib*. "This village stands on the top of a little isolated hill, composed of horizontal layers of limestone, here and there forming regular steps, in some places steep and difficult of access, and everywhere capable of being strongly fortified. Round it is spread out one of the finest and richest plains in central Palestine, meadow-like in its smoothness and verdure, dotted near the village with vineyards and olive-groves, and sending out branches like the rays of a star-fish among the rocky acclivities that encircle it. The houses of *El-Jib* are scattered irregularly over the broad summit of the hill, whose sides, where not too steep, are covered with trees and terraced vineyards. They are almost all, in whole or in part, ancient, but in a sadly dilapidated state. One massive building still stands among them, and was probably a kind of citadel. The lower rooms are vaulted, the arches being semicircular, and of admirable workmanship. On the western side of the hill, at the foot of a low cliff, is a fine fountain, springing up in a cave excavated in the rock so as to form a large subterranean reservoir. Not far below it, among the venerable olive-trees, are the remains of an open reservoir, similar to the large one at Hebron" (Porter's Syria and Palestine, p. 225).

GIB'EONITES, the remnants of the ancient inhabitants of Gibeon, have acquired an unhappy notoriety from an incidental notice recorded of them in the history of the times of David. Saul, it is said, in his zeal to the children of Israel and Judah, had sought to slay them, and had put many of them to death, though he did not succeed in utterly destroying them, 2 Sa. xxi. 2, violating, while he did so, the covenant and oath given to their forefathers at the time of the conquest. It was in all probability in the latter days of Saul that this atrocity was perpetrated, when being forsaken of God and given up to the morbid and tortuous workings of an evil spirit, his zeal took the most arbitrary and capricious directions. And it might be partly on this account that the reign of Saul was allowed to close without any special account being taken of the crime, or any peculiar visitation of judgment being sent to chastise it. But other reasons must have led to its being called into remembrance and made the ground of a protracted famine, as it was, in the latter days of David's administration; this plainly implied that David's house and people needed to have their attention solemnly called to the matter, and had to receive from it a warning against incurring similar judgments in the time to come. Suffering under the rebuke of a three years' famine, David inquired of the Lord, and found that it was "for Saul and his bloody house, because he slew the Gibeonites." On learning this, David left it to the Gibeonites themselves to say what they would regard as a proper satisfaction; and they demanded that seven sons of the man who had consumed them, and who had even meditated their complete extermination, should be publicly executed. David acceded to their request; and it is said "the Lord was intreated for the land," ver. 14. There is not the slightest evidence for the allegation which has been sometimes made against David, that he purposely contrived or greedily fell in with this device, in order to weaken the house of Saul, and place it under a darker stigma. On the contrary, David's conduct throughout to that house was in the highest degree generous and noble; and at the very time when this fresh public calamity befell it, he took occasion to have the bones of Saul and Jonathan, along with the bones of the seven now publicly hanged, gathered together and honourably buried in the sepulchre of Kish. This was not like the procedure of a man who had a grudge to satisfy against the fallen, and secretly rejoiced over their deeper prostration. Indeed, David had no longer any need to be afraid of the house of Saul; the foes of his kingdom (as the re-

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bellion of Absalom had too clearly shown) were to be found nearer home; they were those of his own house. And on this very account both he and they required to be admonished, by every available means of instruction, of the righteousness that ever characterizes God's administration, and which ought in a measure to be found also in that of the earthly kingdom which more peculiarly represented it. If the latter failed in this respect, judgment must infallibly come, and it might even go down from one generation to another as a descending and entailed curse; for though passing into different hands, the kingdom in Israel, as imaging the character and government of God, was still in a sense one. It was especially for the purpose of teaching these truths, and by solemn transactions in history impressing them deeply on the mind, that the circumstances now referred to were appointed by God. All must know, and in particular the reigning house in Israel must know, that God required faithfulness to covenant-engagements, and that if they violated these, their own measure must be meted back to them. This is the general principle and design of what took place—both in perfect unison with the divine plan, and if we knew the circumstances more fully, even the details might admit of a reasonable explanation.

GIB'LITES, who plainly belonged to the Phœnician territory, are understood to have been the people of Byblus, a city of the Phœnicians between Tripoli and Berytus. The Hebrews seem to have called it Gebal. "The land of the Giblites" is coupled with "all Lebanon," as together belonging to the territory of the Israelites on the northern side. And in connection with the shipping and merchandise of Tyre, the prophet Ezekiel mentions "the ancients of Gebal," as furnishing calkers, or perhaps generally ship-carpenters, Eze. xxvii. 9. The Giblites are not mentioned in immediate connection with the affairs of Israel; if they did come into direct contact with these, it must have been for evil and not for good. For Byblus was the seat of the worship of the Syrian Tammuz or Adonis—a worship which certainly found its way, among other corruptions, into the later idolatries of the Jewish people, Eze. viii. 14; but whether directly from Byblus, or from other parts of Phœnicia, we have no means of ascertaining.

GID'EON [*cutter down, destroyer;* called also from an action in his life, Jerubbaal, *i.e. Baal-striver*, one who contends or pleads against Baal], the fifth in order of the men whom the Lord successively raised up to deliver and judge Israel. He was the son of Joash, the least, as he himself said, meaning thereby perhaps the youngest, in his father's house, Ju. vi. 15. The house was of the tribe of Manasseh, and Joash himself with his family dwelt at Ophrah; but whether this lay in the territory of Manasseh to the east of Jordan, in the land of Gilead, or in that to the west, has not been conclusively determined. As, however, the chief scene of Gideon's great exploit with the Midianites was manifestly on the west of Jordan, and his future residence also on the same side, somewhere in the neighbourhood of Shechem, the probabilities undoubtedly are in favour of the supposition that both Ophrah and the family of Gideon belonged to the western division of Manasseh. Mount Gilead, indeed, is named in connection with the movement of Gideon against Midian, but probably only as the first place of rendezvous for his army, Ju. vii. 3. For the sake of security he might be obliged to assemble the people on the mountainous lands to the east of Jordan. Stanley (Sinai and Palestine, p. 342) and others, without any authority from MSS., would substitute Gilboa for Gilead in the passage referred to. This is otherwise objectionable, as one does not see how thousands from Asher, Naphtali, about and beyond Esdraelon, could have been able to meet on Gilboa, with the Midianite host lying between.

Gideon appeared on the theatre of affairs in a time of general backsliding, and when great oppression was exercised over Israel by the Midianites. So completely had this warlike Arabian race recovered from the terrible slaughter they sustained at the hand of the Israelites, shortly before the death of Moses, Nu. xxxi., that now, probably about 200 years later, they had come up in prodigious force and numbers, so as entirely to overpower the children of Israel. For the better accomplishment of their purpose, they had entered into a league with the Amalekites and other tribes of the desert; and the united bands at last overspread the territory of Canaan with hordes of cattle and multitudes of camels, to an extent which threatened to consume the whole produce of the land. The people of Israel fled wherever they could into dens, and caves, and strongholds; they durst scarcely venture into the light of day, even to provide themselves with the means necessary for their support; and the valiant Gideon, when thrashing wheat for his family, had to carry on his operations beside the wine-press, instead of on the open thrashing-floor, in order to escape the notice of the Midianites. Such was the position and such the employment in which he was found by the angel of the Lord, who appeared to him and said, "Jehovah is with thee, thou mighty man of valour." It was a startling address, and one that seemed rather like a bitter irony, when viewed in connection with the existing state of affairs, than the words of soberness and truth. Therefore Gideon replied, "Oh! my Lord, if Jehovah be with us, why then is all this befallen us? and where be all the miracles which our fathers told us of, saying, Did not Jehovah bring us up from Egypt? But now Jehovah hath forsaken us, and delivered us into the hands of the Midianites." The desponding tone of the reply was not unnatural in the circumstances, and what followed was designed to reassure his mind, and brace him with energy and fortitude for the occasion. Jehovah, it is said—for instead of the angel of Jehovah, as formerly, it is now Jehovah himself—"Jehovah looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites; have not I sent thee?" Gideon still expressed his fear of the result, mentioning his own comparative insignificance, and that of his father's family, but was again met with a word of encouragement, "Surely I will be with thee, and thou shalt smite the Midianites as one man."

Gideon's heart now began to take courage; but to make him sure that it really was a divine messenger he was dealing with, and that the commission he had received was from the Lord, he requested a sign from heaven; and it was given him in connection with an offering, which he was allowed to present, of a kid and some unleavened cakes. These the angel touched with the tip of his staff, and a fire presently rose out of the rock and consumed them. Immediately the angel himself disappeared, though not till he had by a word of peace quieted the mind of Gideon, which had become agitated by the thought of having seen the face of the Lord.

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And now, as a preparation for the work of deliverance to which he was called, and to make it evident in whose name and might he was going to undertake it, he proceeded to do the part of a practical reformer in his father's house. The family of Joash also had fallen under the prevailing spirit of idolatry; images of Baal and Asherah (improperly translated *grove* in ch. vi. 25, 28) were standing on his father's property; and these, in obedience to a vision granted him during the ensuing night, Gideon cut down, and in their stead reared an altar to Jehovah, and offered on it a burnt-sacrifice. So strong was the spirit of idolatry in his father's household, and among the people of Ophrah generally, that he felt it necessary to accomplish this work of reform and sacrifice, with the help of a few chosen men, during the dead of night; and on the morrow, when they knew who had done it, they demanded of Joash the life of his son. But Joash, who had probably learned from Gideon the instruction on which he acted, refused to interfere; he boldly challenged them to take up the cause of Baal, and even called upon Baal to show his power, if he had any, by avenging it himself. This seems to have had the desired effect. Joash called his son Jerubbaal (Baal-striver), and was content to leave it to the decisions of Providence whether Gideon or Baal was to prevail in the conflict.

The matter was not long in coming to an issue. The Midianites and Amalekites, in a mighty host, had pitched in the splendid valley of Esdraelon, intending, no doubt, as heretofore, to feast themselves at pleasure on the fat of the land. But "the Spirit of the Lord came on Gideon," and he blew the trumpet through Abiezer first, then throughout Manasseh, Asher, and Naphtali; and presently thousands responded to the call, and gathered themselves around him. It might have seemed as if this were enough, and that he might now proceed with a dauntless spirit to the conflict with the enemy. But the weakness and backsliding of the past still lingered in the soul of Gideon, and like an ill-omened apparition, rose up and shook his resolution when the moment for action arrived. He again, therefore, cast himself on the mercy of God, and craved, in addition to former assurances, a double sign—first, that dew might fall on a fleece while the earth around remained dry, and next, that the earth might be wetted with dew while none fell upon the fleece. Both signs were granted; so that Gideon could no longer doubt he had the direction and support of Heaven on his side. But having thus tried God, he had himself in turn to be tried. Situated as Israel at the time was, too much appearance of preparation for the coming struggle was as much to be deprecated and feared as too little—more, indeed, as regarded the spiritual interests at stake. It was not simply victory that they needed, but such a victory as would display the finger of Jehovah, and so magnify his power in their eyes as to shame them out of their false confidence in Baal. Therefore, since so many had assembled around the standard of Gideon, lest they should vaunt themselves, and imagine that their own hand might achieve for them a victory, Gideon was put upon measures that should reduce his effective force to a very limited number. He was first of all to proclaim that whosoever was of a fearful spirit should return: and two-thirds of the numbers who had rallied around him took advantage of the liberty which this proclamation gave them: twenty-two thousand left, and only ten remained. But even this force appeared much too great, and by another, apparently somewhat arbitrary test, it was reduced from thousands to hundreds. Gideon was ordered to bring them down to the water (what water we are not told, and it is vain to conjecture), and to separate those who lapped of the water with the tongue, as a dog lappeth, from those who bent down on their knees to drink. The lapping is more particularly explained by the persons who took that method being said to put their hand to their mouth, ch. vii. 6. There were only three hundred of them who did so; and the Lord said to Gideon, "By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand." It was but a slight circumstance that marked the difference between them and the others; but still it indicated a specific quality; they were the persons that took the more expeditious method of quenching their thirst, and thereby gave proof of a nimbleness and alacrity which bespoke a fitness for executing quick movements in attacking or pursuing an enemy. This affords a perfectly sufficient and natural explanation, and there is no need for resorting, as many do, to peculiar usages in the East, and no one who knows anything of the manners of people in rural and highland districts, can need to be told how common it is for them, when wishing to get a hasty refreshment at a running stream, to lift the water to their mouths in the palm of their hand, instead of leisurely bending down, or laying themselves along to get a fuller draught.

The three hundred men, therefore, were given to Gideon as a select band, with which he was to put to flight the congregated force of Midian and Amalek. The rest were not sent home, but kept in their tents, to be ready when occasion called for them. The three hundred were divided into three companies, and each, in addition to their swords, supplied with a trumpet, and an earthen pitcher containing a lamp. The pitcher merely served to conceal the lamp, till it was necessary that this should be exhibited. It was arranged that in the dead of night they were to approach the enemy at three different points, and at one and the same moment, all following the example set by Gideon himself, were to break their pitchers, hold up their lamps in the one hand, and blow with their trumpets in the other—so as to create the impression of their being but the advance-guard of an immense attacking force. The manœuvre, employed as it was under the divine sanction, and after an encouraging visit paid to the Midianitish camp in the earlier part of the night by Gideon and his servant, had the desired effect; the enemy were struck with a sudden panic, and thrown into inextricable confusion, when thus they perceived so many lights flashing on them, and heard so many trumpets, accompanied by the loud war-cry, "The sword of the Lord (Jehovah) and of Gideon." They fell by the sword, not merely of Gideon and his valiant little band, but also of one another, not being able in the terror of the moment and the darkness of night to distinguish friend from foe. And thus a dreadful slaughter and discomfiture ensued, which was followed up on the next and following days by a general rising of the people in the surrounding districts, who proved of great service in consummating the triumph, however disinclined they might be to face the enemy in his strength. No fewer than 120,000, it is said, fell in the conflict, Jn. viii. 10, beside what might afterwards be slain of the 15,000 that

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escaped, in the first instance, with Zeba and Zalmunna, but were overtaken, and in a subsequent battle defeated by Gideon. "Thus," as the sacred historian remarks, "was Midian subdued before the children of Israel, so that they lifted up their heads no more," Ju. viii. 28. They never regained sufficient strength from the disaster to assume an attitude of hostility against Israel; and the references made in later writings to the victory of Gideon point to it as emphatically a day of Jehovah's right hand, in which he completely prostrated the strength of a most powerful enemy, Is. ix. 4; x. 26; Hab. iii. 7; Ps. lxxxiii. 9. There were, however, certain abatements to the honours of the day. The Ephraimites were displeased at not having been called at the first by Gideon to take part in the enterprise, and were only quieted by his according to them the praise of having done more at the end for the common cause, than he did at the beginning, Ju. viii. 1-3. They should, in truth, have needed no such soothing compliment, but should rather in thoughtful silence have marked how peculiarly the hand of God had ordered as well the circumstances that preceded as those that accompanied the conflict. The men of Succoth offended in a different way; they acted a cowardly part to the last, and refused to supply Gideon and his party with a few loaves of bread, when faint with pursuing Zeba and Zalmunna, the two kings of Midian, who had managed to escape. Succoth lay to the east of Jordan, at no great distance from the border of the Midianitish territory; and the men of the place, no doubt, thought that in their case discretion was the better part of valour; that it was too much to ask them openly to befriend a pursuing force, so long as such powerful neighbours as Zeba and Zalmunna were still alive; nor would it seem at all likely to them that much success could attend Gideon's army, in their attempt to carry the war into the native country of the Midianites. In this case, however, as so often happens in great emergencies, worldly wisdom proved a poor substitute for a humble and reliant faith; and by the chastisement inflicted on the men of Succoth on Gideon's return, they were taught a salutary lesson, which, it may be hoped, was not without permanent advantage to them, Ju. viii. 13-16.

The results of the victory wrought by God through the instrumentality of Gideon were not such, at least in a spiritual respect, as might have been expected. External rest followed, and lasted, it is said, for forty years, to the close of Gideon's lifetime. But the spirit of idolatry was far from being subdued, and even in Gideon's own household sprung into efflorescence during that period of outward peace and prosperity. Gideon himself behaved nobly, having refused to take the place of supreme ruler or king, when requested by the people; he said, No, "neither I nor my son shall rule over you; Jehovah shall rule over you," Ju. viii. 23. He would have no personal recompense for the services he had rendered his people, except that every one would give him the ear-rings of his prey; and even this, though amounting to 1700 shekels weight of gold, he would not appropriate to his private use, but turned it into the form of an ephod—the more distinctive part of the priest's attire—and placed it in the town of Ophrah. He obviously meant it to serve as a sacred memorial of the Lord's goodness, and to point men's attentions away from himself, as the mere instrument, to Jehovah, by whose grace, and counsel, and might the work of deliverance had really been won. But the gross spirit of the times in great measure defeated this object. The golden ephod "became a snare to Gideon and to his house;" it was turned into a sort of idol. Success had also marred the simplicity of Gideon's manners, and by degrees introduced looseness and disorder into his family. He took to himself many wives and concubines, who brought him indeed a numerous offspring, there being no fewer than seventy sons; but it inevitably brought also the usual attendants of polygamy, a brood of domestic jealousies, corruptions, and miseries. The moral influence of the family ceased apparently even before Gideon himself had finished his career; for as soon as he was gone, the men of his very place and neighbourhood were ripe for a general movement in favour of idolatry, and they agreed together to make Baal-berith, that is, Baal of the covenant, their God, Ju. viii. 33. The state of the case seems to have been, that they concurred in setting up an idol to worship, and erecting an idol temple; hence, in reference to the Shechemites, we read of the house of their god Berith, Ju. ix. 46. It implied that the Israelites made a compromise with the surrounding heathenism; the object of their common worship was to be a Baal, but Baal of the covenant; not, therefore, absolutely and formally different from Jehovah, but Jehovah under a special name and character, consequently worshipped in a manner that he could not regard. Can we wonder, after such a defection, that the spirit of evil should break out, as it so soon did, with the violence of a whirlwind, in Gideon's house and among the people of Abiezer? The family, on which the sun of divine favour had for a time shone so brightly, became in the next generation a plague and a ruin, itself receiving into its bosom the vials of heaven's wrath, and in its calamitous course becoming the occasion of involving multitudes around it in the same! A most striking proof in its history both how righteousness exalts, and how sin becomes the ruin of any people!

GIER-EAGLE [רָחָם, *racham*, רָחָמָה, *rachamah*]. This word occurs only in the enumeration of birds prohibited by the law of Moses as unclean; in the former form in Le. xi. 18, in the latter in De. xiv. 17. The LXX. have rendered it "swan" (κύκνος) in the former case, and "hawk" (ἱέραξ) in the latter. The Hebrew word ordinarily signifies bowels or compassion, and commentators have sought to establish an identity with one species or another founded on the distinctive habits of the bird, but with little success. The writer of the notes in the *Pictorial Bible* accepts the first meaning of the LXX.; Boothroyd and Taylor, in Calmet, will have the kingfisher to be intended.

Bruce, however, has sufficiently shown that the bird must be the Egyptian vulture—*Neophron percnopterus*, which is abundant in the East, and is popularly called Pharaoh's chicken. But it is also well known by the name *rachamah*, which is literally the old Hebrew appellation. The traveller just cited considers that this name, alluding to the signification mentioned above, commemorates the fact that this vulture was sacred to Isis, and considered an emblem of parental affection. At present the bird, though horribly filthy and obscene in its habits, is held in such esteem in Egypt, that a penalty attaches to any one who kills it near the great cities. This probably is only for its usefulness as a scavenger. The *Neophron* enjoys a wide geographical range, since it occurs over the whole of Asia, Europe,

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and Africa. It has even been taken in England and in Norway. It is rather a conspicuous bird; for the plumage is wholly white, except a band of black across each wing; the beak, naked face, legs and feet are yellow.

[303.] Egyptian Vulture—*Neophron percnopterus.*

The food, as with other vultures, is mainly carrion; but when this is scarce, it will prey upon snakes, lizards, and frogs. [P. H. G.]

GI'HON [*what breaks* or *issues forth*], **1.** originally occurs as the name of one of the four rivers of paradise, and which is described as thereafter compassing the whole land of Ethiopia, Ge. ii. 13. Various efforts have been made to identify it with some known river on the present surface of the globe, but with no success. (*See* EDEN.)

2. GIHON, the name of a fountain near Jerusalem, beside which Solomon received his anointing to the kingdom, 1 Ki. i. 23, 38. (*See* JERUSALEM AND ITS ENVIRONS.)

GIL'BOA [*bubbling fountain*], known only as the name of a mountain ridge, though the etymology of the word seems to point to some spring, remarkable for its bubbling waters; and it is possible that from some such spring the mountain derived its name. And there is a large spring at the northern base of what is still regarded as Gilboa, called 'Ain Julûd, supposed to be the same with "the fountain of Jezreel," beside which Saul pitched with his army before the memorable battle in which he fell, 1 Sa. xxix. 1. Gilboa, however, is not so properly a mountain in the ordinary sense as a range of hills, bounding the fertile plain of Esdraelon on the north-east. "They are not particularly interesting in their general contour. They rise to no great height, and present but a small appearance either of natural pasturage or culture. Large bare patches and scarps of the common cretaceous rock of the country are more conspicuous on them, than any clothing of verdure which they wear" (Wilson, Lands of the Bible, ii. p. 85). What has chiefly invested Gilboa with interest is the victory gained there over Saul by the Philistines, and the pathetic lamentation by David over Saul himself and his son Jonathan. In that lamentation, it will also be observed, Gilboa is spoken of, not as a single mountain, but as a group or succession of heights—"mountains of Gilboa;" and another touch of truth may be perceived, as Mr. Stanley has remarked, in the poetical wish, that henceforth there might be no rain nor dew upon them, nor *fields of offerings*—suggested doubtless by the aspect of the "bare, bleak, and jagged ridge, with its one green strip of table-land, where probably the last struggle was fought—the more bare and bleak from its unusual contrast with the fertile plain from which it springs."

GIL'EAD [properly, *a hard, rocky region*, but by a slight change in the punctuation, *Galeed*, it might signify *heap of witness*, the name given by Jacob to the heap of stones erected by him on a memorable occasion, Ge. xxi. 47], **1.** a district east of the Jordan, which included the towns of Ramoth, Jazer, and Jabesh. Its limits cannot be, and probably never were, strictly defined, and the name seems sometimes to have been applied to the whole Transjordanic country, Nu. xxxii. 29; Ju. xx. 1. Its mountains are to be seen from nearly all the hills and table-lands of western Palestine, and seem to form an unbroken ridge bounding the view to the eastward. To the pilgrim at the sacred sites, and the traveller in the Holy Land, they are the limits of his knowledge, as the Mediterranean was to the Jews, as the Atlantic was to Europe in the middle ages, as the Libyan hills are to the voyager on the Nile. But on approaching them the unbroken appearance of their outline vanishes, and when their summits (2000 or 3000 feet above the Jordan valley) are reached, there opens out "a wide table-land tossed about in wild confusion of undulating downs, clothed with rich grass and with magnificent forests of sycamore, beech, terebinth, ilex, and enormous fig-trees. These downs are broken by three deep defiles, through which there fall into the Jordan the three rivers of the Jarmuk, the Jabbok, and the Arnon" (the latter however is south of the limits of Gilead as generally understood). "On the east they melt away into the vast red plain which, by a gradual descent, joins the level of the plain of the Haûran and of the Assyrian desert" (Stanley, Sinai and Pal. p. 314). The whole of this east country, being well adapted for pasture, was granted to the Reubenites, the Gadites, and the half tribe of Manasseh, after it had been won from Sihon king of the Amorites and Og the king of Bashan, Nu. xxi. 24, 32. Gilead in its proper sense fell partly to the lot of Gad, partly to Manasseh. Their boundary cannot be accurately laid down, further than that Gad seems to have dwelt to the south and west by the Jordan (as far north however as the Sea of Chinnereth, Jos. xiii. 27), and Manasseh to the north and east as far south as Mahanaim. The forests and pastures of Gilead seem to have kept alive in its inhabitants that wild and nomade character which was soon lost by the tribes to the west of the Jordan, while its exposure to the attacks of external enemies nurtured their warlike spirit, and its isolation from the rest of the Holy Land kept them in the background of the history of God's people. At different times two remarkable men suddenly appeared from its forests: Jephthah, the victorious captain, the performer of his rash vow; Elijah the Tishbite, the bold reprover of Ahab, the asserter of God's honour, the sole antagonist of Baal's four hundred prophets on Mount Carmel. The wildness of the region whence he came must have had a similar effect upon the western Israelites, as had his strange appearance and the accounts they heard of his miraculous nourishment by ravens, of his raising the widow's son, and of his running before Ahab's chariot from Carmel to Jezreel. In his country too was Ramoth, the frontier town, so often taken and retaken by the Syrians, and at last the scene of Ahab's death, as foretold by the prophet.

At other times Gilead comes before us for a moment as it were in the sacred history. It was the scene

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of the crisis of Jacob's life, when, no longer an outcast and a slave, he returned the independent chieftain of a numerous and wealthy tribe to the land of his fathers. For here on Mount Gilead he finally parted with Laban, who had long deceived and oppressed him, and had pursued him hither from Padan-Aram. At Mahanaim he overlooked the inheritance of his descendants, and meditated on his changed fortunes: "With my staff I passed over this Jordan, and now I am become two bands." Here also the angels of God met him, sent no doubt as a support in his trial, and as an earnest of the Almighty's protection. At Peniel took place that mysterious wrestling in prayer, when he received his new name of Israel, *the wrestler of God*, more suitable to his altered prospects than Jacob, *the supplanter;* and thus by converse with God, he prepared for the last trial of this period of his life—the dreaded meeting with Esau. At Succoth, where he built him a house, and made booths for his cattle, we trace a further step in his history—the transition from the wandering to the settled agricultural life, Ge. xxxi. xxxii. xxxiii. On another occasion we are brought back to Gilead at the time of David's sorest trial, when he fled to Mahanaim from Absalom, who was defeated and slain in the neighbouring forest of Ephraim. On two special occasions also did the Transjordanic hills afford a safe retreat to our Lord himself from his labours and dangers in Galilee and Judea. Thither he probably retired after his baptism; thither also in the interval of danger which immediately preceded the end of his earthly course, Jn. x. 39, 40. And these too were the mountains "whither, in obedience to their Master's prophetic bidding, the Christians fled from the siege of Jerusalem, and found at Pella a refuge from the calamities which befell their countrymen."

The balm of Gilead seems to have been valued for its medicinal properties from the earliest times. The Midianitish merchants to whom Joseph was sold were passing through the valley of Jezreel on their way from Gilead to Egypt, Ge. xxxvii. 17. Josephus often mentions this balm or balsam, but generally as the product of the rich plain of Jericho, for example (Antiq. xiv. 4): "Now when Pompey had pitched his camp at Jericho (where the palm-tree grows and that balsam which is an ointment of all the most precious, which upon any incision being made in the wood with a sharp stone distils out thence like a juice), he marched in the morning to Jerusalem." Dr. Thomson found in the plain of Jericho some thorn-bushes called the *zukum*, "which is like the crab apple-tree, and bears a small nut, from which a kind of liquid balsam is made, and sold by the monks as balm of Gilead so famous in ancient times," and he supposes "that the balm which Jacob sent to Joseph, Ge. xlvii. 11, and that which Jeremiah, ch. viii. 22, refers to for its medicinal qualities, were the same which the trading Ishmaelites were transporting to Egypt, and that it was some resinous extract from the forest trees of Gilead" (The Land and the Book, p. 467). [C. T. M.]

2. GILEAD. A Gilead is mentioned in Ju. vii. 3, in connection with the movements of Gideon, which must have been some place or mountain, not on the east, but on the west of Jordan, and probably in the territories of Naphtali or Zebulun. Some have supposed that *Gilead* (גִּלְעָד) is a corruption of the text for Gilboa. But the MSS. give no countenance to this; and in the present state of the evidence, the natural supposition is, that a Gilead of some sort, though otherwise unknown, existed near the scene of Gideon's operations.

3. GILEAD. Two persons are mentioned as bearing this name—a son of Machir, Nu. xxvi. 29; and the father of Jephthah, Ju. xi. 1.

GIL'GAL [*wheel, rolling*]. 1. The place, whether town, or as is more probable, open space, on which Israel made their first encampment after crossing the Jordan, Jos. iv. 19, 20. It is simply described as being "in the east corner of Jericho." It is placed by Josephus at the distance of ten stadia, or little more than a mile from Jericho, and about five times as much to the west of the Jordan (Ant. v. 1, 4, 11). It is expressly called a hill or rising-ground, Jos. v 3; and there, resting for a little, the host of Joshua performed the rite of circumcision and partook of the passover, before they entered on the work of conquest. It was in regard to the work of circumcision that the place obtained its future name: "And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day." Jos. v. 9. It has been made a question, why the administration of circumcision should have been called rolling away the reproach of Egypt; whether the reproach had respect simply to their previous uncircumcised condition, or to their condition otherwise, as connected with and indicated by the suspension of circumcision. The latter seems decidedly the preferable view. For, in the first place, the simple fact of circumcision having ceased to be administered during the wilderness sojourn, could scarcely have been so generally known in Egypt as to become a matter of reproach there against Israel. The Egyptians had no means of knowing whether it was practised or not. Then, even if it had been known, one does not see how it should have been, as a mere fact, turned into a reproach; because there is no evidence to show that the Egyptians as a people in any way identified their national honour with the rite, nor is it certain that the practice was ever by any means universal, except among the priesthood. Origen speaks of it as confined to them (Hom. 5 in Jer.), and Clement of Alexandria merely adds those who sought admission to the mysteries (Strom. i. p. 302, ed. Sylb.) It is chiefly on a misunderstanding of the passage before us, coupled with a general statement of Herodotus (ii. 108) as to the general practice of circumcision among the Egyptians, that the absolute and stringent universality of it there has been affirmed. (See, for example, Wilkinson's Ancient Egyptians, v. 317; Kitto's Cyclopedia, art. Circumcision.) Besides, if the simple disuse of the ordinance had lain so long upon Israel as a reproach, one must say it was very needlessly borne, since it could have been removed any time during the forty years: almost anywhere they could have halted long enough for the purpose. In reality it had been done once, for when the command to circumcise was now given to Joshua, it came as an order to "circumcise them again, the second time," Jos. v. 2. The former time would doubtless be when they lay encamped around Sinai, so that the forty years of discontinuance mentioned could not be absolutely forty; the term is used in a general way for the period of the wilderness sojourn. When leaving Sinai and marching toward Canaan, the administration of the ordinance required to be suspended for a time, on account of the incessant movings to and fro. But

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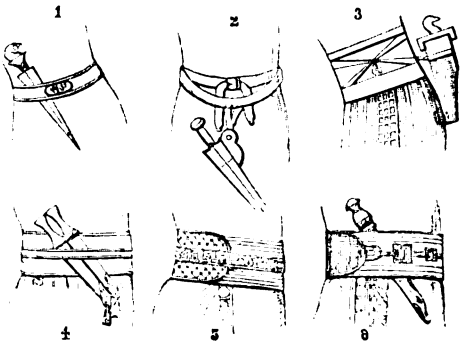
when, for their want of faith and frequent backslidings, the people were doomed to continue in the wilderness for nearly forty years longer, as this was a suspension of the covenant itself, so the ordinance, which was its more peculiar badge and seal, was fitly suspended too. Not from any external difficulty in practising it, but as a sign of their humbled and dishonoured condition, was it henceforth allowed to fall into abeyance by the lawgiver. Hence it is expressly connected here with their having disobeyed God's voice, and losing in consequence the fulfilment of the great promise of the covenant, ver. 6. This was emphatically the reproach of Egypt, viz. the reproach of having been led out of Egypt with high hopes of future aggrandisement, which had not been realized. It was precisely such a reproach which Moses dreaded, and which led him on one occasion to say, "Wherefore should the Egyptians speak and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth?" Ex. xxxii. 12, also Nu. xiv. 13. But now that they had become again a circumcised people, by the express command of God, the partial ban was taken off; they were acknowledged by him as in the proper sense his covenant-people, in whose behalf he was ready to execute the word on which he had caused their fathers to hope. Thus, no longer should Egypt have occasion to taunt them with having been beguiled with false expectations and promises lying unfulfilled. The deed at Gilgal terminated the period of shame, and commenced a brighter era. (*See* CIRCUMCISION.)

2. GILGAL, from which Elijah and Elisha went down to Bethel, 2 Ki. ii. 2, was apparently a different place from that just noticed; for, had it been meant, the passage from the one place to the other could never have been represented as a descent, Bethel being upwards of 1000 feet above the banks of the Jordan. There must therefore have been a Gilgal somewhere in the district of Bethel, and at a higher elevation than it—of which the remains are supposed to have been found in certain ruins, bearing the name of *Jiljuleh* or *Jiljilieh*, situated a few miles to the north of the ancient Bethel (Robinson, iii. p. 47).

3. GILGAL, not far from Shechem, beside the plains of Moreh, De. xi. 30; Jos. xii. 23. This may, however, have been the same with the immediately preceding; but it is impossible to decide with certainty. The passage in Joshua speaks of the nations or peoples of Gilgal, whose king fell under the hand of Joshua; implying that it was a place of some importance at the time of the conquest, and formed a centre to several tribes in the neighbourhood.

GI'LOH, a town situated somewhere in the hill-country of Judah, and known simply as the birth-place of Ahithophel, 2 Sa. xv. 12. In Jos. xv. 51, it is mentioned along with Debir and Eshtemoh; but hitherto no traces have been found of it.

GIRDLE, an article of dress, of much importance in the East, worn both by men and women. Its general nature and use, as well as the spiritual applications made of it in Scripture, have been described under DRESS. It is enough to indicate here a few leading points. For persons in plain attire the girdle was very commonly of leather; but was also not unfrequently made of linen, and sometimes highly ornamented with embroidery, and even with gold, silver, and precious stones. Of this costlier sort presents were often made, 2 Sa. xviii. 11. Its chief use was for binding up the loose and flowing garments that were worn alike by both sexes, so as to admit of their moving with more freedom, and addressing themselves to active employment.



[304.] Ancient Girdles.
1, 3, Egyptian, from Wilkinson and Rosellini. 2, Persepolitan, from Sir R. Ker Porter. 4, 5, 6, Assyrian, from sculptures in British Museum.

Hence to gird or girdle up the loins, was a common expression for putting one's self in readiness for any service that might be required, Lu. xii. 35; 1 Pe. i. 13. Daggers were usually stuck in the girdle; but the sword was sometimes at least suspended by a belt thrown over the shoulder, as in woodcut No. 212, p. 467. Among other incidental purposes served by the girdle, it was so folded as frequently to supply the want of a scrip or purse.

The girdle of the priests had a name of its own (*abneth*), and was in various respects peculiar. (*See* PRIESTS, CLOTHING OF.)

GIR'GASHITES, one of the tribes who inhabited Canaan before the conquest of the land under Joshua. The name frequently occurs, Ge. x. 16; xv. 21; De. vii. 1; Jos. iii. 10, &c.; but always in connection with the names of other tribes; and it is altogether doubtful to what districts of the land their possessions should be assigned. They are generally associated with the neighbourhood of the Sea of Galilee; but it rests on no solid grounds. Josephus intimates that nothing was known of them in his time but the name (Ant. i. 6, 2).

GIT'TITES, men of Gath, six hundred of whom attached themselves to David, and became part of his body-guard, 2 Sa. xv. 18, 19. It has been supposed by some, that they were the six hundred men who had followed David to Gath, 1 Sa. xxvii. 2 (*see* CHERETHITES); but it is rather against this view, that Ittai, who appears to have been their leader, is called "a stranger and an exile," ver. 20. There can be little doubt, however, that if natives of Gath, they submitted to circumcision, and became Israelites in faith and worship, though they were strangers by birth. Obed-edom is called a Gittite, 2 Sa. vi. 10; but as he was a Levite, this must have arisen, either from his having had some incidental connection with Gath, or perhaps more probably from his being a native of Gath-rimmon, a Levitical city.

GIT'TITH, a term occurring in the titles of some of the Psalms, probably the name of a particular kind of musical instrument. (*See* PSALMS.)

GLASS. There remains no longer any doubt as to the remote antiquity of the manufacture of glass. It was beyond all question one of the arts practised in ancient Egypt; and from the paintings of Beni Hassan,

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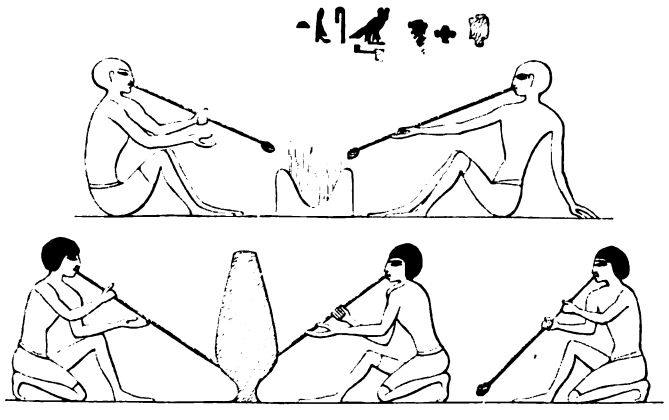
executed, it is supposed, during the reign of the first Osirtisen and his immediate successors—that is, from sixteen to fourteen hundred years before the Christian era—representations have been found of the subject. The subjoined are given by Wilkinson (vol. iii p. 89), exhibiting two sets of glass-blowers; and as the glass at the end of the blow-pipe was painted green, no doubt, as Wilkinson remarks, can exist as to the intention of the artist.

There is other evidence, however, of the antiquity of the art; for images of glazed pottery, belonging to much the same period, covered with a vitrified substance of the same quality as glass, have been discovered in the monuments; and beads and other ornaments of glass have been found, glass vases and bottles also, considered to be of a remote antiquity. Various glass articles have been exhumed from the ruins of Pompeii—though the glass, it is believed, had been of inferior quality, and adapted to few of the purposes to which it is now applied. This may have been so at Rome and in Europe generally; for it was in Egypt and Phœnicia, and more especially in Egypt, that the art was cultivated in early times, and brought in some of its branches to a very high degree of perfection. In Egypt they had the advantage, not only of an earlier application to the art, but also of a peculiar earth, which appears to have been necessary to the production of some of the more valuable and brilliant kinds of glass; hence a great part of the glass ware used at Rome about the Christian era and subsequently came from Alexandria; and the emperor Hadrian was presented by an Egyptian priest with some vases, which were reckoned so fine that they were produced only on grand occasions (Strabo, l. xvii.; Vopiscus in Vita Saturnini, c. 8). Winkelmann has given it as his opinion, that "the ancients carried the art of glass-making to a higher degree of perfection than ourselves;" and Wilkinson states respecting the Egyptians, "Such was their skill in the manufacture of glass, and in the mode of staining it of various hues, that they counterfeited with success the amethyst and other precious stones, and even arrived at an excellence in the art which their successors have been unable to retain, and which our European workmen, in spite of their improvements in other branches of this manufacture, are still unable to imitate. For not only do the colours of some Egyptian opaque glass offer the most varied devices on the exterior, distributed with the regularity of a studied design, but the same hue and the same devices pass in right lines directly through the substance; so that in whatever part it is broken, or wherever a section may chance to be made of it, the same appearance, the same colours, and the same device present themselves, without being found ever to deviate from the direction of a straight line, from the external surface to the interior" (Ancient Egypt. iii. p. 193).



[305, 306.] Glass-blowing.—Wilkinson's Ancient Egyptians.

The purposes to which the manufacture of glass was applied by the Egyptians and other ancient nations were of considerable diversity—including, beside the imitations just referred to of the precious stones, beads, figures of the gods, fancy figures of all sorts, bottles, cups, vases, jars, and occasionally even coffins. But it was rather coloured than transparent glass which was the object of study in the ancient manufacture; absolute clearness or transparency seems to have been a quality very rarely attained; and the emperor Nero is reported to have paid an extravagant price for two small drinking cups with handles, the chief excellence of which consisted in their being colourless (Encycl. Brit. art. Glass). Hence in those passages, whether in ancient classical writers or in Scripture, which speak of things being clear or shining as glass, the probability is, that it is either the mere glitter of glass when shone upon by the sun, sometimes perhaps the brilliancy of the colours emitted by it, or some other glass-like substance, such as rock-crystal, that is meant. This supposition is strengthened by the comparison in Re. iv. 4, "a sea of glass like unto crystal"—the glass representing only the smooth, polished, glancing surface, and the crystal superadding the idea of perfect transparency. Hence, glass was not applied in ancient times to windows; when these were not, as they commonly were in the East, simply open apertures by day, with wooden doors placed on them by night, a kind of semi-transparent stone, a sort of talc, called *lapis specularis*, was generally used, and continued to be so for centuries after the Christian era. Nor was glass in ancient times, so far as we know, ever applied to the production of mirrors. These were made of some sort of metal—the larger and more expensive ones of silver, and those in more common use of what is denominated brass, though it is understood to have been a compound of copper and tin, not copper and zinc, which are the real ingredients in brass. Hence the laver for the tabernacle was made of the looking-glasses which had belonged to the pious women who statedly attended upon the services of the sanctuary, Ex. xxxviii. 8. Hence also in Job the sky is spoken of as being spread out "like a molten looking-glass," ch. xxxvii. 18. And in 1 Co. xiii. 12—"for now we see through a glass darkly (*ἐν αἰνίγματι*, in a mystery)"—though nothing is implied as to the substance composing the glass, yet it seems best to understand the apostle as speaking of glass in the same sense as where the word is elsewhere used, 2 Co. iii. 18; Ja. i. 23, &c., that is, of glass in the sense of mirror, reflecting, though somewhat dimly and imperfectly (more so in ancient times than now), the objects exhibited in

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it. To the eye of the spectator such objects appear to be seen *through* the glass, on its farther side, and with a degree of darkness or mystery corresponding to the imperfection of the instrument employed. God's Word is a mirror of this sort in respect to spiritual and divine things, in which and through which, as it were, the eye of faith can apprehend them, yet imperfectly, as in the far distance and amid a haze of dimness and obscurity. This is the only meaning of the passage that appears to be justified by the state of ancient art. Wetstein and Schöttgen have sought to establish another meaning by such rabbinical utterances as the following: "All the prophets saw through a dark glass, Moses through a bright glass"—which, if it have reference to window-glass, or any substance used instead, must have contemplated a state of things long posterior to the gospel age. The other interpretation therefore must be acquiesced in as the more natural and certain; the rather so, as in the second epistle to the Corinthians, the apostle has again connected the gospel with glass in the sense of a reflecting mirror.

GLASS, or **MIRROR**. *See* LOOKING-GLASS.

GLEANING. The right of the poor to glean after the reapers in harvest and in the vintage was one of the merciful provisions of the law of Moses, Le. xix. 9, 10. How it was carried out by the better part of the covenant-people is beautifully exhibited in the history of Ruth.

GLEDE [רָאָה, *raah*]. The name of some unclean bird prohibited in De. xiv. 13, the only passage in which the word occurs. In the parallel list in Le. xi., the word דָּאָה (*daah*) appears in similar connection, which our version renders *vulture*. The great similarity between the letters ר and ד renders it highly probable that these two forms represent one and the same word. At all events the LXX. and the Vulgate render both by the same term, the former by γύψ, the vulture, the latter by *milvus*, the kite. Each term presents us with a good etymology, *raah* expressing vision, *daah* flight. The vultures and the kites are pre-eminent for fleetness of wing and for piercing sight; and we may be tolerably

[307.] Kite—*Milvus Egyptius.*

sure that one of these genera is intended. Under these circumstances there is no need to change the English rendering.

The kite (*Milvus vulgaris*) is spread over the whole of Europe, Western Asia, and North Africa. In England it is much more rare than formerly, though still a well-known bird. In some districts it retains the old Saxon name of glede, which alludes to its smooth and gliding flight. This, owing to its great length of wing and deeply-forked tail, is performed with the slightest possible apparent exertion. "Occasionally it sails in circles, with its rudder-like tail by its inclination governing the curve, then stops and remains stationary for a time, the tail expanded widely, and, with its long wings, sustaining its light body, apparently from the extent of surface the bird is able to cover" (Yarrell's British Birds, i. 72). Sir William Jardine describes it as everywhere a fine accessory to the landscape; one of the most harmonious appendages of the forest—its graceful flight and sailing gyrations heightening the effect of some dark and craggy forest scene in the Scottish Highlands, and breaking the quiet by its sudden and peculiarly shrill shriek.

The prey of the glede consists of small quadrupeds, birds, and reptiles, and is generally taken on the ground by a sudden pounce. [P. H. G.]

GLORY is, perhaps, more variously used in Scripture than in most other writings; yet its scriptural meanings are not quite so manifold and arbitrary as they have sometimes been represented. For example, it has been supposed that this word, or its synonym in the original, has been occasionally used as a designation of the *liver*, the supposed seat of the emotions, especially of the more powerful emotions anger and love. This meaning has been attributed to it as used by Jacob respecting Simeon and Levi: "With them, mine honour, (glory) be not thou united," Ge. xlix. 6; and in some expressions of the psalmist, such as, "My heart is glad, and my glory rejoiceth," Ps. xvi. 9. Others, in this last passage, and in Ps. lvii. 8, "Awake up, my glory;" Ps. cviii. 1, "I will sing and give praise, even with my glory," have understood it of the tongue, as the most honourable member of the body. But there is no ground for such explanations. The glory meant by the psalmist is but another word for the heart or soul —the seat of intelligence, and feeling, and will, and as such the glory of man as a living and rational creature. Indeed, in all the applications of the word, one can easily trace the fundamental idea involved in it. Properly it is the exercise and display of what constitutes the distinctive excellence of the subject of which it is spoken; thus, in respect to God, his glory is the manifestation of his divine attributes and perfections, or such a visible effulgence as indicates the possession and presence of these, Ex. xxxiii. 18, 19; Jn. i. 14; ii. 11; Ex. xvi. 7, 10; xl. 34; 2 Pe. i. 17, &c.; in respect to man, his glory is found in the things which discover his honourable state and character, such as wisdom, righteousness, superiority to passion, or that outward magnificence which is expressive of what, in the lower sphere, bespeaks the high position of its possessor. So many examples occur of such applications of the word *glory* in Scripture, that it is needless to point to individual cases. But it is also, and by a very natural extension, used for the property or possession itself, which tends to throw around its subject a halo of glory, or in some respect to crown it with honour; as when the glory of man is identified with his soul; the glory of Lebanon with its trees, Is. lx. 13; the glory of herbs with the beauty of their flower, Is. xl. 6; the glory of God with his infinite perfections, and especially with his pure and unchanging righteousness, Is. lii. 8; xlii. 8. In this last sense God is the glory of his people, Je. ii. 11; Zec. ii. 5, because he is the

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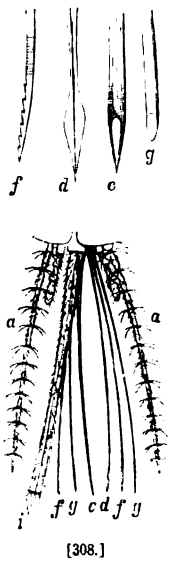
living root and spring of all that distinguishes them for good; and they are his glory in the other sense, Je. xliii. 11; lxii. 3, inasmuch as it is through their holy and blessed state, through the wonderful things done for them and by them, that his own glorious perfections are manifested before the eyes of men. There are no applications of the word in Scripture but what may without difficulty be reduced to the one or the other of those now indicated.

GNAT [κώνωψ], a small two-winged fly, only too well known in all climates for its venomous assaults on man and beast. There are many species, distinguished by the generic name *Culex*, but all having a similar conformation and similar habits. The species found in foreign countries are generally known as musquitoes; but musquitoes and gnats are the same thing.

The weapon with which the gnat makes its attack is a long and slender proboscis, which projects from the mouth like a very fine bristle, appearing to the naked eye quite simple. Under the magnifying power of the microscope, however, it is seen to be a flexible sheath (*i*) inclosing six distinct pieces, two of which are cutting blades or lancets (*g*), two notched like a saw with reverted teeth (*f*), a tubular canal (*e*), and the central one an excessively acute point which is also tubular (*d*). When the attack is made, the gnat brings the tip of the organ within its sheath to press upon the skin, into which it presently enters, the sheath remaining without and bending into an angle as the lancets descend. When the weapon has penetrated to its base—a distance of one-sixth of an inch or more—the lancets move laterally, and thus cut the flesh on either side, promoting the flow of blood from the superficial vessels; at the same moment a highly irritative fluid is poured into the wound, which has the effect of diluting the blood, and thus of rendering it more capable of flowing up the slender central tube into the throat of the insect. It then sucks, if undisturbed, till its stomach is filled to repletion, leaving a painful tumour accompanied with an intolerable itching. It is the female gnat alone which is noxious; the male, whose proboscis is feathered, has no power of sucking blood.



[308.] Organs of the mouth of Gnat.

In low fenny parts of our own country the gnat is an intolerable plague; but those who have visited the marshy regions and forests of other lands are aware how much more formidable are the gnats there. Dr. Clarke, travelling in the Crimea, tells us that the bodies of himself and his companions, in spite of gloves, clothes, and handkerchiefs, were rendered one entire wound, and the consequent irritation and swelling excited a considerable degree of fever. In a most sultry night, when not a breath of air was stirring, exhausted by fatigue, pain, and heat, he sought shelter in his carriage; and though almost suffocated, could not venture to open a window for fear of the musquitoes. Swarms nevertheless found their way into his hiding-place; and in spite of the handkerchiefs with which he had bound up his head, filled his mouth, nostrils, and ears. In the midst of his torment he succeeded in lighting a lamp, which was extinguished in a moment by such a prodigious number of these insects, that their carcases actually filled the glass chimney, and formed a large conical heap over the burner. The noise they make in flying cannot be conceived by persons who have only heard gnats in England. It is to all that hear it a most fearful sound (Dr. Clarke's Travels, i. 388). A traveller in Morocco feelingly complains, that notwithstanding the weariness of a journey of fifty miles, he could take no repose for the terrible musquitoes, and that his face and hands appeared, from their stings, as if he were suffering from the most virulent sort of small-pox (Jackson's Morocco, 57). In America the Indians are fain to pass the night buried in sand, the head only exposed, which they cover, though most ineffectually, with a handkerchief (Humboldt).

Nor are the coldest climates exempt from these minute pests. In Lapland the prodigious swarms are compared to snow-storms when the flakes fill the air, or to the clouds of dust raised by the wind. The miserable natives cannot take a mouthful of food, or lie down to sleep in their huts, except in an atmosphere of smoke that almost suffocates them as well as the musquitoes. In the open air it is hardly possible to open the mouth without inhaling dozens of them, and meats and drinks are presently blackened with the alighting crowds.

In Palestine and the surrounding regions these insects are sufficiently numerous to be a great annoyance to the inhabitants. Herodotus tells us that the inhabitants of the lower parts of Egypt were accustomed to obtain a certain degree of immunity from them by sleeping under the cover of a net used for fishing. Much doubt has been thrown upon his meaning by those who could not conceive how the coarse meshes of a fishing-net could keep off insects so minute. But some curious observations of Mr. Spence made in Italy go to prove that, from whatever cause, certain flies will not pass through a window across which threads are placed, though far wider apart than the breadth of their own bodies.

Gnats were placed by the law among unclean animals; and hence the custom of straining liquors to separate from them the bodies of such insects accidentally immersed. The Lord Jesus alludes, Mat. xxiii. 24, to the practice, in reproving the hypocrisy of those who, zealous about the minute punctilios of the law, neglected its weightier matters—judgment, mercy, and faith: "Ye blind guides! which strain out [for so it should be, not strain *at*] a gnat, and swallow a camel." They would take great pains to avoid transgressions as minute as a gnat, while they could swallow without scruple sins as vast as a camel. The reproof is not altogether obsolete even in our days. [P. H. G.]

GOAD. *See* AGRICULTURE.

GOAT [עֵז, *ez*, עַתּוּד, *attud*, עָתוּד, *tzaphîr*, שָׂעִיר, *saîr*, חָיִשׁ, *taish*; KID, גְּדִי, *gedi*]. Of these terms *attud*, *tzaphîr*, and *taish* are used to signify the he-goat, the first being the ordinary appellation, while *tzaphîr* and *taish* are used in the same sense more rarely; *ez* is also an ordinary word, often rendered "goat" in the general, but always implying the she-goat, as in the phrase "a kid of the *goats*," or "an he-goat of the

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goats" (Heb.); *saîr* signifies hairy, and may be considered a descriptive appellation, like the Latin *sonipes* for a horse.

From very remote antiquity goats have formed an important part of pastoral wealth in the East. They are not mentioned by name in the enumeration of Abram's possessions, Ge. xii. 16, nor in those of Job, Job i. 3; xlii. 12; but perhaps they are included under the generic term of "flocks," which Lot, Ge. xiii. 5, and, *a fortiori*, Abram possessed; and a she-goat formed part of the sacrifice offered by Abram on the occasion of the promise of Isaac, Ge. xv. 9. In the account of the miraculous increase of Jacob's cattle, Ge. xxxi. 10, 12, we find mention of *attudim*, which though rendered in the English version *rams*, doubtless means he-goats, as everywhere else, and as appears by a comparison with ch. xxxi. 32, *et seq.*, where the parti-coloured are goats and the brown sheep, these being the exceptions to the general rule, the goats being commonly black and the sheep white.

The goat was used, together with the sheep and the ox, for those sacrifices of blood which prefigured the offering up of the Lord Jesus. The paschal "lamb" might, at the pleasure or convenience of any father in Israel, have been a kid:—"Ye shall take it out from the sheep, *or from the goats*," Ex. xii. 5. The burnt-offering might be "of the sheep or of the goats," Le. i. 10; the peace-offering might be "a goat," Le. iii. 12; the sin-offering "a kid of the goats," male, Le. iv. 23, or female, ver. 28, and the trespass-offering the same, ver. 6. The goat plays a prominent part in that very remarkable ceremony by which the transfer of the guilt of the believer to Christ, and his bearing it away beyond the recognition of God, is represented—the scape-goat. Here two goats were taken from the flock and presented before the Lord: one was then slain and his blood carried within the vail; the high-priest then put his hands on the head of the other goat and confessed all the iniquities of Israel, "*putting them upon the head of the goat*," which was then sent away into the uninhabited wilderness, and there let go, Le. xvi.

In the domestic economy of the pastoral peoples of the East the goat has always been of great value. The flesh of the adult is rank and unfit for food, but that of the kid is excellent. It was with "two kids of the goats" that Rebekah made the imitative venison with which Isaac was deceived—"savoury meat such as he loved," Ge. xxvii. 9, 14. In the law it was repeatedly forbidden to "seethe a kid in its mother's milk," Ex. xxiii. 19, &c.; a prohibition the reason for which has greatly puzzled commentators. The most likely reason that has been assigned is, that such a practice existed as an idolatrous rite. Cudworth states that in an old Karaite comment on the Pentateuch, he met with the statement that it was a custom with the ancient idolaters at the ingathering of their fruits to take a kid and seethe it in the milk of its dam, and then to go about and sprinkle with the broth their trees, fields, and gardens in a magical manner, under the impression that by this process they insured their fruitfulness in the ensuing year. Spencer also mentions a similar rite as in use among the Zabians. It is a remarkable corroboration of this view, which seems more probable than any of the others, that this command is first mentioned, Ex. xxix. 19, in immediate, but otherwise unintelligible connection with the laws concerning the season of ingathering, and the bringing of the first-fruits to the house of the Lord (Pictorial Bible on De. xiv. 21).

The "milk of the flock" was doubtless largely derived from the she-goats. From a passage in the Proverbs, ch. xxvii. 26, 27, it would seem that goats' milk was an important source of profit, as well as an object of domestic consumption. "The lambs are for thy clothing, and the goats are *the price of the field*: and thou shalt have goats' milk enough for thy food, for the food of thy household, and for the maintenance of thy maidens." The former of these statements recalls a phrase familiar to the ears of those who have travelled among the peasantry in Ireland, where the pig is pre-eminently the *domestic* animal—"'Tis he that pays the rent!" And the latter may receive illustration from the observations of Dr. Kitto, who, speaking of Palestine and the contiguous countries, says, "From the beginning of April to September the towns are supplied with milk by large herds of goats, which pass through the streets every morning, and are milked before the houses of the customers. The products from the milk are furnished in abundance at the same season. Butter and cheese are, among the nomades who principally supply the towns, made of goats' and sheep's milk, although cows' milk is also used in the towns. It may be had fresh through the season, so may *kaimak*, which has some resemblance to Devonshire cream. And, above all, there is *leben*—a Scripture name for the same thing—sour butter-milk, which forms the principal beverage of the Arabs, and is much used in their dishes. Large quantities are also consumed in the towns. While the season lasts it makes up a great part of the food of the poorer classes; it is also served up at all tables, either in small bowls by itself, or mixed up with salad-herbs, and is sometimes poured over the roast meat and ragouts. *Leben* from the milk of the buffalo is also much esteemed. These things are brought to the towns from the villages and the camps of the wandering tribes. The scriptural name of *haleib* is still applied to fresh milk, as that of *leben* is to sour" (Kitto's Palestine, ii 394).

[309.] Syrian Goat—*Capra mambrica.*

The skin of the goat was, and is, used to make the bottles which are so often alluded to in the sacred Scriptures. Repulsive as the custom appears to our tastes, all the oriental nations, particularly such as are nomade in their habits, keep their water, milk, wine, and other liquids, in skin bottles. "These leathern bottles are made of goat-skins. When the animal is

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killed, they cut off its feet and its head, and they draw it in this manner out of the skin without opening the belly. They afterwards sew up the places where the legs were cut off, and the tail, and when it is filled they tie it about the neck. These nations and the country of Persia never go a journey without a small leathern bottle of water hanging by their side like a scrip. The great leathern bottles are made of the skin of the he-goat, and the small ones, that serve instead of a bottle of water on the road, are made of a kid's skin" (Chardin). These bottles are frequently rent when old and much used, and are capable of being repaired by being bound up.

Goats' hair is enumerated among the articles contributed by the Israelites in the wilderness for the construction of the tabernacle, Ex. xxxv. 6. This was spun by the women, ver. 26, and formed into curtains for the covering of the edifice, Ex. xxxvi. 14. "All work of goats' hair" is mentioned, Nu. xxxi. 20, in such a connection as implies that the raiment, accoutrements, or furniture of the warriors that had fought against Midian were made of this material. And we read of a "pillow of goats' hair" in David's bed, 1 Sa. xix. 13; either stuffed with goats' hair, or more probably the pillow-case (or what with us would be the *tick*) woven of the finer hair of the goat.

There are several breeds of goats which have been cultivated and preserved with great care from time immemorial in the East, the hair of which is used in the formation of textile fabrics. One of the most celebrated is the Angora goat, whose hair is very long and of a silky fineness. The goat-herds of Asia Minor are said to bestow much labour on their charge, frequently washing and combing their fleeces, which lose their delicacy and degenerate in another climate. Then there is the Syrian goat, which Linnæus made a distinct species under the name of *Capra mambrica*, remarkable for its long pendulous ears, its convex (and therefore sheep-like) face, and its ample, long, and usually coarse hair. This race is generally black, and the Bedouins commonly make their tents of a coarse cloth woven from their hair. To these the bride in the Song alludes, when she describes herself as black, like the tents of Kedar, while the bridegroom gracefully compares her rather to the curtains of Solomon. For the passage should probably be thus read:—

Bride.—I am black,
Bridegroom.—But comely
Bride.—As the tents of Kedar,
Bridegroom.—As the curtains of Solomon.

If the latter were woven of the fine shawl-wool of the Thibet or Cachmere goat, it would make the turn of the comparison the more elegant.

[310.] Relief on one of the Pilasters of Persepolis.

This Cachmere breed has long been celebrated as the source from which are obtained those elegant Indian shawls which fetch so high a price in Europe. It seems to be essentially the same as that just mentioned as the Syrian goat, but brought by careful culture to a very high state of excellence. It has long silky hair, straight and white, large hanging ears, and clean slender limbs. It is not the long hair, however, which is used in the manufacture, but a delicate grayish wool, which clothes the skin beneath the hair. In winter this becomes more copious, yet not more than three ounces are obtained on an average from each goat, and this raw material sells, even in Thibet, as high as five shillings the pound. Thence it is carried on men's backs, over the ridges of the Himalayas, across frightful precipices, along narrow ledges over sharp snow-covered peaks climbed by wooden ladders, across rattling cane-bridges over foaming torrents, until it arrives, loaded with extortionate taxes, at Cachmere, where the shawls are woven. Thence they are sent by mountain roads similarly beset with dangers and difficulties, and subject at every step to extortionate tribute, into Europe, either through Turkey or over the Caucasus through Russia.

The long pendent ears of all the breeds of this species—if it be entitled to such a distinction—constitute a very remarkable character. In some specimens it is displayed to excess. Rauwolff saw at Aleppo some whose ears were two feet long, which so hung down to the ground as to embarrass the animal when it fed. The proprietor, he informs us, often cuts off one ear, and then the animal turns towards that side in feeding, that it may not be annoyed by the remaining ear, which drags along upon the grass. It is doubtless to this peculiarity that Amos—himself a herdsman—alludes in these words: "As the shepherd taketh out of the mouth of the lion two legs, or *a piece of an ear*," Am. iii. 12.

A he-goat was the symbol of the Macedonian empire in the prophetic vision of Daniel, ch. viii. 5—a goat that had a notable horn between his eyes. It is interesting to know that this was the recognized symbol of their nation by the Macedonians themselves. Monuments are still extant in which this symbol occurs, as one of the pilasters of Persepolis, where a goat is depicted with one immense horn on his forehead, and a Persian holding the horn, by which is intended the subjection of Macedon by Persia (No. 310). There are also coins of Archelaus king of Macedon (B.C. 413), having as their reverse a one-horned goat (No. 311). And there is a gem in the Florentine collection, on which are engraved two heads united at their occiputs, the one that of a ram, the other that of a one-horned goat (No. 312). By this is expressed the union of the

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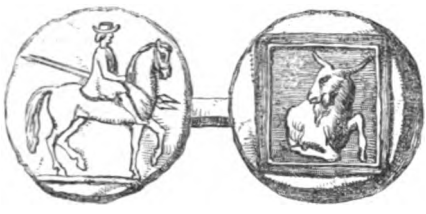
Persian and Macedonian kingdoms, and Mr. T. Combe, who gives us the information, thinks that "it is extremely probable that the gem was engraved after the



[311.] Coin of Archelaus, king of Macedon.

conquest of Persia by Alexander the Great. (Quoted in Taylor's Calmet, art. "Macedonia.")

The extraordinary salacity of the he-goat, and the disgusting odour which is powerfully diffused from it,

[312.] Gem in Florentine Collection.

give to this animal a repulsive character that contrasts strongly with that of the sheep. We may suppose that it is on this account that the Lord Jesus uses the symbols of sheep and goats to represent respectively the righteous and the wicked in the solemn judgment scene described in Mat. xxv. 31–46. There may be something, too, in the *hairiness* of the goat which enters into the emblem, as hair appears in some cases a symbol of sin. In this connection it may be worth observing, that in the ceremony of the scape-goat, representing Christ made *sin*, the term *saîr* is the one used for the goat—"the hairy one;" and the same expression is used of Esau's hairiness and of Jacob's personation of it. When a goat is mentioned as a *sin*-offering, it is almost invariably by the same significant term. The very same word is translated "devils" in Le. xvii. 7, and 1 Co. x. 20 warrants the rendering: also in 2 Ch. xi. 15. Finally, the same term, rendered *satyrs*, Is. xiii. 21; xxxiv. 14, designating doleful forms inhabiting desolate Babylon and Idumea, may have a deeper meaning than that of goats, by which some commentators would understand it. [P. H. G.]

GOAT, SCAPE. *See* SCAPE-GOAT.

GOAT, WILD [יעלים, *y'elim*, plural]. As the word in this form occurs in connection with lofty eminences and precipitous rocks, it is probable that the common interpretation is correct which refers it to the ibex. Several species have been described by naturalists as inhabiting the different mountain-ranges of the East, all of them so slightly varying from the European form (*Capra ibex*) that they may possibly be but varieties of it, dependent on climate and other local peculiarities. One of these is described by Burckhardt as inhabiting all the ranges and wadys south of the Arnon, in large herds of forty or fifty. The people hold their flesh in high estimation, and make a profit out of the immense knotted horns, which they sell to the merchants of Hebron and Jerusalem, where they are wrought into handles for knives and daggers. Burckhardt himself saw a pair three feet in length. The hunters find it difficult to approach them within range, but they succeed by hiding themselves among the reeds on the borders of the streams in the valleys, and shooting them when they resort thither in the evening to drink. It is observable that the same story is rife there that is told of the alpine ibex, that the animal when alarmed will throw itself from a precipice of fifty feet and upwards in height, alighting on the horns, the elasticity of which preserves them from injury. Incredible as it seems, it is difficult to account for the wide prevalence of the belief without foundation, and the observations of uncultivated people on animals with which they are familiar must not be unhesitatingly rejected.

Among the Sinai mountains, as we learn on the authority of the same traveller, the ibex appears again. He supposes it to be the same species, and doubtless it is, especially as it bears the same name among the Arabs of both regions, viz. the *beden*. There the chase is pursued in much the same manner and under much the same circumstances as that of the chamois in the Alps and the Tyrol. The hunters exercise great vigilance and hardihood, taking vast circuits to get above their quarry, and especially aiming to surprise them at early day. Like most mountain quadrupeds that are gregarious, they have a leader, who acts as sentinel, and gives the alarm on the occurrence of any suspicious sight, sound, or smell, when the whole flock

[313.] Caucasian Ibex – *Caprus ægagrus*.

makes off for a loftier peak. Their numbers are said to have much decreased of late years; for the Arabs report them so abundant fifty years ago, that if a stranger sought hospitality at a Bedouin's tent, and the owner had no sheep to kill, he would without hesitation take his gun and go confidently to shoot a beden.

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The flesh is excellent, with a flavour similar to that of our venison. The Bedouins make water-bottles of their skins, as of those of the domestic goats, and rings of their horns, which they wear on their thumbs. Dogs easily catch them when surprised in the plains, but in the abrupt precipices and chasms of the rocks the ibex is said to elude pursuit by the tremendous leaps which it makes.

It is likely that this species is identical with that which bears the name of poseng (*Caprus ægagrus*), and which inhabits all the loftier ranges which traverse Asia, from the Taurus and Caucasus to China. It is very robust, and much larger than any domestic goat; its general colour iron-gray, shaded with brown, with a black line down the back and across the withers, and a white patch on the crupper. The horns of the male are very large, compressed, and slightly diverging as they arch over the back; their front side makes an obtuse edge, and is marked by a series of knobs with deep hollows between.

Cuvier and other modern zoologists have supposed the *ægagrus* to be the parent stock of the domestic goat. If this be true, our translators' rendering of "wild-goats" for יְעֵלִים (*yĕ'lîm*) has a peculiar propriety. [P. H. G.]

GOD [from the German *Gott*, which is allied with *gut*, good], the common English name for the Supreme Being, as the sole, independent, universal, and all-perfect Lord of creation. It is used indifferently for two words in the Hebrew. (1.) The first and least comprehensive of these is EL, which has *might* or *strength* for its root-meaning, and was applied to God as emphatically the strong and mighty one, who can do in heaven and on earth what seems good to him. Being used for strength generally, and occasionally for men and other real or imaginary beings, as possessed or appearing to be possessed of the quality of strength, it is very often coupled with some other epithets when applied to the true God, in order more distinctly and adequately to express his being and Godhead. Thus we have *El-Shaddai*, God almighty; *El-Elohim*, God of gods; *El-Beth el*, God of Bethel; also God-jealous, God most high, &c. It is also on account of this very general import and use of the word El, that we find it applied in the original—though in such cases translations commonly employ a paraphrase—to anything singularly great or mighty of its kind. Thus, *arezē el*, cedars of God, such as are peculiarly strong and lofty, standing as it were in a relation of their own to God for having planted or nourished them; and in like manner, "Mountains of God," "Lion of God," &c. As a designation of God, EL is more frequently used in poetry than in prose—probably on account of the might implied in and indicated by the term, rendering it more congenial to the excitation and energy of mind exhibited in poetry. (2.) The more distinctive synonym for God in Scripture is ELOAH in the singular (אֱלוֹהַּ), and in the plural ELOHIM (אֱלֹהִים). Hebrew philologists differ as to the etymology of the word—whether it should be held to come from a root signifying to be strong (אוּל), or from one signifying to fear (אָלָה). Practically, the difference is not material; as in either case the word denoted God, as the great object of homage and awe—in the one case more generally, in the other with special reference to his infinite power and resistless might. What, however, is chiefly remarkable is, that the singular ELOAH is but rarely used, only indeed in the rapt style of poetry; while the plural ELOHIM was the common form of the designation both in poetry and prose. This usage of a plural term has given rise to a good deal of discussion, and has not unfrequently been connected with fanciful or superficial reasons. Many orthodox theologians have sought to find in it an indication of the Trinity; by others it has been regarded as what is called the plural of majesty or excellence, the common style of earthly sovereigns; and not a few rational theologians have been able to see nothing more in it than a remnant of polytheism—the term having been first, as they supposed, applied to a plurality of gods, while such were believed to exist, and still retained after the belief of one living and true God came in their place. The progress of investigation, and the more thorough knowledge that has been obtained of the language and literature of the Bible, have tended rather to discountenance each of these positions, and to favour, if not establish, the conviction, that the plural in this case is used in accordance with a principle, of which there are many other examples in the Hebrew, viz. for the purpose of enlarging and intensifying the idea expressed in the singular. It is not to be regarded (with Hofmann and Ewald) as an abstract= the Godhead; but (with Hengstenberg, Delitzsch, Keil, &c.) as the plural of magnitude. Elohim designates God as the infinitely great and glorious One, having in himself the fulness of divine perfections, in their manifold variety of powers and operations. As a plural, it "answers the same purpose which is accomplished elsewhere by an accumulation of the divine names (as in Jos. xxii. 22; the *thrice holy* in Is. vi. 3, and the *Lord of lords* in De. x. 17). It awakens attention to the infinite riches and the inexhaustible fulness which are contained in the one divine Being; so that if men might even imagine innumerable gods, and invest them with perfections, these should still be all comprised in the one Elohim" (Hengs. Pent. i. p. 200, or Eng. Trans. p. 272—where also, a few pages before, various examples are given of the grammatical principle on which the explanation is based).

The view of God, which according to this explanation is embodied in the word Elohim, while it cannot be said to teach directly the doctrine of the Trinity, is yet in perfect accordance with it, and presupposes that plenitude of life and blessing, and that diversity of operations in their distribution, which most fitly harmonize with the threefold personality of Godhead. The doctrine itself has its distinct enunciation and development only in the later portions of Scripture, and in connection more especially with the great work of redemption. But its scriptural exhibition belongs rather to what is said of the Son and the Holy Spirit, as contradistinguished from the Father; for personal attributes and actions being ascribed to them, there necessarily arises the doctrinal conclusion of a threefoldness in the unity of God. In Old Testament scripture, however, though there are not wanting passages, especially in the prophetical writings, which more or less distinctly indicate this doctrine, it was necessary to maintain a certain reserve in regard to it. Had the doctrine of the Trinity been there formally exhibited, while still the work which was to constitute the objective ground of the representation, and give it practical weight and value to men's minds, lay under a vail, the effect would inevitably have been to encourage the

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tendency to polytheism and idolatry. So many things drew in this direction in ancient times, that the unity of God required to be guarded with the utmost jealousy among the covenant-people, and the most explicit as well as reiterated declarations made respecting it. Hence, sometimes when using the plural word for God, occasion is taken to prevent the idea from entering that it implied any multiplicity in the heathen sense—as in De. vi. 4, "Hear, O Israel, the Lord our God is one Lord;" or more literally and much more expressly, "Hear, O Israel, Jehovah (is) our Elohim, Jehovah one;" and again, ch. xxxii. 39, "Behold now I, I am He, and no Elohim with me," or as it is in Is. xliv. 6, "Besides me there is no Elohim."

The word ELOHIM, however, as might be expected from its being the common designation of the Supreme Being, is often applied to the objects of heathen worship, not as being actually divine, but as believed to be such by their votaries, and in popular language so called. In this case, however, the plural had its common force; the objects of worship referred to were Elohim, or gods, because they were contemplated as a multitude of personalities, each being supposed to have his individual characteristics and distinct sphere of operations. But that the language employed was taken simply as current coin, and implied nothing as to their proper existence, was obvious from the whole teaching of Scripture, and is often made the subject of express declarations; as when the idols of the nations are called gods, that yet are no gods, Je. xvi. 20; 2 Ch. xiii. 9, or the gods that have not made the heavens, Je. x. 11; or when they are described as vanities, while Jehovah is the living and the true God, De. xxxii. 21; Jonah ii. 8; Ac. xiv. 15; De. v. 20, &c. Beside this merely popular application of the term Elohim, in the sense of gods, there is also an occasional use of it in Scripture, according to which it includes what in appearance or character has in it something of the superhuman, the divine, as in Ps. viii. 6, where it is said of man, "Thou hast made him a little lower than (*lit.* to want a little of) the Elohim;" and in Ps. xcvii. 7, "Worship him, all ye Elohim." In these passages the angels have very commonly been understood as the beings more particularly intended; and such was the rendering adopted by the Septuagint, which has also been very commonly followed in other versions. The term may certainly be regarded as including the angels, and perhaps more especially pointing to them—though it should rather be regarded as indicating whatever has most in it of a divine-like nature and dignity, and the angels only as being the purest reflections known to us of the divine essence. In some passages it is even applied to those who have only that limited approximation to the divine, which consists in bearing a portion of God's delegated authority—the rulers and judges of Israel, Ex. xxii. 9, 28. In allusion to this it is said in Ps. lxxxii. 1, "Elohim (God) judgeth among the Elohim" (gods)—the supreme judge exercises judgment in the midst of subordinate ones, in order to secure that their judgment be in accordance with the great principles of his righteousness; and to show that the persons more immediately addressed were called gods only in this inferior sense, and were also unworthy of the designation, it is added in ver. 6, 7, "I have said ye are gods, but ye shall die like men, and fall like one of the princes." Hence also, as all true Israelites were called sons of God, the term might be applied in a qualified sense to them, as having in them something of a divine nature, and indeed is applied by our Lord in the extended use he makes of the passage just referred to from Ps. lxxxii., Jn. x. 35.

It will be perceived, from what has been said, that the Hebrew names for God, whether EL, ELOAH, or ELOHIM, have a certain generalness about them. They point to God in his superhuman, uncreated, essentially divine, and, as such, adorable essence; but do not indicate what he is in his special relation to the members of his covenant. The more peculiar designation of God in this respect is JEHOVAH, which throughout Old Testament scripture consequently appears more than the others as the strictly proper name. It is therefore in connection with it, that the being and character of God, as the God of Revelation, will be most fitly considered.

GOG, as used by Ezekiel, ch. xxxviii. xxxix., where alone the name occurs in Old Testament scripture, is evidently formed from Magog, as a sort of root word, to designate the prince, or ideal head, and representative of Magog. Gog is described as of the land of Magog, and also prince of Rosh, Mesech, and Tubal. Magog has a historical existence, being mentioned among the sons of Japheth, Ge. x. 2; and so also are Tubal and Mesech. These, however, like the other names in the genealogical tables of Ge. x. xi., were the names, not simply of individuals, possibly in some cases not of individuals at all, but of peoples and lands. By Magog, therefore, must be understood some distinct race of Japheth's posterity inhabiting a territory that also bore their name; and Ezekiel, when making use of the name in one of his characteristic prophetical delineations, forms out of it another name to designate one that might represent Magog's power and interests. Magog itself is the name of a very indefinite region of people. Neither in Ezekiel nor elsewhere are any precise landmarks given respecting it; and the other names coupled with it, Rosh, Mesech, and Tubal, are scarcely sufficient to relieve us of the uncertainty. Mesech and Tubal are understood to have been the same with the Moschi and Tibareni of the Greeks—tribes that inhabited regions in the district of Caucasus. Rosh, which some would identify with the Asiatic Russians, and which Bochart has shown was sometimes applied to the Tauri (Phaleg. iii. 13), must have designated a land and people somewhere in the same quarter. And therefore the Gog of Ezekiel, who is represented as standing at the head of the whole, must be viewed as in some sense the head of those tribes in the high and somewhat outlandish regions in the north-west of Asia. That the use made of Gog and the tribes in question is for the purpose of presenting an ideal delineation—a prophecy of what might be expected one day to arise of evil to the cause and people of God, from quarters and influences that should hold much the same relative position toward them in the future, which was done by the rude and distant tribes in question—seems clear from the whole character of the delineation itself. But it would take too long to investigate the subject here (see Fairbairn's Ezekiel, Comm. on xxxviii. xxxix).

St. John in the Apocalypse has made use of this portion of Ezekiel's prophecies in *his* prospective outline of the church's future, ch. xx. 8-10; and the manner in which he has done so, confirms the view given above of its being an ideal representation that was originally meant by Gog and Magog. For instead of Gog out of Magog—the one the prince, and the other the land or

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people—the apocalyptic form of the image makes Gog and Magog alike persons, leaders of a great assault: a diversity in form, with an agreement in substance, which was doubtless intended to help us to a right understanding of the true nature of the representation.

GO'LAN [*exile*], the name of a Levitical town of some importance, in that part of the territory of Manasseh which lay to the east of Jordan, in the country of Bashan, De. iv. 43; Jos. xx. 8; 1 Ch. vi. 71. No event of a public nature is connected with it in sacred history; but from it in later times the province Gaulonitis derived its name. The name is still preserved in the Arabic Jûlan, or Joulan, which is applied still by the natives to that particular district. The insurrectionist Judas, who is mentioned by Gamaliel, Ac. v. 37, is supposed to have been from this district, as he is called by Josephus a Gaulonite (Ant. xviii. 1, 1). Shortly after, however, in the same chapter, Josephus also calls him a Galilean. Possibly the one epithet denoted the place of his birth, and the other that from which he drew the main part of his retainers.

GOLD comes into very early notice in Scripture as one of the representatives of wealth, and among the precious metals, the chief material of which ornaments of dress were made. It appears to have been known and prized in primeval times, as the land of Havilah, round which one of the rivers of paradise flowed, is said to have been distinguished for the excellent quality of its gold. Abraham is recorded to have been rich in gold, as well as silver and cattle, Ge. xiii. 2; xxiv. 35; and golden ear-rings and bracelets were among the presents which he sent by his servant, when commissioned to go in search of a wife for Isaac. Such facts show conclusively how very early gold came to be esteemed among the most valuable commodities a man could have, and how soon it was turned to use in the fine arts.

In subsequent times frequent mention is made of the employment of gold among the Israelites, and those with whom they were brought into contact; but there is nothing peculiar in the notices, or that calls for any special remark, unless it be the large quantities in which at certain periods it is said to have existed, and the profuseness with which it appears to have been applied. For example, in the construction of the tabernacle twenty-nine talents of gold are said to have been expended. But this is as nothing compared with what was provided for the temple, David himself having prepared and offered toward its erection 3000 talents of gold, and the principal men of his kingdom 5000 more, 1 Ch. xxix. 4, 7. The exact worth, or even weight, indicated by these numbers cannot be determined with any certainty; for the word talent was used in different countries, and in different ages of the same country, for weights very widely dissimilar. As used in Homer, the talent was unquestionably of much smaller weight than the later talent, which consisted of sixty minæ, equal to about eighty-two pounds avoirdupois; and even at a much later period traces of the same small talent have been found in Greek writers (Smith's Dict. of Greek and Roman Antiq. "Pondera"). There is reason to believe, that the Babylonian system of weights, or some other ancient oriental system, exercised an important influence on the later Grecian mode of reckoning; and it is extremely probable that it did so likewise on that of the later Hebrew; in both cases alike rendering the talent much larger than it had been originally. (*See* WEIGHTS.) This supposition is favoured by the consideration, in regard to the tabernacle, that there appears to have been no adequate reason, scarcely indeed room, for the employment about it of so many as twenty-nine talents of gold, if these talents weighed each eighty-two pounds. By much the greater proportion of what was used went to the construction of thin plates for covering the boards of the tabernacle and some parts of the furniture; and from the extreme ductility of gold, it is well known that a comparatively small quantity goes a long way in this employment. It is impossible, therefore, to say, with any approach to certainty, what precise quantities of gold may be indicated by the talents specified in the days of Moses, or even of David. But there can be no doubt that at both periods the proportion employed of this metal was relatively great, and especially that in the times of David and Solomon it existed in extraordinary profusion; so that, as it is said in particular respecting Solomon's time, "gold was nothing accounted of," 1 Ki. x. 21.

It is right to notice, however, that this singular abundance of gold in early times was not confined to Palestine and the covenant-people; it comes out also in the history of other Asiatic nations. Heeren has drawn attention to this as one of the peculiarities connected with ancient Asia, and as raising a question, which is not quite easily solved as to the quarters whence such immense stores of this precious metal may have been derived. While various mountains in Western and Northern Asia are known to have yielded gold, he thinks that the immense supply of it which appears to have existed in so many countries of Central Asia, can only be adequately accounted for by the commerce that was kept up with the gold-producing regions of Africa, as well as those of the south and east of Asia, in particular of India. But as to its plentifulness there can be no doubt. "It has been the constant taste," he says, "of the Asiatics to employ their gold, not so much in coinage, as in ornaments of every sort, and embroidery. The thrones of their princes, the furniture of their palaces, and especially all that belongs to the service of the royal table, from the time of Solomon to the present day, have been fashioned of massive gold; their weapons have been also thus decorated, and dresses or carpets, embroidered with gold, have been at all times among the most valued commodities of the East. This splendour was not a prerogative confined to the Persian monarchs alone, as if they bought up the gold in every part of their dominions to dazzle the eyes of their subjects. The same practice prevailed through all the gradations of that system of despotism. The satraps were comparatively as wealthy as their master, and their inferior officers again in the like proportion. We meet also with occasional instances of private individuals possessed of immense wealth: and, according to Herodotus, even a pastoral nation of Eastern Asia (the Massagetæ) had most of its utensils of gold" (Historical Researches, i. p. 26). It may be added, in further proof of this, and in illustration also of the disposition to devote large quantities of gold to sacred uses, that in the temple of Belus at Babylon, there is reported to have been found a single statue of Belus, with a throne and table, which together weighed 800 talents of gold, and in the temple at large gold to the amount of more than 7000 talents. These talents undoubtedly were according to the large Babylonian standard.

In regard to the spiritual senses that have been

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attached to gold, as used in sacred architecture, *see* TABERNACLE.

GOL'GOTHA [Heb. גֻּלְגֹּלֶת, *gûlgoleth*, but in Chaldee *gulgalta*, a *skull*] occurs in 2 Ki. ix. 25, where it is said of Jezebel, "they found no more of her than the skull." The only other passages where the word occurs, are those in the evangelists which describe the scene of our Lord's crucifixion. "When they were come unto a place called Golgotha, that is to say, A place of a skull," Mat. xxvii. 33. St. Luke uses the corresponding Greek word *kranion*, for which the Latin *calvaria*, or Calvary, has been substituted in modern versions; and St. John says Christ "bearing his cross went forth into a place called of a skull (κρανίου), which is called in the Hebrew Golgotha," ch. xix. 17. In that place, wherever it was, the evangelists all testify our Lord was crucified, and also that he was buried; for in the same place where he was crucified the garden lay wherein was the new tomb, to which Joseph of Arimathea committed the dead body. The question as to the site of Golgotha, therefore, virtually resolves itself into that which has been raised respecting the Holy Sepulchre; and it will be found discussed under JERUSALEM, in that part which treats of the sepulchre. It will be observed, however, that no indication is given by the evangelists of Golgotha or Calvary being a mount; it is simply spoken of as a place, and a place that had a garden in it. The idea of a *mount* is supposed to have arisen from the mention of a rock, as that on which the church of the Holy Sepulchre was built. No trace of a mount connected with the crucifixion is found in any writer down to the close of the fifth century, though the term rock is occasionally used. Afterwards the pilgrims appear to have given currency to the notion, and it ultimately became common. (See Robinson, Researches, vol. ii. p. 17.)

GOLI'ATH, the name of the giant whose defeat and death threw such glory around the youthful career of David. He is known only as connected with that memorable occasion. (*See* DAVID, GIANT.)

GO'MER [*completion*]. 1. A son of Japheth, most probably the eldest, as his name stands first in the genealogy, Ge. x. 2, and thereafter the designation of a people sprung from him as their common head. Like Magog, Rosh, Mesech, and Tubal, they appear in the description of Ezekiel among the tribes of the remote and barbarous North, ch. xxxviii. 6. They are commonly understood to be the same as the *Cimmerii*, who inhabited the Tauric Chersonese, and the region near the Don and Danube. From that region as their proper seat they made many incursions into the more genial climes of the South, especially into Asia Minor. (Herod. i. 6, 15, 103, &c.; Bochart, Phaleg. x. 3.)

2. GOMER is also the name applied to the harlot whom Hosea in his vision is represented as taking for a wife, ch. i. 3. The name was probably intended to indicate her consummate wickedness, as one that had completed her course of transgressions. She is not to be understood as a real wife of the prophet; the transactions connected with her took place in vision. (*See* HOSEA.)

GOMOR'RHA, one of the four cities in the plain of Sodom that were destroyed by the judgment of Heaven, and whose site is now understood to be occupied by the waters of the Salt or Dead Sea. (*See* SALT SEA, SODOM.)

GO'PHER. The wood of which the ark was constructed, Ge. vi. 14, and regarding which there have been many conjectures. (*See* CYPRESS.) [J. H.]

GOSHEN [etymology unknown]. 1. A district or province in Egypt, which was assigned, at Joseph's intercession, to the family of Jacob, when they came to sojourn in Egypt, and in which they grew till they became a large people, Ge. xlv. 10; xlvi. 28. That this was also the region in which they continued to the period of their departure, appears from several notices immediately preceding this event, in which Goshen is expressly mentioned as still the place of their abode, Ex viii. 22; ix. 26. The district itself is nowhere circumstantially described, or even definitely indicated in Scripture; but a variety of particulars combine to point to the tract of land which lies along what was called the Pelusiac arm of the Nile, forming the north-eastern part of the Delta, and that part of the country which lay nearest to Palestine. With this correspond several of the notices respecting it, in which it appears as a kind of border-land, which those coming from Canaan to Egypt must first reach; for, when Jacob was on his journey to Egypt, Judah was sent on before him as far as Goshen, and Joseph goes up from his usual place of residence to Goshen, to meet his father, Ge. xlvi. 28, 29. It is also represented, in conformity with this position, at the last great struggle, as comparatively near to Palestine, by the route that lay through the land of the Philistines, Ex. xiii. 17. Then, while the Israelites do not appear to have had any considerable settlements on the farther side of the Nile, yet it is clear they were in a position that admitted of ready access to it: it was on the river (whether the main stream, or one of the branches) that the infant Moses was exposed; in connection with it also that several of the miracles wrought by Moses were performed; and the fish of which they had been wont to partake, and the modes of irrigation with which they were familiar, bespoke a residence somewhere in its neighbourhood, Ex. ii. 5; vii. 19; viii. 5; Nu. xi. 5; De. xi. 10. Again, while such notices implied that the locality occupied by the Israelites was within reach of the main stream, or some one of the branches of the Nile, when it is said that the land was suited to them as a company of shepherds, implying access to extensive pasture-grounds, Ge. xlvi. 31-34, that three days were sufficient for their going into the wilderness to keep a feast to the Lord, Ex. v. 3, that at the time of their departure two or three days' march actually carried them to the Red Sea, Ex. xiii. 14, 20; Nu. xxxiii. 6, there seems no room to doubt that the parts of the Nile and of Egypt most nearly adjoining Arabia must have been those with which they were associated. Accordingly, the Septuagint translators expressly call it "Goshen of Arabia" (Γεσὲμ Ἀραβίας, Ge. xlv. 10)—as also Pliny designates the district stretching along the east side of the Pelusiac branch of the Nile, "the Arabic nome" (v. 9). The district of Goshen is so far indicated by these various particulars that there can be no reasonable doubt as to its general position—though it is impossible to define with any exactness its proper boundaries; and of the two cities mentioned in connection with it—Pithom and Rameses, Ex. i. 11, the site of neither is certainly known, while still there is sufficient ground for holding them to have stood between the Nile and the Red Sea. It was from Rameses, as their common rendezvous, that the Israelites set out on their final departure from the land of their sojourn, Ex. xii. 37; and

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as their second encampment brought them to the edge of the wilderness, Nu. xxxiii. 6, it must have been one of the border-cities, at no great distance from the northern extremity of the Red Sea; according to Dr. Robinson, from thirty to thirty-five miles.

It is not necessary, however, to suppose that during the whole period of the sojourn in Egypt, the Israelites continued to dwell altogether within the same region: as they multiplied in number, and in process of time began to devote themselves to other occupations, they would naturally extend their settlements, and, at various points, become more intermingled with the population of Egypt. It is quite possible that certain of their number crossed the Pelusiac arm of the Nile, and acquired dwellings or possessions in the tract lying between it and the Tanitic (Robinson, Res. i. p. 76; Hengstenberg, Egypt and Books of Moses, p. 45, Trans.) Particular families may have also shot out in other directions; and in this way would naturally arise that freer intercourse between them and the families of Egypt, which appears to be implied in some of the later notices, Ex. xi. 2; xii. 12-23. Still, what we have indicated above as the land of Goshen, the district in which the original settlers from Canaan were assigned a home, continued to the last the head-quarters of the covenant-people; and in this, or its immediate neighbourhood, the great body of them would assuredly be found, when the movements fairly commenced which were directed toward their escape. Goshen, it would seem, was remarkably suited to their position in Egypt, whether viewed in respect to its original, or to its future and more mature state. There are several wadys belonging to the district, which furnish excellent pasture-lands, so that there are still more flocks and herds to be seen in it than in any other part of Egypt; and, as already mentioned, its vicinity to the Arabian peninsula afforded opportunities for the Israelitish shepherds conducting their flocks at fitting times to the wadys of the desert. At the present day this is still done to a considerable extent by the inhabitants of the same district (Robinson, i. p. 59, 77.) But—as by and by the descendents of the shepherd patriarchs began in good measure to drop—were obliged by the very rapidity of their increase to drop—their nomadic habits, and betake to the culture of the soil, and the other employments of social life, Goshen had capabilities enough to call forth their energies. Although the expression applied to it by Pharaoh, Ge. xlvii. 6, "the best of the land," should possibly be taken in a relative rather than an absolute sense, it must yet be understood to designate the region as everyway adapted to an enterprising and progressive people. Even still it is considered the best province of Egypt, bearing the name of *esh-Shärkîyeh*, and yields the largest revenue (Robinson, i. p. 78). This arises chiefly from its being well intersected by canals, and so level that large portions of it are regularly overflowed by the Nile. Certain tracts are even represented as fertile; and a large plain or wady (Tumilat), which divides the district into two halves—a northern and a southern—in particular is well adapted for cultivation. And such doubtless was the character of the region in a much higher degree in the earlier and more flourishing periods of Israelitish history; for by the misrule and negligence of later times, there have come to be in many parts large accumulations of sand and extensive bogs, where probably there once were fertile fields and a thriving population. Even now Robinson tells us "there are so many villages deserted, that another million might be sustained in the district, and the soil is capable of higher tillage to an indefinite extent." It may therefore with confidence be concluded, that the nature and situation of the district are in perfect accordance with the relation in which it stood to the offspring of Jacob, and that all the notices in the Pentateuch respecting it are perfectly consistent both with each other, and with what is otherwise known of the locality.

The relation of Goshen to the common residence of the kings of Egypt is nowhere distinctly stated. It is implied, both in the earlier and in the later accounts, that the distance was not very great between the royal seat and the chief settlements of the Hebrews; more especially in the later accounts, which represent Moses as for a considerable time, and amid a great variety of transactions, mediating without apparent difficulty or long delay between Pharaoh on the one hand and the heads of the covenant people on the other. It is to be remembered, however, that the narrative is extremely brief, and the actual circumstances may have been such as to require at several points both greater time and more complicated agencies than have found any explicit record from the pen of the sacred historian. From the field of Zoan being mentioned in connection with the wonders of Moses, Ps. lxxviii. 12, 43, some have supposed that the town of that name, situated in the Tanitic nome, must have been the capital of Pharaoh at the time. Bochart and Hengstenberg, among others, have advocated this view, and said nearly all that is possible for it, but they have not been able to establish the point altogether satisfactorily; and it is quite probable that Zoan, in the passage referred to, is used in a general sense, as a kind of representative city in the land of Egypt for the land itself (see Kurtz, History of Old Cov. sect. 41). Knowing so little of the political circumstances of Egypt at the time of Israel's connection with it, we want the materials for determining with any certainty the precise city in which either Joseph ruled with one Pharaoh, or Moses negotiated with another. On such a subject conjectures may be hazarded, and disputes renewed ever so frequently.

In regard also to the final connection of the Israelites with the land of Goshen—their mode of assembling together when the crisis actually came, and the measures of all sorts adopted for conducting so vast a company, in face of the most formidable obstacles both in front and behind—it must ever be possible for men of inquisitive and captious spirits to start questions of doubt and difficulty, which the briefness of the sacred narrative provides no materials for properly solving. Such questions have of late particularly been pressed; but they are essentially unfair, since they proceed mainly upon our ignorance of the minuter circumstances and details of the transactions. It is asked how could such multitudes, including so many women and children, be brought together and carried simultaneously over trackless deserts! How could provisions necessary for their sustenance be obtained, or provender sufficient for all their sheep and cattle? Doubtless such things were well thought of beforehand, and all needful precautions taken. The man who could conduct such a warfare with the king of Egypt, and was himself skilled in all the learning and wisdom of the country, would not leave matters uncared for which even to common prudence and foresight plainly called for special attention. It is to be

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remembered also, that while from the nature of the case, as well as from what appears in the narrative, the great body of full-grown men must have been kept pretty close together, and marched in order, there was not the same necessity for this being done with the other members of the company; and the greater part of the flocks and herds were in all probability distributed at some distance among the wadys which adjoined Goshen and stretched into the desert. On such points the sacred history gives no specific information, but leaves it to be understood that everything was done which prudence might dictate, or the circumstances of the case require. And on this understanding the accounts of what took place ought in all fairness to be perused.

2. GOSHEN. The name occurs altogether three times in the book of Joshua—twice as the designation of a district, "the land of Goshen," ch. x. 41; xi. 16; and once as a city, ch. xv. 51, among the places and towns conquered by the Israelites, and within the tribe of Judah. The city is connected with the hill-country of that tribe, and the land of Goshen is simply mentioned as being in the south country; but whether the two stood related to each other as town and country, or were in separate localities, is not known. The probability certainly is, that they were so related, as it is by no means likely that there should have been two Goshens entirely distinct yet both within the territory, and apparently the more southerly portion of the territory, of Judah. But modern research has found no trace of a Goshen in that region.

GOSPEL, GOSPELS. The Greek word for which gospel has been used as the equivalent is *εὐαγγέλιον*, which in earlier Greek signified a present given to any one for bringing good tidings, or a sacrifice offered in thanksgiving for such tidings having come—the gods, in the latter case, being regarded as the senders of them. But in later Greek it was used for *the good tidings* themselves, and in the Sept. it is the common rendering for בְּשׂוֹרָה (*beshorah*), *a joyful message*. In the New Testament it denotes primarily the glad tidings respecting Messiah and his kingdom; this was emphatically *the gospel* (Saxon, *gode-spell, i.e.* good teaching or tidings); and by and by the word came to be applied to the scheme of grace and truth which the glad tidings embodied. It was hence, according to another and still later application, quite naturally employed as a common title or heading for the historical accounts which record the great facts that constitute the ground and basis of Christianity. For these *gospel* was a more appropriate name than *memoirs* (*ἀπομνημονεύματα*), which Justin Martyr designates them, or *lives* (*βίοι*), a term also occasionally employed in ancient times; since they do not profess to be, nor should they be regarded as either complete personal reminiscences, or full life-histories of Jesus, but rather the records of such things as the individual writers were led, through the Spirit, to select out of the manifold variety that belonged to his marvellous history. They have been called the gospel *according to* (*κατά*) the respective writer of each—according to Matthew, Mark, &c. The relation thus indicated between the evangelist and the production that bears his name is not very definite and precise; but it cannot be understood in the loose sense adopted in former times by Faustus the Manichean, and more recently by some rationalists, as if only the main substance of each narrative were to be associated with the particular writer, while, in its existing form, it may have received not a few later additions. This cannot be allowed. The gospel according to such an one, to Matthew for example, must mean the gospel as done by his hand, or exhibited after his mode of narration. So that the gospel according to Matthew does not essentially differ from the gospel of Matthew. But the former mode of expressing the relationship is the more befitting, since as a gospel the narrative could be called his only in a qualified sense; he was but, as it were, the sorter of the materials composing it, in no proper sense the author of them.

Very early notices are found of these gospels, and of these alone, as authentic. There were certain heretics who refused to own more than one of them, and are said to have mutilated even that. There were also various other writings which assumed the name of gospels, and which are known to have existed, some in the third, and others in the next and following centuries. But the church never recognized more than four canonical or authentic gospels; and from the beginning of the second century onwards, we have undoubted evidence of the recognition of these. The opponents and corrupters of Christianity themselves have borne incidental but important testimony on this point; for in the controversies they raised, the gospels were brought into notice as well-known and accredited documents. Celsus not only refers generally to the narratives of the disciples of Jesus, but speaks of them as three or four, makes quotations from them, tries to find discrepancies in them; from which we can easily perceive that it was our present gospels he had in his hands (Lardner's Works, viii. p. 9, seq.) Then, in regard to the heretics, it is distinctly reported by Hippolytus of one of the earliest of them, Basilides, who lived toward the beginning of the second century, that he admitted "the facts of our Saviour's life, as these are written in the gospels" (Hær. vii. 27), putting, however, a mystical explanation on them. Of Valentinus, it is affirmed by Tertullian (De Præscrip. Hæret.), that he accepted "the whole instrument," meaning thereby the entire letter of New Testament scripture; and in the quotations given from his writings by Hippolytus and Clement of Alexandria, there are undoubted references to all the gospels except Mark's, as well as to many of the epistles of the New Testament. The case of Tatian is still more striking; for after having become a hearer and disciple of Justin Martyr at Rome, he departed in a measure from sound doctrine, imbibing some of the notions of Marcion, and placing himself at the head of the sect called Encratites; but still he kept to a certain historical belief in Christianity, and composed his *Diatessarôn*, which was a kind of harmony or combination of the four gospels, and which Eusebius testifies was partially current in his day (Eccl. Hist. iv. 29; see also Norton on the *Genuineness and Authenticity of the Gospels*, vol. ii., where the evidence yielded by the early heretics for the gospels is well brought out and exhibited.)

There can be no doubt, therefore, that the present gospels existed as far back as our historical records can carry us, and existed as authoritative documents respecting the Christian faith. But it is important to note, that while the external testimony is clear and conclusive thus far, it is perfectly silent as to the *genesis*, or distinct origin of these gospels, and their relation one to another. They seem to have been viewed as so many original and independent sources, each one as much

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so as the others. The critical spirit of modern times has refused to halt at this point; it has sought to go farther, and to get at, so to speak, the genealogy of the several gospels, with their different degrees of relationship to each other. But this has proved a somewhat impracticable task. The subject has consequently been turned into a great variety of shapes and forms. Each of the four gospels has in turn been assumed, by different critics, to be the first, out of which the others successively arose; and the theory has once and again been propounded of some prior, more strictly original gospel, no longer extant, which formed the common basis of them all. As a proof how differently critics judge upon such points, and how readily the most conflicting opinions meet with abettors, it may simply be noticed in respect to the first three gospels, that in recent times the gospel of Mark has most commonly been considered the fundamental one, from which the gospels of Matthew and Luke were constructed by the help of additional matter; but so far from according with this view, De Wette held it to be certain, that Mark drew his materials almost entirely from Matthew and Luke, and that his gospel is to be regarded as a sort of connecting bond between the two. The whole may justly be characterized as a piece of rash and profitless speculation. The proper materials are wanting for such an inquiry; nor can it well be prosecuted without countenancing, or appearing to countenance, the idea of there being something legendary in one or more of the gospels. Let it only be granted, that the several writers were either themselves eye and ear witnesses of what they record, or conversant with those who had been so, and that they received special grace and guidance from the Holy Spirit to give a faithful account of the things brought within their cognizance, and there will be found nothing, either in the coincidences or the diversities of the several gospels, to hinder their being ranked as original and independent, as well as, in the highest sense, trustworthy sources. It is only by ignoring one or other of these necessary elements, that an air of plausibility and importance comes to be thrown around the speculative inquiries that have been referred to.

The stream of ancient tradition, and the indications of early belief, are in favour of the present order of the gospels, as having its foundation in nature, and one that ought to be maintained. In the old Latin and Gothic versions, indeed, the gospels of Matthew and John stand first, then those of Mark and Luke. The same order is observed in one of the older MSS.—the Codex Cantabrigiensis. But these are the chief exceptions to the usual order; and there can be little doubt that they sprung out of a regard to the apostolical position of Matthew and John, which, it was thought, entitled their writings to a certain precedence over others of the same class. But this consideration was not generally deemed sufficient to alter an existing order; and rightly. For, as the writings themselves were historical, it was fit that the historical element should determine the order which they were to occupy in the canon. All ancient testimonies concur in representing the gospel of Matthew as the earliest in its appearance, and that of John as the latest. Hence they had respectively the first and the last places in the collection assigned them; and it is but natural to infer, that the position of Mark's gospel as the second, and of Luke's as the third, in like manner rested on a chronological basis. But in that case the two gospels which were written, not by apostles but by evangelists, must have been issued during the lifetime of apostles; and standing, as they do, in the centre with an apostolic writing on either side of them, they carry along with them the judgment of the ancient church, as being not only of the same age, but also parallel in authority and importance with the others.

In regard to the *reasons that may be assigned for this fourfold number of the gospels*, there has been considerable diversity of opinion, but with the more thoughtful and serious class of interpreters a visible progress towards similarity of view. In ancient times there were not wanting indications of a right feeling upon the subject, though it too commonly threw itself into fanciful and even fantastic forms. The early fathers appear to have felt that there was a unity amidst the diversity, and that in the four evangelists we have rather a fourfold gospel than four entirely distinct gospels. The name of Εὐαγγέλιον, or Εὐαγγελικόν, was not unfrequently applied to the joint collection. Irenæus called this collection by the significant appellation of εὐαγγελίον τετράμορφον, the *four-formed gospel* (Hæres iii. 11); and the somewhat similar epithet of τετράγωνον, *four-cornered*, is applied by Origen. The expressions obviously point to a fourfold aspect supposed to lie in the still substantially one and harmonious exhibition they contain of the life and character of Jesus. That in particular of Irenæus seems to point to such a unity in diversity, or diversity in unity, as belonged to the cherubic forms in Ezekiel's description of them, ch. i. 10, and indicates, even at that early period, a disposition to contemplate the different evangelists as somehow related to the cherubim. For anything we know, this father was the first who pointed the thoughts of the church in that direction; but in doing so he struck a chord which vibrated afterwards in many bosoms, and which in process of time allied itself to some of the best poetry of the middle ages. Both the fathers themselves, however, and the poetical writers of later times, while they delighted to think of the evangelists under the likeness of the cherubic forms, differed to some extent in their modes of exhibiting the resemblance. The distribution most commonly made was not that of Irenæus, who assigns the lion to John and the eagle to Mark, but that of Jerome who connects John with the eagle and Mark with the lion, as also the man with Matthew and the calf with Luke. Ambrose, Gregory the Great, and indeed the majority of patristic and mediæval writers, followed the same order, though occasionally other collocations are met with, as when Athanasius couples the calf with Mark, the lion with Luke, and the eagle with John; and Augustine again presents some further variation. But the connection itself was manifestly fanciful, and it is needless to trace its exhibition further, as it naturally assumed different shapes in the hands of different writers. Some of the better specimens of the poetry referred to may be seen in Trench's *Sacred Latin Poetry*.

This, however, was not the only direction which the early speculations on the fourfold gospel took. The number was considered with reference sometimes to the four rivers of paradise; sometimes to the four cardinal virtues; sometimes, again, the reason was sought in the fact that the revelation contained in them consists of four parts—doctrine, precepts, threatenings, and promises; or because the world has four quarters, and the

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gospel is destined to be of world-wide extent. (See Suicer, *Thesaurus*, art. Εὐαγγέλιον.) Yet with all that there is of an arbitrary or fanciful nature in such comparative representations, one cannot but perceive in them a sound feeling at bottom, breathing desire and prompting inquiry after the true reason, however far it might yet be to seek. One is even conscious of a nearer approximation to the truth than in the spirit which dictated the following statement of Michaelis, "That the number of our present gospels amounts to precisely four, we can ascribe to no other cause than mere accident;" or even in the more guarded deliverance of his annotator, Marsh, "To ask why the number of authentic Greek gospels was precisely four, and not either three or five, is as absurd as it would be to ask, why Cicero wrote precisely nine epistles to Lentulus, and not either eight or ten."

Such statements obviously proceed upon a simply external view of the matter. The facts of the gospel age are contemplated as among the ordinary events of history, requiring, indeed, certain witnesses to attest them, and a few writers of competent ability and sufficient information to compose authentic notices of them for future generations; but how many these might be, or how long, depended entirely upon the circumstances of the time, and was in itself a matter of comparatively little moment, if only a veritable and well-attested record was provided. Undoubtedly there is an element of great importance even in this external aspect of the question. Christianity was to have a historical basis, and it could not dispense with a competent historical attestation. And in this point of view, if we could not affirm that precisely four separate records were proper and necessary, we still can have no difficulty in perceiving the wisdom or moral propriety of providing such a number—combining, as it does, adequacy without needless redundancy; securing a becoming variety of independent accounts, and yet no wearisome sameness and iteration of details. Contemplating the subject from the simply historical point of view, it is not too much to say that more would have been unnecessary, and fewer barely sufficient.

Yet it is true of this, as of every other part of the divine procedure, that we never can see the full meaning or reason of it so long as it is considered only in its external aspects and relations. There is here also an inner region, which requires to be looked into, though it has only of late become the subject of wisely-directed inquiry. Olshausen, perhaps, has the merit of first setting investigation here upon the right track. In the introduction to his *Commentary on the Gospels* he remarks, "The life of Christ afforded such an abundance of sacred phenomena, and his discourses breathed forth so rich a stream of life through the circle of his disciples, that single individuals were unable fully to comprehend the exceeding greatness of his person. In him was revealed what far exceeded the comprehension of any individual man; and hence it required many minds, who, as it were, mirror-like, received the rays that proceeded from him, the sun of his own spiritual world, and who again presented the same image in various forms of refraction. Conceptions of so diversified a character of our Lord in his divine-human ministry, are contained in these four gospels, that when combined they form a complete picture of Christ." In like manner Neander, in his *Life of Christ* (sec. 63), speaking of the means necessary to be employed for having his doctrine transmitted in an authentic form to after ages, said, "Had he, in whom the divine and the human were combined in unbroken harmony, intended to do this himself, he could not but have given to the church the perfect *contents* of his doctrine in a perfect *form*. Well was it, however, for the course of development which God intended for his kingdom, that what could be done was not done. The truth of God was not to be presented in a fixed and absolute form, but in manifold and peculiar representations, designed to complete each other, and which, bearing the stamp at once of God's inspiration and man's imperfection, were to be developed by the activity of free minds, in free and lively appropriation of what God had given by his Spirit." Holding, however, this general reason for a fourfold exhibition of the life and ministry of Jesus, and this general view of the gospels to each other, Olshausen admits that it is not quite easy to estimate with precision the distinctive character, and indicate the relative place, of each of the gospels. To a certain extent there is no great difficulty; especially as regards the first and the last of the gospels. It is plain that St. Matthew in his narrative seeks more to meet the Judaistic tendency, and St. John the Gnostic; that the one also exhibits more of the human and familiar aspect of Christ's character, the other more of his divine and lofty nature. The peculiarities are less marked in the case of the other two evangelists, and it is chiefly with respect to them that the difficulty of a full and sharply drawn series of distinctions presents itself. All that occurred to Olshausen was, that they both seemed to be characterized by the pagano-christian element—Mark exhibiting it more in the Roman, Luke more in the Greek form; a view which is manifestly too vague and indefinite to be quite satisfactory as to either of them. It points, however, in the proper direction.

The vein of thought thus opened by Olshausen was not long in being worked at by others; and instead of the previous neglect, there is some danger of the opposite extreme being run into, and of too much account being made of the differences in tendency and aim among the several evangelists. As an example of excess in this direction—though only one out of several that might be named—we may point to the *Four Witnesses* of Da Costa; in which, while there is not wanting acuteness of observation and pains-taking diligence, there is apparent also a considerable straining, occasionally even somewhat of a sorting of the materials, with the view of bringing clearly and prominently out the influence supposed to be exercised on the several gospel narratives by the position and circumstances of the respective writers. Almost everything wherein any of the narratives differs from the others, is laid to the account of the individual's condition or history—Matthew inserts this or omits that, because he had been a publican, Mark because he had been the disciple of Peter, Luke because he had been a physician, and so on. Such things would no doubt have their influence, but it could only show itself in a very occasional and subsidiary manner. We must rise higher, and, with Mr. Westcott, in his excellent little work, *Introduction to the Study of the Gospels*, must discern in each of the evangelists "the type of one mighty section of mankind," severally giving, in accordance with that type, a true image of the life of Christ, yet, on that very account, not a complete one—an image more peculiarly suited to the class of persons, or the conditions of life, represented by the particular

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type. For if, to use the words of Mr. Westcott, "if he is indeed our Pattern, as well as our Redeemer—if we must realize the variety of his manhood for the direction of our energies, as well as the truthfulness of his Deity for the assurance of our faith, it must be by comparing the distinct outlines of his life, taken from the different centres of human thought and feeling. For it is with the spiritual as with the natural vision—the truest image is presented to the mind, not by the absolute coincidence of several impressions, but by the harmonious combination of their diversities" (p. 199).

In the present case, of course, the diversities can be only relative; they must lie within a limited range; for in each of the evangelical narratives the historical truth had to be kept; and there could be no further scope for diversity than what might be found in the selection of the incidents to be recorded, and what may be called their historical setting in the narrative. Here, however, there was room for the play of individual peculiarities in the writers, such as might leave a corresponding impress on their productions. In the first and last of the evangelists, as already noticed, these are so palpable that it is scarcely possible to miss them —St. Matthew everywhere discovering a respect to the Jewish mode of thought and feeling, having an eye always intent upon the promises made to the fathers, and bringing forward such traits in the character, and such incidents in the life, of Jesus, as clearly bespoke him to be the Messiah of prophecy—St. John, with not less distinctness, indulging the contemplative cast of mind, which delights in retiring into its own chambers of imagery, and meditating with holy wonder on the revelations made through the incarnation and work of Christ, respecting the mysteries of the divine nature, and the movements of Heaven's mind and will in behalf of a sinful and perishing world. In the gospel of Mark, however, something approaching to the reverse of this appears—all is instinct with the action and energy of life; he plunges at once into the middle of affairs; and throughout shows a disposition to depict scenes of busy labour, and record miracles of healing, rather than give varied and prolonged accounts of teaching; so that the active and energetic spirit, the tendency which delights to embody thought in work, and make life a business, has its type and representation in this evangelist. And, finally, in Luke there everywhere appears the subjective temperament—a disposition to exhibit the traits and circumstances which are more peculiarly fitted to touch the heart, and consequently to keep Jesus in view preeminently as the Saviour, whose object ever was to heal, to restore, to win back the lost—the balm and the hope of mankind. These are all broad, easily marked characteristics; which have their representation in every age, this more conspicuously in one class, that in another. And though it were certainly foolish and unwarrantable to ascribe the whole, or even the leading contents of each gospel, to that which more peculiarly distinguished the writer, yet as this distinguishing element could not fail to impart its appropriate colouring to the several narratives, it cannot but be right to mark the points wherein it appears; the more especially as they will be found to yield, when duly taken into account, a ready explanation, not only of the general differences, but also of many of the seeming discrepancies which the gospels present one toward another.

The failure to take duly into account the distinctive peculiarities and aims of the several evangelists has had an injurious influence on two very different classes of writers, and at the hands of both has seriously obstructed the proper understanding and adjustment of their contents. The one class are those who look too exclusively to the divine element at work in the production of the gospels to give sufficient scope to the human, and who seem to think it an infringement on the doctrine of inspiration to account for any diversity in the narratives by referring to peculiarities in the position and tendencies of the writers. But this proceeds upon a mistaken view of the subject, as much as when the development and exhibition of our Lord's humanity is treated as at variance with his true and proper divinity. It is characteristic of the Spirit's agency, as well in his higher as in his more common operations upon the souls of men, to adapt himself to their several idiosyncrasies—not violently to control or suppress their diverse susceptibilities and habits of thought, but rather to bring these under the sway of his all-pervading influence, and render them subservient to his design. The natural must have its play in inspiration as well as the supernatural; and hence the freedom, the simplicity, the marked individualities, which characterize the sacred writers, and which throw around their writings the charm of an attractive and pleasing variety. But if one class of interpreters have erred by overlooking this element for the sake of the divine, there is another who have more grievously erred by at once disparaging the divine, and misapprehending the human, in the composition of the gospels. The semi-infidel, rationalistic spirit of this class leads them to judge of all by a merely human standard; and, as if each evangelist must have had precisely the same end in view, and must have used precisely the same materials for reaching it, if he happened to be acquainted with them; they therefore conclude, that in so far as one differs from another, or is less full and explicit in its information, the defective knowledge or partial misapprehension of the writer affords the only explanation. It is on this false principle that most of the recent attacks on the credibility of certain portions of the gospels is based, and that their consistency has been impugned. The groundlessness of them will be seen in proportion as an insight is obtained into the real position and design of the evangelists, and sufficient regard is paid to what distinguished them from each other, as well as what belonged to them in common. When this is understood, it will be perceived that their knowledge of the gospel events was not to be measured by what they have recorded, and that their several bents of mind, and the somewhat different points of view from which they wrote, naturally gave rise to certain diversities in the form of their respective narratives.

For the truthfulness of the accounts in the gospels the following works in particular may be consulted with advantage:—Lardner's *Credibility*, Paley's *Evidences*, Young's *Christ of History*, Isaac Taylor's *Restoration of Belief;* and in German, Tholuck's *Glaubwürdigkeit der Evangelischen Geschichte*, and Ebrard's *Wissenschaftliche Kritik der Evangel. Gesch.* The works written specially with a view to the exhibition of the harmony of the evangelists are very various, and form indeed an extensive body of literature. It commences with Augustine's *De Consensu Evangelistarum*, and is still receiving continual accessions. Indeed the greater part of the more recent commentaries on the gospels may

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also be regarded as in a sense harmonies; but among works specially devoted to the harmonizing of the evangelical narratives, may be noticed Greswell's *Dissertations upon the Principles of a Harmony of the Gospels*, four vols., elaborate, learned, and careful in investigation, but often defective in penetration and judgment; Robinson's *Harmony with Notes;* Westcott's *Introduction to the Study of the Gospels*, the last particularly valuable for its brief but clear and lucid enunciation of principles bearing on the subject, and the manner in which it meets many plausible objections. In German may be mentioned those of De Wette and Lücke (1818), Clausen (1829), Reichel (1840). The Harmonies of Macknight, Newcome, Lightfoot, are now to a large extent superseded, though they may occasionally be consulted with advantage; and the same may be said of some of the still older Harmonies. Those, however, of Calvin, Osiander, Chemnitz, Gerhard, still have their value as commentaries, apart from anything peculiar to them as attempts at presenting in chronological order the materials of gospel history, in which respect they are more or less defective. The works of Calvin and Gerhard especially are deserving of perusal. Latterly, it may be added, it is to the three first gospels that synoptical arrangements have usually been confined, and the name of *Synoptical Gospels* has hence come to be commonly applied to them—the Gospel of John having so much peculiar to itself, so little in common with the others, that it is most fitly taken apart.

Apocryphal or Spurious Gospels. It is not necessary here to do more almost than mention the names of some of these productions, which belong to church history, rather than to the literature of the Bible. To this class we can scarcely assign what was called by Jerome and others the *Gospel according to the Hebrews;* for this, it would appear, was substantially the Gospel of Matthew in the Hebrew or Aramaic language, and with certain interpolations of a later and manifestly fabulous kind. (*See under* Matthew.) The *Protevangelium of James*, or *Gospel of the Infancy*, which professes to give a detailed account of the birth of Christ, the journey to Bethlehem, &c., with many ridiculous stories respecting the midwife, the standing still of the clouds, birds, and other things, at the birth, is one of the oldest of the spurious gospels; it is supposed to have appeared near the close of the second century, as references are made to it by Tertullian and Origen. The *History of the Virgin Mary* is a similar production, which appeared about the same time, and is commonly ascribed to the same author—one Lucian, or Leucius, a scholar of Marcion, though not in all respects a follower. Then there are the *Gospel according to Peter*, which was presented to Serapion, bishop of Antioch from 190 to 211, by some people in Cilicia, and which he judged to be no writing of the apostle, but a spurious and partly erroneous production, in the interest of the Docetæ, therefore rejected; the *Gospel of Thomas the Israelite*, supposed also to be of Gnostic origin, and containing many fabulous things respecting the infancy of Jesus; the *History of Joseph the Carpenter*, probably an Arabic or Egyptian production, in both of which languages it exists, and still held in esteem among the Copts; the *Gospel of Nicodemus*, containing detailed and fabulous accounts of Christ's trial, and his subsequent descent into hell, supposed to be a fabrication of the fifth or sixth centuries. The whole of these spurious productions, along with several others of a like kind, with ample proofs of their spurious character, and many points of information respecting them, will be found in the *Codex Apocryphus Novi Testamenti* of Fabricius, two vols. An English translation of them by Hone has been published in a cheap form.

GOURD. On leaving Nineveh we read that Jonah "went and sat on the east side of the city, and there made him a booth, and sat under it in the shadow . . . And the Lord God prepared a gourd (קִיקָיוֹן, *kikayon*), and made it come up over Jonah, that it might be a shadow over his head," Jonah iv. 5, 6. This *kikayon* the Septuagint renders κολοκύνθη, with which agrees the authorized version "gourd." Nor could any plant be more suitable for the purpose. "It is very commonly used for trailing over temporary arbours. It grows with extraordinary rapidity. In a few days after it has fairly begun to *run*, the whole arbour is covered. It forms a shade absolutely impenetrable to the sun's rays even at noonday. It flourishes best in the very hottest part of summer. And lastly, when injured or cut, it withers away with equal rapidity" (Thomson's Land and the Book, ch. vi.)

At the same time it is only right to mention that since the days of Jerome a very different plant has been generally accepted as the *kikayon* of Jonah. That father says, "It is the same as in the Syriac and Punic is called *el-keroa;* a shrub of upright growth, with broad leaves like a vine, and yielding a dense shadow. It springs up so rapidly that in the space of a few days where you saw a tender herb you will be looking up to a little tree: intra paucos dies quam herbam videras, arbusculam suspicis" (Hieronym. in Jonam, cap. iv.) The keroa of Jerome is sufficiently ascertained to be the castor-oil plant, or *Ricinus communis*, which in every respect corresponds with the above description. Kimchi mentions that it was planted at the doors of houses for the sake of its grateful shadow. It is also a curious confirmation of Jerome's theory that the Egyptians called the plant *kiki*, a name almost identical with the Hebrew *kikayon;* and "the modern Jews of London use castor-oil by the name of oil of *kik* for their Sabbath lamps, it being one of the fine kinds of oil their traditions allow them to burn on these occasions" (Calcott's Scripture Herbal, p. 182.) With allusion to the beautiful palmated leaves, resembling a hand with the fingers outspread, the *Ricinus* has long been known by the name "Palma Christi," which is the alternative rendering on the margins of our English Bible. It grows in Palestine. Among other trees in the valley of the Jordan, near Jericho, it is mentioned by Dr. Robinson as "of large size and having the character of a perennial tree" (Biblical Researches, vol. i. p. 553.)

Wild Gourds.—During a time of dearth one of the sons of the prophets at Gilgal went out to gather "herbs," or such vegetables as could be found in the fields. He found a "wild vine," or creeping plant with tendrils, "and gathered thereof wild gourds (פַּקֻּעוֹת, *pakûoth*) his lap full, and came and shred them into the pot of pottage; for they knew them not." But such was the taste of the soup or pottage that they exclaimed to Elisha, "O thou man of God, there is death in the pot;" and it was not till he had cast in some meal that it became fit for use, 2 Ki. iv. 38-41.

One of the kindest gifts of the Creator to the warmer regions of the world is the cucurbitaceous tribe of

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plants. Even in our own temperate climate the melon and cucumber are prized, and "shred into the pot," or boiled entire; the pumpkin and vegetable marrow are largely used for culinary purposes. But we can have little conception of the important part performed in the torrid and sub-torrid zones by that wide-spread and most miscellaneous family, which, in bottles of various fantastic shapes, hoards up the precious moisture and keeps it cool in sandy wastes and burning deserts. Grateful, however, as is the juicy pulp of many species, the root of nearly all the perennial varieties contains a bitter acrid principle; and in such examples as the colocynth and the squirting cucumber, this bitter element ascends and is found freely developed in the pulpy fruit.

[314.] Colocynth—*Citrullus colocynthus.*

Indeed it may be questioned if traces of it are not found in the most prized and popular sorts; for, when too freely used, colocynthine indications are apt to follow, and sometimes common melons and cucumbers are so full of this bitter ingredient as to be quite uneatable. In his account of the melon of the Kalahari Desert, Dr. Livingstone says: "In years when more than the usual quantity of rain falls, vast tracts of the country are literally covered with these melons (*Cucumis caffer*). Then animals of every sort and name, including man, rejoice in the rich supply. The elephantine lord of the forest revels in this fruit, and so do the different species of rhinoceros, although naturally so diverse in their choice of pasture. The various kinds of antelope feed on them with equal avidity; and lions, hyænas, jackals, and mice, all seem to know and appreciate the common blessing. These melons are not, however, all of them eatable; some are sweet, and others are so bitter that the whole are named by the boers 'the bitter water-melon.' The natives select them by striking one melon after another with a hatchet, and applying the tongue to the gashes. They thus readily distinguish between the bitter and sweet. The bitter are deleterious, but the sweet are quite wholesome. This peculiarity of one species of plants bearing both sweet and bitter fruits occurs also in a red eatable cucumber often met with in the country. It is about four inches long, and about an inch and a half in diameter. It is of a bright scarlet colour when ripe. Many are bitter, others quite sweet. Even melons in a garden may be made bitter by a few bitter kengwe (*C. caffer*) in the vicinity. The bees convey the pollen from one to the other" (Livingstone's South Africa, ch. ii.)

No doubt it was some harmless gourd, egg-plant, melon, or cucumber, which the purveyor for the college at Gilgal intended to gather; but unwittingly he brought home a lapful of *pakŭoth*. Whether these were squirting cucumbers or colocynths, the intense bitterness would make it impossible to proceed with the pottage, and must at once have suggested the idea of poison: "There is death in the pot."

We have sometimes been inclined to fancy that the gourds in this instance belonged to an edible species, in which the bitter principle this time happened to be present. The specific name, however, is in favour of some distinct and separate plant, which an inexperienced collector had confounded with some well-known and wholesome esculent; just as amongst ourselves puff-balls and poisonous fungi are often mistaken for mushrooms. An etymologist would give his verdict in favour of the squirting cucumber (*Ecbalium agreste*), deriving *pakŭoth* from פָּקַע (*paka*), "to split, or burst." This plant is of plentiful occurrence in Palestine. The fruit is not unlike a small cucumber, covered with hairs. It is from an inch to two inches long, and when ripe projects its juice and seeds with considerable force through an opening at the base. The juice yields the principle known to pharmacy as *elaterium*, bitter and poisonous, and such an active purgative, that, according to Dr. Thompson, it acts in doses of less than $\frac{1}{96}$th of a grain! But considering its propensity to part with all its contents when handled, we do not think that even a novice would be so apt to bring home the squirting cucumber as the fruit of the *Citrullus colocynthis*, or colocynth. Like the former, it is of frequent occurrence, and with its globular fruit and smooth yellow rind, so closely resembling an orange, it has a plausible and prepossessing appearance; but its flavour will be sufficiently appreciated when we add that it yields the colocynthin of medicine.

Of many plants the unwholesome qualities may be lessened or destroyed by boiling, or by treating them with acids which neutralize their noxious ingredients. Thus it is stated that at the Cape of Good Hope the colocynth is eaten, being rendered innocuous when properly pickled (Burnett's Plantæ Utiliores, No. 26). But the means taken by Elisha had no natural fitness to counteract any poisonous properties, and the result can only be regarded as miraculous. In the same way there are some plants of rapid growth; but neither the "Palma Christi" nor any gourd could have sprouted with such amazing swiftness as in a few hours to extend a canopy over Jonah, or cover his booth with a leafy awning, except at the express command of Him who said in the beginning, "Let the earth bring forth the herb yielding seed, and the fruit-tree yielding fruit after his kind; and it was so." [J. H.]

GOZ'AN, generally believed to be a river of Media, to the banks of which the captive Israelites were transported first by Tiglath-Pileser, and afterwards by Shalmaneser, 1 Ch. v. 26; 2 Kl. xvii. 6. This river has lately been identified by Major Rennel, with the Kizzil Ozan, or the Golden River of Media (Geography of Herodotus, sec. 15). It rises in Kurdistan, a few miles to the south-west of Sennah, and after joining with some other streams

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merges into the *Sifeed Rood* or White River, and falls into the Caspian Sea. Some, however, and among these Gesenius, understand by Gozan a district of Mesopotamia, and instead of reading, as at 2 Ki. xvii. 6, "and placed them in Halah, and in Habor *by* the river of Gozan," substitute, "and placed them in Halah, and in Habor, a river of Gozan." But the passage in Chronicles, where Hera comes between Habor and Gozan seems to favour the other view. Also Halah, a province, going before Habor, seems to imply that both are provinces; since one could hardly speak in close succession of putting them in a province and *in* a river, as if the same thing were meant in the two cases.

GRACE. This is the usual rendering of the Greek χάρις in New Testament scripture, though sometimes *favour*, or good-will toward persons that appear fit objects of it, Lu. ii. 40, 52; Ac. ii. 47; and favour rendered back for favour received, *gratitude, thanksgivings*, Lu. vi. 32; xvii. 9; 1 Ti. i. 12, &c, are the translations adopted. But both the original term, and the corresponding English word *grace*, in the great majority of cases is employed to express the free undeserved mercy and favour of God to sinful men through Jesus Christ, as opposed to all demands of law and claims of merit. The gospel is hence peculiarly the revelation of God's grace; Christ himself is made known as full of grace; grace came by him as the law had come by Moses; and in the salutations of his apostles to the churches and individuals who owned their authority, grace ever took the precedence, Jn. i. 14, 17; Ro. i. 7, &c. Hence, salvation is represented as being altogether of grace—"by grace ye are saved," Ep. ii. 8; Ga. v. 4—and believers now are not under the law, but under grace, Ro. vi. 14; that is, not formally placed under the enactments and covenant of law, but under the rich and plenteous provisions of grace. As their state of peace and privilege here, so their final blessedness and glory hereafter, is ascribed to the praise of divine grace, Ep. i. 6. It was a very natural extension of the meaning of the word to apply it, as is sometimes done, to the reflex acts and operations of the grace manifested from God to the sinner—to the exercised love, beneficence, spiritual joy, &c., which are at once the fruit and the evidence of imparted grace, 1 Co. xvi. 3; 2 Co. viii. 4, 6; Phile. 7. Considered, however, in what is undoubtedly its main aspect—as a quality in the divine administration—it cannot properly be discussed apart, but must be viewed, in order to be understood aright, in connection with the diverse purposes and acts which most peculiarly exemplify it, such as the atonement of Christ, election, &c.

GRANARY. *See* AGRICULTURE.

GRAPE. *See* VINE.

GRASS. חָצִיר (*chazir*), 1 Ki. xviii. 5; Job xl. 15; Ps. xxvii. 2; civ. 14, &c.; דֶּשֶׁא (*desha*), the first shoots or tender spires, the soft young herbage, De. xxxii. 2; 2 Sa. xxiii. 4; Job vi. 5; Pr. xxvii. 25; לֶקֶשׁ (*lekesh*), the grass which grows up after mowing, in some places still called "aftermath," or "fog," and in New England called "rowen," Am. vii. 1; חָשִׁישׁ (*chashash*), dry grass; grass which has withered as it grew, for "hay" was not made in Palestine, Is. v. 24; xxxiii. 11, A. V., "stubble;" in the New Testament χόρτος, Mat. vi. 30, &c.

As in Mat. vi. 30, where a lily is called "the grass of the field," it is evident that, like the Latin "gramen," and the English "grass," the Hebrew equivalent had a very extensive range, and was not restricted to the "grasses" (*Gramineæ*) of the botanist. These are themselves a very ample order, ranging from diminutive plants like our own mouse-ear barley, to the bamboo which shoots up to a height of fifty or sixty feet in an Indian jungle; and including productions as various as the *Arundo donax* of Southern Europe, which furnishes the fisherman with his rod and the weaver with his "reed," the cereals which supply to all mankind the staff of life, and the sugar-cane which on the table of the humblest artizan in Europe or America places luxuries unknown to a Roman emperor.

But when we speak of grass we are usually thinking of the narrow blades, so thickset and tender, which form the sward on a meadow or the matchless turf on an English lawn. Or if we are thinking of a separate plant, it is a hollow glossy stem rising up from the midst of these spiry blades, and throwing out similar leaves from its joints, till it ends in blossoming spikelets, loose or more compact, which, when the flowering time is over, show the taper corn-like seeds inclosed in the chaffy glumes, and which we destine as food for the cattle, even as we reserve the fruit of the cereal grasses as food for ourselves. The fescues, darnels, and poas, which clothe the meadows and build up the hay-ricks at home are pigmies, however, when compared with the grass "which grows for the cattle" of other lands; with the "tussac," for instance, whose enormous tufts form an inexhaustible supply to the herds both amphibious and terrestrial of the Falkland Isles, and the beautiful pampas-grass, under which the huntsman can ride and see high overhead its "plume of silvery feathers."

The imperfect enumeration which we possess of grasses native to Palestine is of less importance, as the scriptural allusions may very well be understood without our being able to identify the species. The psalmist wishes, Ps. cxxix. 6, that the haters of Zion may be "as the grass upon the house-tops, which withereth afore it groweth up;" or, as it should be rendered, "before it is plucked up" (See Hengstenberg, Walford, &c.), and Isaiah, ch. xxxvii. 27, speaks of vanquished populations "as the grass of the field, as the grass on the house-tops, blasted before it be grown up." On the flat roofs at the present day any one may see grass which has sprung up in the rainy season, withered away by the first weeks of sunshine. "When I first came to reside in Jerusalem," says Dr. Thomson, "my house was connected with an ancient church, the roof of which was covered with a thick coat of grass. This being in the way of a man employed to repair my house, he actually set fire to it and burned it off: and I have seen others do the same thing without the slightest hesitation. Nor is there any danger; for it would require a large expense for fuel sufficient to burn the present city of Jerusalem" (The Land and the Book, pt. iv. c. 44). Indeed nearer home we may often see grass and even oats springing up on the roof of a thatched cottage, and a goat peradventure nibbling the herbage afore it is withered. The dew "distilling" on the grass, and the rain descending on the mown grass, or rather on the grass which has been close-browsed by the cattle, furnish the sacred poetry with a frequent and exquisite image, De. xxxii. 2; Ps. lxxii. 6; Pr. xix. 12; Mi. v. 7; and still more frequently does that emblem recur in which our fleeting generations are compared to the grass "which in the morning groweth up, and which in the evening is cut

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down and withereth," Ps. xc. 6; xxxvii. 2; xcii. 7; ciii. 11; cliii. 15; Is. xl. 6; Ja. i. 10; 1 Pe. i. 24. [J. H.]

GRASSHOPPER [אַרְבֶּה, *arbeh*, גֹּב, *gob*, חָנָב, *chagab*]. The first of these terms properly signifies the migratory locust (*Gryllus migratorius*), whose irregular visitations often produce such utter devastation. (*See* LOCUST.) The second occurs but twice, viz. in Am. vii. 1, "The Lord God . . . . formed grasshoppers in the beginning of the shooting up of the latter growth;" and in Na. iii. 17, where the construction is peculiar, גֹּב גֹּבַי, (*gob gobai, locust of locusts*), perhaps a repetition of intensity, as our translators appear to have taken it, for they render the phrase "*great* grasshoppers."

The former of these two passages alludes to the voracity of the *gob*, as "eating the grass of the land," so as to "make an end" of it, a character so common to the *Gryllidæ*, that it does not help us to identify the species. The latter gives us the additional particulars of "camping in the hedges in the cold day, and fleeing away when the sun ariseth." This also is general, for sluggish repose during cold weather, and activity under the stimulus of a hot sun, is common not merely to the grasshopper tribe, but to most insects. We do not think more than this is intended in the allusion; but it has been supposed that the locust in its different stages is here described. "The locust lays her eggs . . . . *under the shelter of a bush or hedge*. . . . . They are protected by their situation from the cold of winter, and are hatched early in spring by the heat of the sun. Consequently, in the places which have been visited by the plague of locusts, the hedges and ridges swarm with the young ones about the middle of April. . . . . At last, when the sun has waxed warm about the end of June, they acquire their perfect condition by the development of their wings, and 'flee away.'" (Pict. Bible, in loco.)

The word *chagab* is equally indefinite as to species, though no doubt exists as to its designating some one or other of the numerous kinds of *Gryllidæ*. The LXX. always render it by the generic term ἀκρὶς, and the Vulgate by *locusta*. In three of the five passages in which the word occurs, minuteness is the prominent idea intended: "We were in our own sight as *grasshoppers*," Nu. xiii. 33; "The *grasshopper* shall be a burden," Ec. xii. 5; "The inhabitants thereof are as *grasshoppers*," Is. xl. 22. In 2 Ch. vii. 13, the same insects, here rendered in the English version *locusts*, are depicted as a plague commanded "to devour the land;" while in the remaining example of the word we have merely a generic mention—"the *grasshopper* after his kind," Le. xi. 22. There is no real distinction between grasshoppers and locusts, several of the small species so familiar to us in our English meadows being true locusts, such as *G. stridulus*, *G. flavipes*, which have the very same generic characters as *G. migratorius*, *G. ægyptius*, &c. The rendering of the word *chagab* by *grasshopper* is therefore unexceptionable, expressing some undetermined species of *Gryllus*, with the same voracious habits as the migratory locusts, but of small size. There are doubtless many such species found in Palestine and the neighbouring countries, as in all temperate and warm regions.

The mouth of a *gryllus* is a curious piece of mechanism. It consists of nine distinct organs—an upper lip, two mandibles, two lower jaws, and two pairs of jointed organs called palpi, which are probably the seat of some peculiar sense. The lip is a cleft plate, and folds down from above, while the mandibles and jaws work from right to left; the former are very strong horny plates, curved and notched at their meeting faces, and admirably fitted for their assigned office of biting down vegetable substances. [P. H. G.]

GREAVES. *See* ARMOUR.

GRECIANS, HELLENISTS [Ἑλληνισταί]. There is much division of opinion as to who the parties called in the New Testament Grecians are. They are contradistinguished from those called Hebrews, Ac. vi. 1; and the difference usually supposed to exist between them is that the Grecians or Hellenists were the Grecian Jews, or those who spoke Greek as their ordinary language and used the Septuagint version; while the Hebrews were those Jews who spoke the Hebrew or Syro-Chaldaic language and used the Hebrew Scriptures (Alford in Ac. vi. 1). To this view is generally added that the Hellenists lived out of Palestine, and the Hebrews in Palestine (Wahl's Clavis.; Dr. Davidson's Introd. i. p. 43). Fabricius gives us no fewer than seven opinions on this question (Bib. Græc. iv. 893). The first is that the Hellenists mean the Gentiles; the second, that they were Jews who adhered to the Romans, or lived in their pay; the third, that they are not significant of nation or language alone, but also of faction or party; the fourth, that they are Jews of the second dispersion living in the Grecian provinces; the fifth, that they are Jews living out of Palestine, ignorant of Hebrew, and speaking the language of the land they lived in; the sixth, that they were proselytes from the Greeks; the seventh, that they were Jews living out of Judea, and speaking the Greek tongue. To these opinions Mr. Roberts has added another, that the term is not significant at all of a difference as to language or country, but that the Hellenists and Hebrews formed two parties among the Jews both at home and abroad, who differed from each other in religious principle, the Hellenists being distinguished by a liberal spirit, while the Hebrews were the rigid adherents to Judaism (Discussions on the Gospels, p. i. c. v.) A brief view of the passages where these terms occur will bring us to a satisfactory view as to who the Hellenists really were. We will first attend to the term "Hebrews."

The infant church of Jerusalem was composed of Hebrews and Hellenists, Ac. vi. 1. Of these the Hebrews were the most influential and powerful, and we may therefore suppose that the Hebrews were far more numerous in Jerusalem than the Hellenists. Again, we gather from 2 Co. xi. 22, and Phi. iii. 5, that Hebrews signified a smaller section of the Jewish people than Israelite did; the latter phrase probably embraced all the natural descendants of Jacob, the former a portion of them only. Again, we gather from Phi. iii. 5, that Hebrews was not a term distinctive of a peculiar school of Jewish theology, of the school of rigid Judaism as distinguished from a more liberal school, for when Paul would indicate that he had belonged to this rigid school of Judaism, he adds that, "as touching the law he was a Pharisee," an intimation wholly superfluous, if by Hebrews were meant the rigid school of Jewish opinion. Again, we gather from the fact that Paul was a Hebrew, that the phrase has no reference to birth; Paul was born in the foreign city of Tarsus, and yet he was a Hebrew; he was educated at Jerusalem, but he was born abroad, Ac. xxii. 3. Once

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more, from Paul's being a Hebrew we gather that the phrase is not distinctive of language, for Paul was equally acquainted with Greek and Hebrew; and besides the knowledge of both these languages was common in Jerusalem (*see* GREECE). We gather accordingly from these passages that Hebrews in St. Paul's time meant those Jews who, whether born at home or abroad, had received their education and training in the schools of Judea, and especially in Jerusalem. The phrase was distinctive, not of nation, or language, or opinion, but of the place of education. On this view few foreign Jews would be Hebrews, while most of the homeborn Jews would be designated by the term.

We now turn to the Hellenists. As contradistinguished from Hebrews, these would signify such Jews as, whether born in Palestine or not, had received their education and religious training in foreign lands. On this view most of the Jews born abroad would be Hellenists, while few of the homeborn Jews would be included in the term. We will find the notices of Scripture to agree with this view. The infant church of Jerusalem was composed of Hebrews and Hellenists, Ac. vi. 1. While the Hellenists were the weaker and less numerous party, they were at the same time by no means without influence, and seem to have constituted a strong minority in the church. According to our view these were Jews who had received a foreign education, and of such we learn from Ac. ii. 5, that there were great numbers then dwelling at Jerusalem, men who had remained up to the time of manhood in some foreign land, the knowledge of whose tongue they brought with them, but who had for some reason come afterwards to live in Jerusalem. We further gather from Ac. ii. 6, 41, that many of these foreign educated Jews were converted to Christianity, and thus formed that powerful minority whose murmurs against the yet stronger Hebrews we read of in Ac. vi. 1. We learn somewhat more about the Hellenists in Ac. ix. 29. It was with them that Paul came chiefly into controversy on his first visit to Jerusalem. They were here evidently a powerful body, for it was to guard Paul's life from them that he was sent away on this occasion from Jerusalem, ver. 30. They seem also to have prided themselves on their powers of reasoning, and as clever disputants to have stood forth as the best champions of Judaism, and were probably those same men who, Ac. vi. 9, had before disputed with Stephen, and brought about his death, and on which occasion Paul had himself sided with them, Ac. vii. 60. This would make them more eager against the convert, and would also dispose him to meet them. It accords also with the view that the Hellenists were foreign educated Jews, of whom great numbers resided at Jerusalem. We find only one other mention of the Hellenists in the New Testament, not however at Jerusalem, but at Antioch, Ac. xi. 20. The passage presents two readings, one having Ἑλληνιστάς, the other Ἕλληνας. The external evidence is chiefly in favour of the former (Bloomfield's Gr. Test. in loco); and the internal evidence appears to us also to lead to the same conclusion. In ver. 19 we are told that they who were scattered on Stephen's death came to Phenice, and Cyprus, and *Antioch*, preaching to *none but the Jews only*; ver. 20 describes particularly the preaching of *some of these just spoken of at Antioch;* as they preached to none at Antioch but Jews only, the reading of ver. 20 must be Ἑλληνιστάς. Their mention here then shows us that Hellenists is an equivalent term, or very nearly so, for *Jews* (Ἰουδαῖοι) *dwelling in the foreign city of Antioch;* the Jews of ver. 19 being the Hellenists of ver. 20. While we have no doubt as to the proper reading of this verse, it is right to add that scholars of the highest name prefer the reading Ἕλληνας (Bengel, Griesbach, Theile et R. Stier, Lachmann, Scholz, Tischendorf). They rest their preference partly on a certain amount of external evidence, which, however, they allow to be inferior to that for the other reading, but chiefly on a contrast between vers. 19 and 20, which is said to be indicated by the use of the particle δέ at the beginning of the latter verse. But while this particle is commonly used in an adversative sense, it also frequently serves merely to pass from one thing to another, and by an easy transition to denote something like the connection of cause and effect. It is thus we understand it here. Having in ver. 19 mentioned in general terms the preaching of all those who were scattered from Jerusalem on Stephen's persecution, the historian seems here to take up what some of them did in following out the common course of proceeding. If, however, any are disposed to think that the particle δέ indicates a contrast between what was done by those spoken of in ver. 19 and those spoken of in ver. 20, it bears with this sense most powerfully in favour of believing Greeks being meant, and not Jewish Christians. [H. C.]

GREECE [Ἑλλάς, Heb. יָוָן, *Javan*]. Greece is sometimes described as a country containing the four provinces of Macedonia, Epirus, Achaia or Hellas, and Peloponnesus, but more commonly the two latter alone are understood to be comprised in it. We will consider it as composed of Hellas and Peloponnesus, though there seems to be no question but that the four provinces were originally inhabited by people of similar language and origin, and whose religion and manners were alike. Except upon its northern boundary it is surrounded on all sides by the sea, which intersects it in every direction, and naturally gives to its population seafaring habits. It is also a very mountainous country, abounding in eminences of great height, which branch out and intersect the land from its northern to its southern extremity, and form the natural limits of many of the provinces into which it is divided. At the isthmus of Corinth it is separated into its two great divisions, of which the northern was called Græcia entra Peloponnesum, and the southern the Peloponnesus, now called the Morea. The mountain and sea are thus the grand natural characteristics of Greece, and had a very considerable influence on the character of its inhabitants, as is evidenced in the religion, poetry, history, and manners of the people. The country has been always famous for the temperature of its climate, the salubrity of its air, and the fertility of its soil.

Of the history of Greece before the first recorded Olympiad, B.C. 776, little that can be depended on is known. There is no doubt but that from very remote periods of antiquity, long prior to this date, the country had been inhabited, but facts are so intermingled with legend and fable in the traditions which have come down to us of these ancient times, that it is impossible with certainty to distinguish the false from the true (History of Greece by G. Grote, preface to vol. i.) The periods at which some of the noted settlements are said in profane writers to have been made in Greece are of a very remote date. The reign of Inachus, who is supposed to

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have founded Argos, some place B.C. 1986 (Apollodor. ii. 1). Ægialeus is thought to have founded Sicyon B.C. 2089, and Uranus to have settled in Greece B.C. 2042 (Townsend's Manual of Dates). These are periods of very remote antiquity, while they presuppose still earlier settlements of the country by tribes whose names are wholly lost, and they derive very considerable confirmation from a chapter in the book of Genesis, which gives us in a few verses more trustworthy information about the early distribution of the nations of the earth than we derive from any other sources. It is from Javan, Ge. x. 2, one of the sons of Japheth, that the Hebrew name of Greece is derived, Is. lxvi 19. This Javan had four sons, Elisha, Tarshish, Kittim, and Dodanim, and by these we are told that "the isles of the Gentiles were divided in their lands," Ge. x. 4, 5. By the Hebrew word for "isles" (אִיִּים, *'iim*) is meant not merely what we call islands, but also those lands lying to the westward of Judea which were reached by sea from that country (Gesenius, Fuerst, Collyers, Sacred Interpreter, i. 149). This description specially points out Greece, the first great land reached by sea from the coasts of Asia after penetrating through the archipelago of islands studding the Ægean Sea. This western migration of the grandsons of Noah with their families is further fixed by the circumstances related in Ge. xi. 1–8, as having taken place subsequently to the building of Babel and the confusion of languages. The building of Babel is usually placed from about B.C. 2230 to B.C. 2247, which agrees quite sufficiently with the early dates claimed for the first settlements in Greece. Henceforward we meet with no reference, even of a general kind, to Greece in the Bible, until we find special allusions to it by name in the prophets, as a slave-holding country intimately connected by commerce with Tyre, as destined after its conquest by Alexander to form the third of the four great monarchies of the ancient world, and as foreordained to receive from Jerusalem the blessedness of the new covenant which God was to establish with the Gentiles, Eze. xxvii. 13; Da. viii. 21; Is. lxvi. 19.

The earliest accounts of the inhabitants of Greece represent them in a very barbarous state, little if at all superior to the condition of those whom we call savages at the present day. The usual causes produced this great degeneracy from the civilization which they left behind them in the part of Asia from which they migrated. Being, as the early settlers in most countries are, of a wild and adventurous character, cut off by the sea from any frequent communication with the old country, thrown upon a land which at first afforded abundance of food to the hunter with little necessity for application to the laborious life of the husbandman, with a religion even then corrupted from the pure theism of Noah, it was not to be wondered at that the men who aided in the building of Babel, and who partook of the civilization of the world at the period subsequent to the flood, degenerated into the wild hunters, who forgot the arts of husbandry, and where hunting failed had recourse to the berries of the woods for their food. When their numbers increased they would encroach upon each other's hunting grounds, and hence tribal wars, such as we read of among the North American Indians, would be the chronic state of the rude inhabitants of primitive Greece.

The East from which they originally came restored civilization to the degenerate inhabitants of Greece. From Asia Minor, Phœnicia, and Egypt, come laws and letters, and with them the forms of idolatrous worship into which the learned priesthood of these lands had perverted the monotheism of Noah. We now find great names arising, and preserved in the legendary history of Greece, in connection with whom it is impossible not to suppose that along with an admixture of fable there is a considerable amount of truth related. The Egyptian Inachus founds the kingdom of Argos, about B.C. 1856 (Apollodor. ii. 3). From the same country Cecrops leads a colony, B.C. 1556, settles in a barren promontory, where he builds a city, called at first Cecropia after him, but since known by the world-renowned name of Athenæ or Athens, from the Egyptian goddess Neith. At a later period from the same land comes Danaus, who expels the royal house of Argos, and gives his name to the inhabitants of southern Greece. About B.C. 1550, the Phœnician Cadmus, in consequence as is supposed of political troubles in Palestine, occupied Bœotia, founded the celebrated city of Thebes, and gave to Greece those letters which the genius of her sons was afterwards to make so renowned. And the Phrygian Pelops, about B.C. 1283, became monarch of the southern half of Greece, thence called after him the Peloponnesus. Amid the mist of legend and fable stand out these great names, some of the few historic stand-points in times when almost all is shadowy and fleeting, while all alike, legend, and fable, and history, have been depicted by the master-hand of Homer. During this period of mingled legend and history Greece would appear to have begun to exercise a foreign influence. The expedition of the Argonauts about B.C. 1263, and the siege of Troy about B.C. 1193, for both of which there would appear to be historical foundation, attest this. During these early periods the Greeks exchanged monarchical for republican forms of government. With the first recorded Olympiad, B.C. 776, the period of real Grecian history, as distinguished from legend, begins. From this time until the end of that generation of men who accompanied Alexander to the Persian war, *i.e.* until B.C. 300, is the period during with Greece occupies a great leading position as a political power. Its history during this period has been well divided by Mr. Grote into six departments, the first of which may be looked as a period of preparation for the five following, which exhaust the free life of collective Hellas.

1. Period from 776 B.C. to 560 B.C., the accession of Peisistratus at Athens and of Crœsus in Lydia.

2. From the accession of Peisistratus and Crœsus to the repulse of Xerxes from Greece.

3. From the repulse of Xerxes to the close of the Peloponnesian war and overthrow of Athens.

4. From the close of the Peloponnesian war to the battle of Leuktra.

5. From the battle of Leuktra to that of Chœronea.

6. From the battle of Chœronea to the end of the generation of Alexander. (Grote's History of Greece, preface.)

It is to this period that we find the greater number of the references to Greece in the Hebrew prophets to refer. The first historical notice of Greece, as the earliest mention of its settlement, is made in Scripture. The prophet Joel, about B.C. 800, speaks of Greece as a great slave-mart, to which the Tyrian merchants brought their captives from Judah and Jerusalem for sale, Joel iii. 6. This was the earliest introduction of the Jews to a people with whom, and with whose customs

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and language, they were afterwards to be intimately connected through the conquest of Alexander and the establishment of the Grecian empire in Asia. We thus find Greece distinguished at its earliest historic period as a great slave-holding country. The reference to Greece in Ezekiel, somewhat over one hundred years later than that in Joel, brings forward Greece, in conjunction with other countries, as a trading country exchanging the merchandise of Tyre for slaves and brazen vessels, Ezc. xxvii. 13. In Joel we saw Greece purchasing Jewish slaves from Tyre: in Ezekiel we find Greece bringing in her own ships to Tyre slaves and brazen vessels, and receiving instead the merchandise of Tyre. Greek slaves were highly prized in the East (Bochart, Geogr. Sac. part i. lib. iii. c. 3, p. 175); and reference may perhaps here be made to the workmanship of brass for which Corinth afterwards at least was so famous (Pliny, Nat. Hist. b. xxxiv. c. 3; Journal of Sacred Literature, Jan. 1862, p. 259). The reference in Daniel to Greece is prophetic, Da. vii. 6; viii. 5, 21. During the reign of Belshazzar king of Babylon he sees his famous vision of the four great ancient monarchies, of which the first, or Babylonian, was then verging to its close. Four beasts represent the four kingdoms, of which the four-winged leopard represents Greece. In another dream he sees a fuller vision of the second and third of these kingdoms engaged in the deadly struggle which resulted in the overthrow of the Persian monarchy by the Grecian Alexander: in this a he-goat represents Greece. The representations in both these dreams are admirably descriptive of the rise of the Grecian empire. The four-winged leopard, the great he-goat from the West that touched not the ground, and ran upon the ram in the fury of his might, marvellously represent that wonderful power, which under the fierce young Macedonian with the rapid flight of the bird, the ferocity of the leopard, and the strength of the horned goat, rushed from Europe upon the East, and within the short space of six years subdued the Medes and Persians, overran Babylon and Egypt, carried its victorious arms to the confines of India, and only ceased to conquer when there was no enemy left to subdue. It was indeed a prophecy worthy to be shown to Alexander, as Josephus tells us that it was (Ant. xi. viii. 5). The political history of Greece from this period ceases to be of much interest. We next find Rome with her usual policy siding with Greece in her efforts to throw off the yoke of Macedon: delivering the power which invoked her assistance from the Macedonian yoke, only to bring her under her own; until B.C. 146 Greece is declared a province of the all-embracing Roman empire, under the name of Achaia, and from thenceforward ceases to exercise any independent political action.

The influence of Greece upon the religious destinies of the human race was of the most important kind. It exercised this influence chiefly in two ways: first, in stirring up the human mind from barbarous stagnation and brutal ignorance, and disciplining and exercising the mental powers; secondly, in providing a language more capable of giving expression to thought than any other tongue of man, spreading this language over the surface of the civilized earth, and even into barbarous lands, affording thus a channel for the labours of the first Christian missionaries, a mode of communication between the scattered Christian churches, a depository for the inspired writings which were to be for all time the rule of faith to the Christian world. In this light the influence of Greece upon the Christian religion was of the most important kind. The Babylonian empire rose, conquered, and fell, and left no impress upon the human mind: the Persian empire was much the same: the Grecian in turn rose, conquered, and fell, but her living spirit survived the overthrow of the political body, and, as though freed from an encumbrance, worked more effectually when under the dominion of Rome upon the human intellect than she had done when at the zenith of her power. Judaism was meant for one nation, and the language which preserved its history and laws was confined to that nation, and died out even among them: the gospel was meant for all nations, it consequently required a universal language, and such a language Greece nursed and gave to the world.

The influence which had this most important effect upon the gospel of Jesus Christ was secured by Greece chiefly in these three ways, viz.—the progress of her arms, the diffusion of her colonies, and the power of her literature. The three combined to stamp Grecian intellect and the Grecian language upon the human race. The Persian invasion and its repulse first raised Greece into prominent political notice. The battles of Marathon, Thermopylæ, Salamis, and Platæa, spread throughout the East the knowledge that a western state was able to compete successfully in arms with the masters of Asia. A century and a half elapses, and the same men of Greece who had repelled Xerxes from Europe cross the Hellespont into the heart of Persia; at Granicus, Issus, and Arbela, overthrow its armies, and pass onward still in the flush of conquest to the Indus. The Grecian empire in Asia is founded, and secures for Greece the influence which successful arms always procure for those who wield them. The political wisdom of the conquerors seems to have been as great as their discipline and courage in arms. No stronger proof can be given of this than the fact that during the twenty years of war which ensued among the generals of Alexander after his death—when, in the language of Daniel, the great horn was broken, and four lesser horns sprung up in its room—no attempt was made by the conquered nations to throw off the Grecian yoke. They acquiesced in it, as though it had been a power established from ancient times.

The colonies of Greece were another means by which she spread her influence and language very wide. The overcrowding of a narrow country by an increasing population, political troubles at home, the spirit of enterprise, and the facilities created by nautical pursuits and the commercial habit, made Greece a great colonizing country for centuries before it was known as a military power of a first class. And the habits of the country made Grecian colonization to be of a peculiar kind, and of a kind which secured for the mother country a permanent influence. The Greeks seldom went far inland with their colonies. Islands, or the sea coasts of continents, were the localities which they chiefly selected. Keeping up by this means through their shipping a constant intercourse with each other and with Greece, they preserved a unity though scattered which vastly increased their influence, and they preserved their language very much in the same condition in which they brought it from Greece. Sicily is said to have been colonized from Greece so early as B.C. 1293: somewhat later we have the Æolians colonizing the coasts of Asia from the Propontis to the

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river Hermus: about B.C. 804 we have Attica sending her surplus population to Chios and Samos, and the coasts of Asia south of the Hermus, and founding great cities such as Ephesus and Miletus: we have the Dorians and other Grecian people at various times colonizing Caria, and Rhodes, the northern shores of the Ægean, the great island of Cyprus, Cyrene, and other great towns in Africa, and the greater part of the coast of Italy: and in B.C. 332 Alexander founded the city of Alexandria, which proved, as he anticipated it would, the commercial capital of the world.

But it was by her literature that Greece exercised her chief influence upon the human mind. Receiving at first her own recovered civilization and letters from the East, she matured and gave to the world a language of unequalled power, and a literature which has to this day charmed the imagination and exercised the intellect of the most cultivated nations of the earth. With far greater truth than can be said of any other language, ancient or modern, the Greek may be said to have been in the days of the apostles a universal language (Gibbon's Decline, ch. ii.) From the Adriatic to the Euphrates and the Nile men spoke and thought in the Grecian tongue. Asia was covered with Grecian cities, and where the armies of Alexander had marched there they brought and left the knowledge of their majestic tongue. Throughout the Roman empire, while the Latin tongue was maintained in the administration of civil and military government, Greek was the natural idiom of science and letters. In Rome itself, the chief seat of the Latin tongue, the senate resounded with Greek debates (Val. Max. lib. ii. cap. ii. 3), and Roman satirists complain that the Greek is more used than the Latin tongue (Juv. Sat. vi. 186). Even among the barbarous Gauls, unsubdued by Rome, Grecian letters had found their way (Cæsar de Bell. Gall. lib. i. 29; vi. 14): and the Macedonian speech was heard among the Indians and Persians (Seneca, Consol. ad Helviam. cap. vi.) When St. Paul writes epistles for the information and edification of the Christian churches, it is in this tongue he writes. Every one would look for Greek in his letters to the cities of Corinth and Thessalonica, where it was their native tongue; but it is in the same language that he writes to Rome, Ephesus, and Galatia. In this tongue Mark writes his Roman gospel, and Peter addresses the churches scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, 1 Pe. i. 1; and James communicates with the twelve tribes scattered abroad, Ja. i. 1. Among the foreign Jews of the Roman empire there can be little if any question that Greek was the spoken language. They consulted the oracles of God in the Septuagint version. How far the Greek language was used among the Jews in Palestine is still a question among learned men (Fairbairn's Hermeneutical Manual, part i. sect. i.; Discussions on Gospels, Rev. A. Roberts, ch. iii. &c.) Different opinions are held and ably maintained, with much show of evidence for each; but that the Grecian language was cultivated to a very considerable extent among them is denied by no competent scholar. Some think that throughout Judea scarcely any language was heard except the Grecian (Vossius, De Sybbellinis Oraculis, cap. xvi.; Diodati, D. De Christo Græce loquente Exercitatio). Some think that throughout the country both Hebrew (the Aramaic) and Greek were well understood and spoken by all classes of the people, the first being that preferred in familiar intercourse, while the latter was the language of literature, of instruction, and of public life (Rev. A. Roberts, Discourses on the Gospels). Others again hold that Hebrew was still the prevailing, most generally used, and best-loved language of the people of Palestine, formed the staple of their vernacular tongue, while the knowledge of Greek was chiefly confined to the higher and more educated classes (Dr. Fairbairn's Hermeneutical Manual, part i. sect. i.) The opinion we are inclined to adopt is this: we would say that Hebrew was well understood, commonly used, and most loved in Jerusalem and its neighbourhood, while the knowledge of Greek was there also generally spread: while on the other hand Greek was probably the prevailing language among all classes in Samaria and Galilee, and Hebrew less generally understood and spoken. There are obvious causes for the distinction here suggested. Jerusalem was the head-quarters of Judaism, where men would cling most strongly to its distinctive language: it was besides as a rule peopled by inhabitants of unmixed Jewish descent. On the other hand Samaria was peopled chiefly from districts wholly unacquainted with the Hebrew language, 2 Ki. xvii. 24, and ever prone to adopt foreign and Grecian customs in preference to those of the Jews. Galilee too was on every side surrounded and penetrated by a Gentile and Greek-speaking population, from which Judea was in a great measure free, and which would almost inevitably during a long course of centuries make the prevailing Greek tongue familiar to all classes.

That Hebrew was commonly spoken at Jerusalem is certain. The Galilean Peter, or, as some think, the writer of Acts, calls it "their proper tongue," Ac. i. 19; when Paul addresses an audience at Jerusalem he gains the more attention because he speaks in the Hebrew tongue, Ac. xxii. 2; and in the siege of Jerusalem by Titus, the negotiations between the Romans and besieged are carried on through an interpreter (Josephus, Jewish Wars, vi ii. 4, 5, &c.; vi. vi. 2), and the language in general used among the besieged seems to have been the Hebrew (Josephus, Jewish Wars, v. vi. 3; v. ix. 2; vi. ii. 1). On the other hand an audience at Jerusalem was capable of understanding Greek, for that addressed by Paul in Hebrew had expected to be addressed in Greek, Ac. xxii. 2. But while Hebrew may be said to have been the prevailing language at Jerusalem, Greek may, we think, be allowed to have been much more the prevailing tongue in Samaria and Galilee. It is now generally allowed that the acquaintance of the apostles with the Greek tongue was not the effect of miracle but was acquired in the usual way. We have four of them, Peter, James, John, and Jude, writing in Greek in such a way as shows their perfect familiarity with the language. The only natural inference is that they had learned it as we all learn our native tongue by hearing it generally spoken around them. But these apostles were Galileans, and men in a humble rank of life, and from this it would appear that Greek was commonly spoken by the humbler classes in Galilee. With this view of the ordinary language of the people of Galilee, and with the fact that a very large proportion of our Lord's hearers, when he delivered in Galilee the sermon on the mount, were either Galileans, or belonged to cities and districts which spoke Greek and did not speak Hebrew, Mat. iv. 25, we have little reason to doubt but that this famous sermon was spoken in the Greek tongue. Spoken in Galilee, and with of course Galileans forming the majority of his hearers, if it were spoken in Greek it argues a familiar acquaintance with Greek on the part of the Galileans. Again, while we have seen in Josephus' nar-

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rative of the Jewish war strong evidence that Hebrew was the prevailing language at Jerusalem, and that generally spoken, this, so far as we know, does not appear from his account of the war when it was waged in Galilee (Josephus, Jewish Wars, iii. vii. 33,35; iii. ix. 8; iv. i. 5, 8; iv. ii. 2, 3, 5). Upon these various occasions we are not told of the Galileans using the Hebrew language, or negotiating with the Romans through an interpreter, as we find repeatedly stated when the scene of the war changes to Jerusalem. The inference is, that the Galileans and Romans had a common tongue, which could only be the Greek. We thus find the wide influence of Greece upon the human mind in her giving to men in the apostolic age a common tongue, one far more universally used than any other then or since.

In this Greek tongue men of Grecian birth gave to the world works which are to this day models in every branch of literature, and which had the most powerful effect in rousing, disciplining, and maturing the faculties of the human mind. Greece, after its political overthrow, was the school of the human intellect: the subtle power which penetrated a stagnant inert mass, and sent through it the pulse of thought. When we enumerate in poetry and the drama the names of Hesiod, Homer, Alcæus, Sappho, Æschylus, Pindar, Euripides, Sophocles, Aristophanes; in history, the names of Herodotus, Thucydides, and Xenophon; in legislation, the names of Lycurgus and Solon; in oratory, those of Isocrates, Demosthenes, and Æschines; in philosophy, those of Pythagoras, Socrates, Plato, and Aristotle; we have mentioned the names of men whose works exercised an incalculable influence on the human mind in their own and in every succeeding time, who, in the words of Grote, overshot their own age, and became the teachers of posterity. To their works too we owe the perfection and preservation of the Greek tongue, just as we owe the perfection and preservation of our English language to our great writers, above all to our translation of the Bible and the works of Shakspeare. Whoever wishes to see some of the notices which various Greek writers have taken of Jewish history, will find an account of them in Josephus (Cont. Apion, b. i. c. 22, &c.)

So widely prevailing in the apostles' days was Grecian influence and the Grecian language, that Greeks in the New Testament becomes equivalent or almost so to "Gentiles" in the Old Testament. As the Jewish prophet divided mankind into Jews and Gentiles, so the Christian apostle divided it into Jews and Greeks. The name Greek is given not only to the inhabitants of the Grecian cities of Macedon or Achaia, but sometimes to the whole of mankind as distinguished from the Jew, and sometimes to civilized man as distinguished from barbarians. Thus, all the dwellers in Asia (Proconsular Asia) are divided into the two divisions of Jews and Greeks, Ac. xix. 10; xx. 18-21. The multitudinous nations among whom the scattered Jews were dispersed in every land are all called Greeks by the Jews, Jn. vii. 35 in the original. Greeks are used as synonymous with *ἔθνων*, the Greek translation of the wide-embracing Hebrew term גּוֹיִם (*goim*), Ac. xiv. 1, 2; xviii. 4, 6. In the matter of language mankind is divided into two divisions, Greeks and barbarians, Ro. i. 14 (see Liddell, Gr. Lex. on *βάρβαρος*). Greeks and Jews are said to compose all to whom Paul had preached up to the time when he wrote his epistle to the Romans, Ro. i. 16; ii. 9, 10. When Paul would enumerate all the divisions into which mankind could be distinguished, he only adds the barbarian and Scythian to the Jew and the Greek, Col. iii. 11. In his epistle to the Corinthians he makes the threefold division of mankind to be Jews, Greeks and believers, 1 Co. x. 32 in the original; while elsewhere he makes the Jew and the Greek to embrace absolutely men over the whole face of the earth, Ro. iii. 9; x. 12; 1 Co. i. 21-23.

The influence of Greece upon the propagation of the gospel was of the most important kind, but in its preparation of the human mind for the gospel that influence was of an indirect rather than of a direct kind. The idolatrous yet beautiful system of Grecian mythology, and even its philosophy, did not of themselves create a disposition to receive the doctrines of the gospel. St. Paul complains that the preaching of the cross was to the Greeks foolishness, as it was to the Jews a stumbling-block, 1 Co. i. 23; and it required the grace and power of God accompanying the preaching of his word to overcome the one as well as the other, 1 Co. i. 24. But in an indirect way the influence of Greece upon the world produced under God's providence results of the most important kind on the success of the gospel. We have already referred to its influence in quickening the intellectual faculties of the human mind, and taking away the dull, dead, uninquiring disposition which is one of the characteristics of barbarism, and which offers an inert opposition of the strongest kind to the reception of truth. The value of this may be estimated by the fact that, while the gospel had indeed its triumph among barbarous people, Ro. i. 14, it was among the more civilized communities that it had its greatest victories—in cities, rather than in the rural districts, Ac. xiv. 1; xvii. 4, 12; xviii. 4. But it was more than all in its providing a universal medium of communication through at least the Roman world that Greece exercised an incalculable influence on the propagation of the gospel. The old theory of the gift of tongues, Ac. ii 4, being for the purpose of enabling the apostles to preach to men of various languages is now very much given up by the most orthodox commentators (Conybeare and Howson, i. 470; Alexander on the Acts, i. p. 45; Alford on Acts ii. 1-4). The places where we read chiefly of the gift of tongues were such as it was least required in *for this purpose*, Acts ii. 1-4; x. 46; xix. 6; 1 Co. xiv. In none of these places are we told that the miraculous gift of tongues was for the purpose of instructing the hearers, but that it was a sign attesting the truth of the gospel. In some cases at least the speakers with tongues did not understand what they said, 1 Co. xiv. 13, 19. The truth seems to be that God, who prefers ordinary methods to miracle, where miracle is not required—though where it is required he works it with a lavish hand—had in the spread of the Greek tongue provided the necessary vehicle for the propagation of the gospel. Grecian colonization, victories, and literature, provided this required medium, as Roman authority and law had provided a great field through which the gospel took its free course. Accordingly, we find our Lord selecting as his apostles men whose use of the Greek language proves it to have been their mother tongue, acquired according to the natural laws of lingual acquisition (Neander, Planting, &c. of the Church, p. 10, English edition). From Greek-speaking Galilee the first Christian missionaries are chosen. And so we find through the book of Acts, and from the epistles, that wherever these men and others like them went, they found a Greek-speaking population, to whom in Greek

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they preached the gospel, and to whom in Greek they addressed those letters which were for their instruction, Ac. xiv. 1; xvii. 4; xviii. 4; xix. 17; the epistles generally. The empires of the world unconsciously perform their part in bringing about God's will. Babylon and Persia both did theirs before Greece, Is. x. 6, 7, but Greece performed a far more important part. It is no wonder then that before it arose on the political theatre it occupied a prominent place in the predicted plans of God, Is. lxvi. 19; Da. viii. 5-21; Zec. ix. 13. Its part was to raise the human mind into activity, and to provide a general medium of communication, and it did both. The importance of its work may, we think, be seen from this fact, that outside the circle of Grecian influence and the Grecian tongue the gospel of Christ did not prevail in the apostolic age. Beyond the Roman empire, through which we have seen that the Grecian language was known, the gospel did not take vigorous root. Doubtless many of the apostles and others went outside of the Roman empire and preached and won souls to Christ: traces of their work remain to this day in India and elsewhere; but they did not overthrow heathenism in those regions: it remained and remains unshaken. It was in the world subject to Grecian influence that the gospel found its early triumph. [H. C.]

GREYHOUND [זַרְזִיר מָתְנַיִם, *zarzir mothnaim*]. This phrase, which occurs only in one passage, Pr. xxx. 31, signifies "girt in the loins," and there is some uncertainty as to what is specifically intended by it. The English version gives in the margin not only the literal rendering, but the alternative of "a horse," as the meaning. To this Bochart, Gesenius, and others, assent. The LXX. give "a cock strutting around his hens."

The only attribute in the text is that which is predicated of this in common with three other objects—dignity or comeliness in action. "There be three things which *go well*, yea, four are comely in going: a lion, . . . a *greyhound*, an he-goat also, and a king, against whom there is no rising up."

We do not see why "a greyhound" may not be as good a rendering as any; particularly if we may comprehend elegance and swiftness of motion in the idea of "going well." The phrase used may have a double reference; first, to the slenderness of the lumbar regions of the body, as if tightly braced-in, a description which is not very applicable to a horse, but is remarkably true of the dog in question; and secondly, by a metaphor, to the custom of girding up the loins when men would move with rapidity, and so to the fleetness of the greyhound, as if it had girded up its loins to run. The smooth-haired greyhound of England is unequalled for speed and endurance, and for symmetry; "every action is light, easy, and elegant, yet firm and vigorous." Mr. W. C. L. Martin has shown that this breed is derived from Western Asia, improved by crossings with dogs from Southern India. It is certain that hounds with slender loins have been used in the chase in Persia, Arabia, and Egypt, from very ancient times; and among the Egyptian paintings lately disentombed, there are representations of dogs used in coursing, and led in leash, which might have been drawn from our English greyhound. The thin nose, the small ears, the length of body, the girt loins, the very curve of the tail, and the gait, are admirably represented, and are the exact counterpart of our own elegant breed. [P. H. G.]

GRIND. *See* MILL.

GROVE, what is commonly understood by this, when used in connection with religion, is a wood of more or less extent set apart for purposes of false worship, and most commonly abused to practices of the foulest kind. But the word rendered thus in our English Bibles should rather have been retained in its untranslated form, ASHERAH or ASHTAROTH; for it is the name of the Syrian Astarte or Venus, the female companion of Baal, with whom it is commonly associated. The precise sense of various passages in the Old Testament scripture has by this mistake been somewhat lost to the English reader. (*See* ASHTAROTH.) What, however, is sometimes rendered *plain* in our English version should rather be *grove*, or more properly perhaps *oaks;* thus at Ge. xiii. 18, Abraham dwelt among the oaks of Mamre—also ch. xiv. 13; xviii. 1. But trees of that sort were for shelter merely, and not for purposes of worship.

H.

HABAK'KUK [from the verb חָבַק, *hâbak'*, to *embrace*, through reduplication of the verbal form, which intensifies the meaning; so that Habakkuk, as the name of a man, will signify, according as it is taken, actively or passively, either the *cordial embracer*, or the *cordially embraced one*], the name of a distinguished Hebrew prophet. Luther took the name in the active sense, and applied it to the labours and writings of the man, thus: "Habakkuk had a proper name for his office; for it signifies a man of heart, one who is hearty toward another and takes him into his arms. This is what he does in his prophecy; he comforts his people and lifts them up, as one would do with a weeping child or man, bidding him be quiet and content, because, please God, it would yet be better with him." Such, certainly, was the general aim of his prophecy as regards the people of God; it held out the prospect of returning favour and blessing, after floods of judgment had spent their fury in vindication of the cause of righteousness.

No personal trait or historical notice has been preserved of Habakkuk in any canonical book of Scripture; and the tradition which is found at the close of the apocryphal story of Bel and the Dragon—which represents him as caught away by an angel and transported to Babylon, that he might relieve the hunger of Daniel when shut up in the lions' den, with the food that had been prepared for some reapers in Judea—is so evidently an invention of later times, that no account can be made of it. If available for anything, it can only

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be as a traditional evidence that Habakkuk was a contemporary of Daniel; but for this purpose it is scarcely needed, as there are other things of a more reliable kind which yield the same result. 1. The first thing that deserves notice, in endeavouring to find one's way to the personal position and characteristics of the man, is the designation he gives of himself at the commencement of his book; he is there styled "Habakkuk the prophet." This designation is applied only to those who were in habitual possession of prophetical gifts, and held as their chief distinction the prophetical office. As persons so endowed and called most commonly belonged to the Levitical order, this circumstance alone renders it probable that he was by birth a Levite. 2. The subscription appended to the lyrical prophecy contained in the third chapter of his book, strengthens the conviction thus produced of his Levitical origin; it is dedicated "to the chief singer—*i.e.* the leader of the temple music—on (namely, to be sung on or with) my stringed instruments." This indicates him as one who had personally to do with the temple-service; who, with his own harpsichord or stringed instrument, meant to accompany the song which, through the Spirit, he had indited for the use of the temple worshippers. As such, however, he must have been a Levite, if not also a priest; for all that pertained to the singing of the temple was in their hands; and the leading members of that sacred band, Asaph, Heman, and Jeduthun, from the first took rank with and were called prophets, 1 Ch. xxv. 1-5. The supposition of his belonging to this class is further borne out by the strongly lyrical character of his book, in which respect it approaches nearer to the Psalms of David than any other of the prophetical writings. It is but natural to conceive, that in this case, as in so many others, the habitual occupation of the writer was allowed to give its distinctive impress to the utterances which he was inspired to give forth to the people of God. 3. Finally, in regard to the period to which his writings should be assigned, there are indications in the writings themselves, and their relative place in the sacred canon, which clearly point to a time somewhat, yet not very long, anterior to the era of the Babylonish exile. Thus, in the first chapter of his predictions, he announces the Chaldean invasion as a thing still future, and a thing so portentous in its nature, so fearful in its character and results, that men would not believe it till it had actually taken place, ch. i. 5. The Chaldean power, it would seem, was already known as one of rising energy, yet scarcely known as capable of inflicting such terrible disasters as those which might now be expected; and the time, therefore, may naturally be supposed to have been prior to the battle of Charchemish, in the fourth year of Jehoiakim's reign, when by the overthrow of the army of Egypt the Chaldeans rose at once to the visible mastery of the world. From that period the Chaldean power developed itself with terrible energy and force, and men soon ceased to wonder at any devastation accomplished by it. Yet, in this case, the devastation could not be placed many years subsequent to the prediction; for, speaking to the men of his own generation, the prophet says, "I will work a work in *your* days." He might have spoken thus any time during the latter half of Josiah's reign, but we cannot well transfer the words to an earlier period. It is quite probable, however, that he did speak so early, and not, as many of the later critics suppose, in the days of Jehoiakim, and while the Chaldean army was actually on its way to Jerusalem. For, Zephaniah, whose writings stand next in order to Habakkuk's, and who also announced the same coming desolations, is expressly declared to have prophesied in the days of Josiah, Zep. i. 1; and there is every reason to believe that the compilers of the canon, who, living near the times of the sacred writers, had access to information regarding them that is no longer available, were chiefly guided by chronological considerations in fixing the order of the minor prophets. If, then, Zephaniah prophesied in the days of Josiah, it is every way probable that Habakkuk, whose writings were placed immediately before those of Zephaniah, also prophesied during the same reign. And this is still further confirmed by two remarkably coinciding passages in the two prophets, Hab. ii. 20; Zep. i. 7; which appear to indicate that the one prophet stood to the other in a relation of dependence. But from the character both of the two prophets and of the two passages, this is greatly more likely to have been the case with Zephaniah toward Habakkuk, than with Habakkuk toward Zephaniah (see Delitzsch's Der Prophet Hab. p. vii.) There are also apparent references in Jeremiah to some passages in Habakkuk—comp. Je. li. 58 with Hab. ii. 13, and Je. xxii. 13 with Hab. ii. 12—which seem to point in the same direction. We have therefore good reason to believe that Habakkuk prophesied, and that his writings were known to other men of God, in the days of Josiah. But it could only have been in the latter portion of those days, when the time of the great catastrophe was not very remote; and also when the temple service, through the reformation of Josiah, had been so far restored, and the cause of God generally had so far again risen to the ascendant, that a fresh lyrical song like that of Habakkuk could be fitly destined for the sanctuary. If, then, we should date his prophetic agency from the last ten years of Josiah's reign—that is, from B.C. 620, or fifteen years before the first capture of Jerusalem by Nebuchadnezzar, and thirty or so before its total prostration—we shall not probably be far from the mark. We can scarcely suppose him to have begun to prophesy earlier, but it may possibly have been a little later.

The inscription which Habakkuk put upon his prophecies is somewhat peculiar; he designates them "the burden (*massa*) which he did see." The learned are still divided as to the proper meaning of the term *massa*, viz. whether it means simply a divine word, which the prophet was to take up and bear to others, a message from Heaven with which he was charged on their account, or specifically a word of judgment, heavy tidings that he received to deliver to them. The preponderance of modern authorities is in favour of the former opinion, though Hengstenberg still adheres to the latter; and he so far has the usage on his side, that if not in all, certainly in by much the greater number of instances in which the word occurs, it characterizes prophecies that are of a predominantly severe and threatening character. In every word of God that is actually termed a burden, threatenings and judgments occupy a conspicuous place. But still, as these are, in many of the cases, intermingled with announcements of coming good, it appears somewhat arbitrary to restrict the word altogether to the minatory aspect of God's dealings. A prophetic word of grave and solemn import to the parties concerned, seems to be as much as the usage would warrant us to understand by the

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term. And that word the prophet Habakkuk reports himself to have *seen*, as some of the other prophets also have done, Is. xiii. 1; Am. i. 1; Mi. i. 1; that is, it presented itself in the first instance to his soul as an objective communication from the Spirit of God, which he had but to apprehend with the eye of his inner man, and faithfully report for the good of others. Not, however, that he was simply a passive instrument in the matter; the whole tone and character of his writings show him to have been intensely alive and interested in what passed before the eye of his mind; but it was still not his own cogitations he had to do with; it was the mind of God shedding itself like a heavenly light within him, and giving him clear discernment of the things that were going to develope themselves in the providence of God.

The leading subject of his prophecy has been differently apprehended by commentators, according to the point of view from which they have contemplated it; some regarding it as mainly a revelation of the mind of God concerning the Chaldean power; while others (like Calvin) take the Jews to be the chief theme, and the stability of God's interest in connection with them. Viewing the book simply as a composition, and with reference to the relative place occupied by the topics presented in it, one might justly say, with Delitzsch, that the prediction respecting the Chaldean kingdom as the great worldly power forms the centre around which the other parts of the book are grouped, toward which all the rays as it were converge. The invasion of Judea in that case, described in ch. i. 5–11, is but as the antechamber to the building, which consists in a delineation of the God-defying character of the Chaldean monarchy, and the consequent certainty of its overthrow; and in the announcement of this was the special comfort provided for the people of God. It is scarcely possible, however, to avoid feeling that the primary and more fundamental point to the prophet's mind lay deeper than this. The book is profoundly moral in its character and tone. What lies nearest to the heart of the prophet is the cause of truth and righteousness; and how, amid the formidable appearances that were against it, this was to be maintained and vindicated. In his immediate neighbourhood, and among those who should have stood as one man for the interests of righteousness, he saw disorders and iniquities proceeding, such as manifestly cried to Heaven for vengeance. That vengeance he also saw coming; but, strange to think, travelling in the march of a power itself more godless and corrupt than the people it came to chastise. Could such a power really prosper? Could the interest or even the faithfulness and consistence of a righteous God stand with the continued success and imperious ascendency of a dominion which so lawlessly trampled on everything human and divine? Impossible! such an instrument of judgment must itself be judged; the great worldly power is only raised up for a time as a thrashing instrument in the hand of God; and when its work is done it shall be shattered to pieces, as it had shattered those that were opposed to it. But the truth and faithfulness of God have another foundation; rooted in his own eternal nature they stand fast to all generations for as many as humbly trust in his name; and as in the past, so in the future, he will never cease to manifest his glorious perfections in their behalf, till every hostile power has been destroyed, and the whole earth is filled with the knowledge of his glory. Blessed, then, are they who, in all circumstances, confide in his word, and commit themselves to his keeping—alone blessed. Such is the train of thought and feeling that runs through this prophet; and if, on surveying it, we may say that the character and doom of the Chaldean power has formally the largest place in his writings, we must also say that underneath all lies the prophet's regard for the truth of God, and his people's relation thereto; and mainly with a view to this was the other and more external phase of the divine dealings exhibited.

Viewed in respect to form, the chief peculiarity in the writings of Habakkuk is found in the lyrical effusion contained in ch. iii., and on which much diversity of opinion has prevailed. It is also in the interpretation of that portion that the chief difficulty for the expositor lies. Without going into any detail on the matter, which would here be out of place, we shall state briefly and in the general what appears to be the correct view, which is that also that has been ably set forth and vindicated by Delitzsch in his work on this prophet. This prayer-song, destined by the prophet for the spiritual enlightenment and quickening of the covenant-people, forms the devotional echo and resumption of the previous portions of his book. In the use of it the worshipper was to be understood as entering into the revelations already unfolded, and giving vent to his feelings before God with the liveliness and energy appropriate to sacred song. In the subject itself there was much to excite the spirit, and stir it with alternate movements of fear and hope; and this perhaps is the reason why the piece is entitled upon *Shigionoth* (from שִׁגָיוֹן, *shagah*, to *wander to and fro*), pointing to the raised or tumultuous character of the production, its quick and rapid transitions of feeling, as of a soul deeply moved and agitated by the thoughts that were passing through the mind. And then, as regards the substance of the representation, while from the connection and design of the song we must suppose the prophet to have had his eye throughout upon the future—a supposition fully borne out by an analysis of the several parts—it is chiefly thrown, as in some of the psalms, for example Ps. lxxvii., into the form and imagery of the past. "The prophet borrows from God's wonders of old, and the representations given of them, the traits and colours of his delineation respecting a corresponding future, justly regarding the one as the type of the other; for the work of judgment he delineates was one that should unite in itself all the elements of dreadful majesty and redeeming power that had ever appeared in God's earlier judicial manifestations for his people, a deliverance that should even eclipse the typical deliverance from Egypt. This close pre-established connection between the past and the promised future, is the reason why the prophet makes Teman and the mountains of Paran the starting-point of the theophany, and represents the tribes on both sides of the Red Sea as thrown into terror and confusion, precisely as the harpers in Re. xv. 3 are represented as singing the song of Moses and the Lamb" (Delitzsch, p. 139). In short, for the assurance of his faith and hope, and for the more vivid realization of what was to take place, the prophet sees God traversing anew, as it were, the old paths, and doing over again his mighty deeds; so that his people should certainly be able to rejoice in him still, and know him as the God of their salvation. Such indeed is the usual

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style of prophecy, which ever strives to picture the future under the relations and imagery of the past—only, the demands of lyrical poetry, when the prophecy takes this shape, naturally give to the production a bolder and more life-like appearance.

The style of the prophet Habakkuk has always been regarded as peculiarly distinguished for its purity, terseness, and force. Lowth characterizes his ode as among the finest specimens of the purest Hebrew poetry; and it ranks also with the best for loftiness of sentiment, vivacity of description, and appropriateness of imagery. Though only two passages from his writings are distinctly referred to in the New Testament, yet one of these is quoted with special emphasis and some frequency: it is the pregnant utterance in ch. ii. 4, "The just shall live by his faith," which contains the germ of the entire gospel, Ro. i. 17; Ga. iii. 11; He. x. 38. The other is in ch. i. 5, and is quoted by Paul in one of his warning addresses to his unbelieving countrymen, Ac. xiii. 40, 41.

Beside the general commentaries on the minor prophets, the best help for the critical study of this prophet is the commentary of Delitzsch already referred to, which biblical students, who are acquainted with German, will find pervaded by the accurate scholarship, the profound thought, and generally sound discrimination which characterize the writings of the author.

HABERGEON. *See* ARMOUR.

HA'BOR. *See* CHEBAR.

HACHI'LAH, the hill and wood of, is mentioned among the lurking-places of David, 1 Sa. xxiii. 19; xxvi. 1-3. It must have been near Ziph, but the precise hill cannot be determined; and no remains have been found either of the name or of the wood.

HACH'MONITE, a derivative of Hachmon, the founder of a family, some members of which have been mentioned as men of note; but nothing is known of the founder himself, 1 Ch. xi. 11; xxvii 32.

HA'DAD, of uncertain etymology, but of early use as a proper name. 1. A son of Ishmael, in the first genealogy given of his race, bore the name of Hadar, Ge. xxv. 15, but which is elsewhere read Hadad, 1 Ch. i. 30. And in the genealogy of Esau's descendants, Hadad was the name of one of the early kings who reigned over the Edomites before there was a king in Israel, Ge. xxxvi. 35.

2. HADAD, one so called of the Edomite race, is mentioned as among the enemies of Solomon, 1 Ki. xi. 14. He belonged to the seed-royal; and when a mere child had escaped from the terrible slaughter inflicted by the army of David under Joab, by being carried into Egypt. He was there treated with much respect by the existing king, and was ultimately married to the sister of Tahpanhes the queen. On hearing of the death of David, he requested and obtained leave of Pharaoh to return to his own country, doubtless with the view of making an effort to regain for his family and kindred the ascendency which they had lost. And though we have no particular account of his operations, yet from being mentioned in particular as an adversary to king Solomon, and one whom the Lord stirred up against him, it is clear that he must have been a person of considerable energy, and that under him the scattered forces of Edom must have rallied so far as to prove a dangerous rival to Israel. Express mention is also made, when noticing another adversary of Solomon, of "the mischief which Hadad did," ver. 25, though the details are nowhere given.

3. HADAD. This is understood to have been the name of a Syrian deity, or probably one of the names of the tutelary gods of Syria, though rarely mentioned under that name. It is understood to be this name which appears in the latinized form of Adodus (Macrob. Sat. i. 23). In Scripture it is found only as a component element in some proper names, such as Hadad-ezer, Benhadad, Hadad-Rimmon.

HA'DAD-E'ZER [*Hadad for a helper*], also written HADAR-EZER, a Syrian king, whose capital was Zobah, and one of the most active and formidable of the foreign enemies of David. The wars he had to wage with this king called forth in a peculiar manner both the faith and the heroic energy of David, as appears particularly from Ps. lx., which was composed in reference to them, and also from the numbers that are reported to have fallen on the field of battle. Three deadly conflicts are particularly mentioned between them, 2 Sa. viii. 3, 5; x. 18, in each of which David was successful; and the last was so decisive, that the other kings who had joined with Hadad-ezer fell off from him, and entered into terms of peace with Israel.

HA'DAD-RIM'MON, the names of two Syrian deities, combined together so as to form the designation of a particular place or district in Palestine. In Scripture it is referred to only once, and that in a prophetical passage making allusion to the death of Josiah, Zec. xii. 11, not in the historical book which records the death itself. Speaking of a future mourning the prophet says, it should be like "the mourning of Hadad-Rimmon in the valley of Megiddon"—the mourning, namely, which took place there at the death of the good king Josiah. Jerome speaks of it as a city, and says it afterwards went by the name of Maximianopolis, and was in the valley of Jezreel, but gives no further information about it (Comm. in loco). Modern research has failed to obtain any certain trace of the spot; nor is anything known as to the way in which it came to acquire a name of such marked Syrian origin.

HA'DAR. *See* HADAD.

HA'DAR-E'ZER. *See* HADAD-EZER.

HADES. Although this word has never been properly naturalized in English, and does not occur either as a general or a proper name in the English Bible, it is necessary to assume its existence in a work which aims at embracing the full circle of Bible terms and ideas. The word *hell*, which is always used as its equivalent in the scriptures of the New Testament, and frequently also in those of the Old, no longer conveys the exact meaning of the original. It is now only employed as denoting the place of final torment, and precisely corresponds to the Greek term γέεννα, for which it is also used in our English Bible. For *hades* we have still no proper equivalent; and in order to get a correct view of the reality indicated by the name, we are obliged to retain the name itself.

HADES [Gr. Ἀιδης, derived, according to the best established and most generally received etymology, from privative α and ἰδεῖν, hence often written ἀΐδης], means strictly *what is out of sight*, or possibly, if applied to a person, *what puts out of sight*. In earlier Greek this last was, if not its only, at least its prevailing application; in Homer it occurs only as the personal designation of Pluto, the lord of the invisible world, and who was probably so designated—not from being himself invisible, for that belonged to him in common with the heathen gods generally—but from his power to render

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mortals invisible—the invisible-making deity. The Greeks, however, in process of time abandoned this use of hades, and when the Greek Scriptures were written the word was scarcely ever applied except to the place of the departed. In the Greek version of the Old Testament it is the common rendering for the Heb. *sheol*, though in the form there often appears a remnant of the original personal application; for example in Ge. xxxvii. 34, "I will go down to my son," *εἰς ἅιδου, i.e.* into the abodes or house of hades (*δόμους* or *οἶκον* being understood). This elliptical form was common both in the classics and in Scripture, even after hades was never thought of but as a region or place of abode.

The appropriation of hades by the Greek interpreters as an equivalent for sheol, may undoubtedly be taken as evidence that there was a substantial agreement in the ideas conveyed by the two terms as currently understood by the Greeks and Hebrews respectively—a substantial, but not an entire agreement; for in this, as well as in other terms which related to subjects bearing on things spiritual and divine, the different religions of Jew and Gentile necessarily exercised a modifying influence; so that even when the same term was employed, and with reference generally to the same thing, shades of difference could not but exist in respect to the ideas understood to be indicated by them. Two or three points stand prominently out in the views entertained by the ancients respecting hades:—first, that it was the *common* receptacle of departed spirits, of good as well as bad; second, that it was divided into two compartments, the one containing an Elysium of bliss for the good, the other a Tartarus of sorrow and punishment for the wicked; and, thirdly, that in respect to its locality it lay under ground, in the mid-regions of the earth. So far as these points are concerned, there is no material difference between the Greek hades and the Hebrew sheol. This, too, was viewed as the common receptacle of the departed: patriarchs and righteous men spake of going into it at their decease, and the most ungodly and worthless characters are represented as finding in it their proper home, Ge. xlii. 38; Ps. cxxxix. 8; Ho. xiii. 14; Is. xiv., &c. A twofold division also in the state of the departed, corresponding to the different positions they occupied, and the courses they pursued, on earth, is clearly implied in the revelations of Scripture on the subject, though with the Hebrews less prominently exhibited, and without any of the fantastic and puerile inventions of heathen mythology. Yet the fact of a real distinction in the state of the departed, corresponding to their spiritual conditions on earth, is in various passages not obscurely indicated. Divine retribution is represented as pursuing the wicked after they have left this world—pursuing them even into the lowest realms of sheol, De. xxxii. 22; Am. ix. 2; and the bitterest shame and humiliation are described as awaiting there the most prosperous of this world's inhabitants, if they have abused their prosperity to the dishonour of God and the injury of their fellowmen, Ps. xlix. 14; Is. xiv. On the other hand, the righteous had hope in his death; he could rest assured, that in the viewless regions of sheol, as well as amid the changing vicissitudes of earth, the right hand of God would sustain him, even there he would enter into peace, walking still, as it were, in his uprightness, Pr. xiv. 32; Ps. cxxxix. 8; Is. lvii. 2. And that sheol, like hades, was conceived of as a lower region in comparison of the present world, is so manifest from the whole language of Scripture on the subject, that it is unnecessary to point to particular examples; in respect to the good as well as the bad, the passage into sheol was contemplated as a descent; and the name was sometimes used as a synonym for the very lowest depths, De. xxii. 22; Job xi. 7-9. This is not, however, to be understood as affirming anything of the actual locality of disembodied spirits; for there can be no doubt that the language here, as in other cases, was derived from the mere appearances of things; and as the body at death was committed to the lower parts of the earth, so the soul was conceived of as also going downwards. But that this was not designed to mark the local boundaries of the region of departed spirits, may certainly be inferred from other expressions used regarding them—as that God took them to himself; or that he would give them to see the path of life; that he would make them dwell in his house for ever; or, more generally still, that the spirit of a man goeth upwards, Ge. v. 24; Ps. xvi. 11; xxiii. 6; Ec. iii. 21; xii. 7. During the old dispensations there was still no express revelation from heaven respecting the precise condition or external relationships of departed spirits; the time had not yet come for such specific intimations; and the language employed was consequently of a somewhat vague and vacillating nature, such as spontaneously arose from common feelings and impressions. For the same reason, the ideas entertained even by God's people upon the subject were predominantly sombre and gloomy. Sheol wore no inviting aspect to their view, no more than hades to the superstitious heathen; the very men who believed that God would accompany them thither and keep them from evil, contemplated the state as one of darkness and silence, and shrunk from it with instinctive horror, or gave hearty thanks when they found themselves for a time delivered from it, Ps. vi. 5; xxx. 3, 9; Job iii. 13, seq; Is. xxxviii. 18. The reason was that they had only general assurances, but no specific light on the subject; and their comfort rather lay in overleaping the gulf of sheol, and fixing their thoughts on the better resurrection, sometime to come, than in anything they could definitely promise themselves between death and the resurrection-morn.

For in this lay one important point of difference between the Jewish and the heathen hades, originated by the diverse spirit of the two religions, that to the believing Hebrew alone the sojourn in sheol appeared that only of a temporary and intermediate existence. The poor heathen had no prospect beyond its shadowy realms; its bars for him were eternal; and the idea of a resurrection was utterly strange alike to his religion and his philosophy. But it was in connection with the prospect of a resurrection from the dead, that all hope formed itself in the breasts of the true people of God. As this alone could effect the reversion of the evil brought in by sin, and really destroy the destroyer, so nothing less was announced in that first promise which gave assurance of the crushing of the tempter; and if, as to its nature, but dimly apprehended by the eye of faith, it still necessarily formed as to the reality, the great object of desire and expectation. Hence, it is said of the patriarchs, that they looked for a better country, which is an heavenly; and of those who in later times resisted unto blood for the truth of God, that they did it to obtain a better resurrection, He. xi. 16, 35. Hence too the spirit of prophecy confidently proclaimed the arrival of a time, when the

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dead should arise and sing, when sheol itself should be destroyed, and many of its inmates be brought forth to the possession of everlasting life, Is. xxvi. 19; Ho. xiii. 14; Da. xii. 2. And yet again in apostolic times, St. Paul represents this as emphatically the promise made by God to the fathers, to the realization of which his countrymen as with one heart were hoping to come, Ac. xxvi. 7; and Josephus, in like manner, testifies of all but the small Sadducean faction of them, that they believed in a resurrection to honour and blessing for those who had lived righteously in this life (Ant. xviii. 1, 3). This hope necessarily cast a gleam of light across the darkness of hades for the Israelite, which was altogether unknown to the Greek. And closely connected with it was another difference also of considerable moment, viz. that the Hebrew sheol was not, like the Gentile hades, viewed as an altogether separate and independent region, withdrawn from the primal fountain of life, and subject to another dominion than the world of sense and time. Pluto was ever regarded by the heathen as the rival of the king of earth and heaven; the two domains were essentially antagonistic. But to the more enlightened Hebrew there was but one Lord of the living and the dead; the chambers of sheol were as much open to his eye and subject to his control as the bodies and habitations of men on earth; so that to go into the realms of the deceased was but to pass from one department to another of the same all-embracing sway of Jehovah.

Such was the general state of belief and expectation regarding hades or sheol in Old Testament times. With the introduction of the gospel a new light breaks in, which shoots its rays also through the realms of the departed, and relieves the gloom in which they had still appeared shrouded to the view of the faithful. The term hades, however, is of comparatively rare occurrence in New Testament scripture; in our Lord's own discourses it is found only thrice, and on two of the occasions it is used in a somewhat rhetorical manner, by way of contrast to the region of life and blessing. He said of Capernaum, that from being exalted unto heaven it should be brought down to hades, Mat. xi. 23—that is, plainly, from the highest point of fancied or of real elevation to the lowest abasement. Of that spiritual kingdom also, or church, which he was going to establish on earth, he affirmed that "the gates of hades should not prevail against it," Mat. xvi. 18, which is all one with saying that it should be perpetual. Hades is contemplated as a kind of realm or kingdom, accustomed, like earthly kingdoms in the East, to hold its council-chamber at the gates; and whatever measures might be there taken, whatever plots devised, they should never succeed in overturning the foundations of Christ's kingdom, or effectually marring its interests. In both these passages hades is placed by our Lord in an antagonistic relation to his cause among men, although, from the manner in which the word is employed, no very definite conclusions could be drawn from them as to the nature and position of hades itself. But in another passage—the only one in which any indication is given by our Lord of the state of its inhabitants—it is most distinctly and closely associated with the doom and misery of the lost: "In hades," it is said of the rich man in the parable, "he lifted up his eyes, being in torments." The soul of Lazarus is, no doubt, also represented as being so far within the bounds of the same region, that he could be descried and spoken with by the sufferer. Still, he was represented as sharing no common fate with the other; but as occupying a region shut off from all intercommunion with that assigned to the wicked, and so far from being held in a sort of dungeon-confinement, reposing in Abraham's bosom, in an abode where angels visit. And with this also agrees what our Lord said of his own temporary sojourn among the dead, when on the eve of his departing thither—"To-day," said he, in his reply to the prayer of the penitent malefactor, "shalt thou be with me in paradise," Lu. xxiii. 43. But paradise was the proper region of life and blessing, not of gloom and forgetfulness; originally it was the home and heritage of man as created in the image of God; and when Christ now named the place whither he was going with a redeemed sinner—paradise, it bespoke that already there was an undoing of the evil of sin, that for all who are Christ's there is an actual recovery immediately after death, and as regards the better part of their natures, of what was lost by the disobedience and ruin of the fall.

But was not Christ himself in hades? Did not the apostle Peter on the day of Pentecost apply to him the words of David in Ps. xvi., in which it was said, "Thou wilt not leave my soul in hades, neither wilt thou suffer thine Holy One to see corruption," and argue apparently, that the soul of Christ must have indeed gone to hades, but only could not be allowed to continue there. Even so, however, it would but concern the application of a name; for if the language of the apostle must be understood as implying that our Lord's soul was in hades between death and the resurrection, it still was hades as having a paradise within its bosom; so that knowing from his own lips what sort of a receptacle it afforded to the disembodied spirit of Jesus, we need care little about the mere name by which, in a general way, it might be designated. But the apostle Peter, it must be remembered, does not call it hades; he merely quotes an Old Testament passage, in which hades is mentioned, as a passage that had its verification in Christ; and the language of course in this, as in other prophetical passages, was spoken from an Old Testament point of view, and must be read in the light which the revelations of the gospel have cast over the state and prospects of the soul. We may even, however, go farther; for the psalmist himself does not strictly affirm the soul of the Holy One to have gone to hades; his words precisely rendered are, "Thou wilt not leave (or abandon) my soul to hades"—that is, give it up as a prey to the power or domain of the nether world. It is rather a negative than a positive assertion regarding our Lord's connection with hades, that is contained in the passage; and nothing can fairly be argued from it as to the local habitation or actual state of his disembodied spirit.

The only other passages in the New Testament in which mention is made of hades are in Revelation: ch. i. 18, where the glorified Redeemer declares that he has the keys of death and of hades; ch. vi. 8, where death is symbolized as a rider, smiting all around him with weapons of destruction, and hades following to receive the souls of the slain; ch. xx. 13, 14, where death and hades are both represented as giving up the dead that were in them, and afterwards as being themselves cast into the lake of fire, which is the second death. In every one of these passages hades stands in a dark and forbidding connection with death—very unlike that association with paradise and Abraham's bosom, in which our

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Lord exhibited the receptacle of his own and his people's souls to the eye of faith; and not only so, but in one of them it is expressly as an ally of death in the execution of judgment that hades is represented, while in another it appears as an accursed thing, consigned to the lake of fire. In short, it seems as if in the progress of God's dispensations a separation had come to be made between elements that originally were mingled together—as if, from the time that Christ brought life and immortality to light, the distinction in the next world as well as this was broadened between the saved and the lost—so that hades was henceforth appropriated, both in the name and in the reality, to those who were to be reserved in darkness and misery to the judgment of the great day; and other names, with other and brighter ideas, were employed to designate the intermediate resting-place of the redeemed. It was meet that it should be so; for by the personal work and mediation of Christ the whole church of God rose to a higher condition; old things passed away, all things became new; and it is but reasonable to suppose that the change in some degree extended to the occupants of the intermediate state—the saved becoming more enlarged in the possession of bliss and glory, the lost more sunk in anguish and despair.

Such being the nature of the scriptural representation on the subject, one must not only condemn the fables that sprung up amid the dark ages about the limbus or antechamber of hell, and the purgatorial fires, through which it was supposed even redeemed souls had to complete their ripening for glory; but also reject the form in which the church has embodied its belief respecting the personal history of Christ, when it said, "descended into hell." This, it is well known, was a later addition to what has been called the apostles' creed, made when the church was far on its way to the gloom and superstition of the dark ages. And though the words are capable of a rational and scriptural explanation, yet they do not present the place and character of our Lord's existence in the intermediate state, as these are exhibited by himself; they suggest something painful, rather than, as it should be, blessed and triumphant; and, if taken in their natural sense, they would rob believers of that sure hope of an immediate transition into mansions of glory, which, as his followers and participants of his risen life, it is their privilege to entertain.

HADO'RAM. **1.** A descendant, or more probably the name of a race of descendants from Eber by his son Joktan, Ge. x. 27. They have been supposed to be the same with the Adramitæ, or Atramitæ, who had their settlements in the south of Arabia (Gesen. Thes.; Bochart, Phal. ii. 7). **2.** The name given in 1 Ch. xviii. 10 to the son of Toi king of Hamath, who was sent as ambassador from his father to congratulate David on his victory over Hadar-ezer; he elsewhere bears the name of Joram, 2 Sa. viii. 10, which however has an Israelitish aspect. **3.** An alternative name of one of the officers of Rehoboam, who was over the administration of taxes, and lost his life on the occasion of the general revolt. His other name was Adoniram or Adoram, 2 Sa. xx. 24; 2 Ch. x. 18.

HAD'RACH [etymology uncertain], occurs only as a proper name in the heading of one of Zechariah's enigmatical prophecies, which stands thus, "The burden of the word of the Lord on the land of Hadrach, and Damascus is its rest," ch. ix. 1. It used to be regarded as the name of a city and region not very remote from Damascus, chiefly on the authority of R. Jose, quoted by Jarchi, and of Joseph Abbassi, given and supported by J. D. Michælis. But Hengstenberg, in his remarks upon the passage in his *Christology*, has shown that these persons confounded Hadrach with an Adraa in the Syrian desert, which is the same with the ancient Edrei. There is no historical notice of either a land or a city going by the name of Hadrach (חַדְרַךְ); and it is against all probability, as well as prophetical usage, that a strictly proper name should have been employed to designate the subject of a prophecy which was otherwise unknown. But it was by no means unusual to adopt symbolical names of regions on which the word of prophecy was to fall; as, in Isaiah Jerusalem is designated "Ariel," and "the valley of vision;" Babylon the "desert of the sea," Is. xxix. 1; xxii. 1; xxi. 1; in Jeremiah also Babylon is prophesied against under the name of Sheshach, and in Ezekiel Jerusalem and Samaria under the names of Aholah and Aholibah, Je. li 41; Eze. xxiii. 4. So here Zechariah, when going to describe the future overthrow of the Persian empire, especially in those provinces of its domain which lay in the neighbourhood of Judea, most probably called it by the symbolical name of Hadrach—which is composed of חַד, *sharp*, then *strong*, *energetic*, and רַךְ, *soft*, then *infirm*, *weak*; so as to form the enigmatical title of *strong-weak*—strong in one respect, but weak in another; to present appearance, of indomitable power and energy, but in the purpose of God destined to become a helpless prey in the hand of a mighty adversary. The prophecy had its fulfilment in the conquests of Alexander the Great. Such, briefly, is the view of Hengstenberg, which seems on the whole the most probable; but it cannot be regarded as certain. Gesenius concurs with Hengstenberg as far as regards the view of the Jewish commentators, but for the rest is disposed to follow Bleek, who takes Hadrach to be the name of a king of Damascus.

HA'GAR [most probably *flight*, supposed to be derived from a root unused in Hebrew, signifying to *flee*, but existing in Arabic, whence the well-known Mahometan era *Hegira*, the flight], the name of Sarah's bondmaid, and the mother of Ishmael. Of her earlier history we are simply told that she was an Egyptian by birth, Ge. xvi. 3; and, as Abraham had spent some time in Egypt shortly after his first appearance in the land of Canaan, the probability is, that Hagar was then received into his household, and was taken with him when he returned to the land of Canaan. That she must have stood high in the estimation of her mistress is evident from the proposal of Sarah, when she judged herself to be hopelessly barren, that Abraham should go in to Hagar, and thereby obtain the long looked for seed. The impropriety of this proposal, and of Abraham's acceding to it, has been already noticed in connection with Abraham. Apart from all other evils, it had the effect of putting Hagar out of her proper place: when she found herself to be with child her mistress was despised in her eyes; and this insubordination on the part of the maid awoke a spirit of indignation and severity in the bosom of her mistress, which was carried so far on the one side, and so hotly met on the other, that Hagar at last fled from the tent. From this flight perhaps she got the name of Hagar, which afterwards adhered to her. On leaving the tent of Abraham she

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not unnaturally took the direction of Egypt, and was found by the angel of the Lord beside a well in the wilderness of Shur, which lies between the south of Palestine and Egypt. There she was kindly remonstrated with by the heavenly messenger respecting her conduct, and being expressly directed to return to the household of Abraham and become subject to Sarah, she complied with the injunction. Such a compliance must have been anything but agreeable to the natural feelings of Hagar; and her readiness in yielding it is so far an indication of something good, at least of a natural kind, being found in her. From what afterwards happened, we can scarcely entertain the supposition that it was more.

The specific reason assigned by the angel for Hagar's return to the household of Abraham, had respect to the son she was to bring forth to Abraham; and will be more particularly considered under Ishmael. The Lord manifestly did not wish that the child of the father of the faithful, even though born after the flesh, should be born and reared elsewhere than in Abraham's family; and doubtless respect was also had to the lessons that were to be supplied, and the warnings that were to be administered, through the facts of this child's subsequent history. When Hagar heard, however, that she was to give birth to a son, that this son was to be the head of a numerous offspring, which should maintain its ground against all dangers and assaults, and be a sort of natural wonder in the world, she could not but feel cheered in spirit, and be encouraged to take well whatever might lie immediately before her. She gave unmistakeable evidence of this state of mind in the names she invented on the occasion. She called the name of the Lord that spake to her *Attah-El-roi*, Thou-God-of-the-seeing; and adds by way of explanation, "Have I not also here seen him that seeth me?" What struck her was the fact, that in that lonely unfrequented region the eye of the All-seeing had been taking cognizance of her, helpless and forsaken as she seemed. Then, in further memorial of the same, she called the well *Beer-lahai-roi*, Well of the Living One that sees me. If put more generally it would be, Well of the ever-living and present God. Hagar was therefore no heathen; she had learned enough in Abraham's family to know that there was but one living and true God; and her belief in this fundamental truth could not but be confirmed, as it was called forth, by the manifestation that was now given her of the all-seeing eye and gracious providence of Jehovah. Thus cheered and comforted, she returned to the tents of Abraham, and in due time gave birth to Ishmael.

We hear no more of her till the memorable occasion of Isaac's weaning, when, amid the general hilarity of Abraham's house, and the exuberant joy of his aged spouse, a malignant scorn was seen lowering on the face of Ishmael, which again drew forth the ire of Sarah, and led to a new scene in the household. Ishmael must by this time have been fifteen or sixteen years old; for he was thirteen when he was circumcised, and all that pertained to the conception, the birth, and the weaning of Isaac had yet to take place. Ishmael, therefore, was no longer a mere child, but a grown youth, and Sarah not unfairly conceived that his demeanour on the occasion referred to but too clearly indicated the spirit he was of—a spirit utterly opposed to the claims of Isaac, as the free-born, heaven-sent child; and she insisted on Ishmael and his mother being cast forth, that the inheritance might be left to Isaac, Ge. xxi. 10. It seemed a somewhat harsh expedient, and is said to have been grievous to the paternal heart of Abraham. But the right principle was on Sarah's side, and the word of God gave its sanction to what she had demanded: Hagar and Ishmael must be externally separated from the chosen seed, as they had already separated themselves by their internal feelings. While, however, the casting forth was necessary, one cannot but feel as if there was an undue degree of haste and rigour in the manner of carrying it into execution. For it would seem that all the provisions in meat and drink which were given to the two exiles was what could be laid on the back of Hagar, Ge. xxi. 14. But possibly the meaning is, that this was merely what was furnished for an immediate supply, while in addition a certain portion in flocks and herds was also divided to them. Abraham, we are told, gave portions of this sort to the later sons he had by Keturah, Ge. xxv. 6, and from Ishmael afterwards appearing at the burial of Abraham, and along with Isaac committing him to the tomb, Ge. xxv. 9, it may certainly be inferred, that Ishmael continued to occupy a still higher place in the regards of the father than those other sons, and got even a larger portion from his hand. The rapid rise also of Ishmael's family to power and influence is a further proof of the same; so that the scantiness of provisions furnished to Hagar and Ishmael may be more apparent than real, and the difficulties that beset them may have been such only as attend desert-life at the outset, before the proper haunts for refreshment and pasturage are known.

But however this may have been, Hagar with her son had very nearly perished for thirst, in their first wanderings through the wilderness of Judea. Hagar had even given up all for lost, and had caused her son to lie down under a shrub of the desert, while she herself withdrew to some distance, that she might be spared the pain of seeing him die. But she was again mercifully visited from above; the Lord saw the affliction, and opened her eyes to perceive a well in the neighbourhood, at the same time giving her a fresh assurance that her son should live and become the father of a great people. Such certainly proved to be the case; and the only further notice we have of Hagar in connection with it is, that she by and by went and took a wife for her son from Egypt. This did not augur well for the spiritual character of the future progeny; but it belongs rather to the history of Ishmael than of Hagar. So far as she herself is concerned, there is no appearance of her having ever become a true follower of Abraham, a child of faith in the sense that he and Sarah were; but as regards the more conspicuous and blameworthy actions of her life, it is meet to confess, that considering all the circumstances, she appears as one somewhat more sinned against than sinning—an object of pity more than of condemnation.

HAG'ARITES, or **HAG'ARENES**, a wandering Arab tribe, who seem to have had their usual haunts to the east of Jordan, near the territories of the covenant-people; for they are mentioned as having in the days of Saul come into collision with the tribe of Reuben, and fallen by their hand. They appear however to have, in some degree, recovered; for at a later period, probably in the time of Jehoshaphat, they are named along with the Moabites and various other Arabian tribes, among the enemies who entered into a formida-

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ble conspiracy against Judah, Ps. lxxiii. 6. Nothing further is heard or known of them. Some have supposed them to have derived their name from the mother of Ishmael; which is not very probable, considering that Ishmael was her only son, and that he was regarded as the real founder of the race that sprung from Abraham's connection with Hagar.

HAG'GAI [*festive*, from *hag*, a festival], one of the later minor prophets, and the first in order of the three who flourished after the return from Babylon. The short book of Haggai throws no light on the personal history of its writer; and authentic Jewish history is equally silent. Rabbinical tradition represents him as having been born in Babylon, and having joined the first band of exiles who, on the issue of the decree of Cyrus, B.C. 536, returned to their old possessions. It also asserts him to have been buried among the priests at Jerusalem, in which case he must have belonged to the family of Aaron. The traditionary accounts, so far, may be regarded as perfectly credible, though they cannot be pronounced certain; but further notices from the same source respecting Haggai deserve no particular notice.

The book of Haggai consists of four distinct prophetical addresses—two in the first, and two in the second chapter; and the dates of each are given with remarkable precision. The first address was delivered in the second year of Darius (*i.e.* B.C. 520), in the sixth month, and on the first day of the month, therefore on the feast of the new moon, ch. i. 1-11. The second, which was a mere assurance of the Lord's gracious presence and blessing, now that the people gave themselves to the Lord's work, was only twenty-four days later. The third belongs to the twenty-first day of the seventh month, ch. ii. 1-9; and the last, consisting of two parts, has for its date the twenty-fourth day of the ninth month. So that the whole prophetical agency of Haggai, so far as it has found a record in the book that bears his name, was limited to the short space of between three and four months. And it has respect throughout to one theme—the building of the second temple; although, with the comprehensive eye of the true prophet, it glances at various other points in the present and the future, which stood in a moral relation to the work more immediately in hand.

The time of Haggai's appearance as a prophet dates about sixteen years after the edict of Cyrus. The small remnant had returned to Jerusalem, and had also, with mingled feelings of joy and sadness, laid the foundation of the new temple, Ezr. iii. 10-13. But they were not permitted to proceed far with their undertaking till they began to experience the keen jealousy and bitter opposition of their neighbours, the Samaritans. Had Cyrus himself lived, the hinderances thus thrown in their way would have been easily overborne; but he lost his life not many years afterwards; and the unsettled state in which the affairs of the Persian empire continued during the periods of Cambyses and Smerdis the Magian, gave the adversaries of the Jews an advantage of which they did not fail to avail themselves. Accordingly, the work was first impeded in its progress, then absolutely arrested, until after the accession of Darius, when the administration of the empire began to assume a more settled and orderly form. And led through the Spirit to perceive that the time had now come for more determinate action in regard to the building of the Lord's house, the prophet Haggai came forth in the name of the Lord to stir up the people to the work. His first word, however, was one rather of reproof than of encouragement; it charges upon the people's lukewarmness and love of fleshly indulgence the cessation that had taken place in the work, and points to the manifest judgments of the Lord upon them as clear signs of his displeasure at their conduct, ch. i. 3-11. We are not from this to suppose that he attributed nothing to the envious opposition of the Samaritans, but merely that this of itself was not enough; that the people latterly had rather been taking excuse from it to prosecute their own interests, than absolutely hindered from minding God's, and had become quite content to let the walls of the Lord's house lie in their unfinished and forlorn state. For the external work, therefore, to which they were now called, there was needed a preparatory one of repentance and spiritual devotedness. To this Haggai first earnestly called them; and the moment he saw that the call had begun to be responded to, he cheered their hearts with the assurance that the Lord was with them, ch. i. 13.

But it was soon found that a depressed state of feeling hung upon the minds of the people, and greatly discouraged them in the prosecution of their work. The contrast in external appearance between the house they were now building, and the magnificent structure that had been reared by Solomon, disposed them—especially those of them who had seen the former one—to regard that which was now proceeding as comparatively poor and insignificant. And it was not merely the inferiority in outward glory which, in that case, would naturally trouble them, but the apparent failure of the divine predictions which had been uttered before or during the Babylonish exile, and which made promise even of a more glorious temple in the future than had existed in the past, Is. lx.; Eze. xl. seq. Could they, then, be really doing the Lord's work, while engaged in raising so inadequate a structure? Could the Lord himself actually be with them? Should they not rather wait for better times, when they might be able to set about the work in a worthier manner and with clearer evidences of the Lord's favour and protection? It was to meet this state of feeling, quite natural in the circumstances, that the next message of Haggai was addressed; it gave the builders of the Lord's house the special comfort which they needed, ch. ii. 1-9. They were not, he assured them, like men left to their own resources; the Lord was with them; "the word that I established with you when ye came out of Egypt, and my Spirit abode in the midst of you, Fear not" (so the words should be rendered). The meaning is, that the word the Lord spake to them when they came out of Egypt, and when his Spirit wrought so marvellously for their good, he repeated now; in both cases alike his message was, "Fear not," comp. Ex. xx. 20. Many changes, it is true, were to take place; all things in heaven and earth were to be shaken; but so far from interfering with that which constituted the real glory of their temple and nation, the things destined to take place would rather tend to promote it; for the world with its wealth and honour would yet come to pay homage to them, and *there*—in connection with that very house—would the Lord give peace and blessing to the world. The promise is a most comprehensive one; it stretches from the day of the prophet onwards through all coming time, but reaches its culmination in the establishment of the Messiah's king-

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dom, and the voluntary surrender of the kingdoms of the earth to his power and authority. It does not speak directly of the person of Christ, as has been very commonly supposed from the mistranslation of ver. 6: "The desire of all nations shall come"—as if this pointed to the general and longing expectation of Messiah, which prevailed before his advent. There no doubt was a certain measure of that; but the passage cannot properly indicate it; for the word rendered *desire*, חֶמְדַּת (*chemdath*), really means *beauty*, and is here coupled with a verb in the plural, which clearly shows it to be used as a collective noun, equivalent to "the beautiful or glorious things" of the heathen. The passage is substantially parallel to Is. lx. 9–13, and tells of a coming exaltation of the divine kingdom (which had its centre in the temple and was represented by it) above all that had gone before (see Hengstenberg's Christology on the passage, also Moore's Haggai, Zechariah, and Malachi, p. 75).

The subject of this portion of Haggai's prophecy is resumed in the two last verses of his book, with a special reference to Zerubbabel, and for the purpose of showing, that little and despised as the ruling power in Judah was, yet because it was a power under the protection, and connected with the covenant-faithfulness, of Jehovah, a distinction should be made between it and the powers of the heathen. The former would be kept by God as a sort of signet-ring, an emblem of perpetual care and fidelity; while the others should be all shaken to their base, and ultimately overthrown.

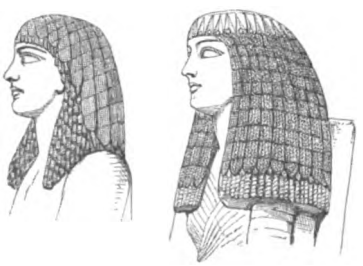
The message in ch. ii. 10–19 is to some extent a resumption of that contained in the first chapter. It warned the people that mere outward advantages and formal oblations could not secure for them the blessing of heaven; if their persons were not accepted, and their hearts were unfaithful to God, the flesh of holy offerings could impart no purity; everything they touched would be defiled; while, on the other hand, if themselves in a state of sincere and hearty surrender to the Lord's work, the blessing of the righteous man—"whatsoever he doeth shall prosper"—should become theirs.

There is nothing very remarkable in the style of Haggai. His addresses approach nearer to prose than most of the prophetical writings; and, speaking as he did to a people in depressed circumstances, and compassed about with fears and misgivings, he is particularly frequent in the use of the formula, "Thus saith the Lord." He sought thereby to recall them from human hopes and calculations to implicit confidence in the word and purpose of Jehovah. In a few sentences, where he points more distinctly to the better future, which he saw to be in prospect, his language rises to a higher strain, and in fervour and energy assumes somewhat of a poetic impress. But the passages are too brief to admit of being formed into a distinctive class.

HAGIO'GRAPHA [*sacred writings*], is a name sometimes applied to a portion of Scripture. It comprehends all the sacred writings of the Hebrew Bible, except those included in the Law and the Prophets. Among the Prophets, however, the rabbinical Jews class a number of the historical books—Joshua, Judges, the two books of Samuel, and the two of Kings. These were regarded as the productions of the earlier prophets, and the later ones were those of the prophets distinctively so called. So that the Hagiographa, according to this division, would consist of Job, Psalms, Proverbs, Ecclesiastes, Canticles, Chronicles, Ezra, and Nehemiah; Esther and the book of Daniel were also assigned to it. But the division was so manifestly arbitrary, that it was never accepted as a proper one by the church. In the New Testament all the books of the Old Testament go by the name of the *writings* or *scriptures* (corresponding to the *kethubim* among the Jews), or the *sacred scriptures;* and a division so far is recognized in certain passages, that they are spoken of under the names of the law and the prophets; and once, "Moses, the Prophets, and the Psalms," Lu. xxiv. 44. (*See* SCRIPTURES.)

HA'I, another form of what is more commonly written AI, Ge. xii. 8; xiii. 3. (*See* AI.)

HAIR. There is nothing, in which the usages of different countries, and even of the same country at one period as compared with another, have exhibited more variety and caprice, than in respect to the cultivation or neglect of the hair. Of the more ancient nations, the Egyptians appear to have been the most uniform in their habits regarding it, and, in some respects also, the most peculiar. We learn from Herodotus (ii. 36; iii. 12), that they let the hair of their head and beard grow only when they were in mourning, and that they shaved it at other times. Even in the case of young children they were wont to shave the head, leaving only a few locks on the front, sides, and back.



[315.] Egyptian manner of wearing the hair.
From statues of an officer of rank and his wife or sister, 19th dynasty. British Museum.

"So particular were they," says Wilkinson, "on this point, that to have neglected it was a subject of reproach and ridicule; and whenever they intended to convey the idea of a man of low condition, or a slovenly person, the artists represented him with a beard" (Ancient Egyptians, iii. p. 957). Slaves also, when brought from foreign countries, having beards on them at their arrival, "were obliged to conform to the cleanly habits of their masters; their beards and heads were shaved; and they adopted a close cap." This universal practice among the Egyptians explains the incidental notice in the life of Joseph, that before going in before Pharaoh he shaved himself, Ge. xli. 14; in most other places he would have combed his hair, and trimmed his beard, but on no account have shaved it. The practice was carried there to such a length, probably from the tendency of the climate to generate the fleas and other vermin which nestle in the hair; and hence also the priests, who were to be the highest embodiments of cleanliness, were wont to shave their whole bodies every third day (Herod. ii. 37). It is singular, however, and seems to indicate that notions of cleanliness did not alone regulate the practice, that the women still wore their natural hair, long and plaited, often reaching down in the form of strings to the bottom of the shoulder-blades. Many of the female mummies have

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been found with the hair thus plaited, and in good preservation.

The precisely opposite practice, as regards men, would seem to have prevailed among the ancient Assyrians, and indeed among the Asiatics generally. In the Assyrian sculptures the hair always appears long, combed closely down upon the head, and shedding itself in a mass of curls on the shoulders. "The beard also was allowed to grow to its full length, and, descending low on the breast, was divided into two or three rows of curls. The moustache was also carefully trimmed and curled at the ends" (Layard's Nineveh, ii. p. 327). Herodotus likewise testifies that the Babylonians wore their hair long (i. 195). The very long hair, however, that appears in the figures on the monuments is supposed to have been partly false, a sort of head-dress to add to the effect of the natural hair.

[316.] Assyrian manner of wearing the hair.—From sculpture in Brit. Mus.

Among the ancient Greeks the general practice was to wear the hair long; hence the epithet so often occurring in Homer of "well-combed Greeks;" and the saying, which passed current among the people, that hair was the cheapest of ornaments. But the practice

[317.] Grecian manner of wearing the hair.—Hope's Costumes.

varied. While the Spartans in earlier times wore the hair long, and men as well as women were wont to have it tied in a knot over the crown of the head, at a later period they were accustomed to wear it short. Among the Athenians also it is understood the later practice varied somewhat from the earlier, though the information is less specific. The Romans passed through similar changes; in more ancient times the hair of the head and beard was allowed to grow; but about three centuries before the Christian era barbers began to be introduced, and men usually wore the hair short. Shaving also was customary; and a long beard was regarded as a mark of slovenliness. An instance even occurs of a man, M. Livius, who had been banished for a time, being ordered by the censors to have his beard shaved before he entered the senate (Liv. xxvii. 34). [See woodcut No. 201, under DIADEM, for further illustrations of ancient modes of wearing the hair.]

This later practice must have been quite general in the gospel age, so far as the head is concerned, among the countries which witnessed the labours of the apostle Paul; since in his first epistle to the Corinthians, he refers to it as an acknowledged and nearly universal fact. "Doth not even nature itself teach you," he asked, "that if a man have long hair, it is a shame to him? But if a woman have long hair, it is a glory to her; for her hair is given her for a covering," 1 Co. xi. 14, 15. The only person among the more ancient Israelites, who is expressly mentioned as having done in ordinary life what is here designated a shame, is Absalom; but the manner in which the sacred historian notices the extravagant regard he paid to the cultivation of his hair, not obscurely intimates that it was esteemed a piece of foppish effeminacy, 2 Sa. xiv. 26. Both in earlier and later times the common practice among them was to wear the hair short—a sort of medium between the extreme of shaven pates and lengthened tresses, Eze. xliv. 20. And this seems also to be what is meant by the order not to round the corners of their heads, nor mar or corrupt the corners of their beards, in Le. xix 27; not wholly to crop off the one, nor to shave the other, but to preserve both in moderation. But an exception was made in the case of the Nazarites, who, in connection with their particular vow, and as the special badge of their consecration, were bound to let their hair grow (*see* NAZARITE). This very exception, however, for a specific religious purpose, was an indirect proof of the contrary practice being generally followed; the long hair would otherwise have been no distinction. But while short hair upon the head was reckoned proper for a man, baldness was by no means relished—less so, perhaps, then than in western countries now, because of the general custom of wearing artificial coverings on the head, and perhaps also because of baldness being one of the symptoms of cutaneous disease, in particular of leprosy. Job is even represented as having shaved his head, to make himself bald, in the day of his calamity, ch. i. 20; probably more, however, as a symbol of desolation, than as an ordinary badge of mourning; for it is in that respect that baldness is commonly spoken of in Scripture, Is. iii. 24; xv. 2, &c. The call in Je. vii. 29 to cut off the hair—"Cut off thine hair, O Jerusalem, and cast it away; and take up a lamentation on high places"—is addressed to Jerusalem under the symbol of a woman, and indicates nothing as to the usual practice of men in times of trouble and distress. In *their* case, we may rather suppose, the custom would be to let the hair grow in the season of mourning and to neglect the person. But the practice would naturally differ with the occasion, and with the feelings of the individual.

HA'LAH, the name of a Median city or district, to which some of the captive Israelites were transported by the king of Assyria, when the ten tribes fell under the heathen power. Nothing certain is known of it; and a considerable diversity of opinion has prevailed among commentators as to the precise locality where it should be sought. From the passage in 2 Ki. xvii. 7, it would seem to have been somewhere on the river Gozan, or Kizzil-ozzan, as it is now generally called, and consequently beyond the bounds of Babylonia.

HA'LAK [*smooth*], the name given to the mountain which formed the southern extremity of Joshua's conquests, Jos. xi. 17; xii. 7. Instead of "the mount Halak," in the passages referred to, it might be read "the smooth mount," which goeth up to Seir. No mention occurs elsewhere of a mountain of this name.

HALLELU'JAH, the same as ALLELUJAH (which see).

HAM [*hot*], one of the three sons of Noah, from whom the earth after the deluge was peopled. He is first mentioned between the other two—Shem, Ham, and Japheth, Ge. v. 32. But afterwards he is expressly designated the younger son of Noah, Ge. ix. 24—the same word in the original that is applied to David among the sons of Jesse, 1 Sa. xvi. 11—which seems to imply that he was the youngest of the family, being the younger

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relatively to the other two. He had four sons—Cush, Mizraim, Phut, and Canaan. The three first travelled southwards, and from them chiefly sprang the tribes that peopled the African continent, as Canaan became the father of the tribes that principally occupied the territory of Phœnicia and Palestine. (See under the several names.) Of Ham himself we know nothing excepting the unfortunate circumstance connected with his father's too free indulgence in wine, in respect to which he acted so unbecoming a part, and which is treated of elsewhere. (*See* NOAH and CANAAN.)

Ham is also used as a designation of Egypt, most likely on account of its population having sprung from a son of Ham, Ps. lxxviii. 51; cvi. 22; and the name Ammon, by which the chief god of the northern Africans was often called and worshipped, probably derives its origin from the same source. Plutarch, in his treatise *De Iside et Os.*, takes notice of this name of Egypt, writing it Χημία (in modern Coptic it is *Chêmi*), and says it was derived from a word signifying *black*, for which he finds a reason in the appearance of the country. We cannot place much dependence upon his etymology, as in this department the Greeks were extremely fanciful. But the fact of the ancient and general application of this name to Egypt is beyond dispute.

HA'MAN [etymology uncertain], a person of high rank in the kingdom of Persia, and for a time prime minister of the king who espoused Esther. The circumstances connected with the history of this remarkable and unhappy man have been noticed in the article on Esther; they form one of the most extraordinary examples on record of the unreasonable lengths to which a principle of personal ambition may carry one—the frightful crimes it may lead him to commit, in order to reach the end he aims at—and the overwhelming retribution in providence it may bring down upon his own head. He is called in Esther Haman the Agagite, which the Jews have from early times regarded as substantially one with Haman the Amalekite (Joseph xi. 6). This, if it were certain, would afford a natural enough explanation of what otherwise looks like a species of insanity—the determination on the part of Haman to extinguish a whole race in revenge for the stiff and unyielding firmness of a single individual. The Amalekites were from early times among the most implacable enemies of the Jews, and had been all but extirpated by the superior might and warlike prowess of their rivals. One can readily suppose that a deep spirit of revenge would lurk in the bosoms of the scattered members of the Amalekite race which survived; and that any one of them, having what might seem a just occasion and a fit opportunity, would eagerly snatch at it to secure the long wished for triumph. It is quite possible also, that Haman may have belonged to this Amalekite race, and by some of those curious evolutions of fortune, which are not unusual in arbitrary states, where the greatest changes often turn on the whimsical freaks of a moment, may have been elevated to the highest place of power at the Persian court. The extreme jealousy he evinced in regard to the marks paid him of outward homage and respect, so far confirms this, that he appears to indicate a want of native nobility of rank; it bespeaks the temper of one who had sprung from comparatively low degree, and who could not afford to suffer any derogation from the customary forms of regard. Yet with so many things in favour of this supposition, one cannot hold it to be more than probable, if even probability is not too much to affirm respecting it. For there is no other passage in Old Testament scripture in which Agagite is put for Amalekite; and as there is reason to believe that the name Agag had much the same origin and use among the Amalekites that Pharaoh had among the Egyptians, and Abimelech among the Philistines (*see* AGAG), it would have been strange and unnatural for any of the Amalekite race to have turned it into a family designation. No doubt there are caprices in names as well as other things; and it is not impossible that a use not in itself natural or likely may have been made of this particular epithet. But in the circumstances it is not too much to say, that the fact of Haman's Amalekite descent is somewhat problematical; and if advanced at all, it should only be as an ancient opinion, which has certain probabilities on its side, and which, if true, would afford a ready explanation of some of the circumstances.

HA'MATH [*fortification, citadel*], an ancient city and province of Syria, in existence at the time of the conquest of Canaan, Nu. xiii. 21, and in later times of such importance that it is called "Hamath the Great," Am. vi. 2. The city was situated on the Orontes, at the northern extremity of the Lebanon range, about 76 miles north-east of Tripoli, and 81 south from Aleppo. Not Hamath itself, but rather the "entering in of Hamath," is often mentioned as the boundary on the north of the dominion of Israel, Nu xxxiv. 8; Jos. xiii. 5, &c. There is some difference of opinion as to the point indicated by this expression. Robinson (Suppl. Res. p. 56) would place it on the western approach to Hamath, consequently farther off from Palestine than Hamath itself. But this seems improbable, and is not concurred in by Van de Velde, Stanley, and others. The entering in to Hamath is more naturally understood as given from the Palestinian point of view, therefore on the south of the land of Hamath, probably about Riblah (as Van de Velde thinks), a place about 30 miles beyond Baalbec, and a place where the two Lebanon ranges terminate, opening on the wide plain, which belonged to Hamath. This appears the remotest point to which the spies could possibly extend their personal inquiries, Nu. xiii. 21, and seems most naturally to accord with the general conditions of the geographical problem. In David's time Hamath appears to have formed the seat of an independent kingdom; for Toi the king of Hamath is mentioned among those who entered into friendly relations with David, 2 Sa. viii. 9, seq. In the age of Solomon it appears to have formed part of the extensive dominion of Israel, as he is spoken of as having built store-cities in it, 2 Ch. viii. 4; and long afterwards the second Jeroboam is said to have conquered it, 2 Ki. xiv. 28. Along with the whole of that part of Syria, it fell shortly afterwards under the sway of the king of Assyria, Is. xxxvii. 12, and then under that of the king of Babylon. After the period of the Alexandrian conquest it bore the name of Epiphania (Ἐπιφάνεια); but the old name has again supplanted this, and among the native population the latter probably never took root. Hamath has become one of the larger cities of the Turkish empire, and is supposed to contain about 30,000 inhabitants, of which 2500 belong to the Greek church. The modern town is "built in the narrow valley of the Orontes, and on both sides of the river, whose banks are fringed with poplars. Four bridges span the river; and a number of huge wheels, turned by the current, raise the water into aqueducts, which convey it to the houses and

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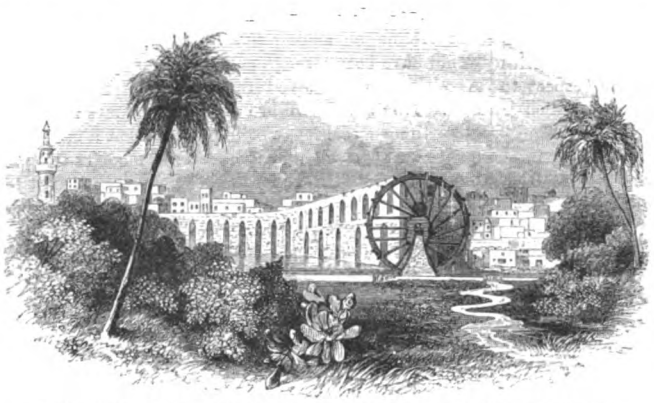
mosques of the town. There are no antiquities in it. The mound on which the castle stood is in the midst of the town; but the castle itself, materials and all, has completely disappeared. The houses are built in the



[318.] Hamath, Aqueduct and part of the town.—Laborde, Voyage en Orient.

Damascus style, of sun-dried bricks and wood. Though plain and poor enough externally, some of them have splendid interiors. The city carries on a considerable trade with the Bedawîn" (Porter, in Murray's Handbook).

HAM'MATH; the same word, with a different accentuation, appears as the name of a city belonging to the tribe of Naphtali, and apparently near the Sea of Galilee, Jos. xix. 35. It was probably the same with the HAMMOTH-DOR, a Levite city in the tribe of Naphtali, Jos. xxi. 32. But nothing particular is known respecting it.

HA'MOR [*he-ass*], the father of Shechem, and head of the Hivite tribe, that held possession of the fertile district of Shechem at the time of Jacob's return from Mesopotamia. Nothing is recorded of him personally, except the judicious and prudent part he took in endeavouring to avert the evil consequences of his son's rash and sinful behaviour in respect to Dinah, rendered unavailing by the still greater rashness and iniquity of Simeon and Levi, to which Hamor and many of his tribe fell victims. But the name of Hamor was long kept up in connection with the tribe, and generations afterwards was even used as a sort of watchword with the Hivite remnant, when rising in revolt against the dominant Israelites, Ju. ix. 28; Jos. xxiv. 32. In the reference made to the transaction by Stephen, the name is given in the Greek form, EMMOR, Ac. vii. 16.

HAMU'TAL [*relative of the dew*], the daughter of Jeremiah of Libnah, who became the wife of Josiah king of Judah, and mother of Jehoahaz and Zedekiah. If one may judge from the history of her sons, her character and influence were of a very different description from what her name might seem to import.

HAN'AMEEL [etymology unknown], the name of an uncle of the prophet Jeremiah. In token of the certainty with which a return from Babylon might be counted on, he is represented in one of the prophecies of Jeremiah, ch. xxxii. 6, seq., as coming to sell his inheritance to his nephew, who buys it, and pays the money according to the regular forms in such cases, in the assured confidence that he or his posterity should one day possess it. The transaction has sometimes been referred to as a proof that the original law, forbidding the alienation of the inheritance of the Levites, Le. xxv. 34, had by that time fallen into abeyance. The law, however seems to point to such an alienation as would transfer the property of a Levite to the family of one belonging to another tribe, not to the interchange of property between one Levite and another. But the transaction in the present case, though, like other things done in prophetical vision, described as an actual occurrence, seems to have taken place in the spiritual sphere alone; the whole chapter relates what came to Jeremiah by the word of the Lord; and that part which consists in action, as well as that which delivers a message in words, is most fitly understood of the spiritual agency of the prophet. The transaction therefore is not to be classed among the occurrences of every-day life. (*See* PROPHECY.)

HANA'NI [*favourable, gracious*]. 1. The name of one of the sons of Heman, and consequently one of the persons separated for the service of song in the temple, 1 Ch. xxv. 4. 2. A prophet who came before Asa, king of Judah, with a word of reproof and threatening, because of his having relied unduly on the king of Syria, for which the king improperly threw him into prison, 2 Ch. xvi. 7. 3. A brother of Nehemiah, who first brought him word of the depressed state of matters in Jerusalem, and afterwards took part with him in the charge and government of the city, Ne. i. 2; vii. 2.

HANANI'AH [*the gift* or *favour of Jehovah*]. 1. One of Heman's sons, and head of one of the twenty-four courses into which the singers were divided by David, 1 Ch. xxv. 4, 23. 2. A captain in the army of Uzziah, 2 Ch. xxvi. 11. 3. A prince in the time of Jeremiah, and father of a Zedekiah, Je. xxxvi. 12. 4. A false prophet from Gibeon, who also lived in the time of Jeremiah, and delivered counter-messages to those uttered by that prophet. He was denounced by Jeremiah as an impostor, and his judicial death predicted, Je. xxviii. 5. The original and proper name of one of the three Hebrew youths, who acted so noble a part at Babylon, better known by the Chaldean name of Shadrach, Da. i. 6. Many others bore the name, of whom nothing particular is known, Je. xxxvii. 13; 1 Ch. viii. 24; 1 Ch. iii. 19; Ezr. x. 28, Ne. xii. 12; vii. 5, &c.

HAND. With one exception, there is nothing very peculiar in the reference made to the hand in Scripture. Being the member of the body which is chiefly employed in doing active service, it is used in Scripture, as well as other writings, in a great variety of applications, founded upon and suggested by this natural employment: such as "the strength of his hand" for the possession of power generally, "the cunning or skill of the hand" for any natural accomplishment, "putting things into one's hand" for committing them to one's oversight and control, &c. The right hand being also, for the most part, the organ most used, and in consequence most skilled, in the execution of work, a variety of figurative applications quite naturally arise out of this fact, having respect to the right hand as the more, to the left as the less, honourable and efficient of the two; hence such expressions as "Let not thy left hand know what thy right hand doeth," "a wise man's heart

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is at his right hand, but a fool's heart is at his left hand," "sitting at the right hand of power," "the man of thy right hand," &c. Such forms of expression are so common in all languages, and at all times, that they require no special explanation: nature itself furnishes a ready interpretation of them even to the most unlearned.

IMPOSITION OF THE HAND, or OF THE HANDS, however, forms a sort of exception to this general similarity; it may be regarded as a strictly scriptural usage—though it no doubt also had its foundation in nature, and may to some extent have been used in some of the nature-religions of antiquity. It occurs at a very early period in Scripture as a patriarchal usage, appropriate and becoming, perhaps, rather than strictly religious. Jacob laid his hands upon the heads of Joseph's children, when going to bestow upon them his peculiar blessing, Ge. xlviii. 14, precisely as in later times our Lord laid his hands on the little children when they were presented to him for *his* blessing, Mat. xix. 15. In like manner, and with a nearer approach to a religious service, Moses was instructed, before his departure, to lay his hand upon Joshua; and the reason of the action is at the same time given: "Take thee Joshua the son of Nun, a man in whom is the Spirit, and lay thine hand upon him. . . . . And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient," Nu. xxvii. 18-20. And so again, after the death of Moses, it is said, "And Joshua, the son of Nun, was full of the spirit of wisdom; for Moses had laid his hands upon him," De. xxxiv. 9. So that there was a conveyance in the matter of gifts from one who had to one who had not; and the laying on of the hand of him who imparted was the symbol of the conveyance—the hand being the usual instrument of communication from one to another in what pertains to giving and receiving. So also in regard to guilt; the people who heard the blasphemy of the son of the Israelitish woman in the wilderness had to lay their hands on his head—to signify that the guilt, which through him had been brought into the congregation, was solemnly transferred to him to whom it properly belonged. In this sense, undoubtedly, the action was used in the gospel age in connection with the bestowal of the supernatural gifts, or the miraculous effects of the Holy Spirit: the apostles laid their hands on sick folks, and healed them, Mat ix. 18; Mar vi 5, &c, and at times also they laid their hands on the baptized, that they might receive the special gifts of the Spirit, Ac viii. 15-18; xix 6. It was a quite natural extension of the same practice, to apply it to those who were set apart to sacred office in the church—the men already possessed of delegated power and authority in the church thereby proceeding, like Moses in respect to Joshua, to put some of their own honour upon those who were raised to a share in the same responsible and dignified position, Ac. xvii. 3; 1 Ti. iv. 14. Not that the mere act could confer it; but it was employed as a fit and appropriate symbol to denote their full and formal consent to the bestowal of the gift, and, being accompanied by prayer to Him, who alone could really bestow it, might ordinarily be regarded as a sign that the communication had actually taken place. On this account the action has been retained in most communions as a becoming service in the ordination of qualified persons to the ministry. And in those churches which retain confirmation as a distinct service, imposition of hands is also retained as an appropriate part of the service.

In Old Testament times the imposition of hands formed an essential part of the ritual of animal sacrifice. It is expressly mentioned in respect to all the kinds of offering by blood, Le i. 4; iii. 2; iv. 4-15; xvi 21—with the exception alone of the trespass-offering; and it was doubtless omitted in regard to it on account of the affinity between it and the sin-offering, as it would be readily understood that the prescription on this point established for the one would equally apply to the other. The Jewish authorities held it as a fixed principle that "in all sacrifices, whether offered by express enactment, or of free-will, the offerer had to lay his hands on the victim while still alive, with the exception only of the first-fruits, tithes, and the paschal lamb" (Maim Hilc. Korbanoth. 3) It was the formal act, by which the offerer identified himself with his victim, transferring, as it were, from himself to the victim the qualities or feelings in which that victim was to represent him, and be his substitute on the altar of God. In respect to the one great annual sin-offering it is thus explained, "Aaron shall lay both his hands upon the head of the live-goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, *putting them upon the head of the goat*," Le. xvi 21. Here plainly the one thing conveyed by the hands of the offering high-priest to the goat was the collective guilt of the people—that guilt, however, as already atoned for by the slain goat, the other part of the offering, and now to be borne away into everlasting forgetfulness by the live goat, as graciously forgiven by God. In all sin and trespass offerings, which expressly brought to remembrance the transgressions of the offerer, and had for their object the atonement of his guilt, this guilt was undoubtedly the thing transferred by the action of the laying on of hands; it was the sad burden of the worshipper, which he sought to have removed from himself, and laid upon the victim, which by divine appointment was to bear for him its appointed doom. And in all offerings of blood there must have been something of this transference of guilt; for the blood, which bore in it the life of the animal, had in every case this significance; it was given to make atonement for sin; and in all approaches to God the worshipper could only come with acceptance, if he came with confession of sin, and relying on the presentation of sacrificial blood as the appointed medium of forgiveness But in the burnt-offerings, and in the peace or thank offerings, as there were other feelings expressed on the part of the worshipper, so there were other things symbolically transferred to his victim by the imposition of hands, according to the nature of the sacrifice presented, and the occasion that called it forth. In every case the rite is to be viewed as retaining its native import, as the act of a symbolical transference of that in the offerer, for which he brought his victim, and in respect to which he wished it to be taken as his representative before God.

HA'NES, a city of middle Egypt, situated on an island, on the west of the Nile. It is commonly understood to be the place called by the Greeks Heracleopolis, and is said to have been formerly a royal city. It is mentioned only in Is. xxx. 4.

HANGING was a judicial form of treatment practised from early times among the Jews, but not explicitly enjoined. In the first notice that occurs of it, the only

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notice taken of it in the law, it is introduced rather for the purpose of setting a limit to the term of suspension, than appointing it as a mode of execution. "If a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree, his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day;" and this for the special reason, "that the land might not be defiled," De xxi. 22, 23. The restriction manifestly has respect to the treatment of the dead, rather than the punishment of the living: as the touch of the dead defiled, and a special defilement could not but be regarded as attaching to the dead body of a criminal, hung up before heaven and earth as an accursed thing; so, if exposed thus at all it should be but for a brief space; the polluting spectacle should be removed and buried out of sight before the close of day. And this renders it probable that death was actually inflicted before the hanging took place; as in the passage quoted above, the "putting to death" seems to go before the "hanging on a tree;" and in the case of the kings who were vanquished by Joshua, and brought forth for execution from the cave in which they had taken refuge, it is said that Joshua first smote and slew them, and then hanged them on a tree till even, Jos. x. 26. Such seems to have been always the case when hanging was resorted to; death by the sword, or by stoning, was first inflicted, and as a mark of public reprobation the corpse, in certain cases, was exposed to open shame and ignominy, precisely as, in later times, it was the custom for state criminals to be first beheaded, then quartered, and the several quarters sent to different places for public exposure. In the accompanying woodcut, from the Assyrian sculptures, it will be observed, that the persons are in a position which bespeaks their death to have taken place before the suspension, and so confirms what has been said as to the usual practice in ancient times.

[319.] Hanging.—Assyrian sculptures, British Museum.

HANGING, or HANGINGS, is also very commonly used in the English Bible for curtains or coverings of the tabernacle, Ex. xxvi. 36, &c. It is proper to note, however, that two words are used in the original for what in the English Bible is called *hanging* and *hangings*. The hanging or curtain for the door of the tabernacle, also for the door of the outer court, is simply the covering—what conceals or hides from public view—מָסָךְ, *masak* (from the root *to cover*). But the hangings or curtains which surrounded and inclosed the court of the tabernacle are denoted by a word of uncertain etymology in this sense, and used only in the plural—קְלָעִים, *kelaim*. The sense is so plain, that we are fortunately not dependent on the etymology for understanding it. A different word from both of these denotes the veil which separated the holy from the most holy place. (*See* TABERNACLE.)

HAN'NAH [*grace, favour*], an honoured name in the roll of Israelitish female worthies, the name of one who in the highest and happiest sense was a mother in Israel. Hannah was unfortunately not the only, though she was the favourite, wife of Elkanah, a Levite of Ramathaim-zophim; and at her first entrance on the stage of sacred history, she appears as an object of pity, much more than of congratulation—a victim of the evils of polygamy. Peninnah, her rival in the household, though she shared less of the affection of the husband, had the marked advantage of being a mother of children, and ungenerously used it by taunting Hannah with her barrenness. To such a height did this bitter provocation grow, that Hannah lost all pleasure even in the festive solemnities which the family went yearly to hold before the Lord; instead of rejoicing on such occasions, she wept, and would not be comforted. This, of course, she might have done without any principle of grace, or feeling of genuine devotion. The vexation might have begun and ended with the frettings of disappointed ambition or wounded pride. But the current of grief in her bosom took a loftier direction. It drove Hannah to close and earnest dealing with God; and giving vent on one occasion to the desires and feelings which animated her bosom, she prayed before the tabernacle in so excited a manner that Eli took her for a person under the influence of drink, and addressed her in the language of reproof. This, however, he turned into a blessing, when he heard from her own lips how the matter really stood. But it is not merely the fact that Hannah prayed, and, as she said, "poured out her soul before the Lord," which indicates the depth and earnestness of Hannah's piety; it is rather the scope and object of her prayer. "She vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head," 1 Sa. i. 11. That is, she would devote him to the Lord's service, and from his very birth-place him under the restraints and obligations of the Nazarite vow. Hannah not only wished to be a mother of children, but sought the honour of giving birth to a seed, though it should be but a single individual, who might be a chosen vessel in the Lord's hands for reviving his cause, and advancing the interests of righteousness. This she could hardly have done in so peculiar a manner, namely, by destining her child from his birth to the fulfilment of the Nazarite vow, without having previously had much at heart the existing state of religion, and perceiving the need of some extraordinary instrument to turn again the prevailing tide of evil. The directions laid down in the law respecting the Nazarite vow proceed on the supposition of its being of a free-will nature. It was in all ordinary circumstances to be left to the promptings of the religious impulse in any individual, whether he would undertake it, or for what length of time he would impose it on himself; and only a peculiar and disorganized state of things could have justified the destination of any one to it as the perpetual rule of his life. There had been such a state of things some time prior to the period of Hannah's life, when an angel from heaven gave promise to the wife of Manoah (hitherto also without offspring) of a child who from his birth should be placed under the Nazarite

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ordinance, as one destined to peculiar service for heaven; and the destination had its accomplishment in the singular, but somewhat erratic and mournful, career of Samson. There can be little doubt, that the history of that remarkable man—which was still fresh in the recollections of all, and of the close of which many still living had been eye-witnesses—had made a deep impression on the mind of Hannah; and probably from a conviction that the work for which he had been raised up was but partly accomplished—that his mission had in great part failed, and failed much because he had received so little of sympathy and support from the people—Hannah sought from the Lord another Nazarite who might resume the work; and from his official connection with the house of God, might even prosecute it in a higher and more hopeful manner.

Such appears to have been the spirit that animated this pious woman, and the objects on which she had set her heart. We need not, therefore, be surprised that the Lord heard her petition, and gave her the means of performing her vow. In due time a son was born, whom she named Samuel (*asked of God*), in perpetual remembrance of the manner in which she had obtained him; and in further acknowledgment of the same, and in pious celebration of the feelings and principles evoked by the occasion, when she returned to the tabernacle, bringing with her the child she had received, and now gave back to the Lord, she poured forth her heart in that song of thanksgiving of which the people of God have served themselves on many an occasion of joyfulness; and of which we hear, in a manner, the prolonged echoes in that corresponding strain of thanksgiving which was uttered by the Virgin Mary in anticipation of the birth of Jesus. Hannah's song was such an effusion as could only have come from one who had a right to regard herself as a sign and wonder to Israel—one, in whose condition and prospects were supernaturally exhibited the great principles of the divine government, which it was the part of God's administration to be ever unfolding, but which were to have their grandest development in the history and kingdom of Christ. She sees these principles—the principles especially of favour, blessing, and prosperity to the humbly pious; of rejection, opposition, and discomfiture to the ungodly proud—not only most strikingly exemplified in her own case, but like a sacred thread running through the history of God's dispensations, and at last rising to their final triumph in the full and glorious establishment of Messiah's kingdom: "The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them; the Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his Anointed (Messiah)."

It was, of course, the Spirit of the Lord which enabled Hannah to take such a comprehensive view of things, and speak in a tone so lofty and authoritative from the present to the future. She spoke as the Spirit gave her utterance—a prophetess in word, as in the circumstances of her condition she was a type and witness to Israel. Both in speech and in action she became the beginning and the herald of a new phase of the divine kingdom. She stood at the threshold of a general revival, of which her Nazarite son became the leader, and which was afterwards carried forward by David and his fellow-workers—a revival which in its immediate results raised Israel to the highest pinnacle they were destined to reach under the old covenant, and in its remoter and higher issues, found its culmination in the work and kingdom of Christ. Such was the long and glorious train of good that sprung from the humble prayer and piety of Hannah; and through which she, though dead, still speaks to the believing people of God; and speaks especially to persons in lowly rank and with straitened opportunities, who, if but strong in faith like her, and fervent in spirit, may help forward, or even originate, movements which shall diffuse blessings that extend to other ages than their own.

HAN'UN [*gracious*], occurs as a Jewish proper name, but of persons respecting whom little is known, Ne. iii. 13, 30. It is chiefly thought of as the name of an Ammonite king, who insulted the messengers of David, and provoked a war which ended in the almost total annihilation of the Ammonites as a separate people. David, with all apparent sincerity and good feeling, sent, on the death of Nahash, the father of Hanun, an embassy of condolence, specially on the ground that he had himself been kindly dealt with in his distress by Nahash. But David was now viewed as a formidable rival to the Ammonite power, and his messengers were looked upon as spies; so that, instead of being received with respect, they were sent back with their garments cut away from the middle, and their beards half shaved. This insult was resented by David and his people; and though the war which ensued proved long, and in some respects humiliating to Israel, it ended in the complete subjugation of the Ammonite power, 2 Sa. x. xi.

HA'RA [*mountainous*], the name of a place or region, probably a mountainous region in the Assyrian empire, to which portions of the ten tribes were carried, 1 Ch. v. 26. The name nearly corresponds with the ancient Grecian name of Media, which was Aria; and the people were called Arii. But in Scripture itself the name occurs but once, and without any definite landmarks.

HA'RAN [*mountaineer*], a brother of Abraham, and father of Lot, Milcah, and Iscah, Ge. xi. 27, 29; of whom nothing more is known.

HAR'AN, but more properly CHARAN [Gr. Χαρράν, Latin CHARRÆ], was a place and district of Mesopotamia, at which for a certain time Abraham settled along with his father Terah; where also Terah died, Ge. xi. 31, 32. In future times it rose to some importance as a place of merchandise and strength; and is hence specially mentioned among the conquests of the king of Assyria, 2 Ki. xvi. 12; as also among the places with which Tyre carried on her extensive traffic, Ezc. xxvii. 23. It seems afterwards to have sunk into decay, and has shared the fate of most ancient cities in that region.

HARE [אַרְנֶבֶת, *arnebeth*]. No doubt exists as to the propriety of this identification. The LXX. render the Hebrew by δασύπους, "the hairy foot," the significant term by which the Greeks designated the hare; and the modern Arabs still call the animal by the name *arneb*.

The word occurs only in the enumeration of animals clean and unclean, Le. xi.; De. xiv; and the hare is classed in the latter category, "because he cheweth the cud, but divideth not the hoof." This character of dividing the hoof had been already more particularly defined in ver. 3; "whatsoever parteth the hoof and is cloven-footed;" and this, with the chewing of the cud, indicates the modern order *Ruminantia*. The hare has indeed a divided foot, but not a cloven hoof, and there-

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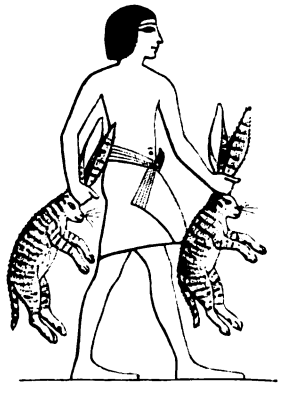
fore is lacking in one essential character of ceremonial cleanness. The other attribute of chewing the cud does not belong to it either, in the sense in which it is possessed by a true ruminant; there is no regurgitation of food already swallowed for the purpose of a more complete mastication; and there is no division of the stomach



[320.] Egyptian carrying hares. – Painting from a tomb at Thebes, now in British Museum.

into compartments, a structure which invariably accompanies the habit of rumination.

Yet modern science, which has established this, cannot be allowed to have convicted the inspired legislator of mistake. It is obvious that the hare does in repose chew over and over the food which it has some time taken; and this action has always been popularly considered a chewing of the cud. Even our poet Cowper, a careful noticer of natural phenomena, who has recorded his observations on the three hares which he had domesticated, affirms that they "chewed the cud all day till evening." The cheeks of the *Rodentia* are for the most part capable of forming pouches for the retention of food, in a greater or less degree; the hare and the rabbit, though not possessing this peculiarity to the same extent as some other genera of the order, yet retain the cropped food within the hollows of the cheeks, and masticate it at leisure; so that the operation is a real re-chewing.

It is observable that many of the oriental nations consider the hare's flesh as unwholesome; and it has been prohibited by some, as our British ancestors, who regarded not the authority of the law of Moses. The Mahometan doctors have pronounced it abominable, though so far from being forbidden in the Koran, its use may be justified by the example of the Prophet himself. Notwithstanding this, however, the Arabs, the Kurds, the Eelauts of Persia, and other semi-barbarous Moslem tribes, eat it with avidity, though the meat is flabby and insipid. Russell thus describes the manner in which it is cooked by the Bedouins:—"A hole dug in the ground is furnished with such dry brushwood as the desert affords, and upon this, when thoroughly kindled, the hare is laid without any preparation, or even removing the flue or entrails. When the fire has ceased blazing, the earth that had been dug and laid round the edges, being now thoroughly heated, is raked over the hare, which is thus left covered up until sufficiently roasted. Its own gravy with a little salt composes the sauce, and the dish is said by those who have eaten it to be excellent."

The common hare of Palestine is a different species from any of those proper to Europe. It is of about the same size as our hare, with the fur buff-coloured or yellowish-gray. There is also a second species, abundant in the desert, smaller and darker in hue. The former of these is the *Lepus syriacus* of zoologists; the latter the *L. sinaiticus*. One of them is frequently depicted in the paintings of the ancient Egyptians; they coursed it with greyhounds as we do, and sometimes captured it alive and kept it in cages. [P. H. G.]

HA'RETH, FOREST OF, one of David's haunts, 1 Sa. xxii. 5, but quite unknown as to its precise locality, further than that it was in the land of Judah.

HARLOT. This word and another, "whore," seem to be used indiscriminately by our translators to denote a woman who leads a licentious life. The object of such a person is usually mercenary, Eze. xvi. 33, 34; and this is implied in the etymology of the word "whore," as well as of the word πόρνη, which with its connected terms is used in the original Greek. The noun commonly rendered "fornication" must, however, be taken, occasionally at least, in a wider sense, as including any act of licentiousness, in the married as well as in the unmarried, and this even though it should not be carried out into a habit of life. Thus in Matthew v. 32, "I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery." At other times it is restricted to its proper meaning, as distinguished from adultery, He. xiii. 4; and so in several catalogues of sins.

In Hebrew the word which occurs much most generally in the Old Testament is זוֹנָה (*zonah*)—a term in its very nature thoroughly comprehensive; for it is the feminine participle of the verb which is in common use to express licentious acting on the part of either men or women, married or unmarried; as indeed it is used to describe the misconduct of a person occupying the unsatisfactory position of a concubine or secondary wife, Ju. xix. 2. In the book of Proverbs, whose treatment of practical, moral, and religious topics leads to frequent mention of licentiousness, besides occasional expressions, there are two other descriptive words which are so much used, that they may be regarded as appropriated to become equivalent to *zonah*—namely, זָרָה (*zarah*) and נָכְרִיָּה (*nocriyah*), very well translated "stranger," or "strange woman." There is, however, some difference of opinion as to the circumstances in which such a name was given to harlots. The simplest account seems to be, that it refers to a man leaving his own rightful wife for another, who ought to be strange to him. "Let them be only thine own, and not strangers with thee. Let thy fountain be blessed, and rejoice with the wife of thy youth. . . . . And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?" Pr. v. 17, 18, 20. Yet a different explanation has been sought in the fact, that the law of God in the seventh commandment forbade everything unchaste, of course the act of fornication, and emphatically the habit of it as a livelihood. But as this evil is sure to appear wherever fallen human nature is left to work its will in society, and as advancing civilization, and the growth of large centres of manufacture and commerce have commonly developed and fostered it, it is likely enough that the earliest and most frequent offenders were "strange women," in the sense of foreigners, like the Midianite women in

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the days of Moses, Nu. xxv. Certainly *nocriyah* is used many a time of a woman from a foreign country taken in marriage—a sin on the part of the Israelite man who married her, but not in any sense an immoral act on the part of the woman. (See the case of Solomon, 1 Ki. xi 1, 8; and often in Ezr. ix., Ne. xiii.). There are cases in which there may be difficulty in determining the import of the phrase; but our translators have certainly gone too far, when after rightly relating that Jephthah's mother was a harlot, Ju. xi 1, they make his brothers justify their act of disinheriting him by saying, "for thou art the son of a *strange woman*." The words assert no more than that he was the son of "another woman," or "another wife," as they are translated, 1 Ch. ii 26. Josephus, indeed, steers a sort of middle course; says nothing of her bad character, but calls Jephthah a foreigner in reference to his mother, (Antiq. v. 7, 8). But we do not know the reason of his making the one assertion, more than of his withholding the other.

Another word, however, occurs in the Hebrew of the Old Testament, which had better have been kept more carefully apart than it has been by our translators, קְדֵשָׁה (*q'dheshah*), which occurs in three passages—Ge xxxviii. 21, 22; De xxiii. 17; Hos. iv. 14. This is the feminine of the adjective *qadhesh*, also occurring repeatedly, De xxiii. 17; 1 Ki xiv. 24; xv. 12; xxii 46; 2 Ki. xxiii. 7; Job xxxvi. 14; and the word means "set apart to a sacred purpose," according to the infamous rites in use among the votaries of certain deities worshipped in Canaan and neighbouring countries. Allusion has already been made to this licentious worship of Baal-Peor by the Midianites. The passages just quoted from the books of Kings show with what difficulty it was kept down in the little kingdom of Judah, after the melancholy disruption of the people; and there is no reason to doubt that matters were worse in the kingdom of the ten tribes, on account of their weaker hold of the religion of their forefathers, and their mingling readily with heathenism. The same horrible mingling of vice with a worship of their gods, seems to have been set up among the Samaritan colonists who took the place of the ten tribes. At least, this is the commonest and simplest way of interpreting 2 Ki. xvii. 30, that "the men of Babylon made Succoth-benoth;" that is, booths of or for daughters. And the meaning is not essentially altered, if this be taken to be the name of an idol: for it would be a name taken from the worship. Herodotus (i. 199) informs us of one abominable form of this worship at Babylon. (See also in the Apocrypha, Baruch vi. 43.)

The law of Moses, De. xxiii. 18, follows up the prohibition of sacred harlots by another—"Thou shalt not bring the hire of a whore . . . . into the house of the Lord thy God for any vow:" forbidding any attempt to hallow a part of a common harlot's gains. Again, it is said, Le. xix. 29, "Do not prostitute," or rather, as in the margin, "profane thy daughter, to cause her to be a whore, lest the land fall to whoredom, and the land become full of wickedness." The law was enforced by a special sanction in the aggravated case of a priest's daughter: "if she profane herself by playing the whore, she profaneth her father; she shall be burnt with fire," Le. xxi 9. This was the very punishment which Judah assigned to his daughter-in-law, when she had gone astray, Ge. xxxviii. 24. Two Greek Jewish writers of the apostolic age go further in their account of the laws of Moses on this subject, but without any ground in the Bible, or anywhere else, so far as the learned Selden knew (Uxor Hebraica, i. 11; iii. 12); Josephus, who makes marriage forbidden to a harlot (Antiq. iv. 8, 23); and Philo, who says that all whoredom was punished with stoning. It is perhaps not safe even to infer that the sons of harlots were disinherited, on account of the case of Jephthah. (See above.)

That the laws against whoredom and harlots were not fully carried out need occasion no surprise. In Solomon's days we read of two such women, who lived together, coming before him with a case for judgment, 1 Ki iii 16-28; and the commonness of the evil is indicated by his descriptions in the book of Proverbs. In later times the degeneracy was probably greater, as has been already stated in reference to the sacred harlots. We read, Mi. i. 7, of fearful judgments upon Samaria, "for she gathered it of the hire of a harlot, and they shall return to the hire of a harlot." So it is said of king Jehoram in Judah, 2 Ch. xxi 11, 13, that "he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto," causing them "to go a whoring, like to the whoredoms of the house of Ahab." There might be something urged in these passages for the view that it was spiritual whoredom; and there is absolute certainty that the spiritual and the natural were often combined, as in Ho. iv. 10-14. But we should not make this the origin of the frequent expression, going a whoring after other gods, and the like, which are found in the law of Moses, Ex. xxxiv. 15, 16; Le. xx. 5; De. xxxi 16; which is taken up in the Psalms, lxxiii. 27, and often in the writings of the Prophets; and which is resumed in the New Testament, especially in the symbolic language of the book of Revelation. It is rather the counterpart of the doctrine that the Lord and his church are bound together by the tie of marriage, which is sometimes represented as actually present, and sometimes as future, but already made certain by espousals. Unfaithfulness in the duties which this relation involves is therefore naturally represented by the words which express the same unfaithfulness in the earthly relation.

"The attire of a harlot," Pr. vii 10, is not an expression which proves that this class of persons had a particular dress assigned to them: it may indicate nothing more than that her style of dress was wanting in modesty. Neither is it safe to connect the wearing of a vail to cover the face with this way of living, on account of what is said of Tamar, Ge. xxxviii 14, 15 [G. C. M. D.]

HARNESS in its older meaning signified armour, and in that sense is used in the only passage in which it occurs in the English Bible, 2 Ki xx 11 But it is there inserted by the translators to make the sense more explicit; and there is nothing corresponding to it in the original.

HA'ROD [*fear, terror*], the name of a spring and stream in the valley of Jezreel, beside which Gideon's army pitched, Ju vii 1. Nothing further is known of it, nor is it certain where precisely the fountain lay.

HARO'SHETH, with the additional epithet OF THE GENTILES, is mentioned only in connection with Sisera, the captain of the host of Jabin, king of Canaan, Ju. iv. 2, 13, 16. It must have been some town on the northern limits of the land of Canaan, and called Harosheth of the Gentiles, much as Galilee was afterwards called

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Galilee of the Gentiles, because situated on the border territory, and having a certain intermingling of the Gentile races in its population. It is never mentioned in the later history. (*See* JABIN.)

HARP. *See* MUSICAL INSTRUMENTS.

HARROW. *See* AGRICULTURE.

HART [אַיָּל, *ayâl;* HIND, אַיָּלָה, *ayâlâh*, אַיֶּלֶת, *ayeleth*]. With the exception of one or two places of different construction, the LXX. render the whole of the passages in which the above words occur by ἔλαφος; thus agreeing with our English translators. It is scarcely necessary to remark that *hart* is the old English name for the male of the red-deer or stag (*Cervus elaphus*), and *hind* is the female. The allusions in the sacred Word afford us some help in identifying if not the species, at least the genus intended. A wild quadruped, of the ruminant order, with palatable flesh, 1 Ki. iv. 23; et passim; swift and graceful in motion, Ca. ii. 9, addicted to leaping, Is. xxxv. 6, resorting to mountains, Ca. viii. 14, and to the level pastures, ch. iii. 5, sure-footed, 2 Sa. xxii. 34; Hab. iii. 19, bringing forth its young in secret or inaccessible places, Job xxxix. 1, proverbially impatient of drought, Ps. xlii. 1; Je. xiv. 5; La. i 6, monogamous and constant in affection, Pr. v. 19; such a creature is indicated by the Hebrew words; and there can be but two families, the *Capradæ* or antelopes, and the *Cervidæ* or deer, in which we may search for it. Though most of the characters just enumerated are common to both families, yet there are some which indicate a deer rather than an antelope, especially the last-named, if we rightly understand the allusion to include not only the *loveliness* of the female in the estimation of the male, but also and principally her *singleness*—that she is *one* and not *many*. This would exclude the *Capradæ*, all of which we believe are polygamous; whereas the stag (and perhaps all the deer tribe) is strictly monogamous. Col. Hamilton Smith, whose authority on such a subject is very high, decides in favour of the stag. In opposition to the opinion of Sir Gardner Wilkinson, that a species of oryx is intended, he remarks that "an Ethiopian species could not well be meant where the clean animals fit for the food of Hebrews are indicated, nor where allusion is made to suffering from thirst, and to high and rocky places as the refuge of females, or of both, since all the species of oryx inhabit the open plains, and are not remarkable for their desire of drinking; nor can either of these propensities be properly ascribed to the true antelopes or gazellæ of Arabia and Syria, all being residents of the plain and the desert; like the oryges, often seen at immense distances from water, and unwilling to venture into forests, where their velocity of flight and delicacy of structure impede and destroy them. Taking the older interpretation, and reviewing all the texts where hart and hind are mentioned, we find none where these objections truly apply. Animals of the stag kind prefer the security of forests, are always most robust in rocky mountain covers, and seek water with considerable anxiety; for of all the light-footed ruminants, they alone protrude the tongue when hard pressed in the chase. Now, comparing these qualities with several texts, we find them perfectly appropriate to the species of these genera (those of the *Cervidæ*) alone" (Cycl. Bibl. Lit. art. "Ail").

It has been assumed that no species of deer inhabits Egypt, Arabia, or Syria, and that therefore we are precluded from this identification. But even if this were proved, it by no means follows that the like privation existed in ancient times; for how could we have known, in the absence of testimony to the fact, that wolves and bears once inhabited England, and lions Greece? Now decisive testimony is extant that some kind of deer was one of the beasts of chase among the ancient Egyptians, for it is depicted in their hunting scenes, though not commonly. Again, both the stag and the fallow-deer appear on the slabs recently exhumed from the ruins of Nineveh.

It is not correct, however, to say that no species of *Cervus* is found at this day in North Africa or Southwestern Asia. A true stag (*Cervus barbarus*) is spread over the whole Mediterranean region of Africa, from Morocco to the Red Sea. Sir Gardner Wilkinson was informed that it is found in the neighbourhood of the Natron lakes west of the Nile; and Col. H. Smith mentions, on the authority of a friend—an eye-witness—that it has been seen in the desert east of the Dead Sea, on the route from Cairo to Damascus. This of course is conclusive; but it may be added that a deer—doubtless this same species—is well known to the Arabs by the name of *ijial* (conf. אַיָּל), and that it is asserted by them to feed on fish. The common European stag has been abundant from the most ancient times in Greece, and appears to be spread over the Taurus and Caucasus ranges. Ainsworth mentions it in the Tigris valley, together with the fallow-deer; and Hasselquist—too good a naturalist to be easily mistaken—asserts that he saw this latter in the woods of Mount Tabor. Col. H. Smith, however, considers the stag of the Caucasus to be a distinct species; the maral of the Tartars, and the gewazen of the Armenians, a race of superior size to ours, with a copious mane, and wanting the bisantler, or second branch of the horn. "We believe this species," he adds, "to be the soëgur of Asiatic Turkey, and mara of the Arabs, and therefore residing on the borders of the mountain forests of Syria and Palestine. One or both of these species [viz. this and the Barbary stag] were dedicated to the local *bona dea* on Mount Libanus—a presumptive proof that deer were found in the vicinity" (Cycl. Bibl. Lit. art. "Ail").

Some of the scriptural allusions to this animal we may further consider. The security of the hind's footing in lofty and craggy places is used to express the believer's safety in trial, and especially in that peculiar spiritual danger which springs out of conspicuous exaltation. In that elegant psalm, which a master in criticism has pronounced one of the most beautiful specimens of Hebrew elegy, David's longing after restored communion with God in his appointed ordinances, during his persecution by Saul, is compared to the panting of the thirsty hart for the water-brooks. The grace and beauty of the young hart (literally "the fawn of harts"), and the swiftness of its motion, are attributes which the church in the Song of Songs uses to express her admiration of her divine Bridegroom and her longing for his speedy return.

The phrase אַיֶּלֶת הַשַּׁחַר, *aijeleth hashachar*, which occurs in the title of Ps. xxii., literally signifies "the hind of the morning," as rendered in the margin of our English version. Much uncertainty has been expressed as to what may be the purport of such a phrase, and its connection with this psalm. When we consider the

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prophetic character of this utterance of David—that it presents the blessed Lord Jesus in his deepest darkness, under the wrath of God, surrounded on every side by devils and men animated with bitter hatred—like the hunted deer in the toils—and that this darkness and distress suddenly, ver. 22, et seq., break into light and joy—the morning of resurrection flashing upon the night of the cross—we think there cannot be much ground for doubting the application of the allusion. Like the patriarch Joseph, a type of Himself—"the archers sorely grieved him, and shot at him, and hated him." He was, as Cowper says,

> "One, who had himself
> Been hurt by th' archers. In his side he bore,
> And in his hands and feet the cruel scars."
> —*Task*, book iii. [P. H. G.]

HARVEST. *See* AGRICULTURE.

HASHABI'AH [*regarded by Jehovah*], a very frequent name among the Levites, although none bearing it came to be of note, 1 Ch. vi. 45; ix. 14; xxvii. 17; Ezr. viii. 19; Ne. x. 11, &c.

HAÛRAN [*the caverned*], Greek Αὐρανῖτις, a tract of country to the east of Jordan, stretching from the neighbourhood of Damascus southward as far as the Jabbok. It is mentioned only in Eze. xlvii. 16, 18, as a border-territory, in connection with Damascus on the one hand and Gilead on the other. It is supposed to have been greatly enlarged under the Romans, so as to include a much more extensive district than originally bore the name. It is now, and from ancient times has been, divided into three provinces, one only of which, and that by much the best, was probably the Haûran of Ezekiel. This is called En-nukrah, the Plain, an extensive level tract, stretching through the whole length of the entire district, and possessing a peculiarly rich and fertile soil. It still is the granary of Damascus, notwithstanding that hordes of wandering Arabs are ever and anon scouring it, and cultivation is in a most backward state. "The Haûran," says Lord Lindsey, "is an immense plain, very rich and fertile, sometimes slightly undulating, sometimes flat as a pancake, with here and there (if you will excuse another culinary simile) low rounded hills, like dumplings, conspicuous from a great distance, and excellent landmarks. The plain is covered in every direction with Roman towns, built of black basalt, some of them mere heaps of rubbish, others still almost perfect, the Arab villagers dwelling under the same stone roofs, and entering by the same stone doors, as the old Romans—*stone* doors and *stone* roofs, owing to the want of timber in the Haûran, which obliged the colonists to employ the more durable material. . . . Most of the chief towns of Auranitis exhibit traces of the architectural magnificence of Rome, so freely lavished on her remotest colonies; but what most struck me here was the consideration evinced, and the pains taken, even during the last ages of her decay, to promote the real welfare and comfort of her people. There is scarce a village without its tank—its bridge; plain, solid structures, so substantially built, that they are still almost invariably as good as new" (Letters, p. 291).

As the Haûran, in the stricter sense, belongs to the country which went by the name of Bashan, some notice of its present as contrasted with its ancient condition, will be found under that article. It may be mentioned, however, that while Lord Lindsey, in the preceding extract, characterizes the buildings as Roman, and other authorities give a general confirmation of the statement, some have been noticed of a different character. Mr. Cyril C. Graham, who explored the district, especially its extremely southern parts, in 1857, speaks of a town, at a little distance from Kureiyeh, with the name of Um-er-Rumán, with ruinous houses but fine tombs, where the style of building was not Roman, but approached nearer to that exhibited in the ruins of Palmyra (Jour. Royal Geol. Society for 1858, p. 254). In another place, near Bozrah, called Ed-Deir, he found certain square towers also not unlike those in Palmyra, and in many of the houses were simple crosses cut in the dark stone (p. 250). One of the most striking descriptions he gives is that of Um-el-Jemál (mother of camels), a few miles straight south from Bozrah, and which he supposes to be the same as the Beth-Gamul (house of camels) of Scripture, Je. xlviii. 23. It had the appearance of an enormous city, standing alone in the desert, and one of the most perfect cities Mr. Graham saw in the region. It was surrounded by a high rectangular wall, inclosing a space nearly as large as the wall of Jerusalem. Many of the streets were paved; there were large public buildings, private dwelling-houses, with three rooms on the ground-floor, and two on the first story, which was reached by a stair outside: the doors, as usual, were of stone, and some of them folding-doors. Every street was traversed, many of the houses carefully inspected, but not a creature was to be seen, not a sound heard; it seemed like a city of the dead, or like an enchanted palace in the *Arabian Nights*, where the population of a whole city had been petrified for a century (p. 250). The general style of architecture Mr. Graham conceived to be indicative of a period long subsequent to the ancient kingdom of Bashan, which was overthrown by the Israelites, as indeed the frequent impressions of the cross bear evidence of Christian times for at least many of the erections. Amid the uncertainty, however, that prevails on particular points, and the terrible desolation that reigns where once a thriving population had its home, one thing impressed itself deeply on the traveller's mind—the strong confirmation lent by such scenes to the truth of Scripture. "Before the present century little was known (so Mr. Graham concludes his narrative) of these countries; but now each few years some researches bring to light more and more facts connected with the early history of the places with which we are so much concerned in Holy Writ. And we may be quite sure that every certain extension of our knowledge in this respect will afford us additional conviction of the scrupulous accuracy of the Holy Scriptures."

The inhabitants of this district are chiefly Muslems, who in manners and dress resemble the Bedawin, but there is a sprinkling also of professed Christians, and latterly of the Druses (Murray's Handbook, p. 499). The other two divisions of the Haûran are called El-Lejah and El-Jebel, the former being a rocky plain lying on the north-west of the Haûran proper, and the other a mountainous district between the plain of Haûran and the eastern desert. The Lejah is inhabited by a very lawless class of Bedawin, who continually issue forth from their rocky fastnesses on predatory excursions, and attack, plunder, or destroy as it suits their purpose. They have had the same character from a very remote period. The region is filled with deserted towns and villages which the Arabs leave unoccupied. The other division, El-jebel, the Mountain, is also of a rocky

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character, but with fertile spots interspersed. The scenery is in many parts beautiful, and here also are extensive ruins, some of which bespeak great wealth and splendour, although they are altogether unknown to history. The Druses are now almost the exclusive occupants of the district.

HAVI'LAH appears first as the name of a region in the primeval earth, distinguished for its possession of gold and precious stones, also compassed by the river Pison, Ge. ii. 11, 12; then as the name of a grandson of Ham by his eldest son Cush; also of a son of Eber by Joktan, Ge. x. 7, 29; each of whom, probably gave their name to, or were themselves called from, a region occupied by their offspring, the one in Ethiopia, the other in Arabia; finally, as the name of a tract or place in the way between Canaan and Egypt on the line of Shur, 1 Sa. xv. 7, which is also mentioned in connection with the history of the Ishmaelites, Ge. xxv. 18. It is impossible that all these applications of the word can be understood of one and the same place; even in the post-diluvian times there must have been at least two places known by the name—one at no great distance from the land of Canaan, and another in the southern parts of Arabia, or the parts of Africa over against it. Many conjectures have been made as to the precise localities of each but nothing very definite or certain has been obtained. Niebuhr found in Yemen alone two districts bearing the name of Haulau, which is probably but a modification of Havilah. In regard to the antediluvian Havilah it has been already stated under Eden, that nothing certain can be known. But the probability is that it lay more towards India than Arabia.

HA'VOTH-JA'IR [that is, *living-places, villages of Jair*], the name given to a certain number of little towns in the land of Gilead, the possession of Jair, a descendant of Manasseh. They formed a portion of the country of Bashan, and were hence called in one place, BASHAN-HAVOTH-JAIR, De. iii. 14. The accounts referring to them are involved in some obscurity, but are quite explicable when the facts respecting Jair are correctly given. (*See* JAIR.)

HAWK [נֵץ, *netz*]. This is mentioned among other birds of prey as unclean in Le. xi. 16; De. xiv. 15. It also occurs in the book of Job, in that majestic utterance in which Jehovah challenges the strength, skill, and knowledge of his servant, ch. xxxix. 26, "Doth the hawk fly by thy wisdom, and stretch her wings toward the south?" The migratory instinct is here alluded to, which must be added to the other characters implied, in order to identify the species meant.

The LXX. render the word (the passage in De. xiv. is corrupt) by ἱέραξ, the Greek name for the sparrow-hawk (*Falco nisus*, Linn.); and *nisus* itself, by which the species was known to the Romans, is probably derived from נֵץ (*netz*). This small but courageous falcon, so familiar to us, is spread over the whole of Europe, and ranges on all sides of the Mediterranean. Mr. Strickland, an accomplished ornithologist, saw it at Smyrna, and the Zoological Society have received specimens from Erzeroum. It extends throughout central and southern Asia, and occurs even in Japan.

Our information on the natural history of Palestine is so meagre, that we do not know from recent observation whether the sparrow-hawk is migratory or not in those regions. Prince Bonaparte, who says that it is common about Rome, informs us that it is migratory there. Our own ornithologists write as if it were a permanent resident in these islands.

The sparrow-hawk is a bold and destructive depredator; the female especially, which is much stouter and more powerful than the male. She can easily kill a partridge or pigeon, and has been seen to swoop down

[321.] Sparrow-hawk—*Falco nisus.*

upon the poultry-yard, seize a chicken, and bear it away. It has been occasionally used in falconry, and may be one of the seven species enumerated by Dr. Russell as employed for hawking around Aleppo and Damascus. [P. H. G.]

HAZA'EL [*vision of God*], first the general of the forces of Benhadad king of Syria, then his murderer and successor. He appears to have been a man of great military skill and resolute spirit, but of lawless ambition and unscrupulous character. Without any previous notice of him, or any reason assigned for the elevation he was destined to occupy, his name was mentioned to Elijah at Horeb, as that of the person he was to anoint king over Syria, 1 Ki. xix. 15; but, from what afterwards occurred, there can be no doubt that the main reason of the appointment was, that from his determined and ferocious character, he might act the part of a severer scourge to Israel than Benhadad had done. The wars of Benhadad with Ahab had meanwhile ended in his own humiliation and the defeat of his projects against Israel; but this was no ground, Elijah was given to understand, for supposing danger to have ceased in the Syrian direction; a more formidable adversary than Benhadad was in store to be placed upon the throne, whom in due season God would use as his rod of correction. The purpose, however, though announced then, was kept for a time in suspense: there were relentings on the part of Ahab and his impious wife, and the forbearance of God allowed the actual elevation of Hazael to the throne to remain in abeyance for years to come. The prophet, doubtless, understood that such was the mind of God, as no step appears to have been taken by him to promote Hazael to the throne. The matter seems to have been committed by Elijah to his successor Elisha, as was that also of the appointment of Jehu to the throne of Israel; and when Elisha afterwards came into contact with Hazael, he simply intimated to him his destination to occupy the throne of Syria. Benhadad in his illness had sent him to inquire at the pro-

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phet, whether he should recover of the disease under which he laboured; and after stating that he might, indeed, recover of that (*i.e.* that there was nothing fatal in the trouble itself), Elisha added, that he should still certainly die, and that Hazael should be king over Syria. Even then this was but incidentally brought out, the prophet neither told Hazael how Benhadad was to die, nor gave him any commission to usurp the throne. But setting his face earnestly upon that of Hazael, as if some serious and affecting matter was weighing upon his soul, he at last burst into tears; and on being asked by Hazael why he wept, Elisha said, "Because I know the evil that thou wilt do unto the children of Israel: their strongholds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child," 2 Ki. viii. 12. The answer of Hazael bespoke the absence at the time of all such atrocious purposes on his part—his astonishment, indeed, that he should be thought capable of harbouring them, for he asked if he was a dog that he should do such a thing—but, at the same time, he betrayed his ignorance of self, and of the corrupting influence which unfavourable circumstances were going to produce upon his heart. He had no sooner left the prophet than he entered on his downward career, first traitorously putting an end to his master's life, and then seizing on the throne of Syria. And as we read that by and by bloody wars with Israel followed, in the course of which he laid waste extensive districts, and wrested from the hand of Jehoahaz many cities, we cannot doubt that the atrocities foretold by Elisha were to the letter executed by the forces of Hazael, 2 Ki. x. 32, 33; xii 17, 18; xiii. 3. He failed, however, to consolidate his empire; and the cities he had won from Israel were again recovered from his son, the second Benhadad, by Joash and Jereboam II., 2 Ki. xiii. 25; xiv. 28. So fruitless did his ambition and cruelty prove for his family and kingdom.

HAZ'ARMA'VEH [*court of death*], the third son of Joktan, who gave his name to a people and province of Arabia. It still subsists with little variation in the Arabic Hadramawt, which lies to the east of Yemen.

HAZER'OTH, the third station of the Israelites after leaving Sinai on their route toward Canaan, and supposed to be the same with 'Ain Hudhera, Nu. xi. 35. They rested there for some days; and their sojourn at it was marked by the unhappy revolt of Miriam and Aaron against the authority of Moses, which led to the infliction of leprosy on Miriam for a week.

HA'ZEZON-TA'MAR. *See* ENGEDI.

HA'ZOR [the *inclosed, fenced*, or *fortified*], a town, which lay within the bounds of the tribe of Naphtali, Jos. xix. 36, but which occupied relatively a much higher place under the old masters of Canaan than it ever did under the Israelites. At the time of the conquest it was the capital of a king or chieftain (Jabin), who headed one of the strongest combinations of the native forces with which Joshua had to contend. The multitudes that assembled under his leadership are said to have been "like the sand that is upon the sea shore, with horses and chariots very many." It is said also, that they pitched together at the waters of Merom, Jos. xi. 1-5. These waters of Merom are what now goes by the name of the Lake Hûlah: and somewhere in its neighbourhood Hazor is understood to have been placed. But the exact site has not been ascertained. After defeating those assembled forces Joshua returned and smote Hazor, and burned it with fire. It partially recovered however from this disaster; for in the time of the judges we find another Jabin, called king of Canaan, "who reigned at Hazor," Ju. iv. 2, and who, like his predecessor, headed a most formidable combination of the heathen princes, and drew together an immense force, that for a time appalled the people of Israel. But he was defeated by the efforts of Deborah and Barak. Hazor is mentioned at a later period as one of the cities which Solomon fortified, 1 Ki. ix. 15, and still later as one of the larger places taken by the king of Assyria, 2 Ki. xv. 29. Its position on the northern borders of Palestine naturally rendered it a place of some importance, as well for the possessors of Canaan, as for those who had designs of conquest respecting it.

HEART. In the language of Scripture this word is used somewhat more generally than it is in the present day; it often indicates the intellectual, as well as the moral and emotional part of our natures; precisely as, on the other side, the mind (*νοῦς*) comprehends the seat of feeling as well as of thought. Undoubtedly the most common use of the term has reference to the will and the affections; yet not to these exclusively, since we read of persons "understanding in their heart," having "the eyes of their heart opened," or inversely having their "foolish hearts darkened," Mat. xiii. 15; Ep. i. 18, according to the correct text, Ro. i. 21, &c. It always is, of course, the intellectual part of one's nature of which the apprehension of truth is to be predicated; it is with the understanding that the truth has directly to do, either for discernment and acceptance, or for misconception and rejection. But the capacity of knowing and apprehending always depends materially upon the state of the heart; and, written as the Bible is, not in philosophical, but in popular language, the reference it makes to the heart in connection with the understanding or the not understanding of divine truth, conveys the important and salutary lesson, that in this department of things the moral to a large extent rules the intellectual. In all moral questions these necessarily act and react on each other; but in those matters which are more directly spiritual, and affect the soul's relation to God, it is emphatically the case, that as the state of the heart is, so will be the thoughts and apprehensions of the mind.

HEATHEN. *See* GENTILES.

HEAVEN. This word is employed to describe the upper and nobler region of God's universe, in contrast with the earth, the lower portion assigned to men for their habitation. And since the earth or ground is the abode of sinful man, and has been subjected to a curse on account of him, Ge. iii. 17, the same contrast gives prominence to heaven as the holy place where God shows himself to his holy creatures, where there is no more curse, and where nothing enters that defiles or works abomination or makes a lie, Re. xxi. 27; xxii. 3, 4. The name "heaven" in our own language has been explained, according to its etymology, that which is *heared* or lifted up; and a similar origin has been assigned to the Greek Οὐρανός, *Uranus*, and the Hebrew שָׁמַיִם (*shamaim*), by which it is represented in the original Scriptures. This explanation is confirmed by the frequent use of "height" or "heights," in either the singular or the plural; the Hebrew מָרוֹם (*marom*), sometimes rendered "the heights," sometimes "on high," Job xvi. 19; xxxi. 2; Ps. xcii. 4; cxlviii. 1; Is. xxiv. 18, &c., else-

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where not so well "high places," Job xxv. 2, "above," Ps. xviii. 16; and similarly the Greek ὕψος, Lu. i. 78; xxiv. 49; ὑψηλά, He. i. 3; as also ὕψιστα, "the highest places," Mat. xxi. 9, &c.

This somewhat indefinite word is used in various senses, or perhaps rather in one sense with various applications more or less indefinite and remote from us who make them. We may apply it to the *visible* heavens over our head; or again to the *invisible* and more glorious heavens, of which the former may be regarded as the mere fringe or exterior nearest to ourselves. The visible heavens themselves stretch away into the unknown depths of space, in which are the sun, moon, and stars, Ge. i. 16, 17, &c.; but equally they may be taken to be the atmosphere at any distance, even the most insignificant from the surface of the globe. Thus we read of the birds or fowls of heaven, occasionally expressed "the fowls of the *air*" in the authorized version, Ge. i 26; Lu. viii. 5, &c. So also we read of the rain and the hail of heaven, De. xi. 11; Re. xvi. 21, the dew of heaven, Ge. xxvii. 28, the hoar-frost of heaven, Job xxxviii. 29, and many a time the clouds of heaven. Thus also it is applied to the entire surface of the atmosphere, "I will make *your heaven* as iron," Le. xxvi. 19. "The fountain of Jacob shall be upon a land of corn and wine; also *his heavens* shall drop down dew," De. xxxiii. 28. And sometimes our translators have rendered this by the word "sky," as, "the sky is red," Mat. xvi. 2, 3. From this comes naturally the phrase "under heaven," or more emphatically "under the whole heaven," to denote the surface of our globe. This is also expressed more graphically in other phrases which involve something metaphorical: "from the *one side* of heaven unto the other," De. iv. 32; "from *one end* of heaven to the other," Mat. xxiv. 31, (varied into "from the uttermost part of earth to the uttermost part of heaven," Mar. xiii. 27), "the *four quarters* of heaven," Je. xlix. 36; whereas at other times it is "the *circuit* of heaven," Job xxii 14. These heavens are besides compared to a tent which God has pitched, "who stretchest out the heavens like a curtain," Ps. civ. 2; Is. xl. 22. By a similar yet somewhat bolder metaphor they are compared to a solid building, with foundations and pillars on which they rest, 2 Sa. xxii. 8; Job xxvi. 11, with a gate for entrance, Ge. xxviii. 17, and with windows which are opened for pouring out the rain, Ge. vii. 11; viii. 2; Is. xxiv. 18. This last representation has its metaphorical character confirmed by its occurrence in such passages as 2 Ki. vii. 2; Mal. iii. 10. Yet all these descriptions are literally understood by many interpreters, in spite of the inconsistencies to which their opinion unavoidably conducts: and they have some support from the Septuagint and Vulgate, which have rendered רָקִיעַ (*raqia*), Gen. i. 6, "firmament;" though a translation in the margin of our Bible, "expansion," or expanse, is unobjectionable in every point of view, and etymologically is preferable. A favourite passage with some of these writers, whose object seems to be to fasten a charge upon the Word of God, that it authoritatively teaches the crude notions which the ancient Hebrews may have entertained, is Is. xxxiv. 4, where they shelter themselves under the authority of the excellent Vitringa, whose bad taste in this instance has led him to explain the imagery as if the stars of heaven were conceived of as resembling wax candles set in the vault of heaven. Another text is Job xxxvii. 18, "Hast thou with him spread out [the verb from which *firmament* or *expanse* is derived] the sky, which is strong and as a molten looking-glass?" But the word here and in other passages rendered "sky" is very difficult when we come to determine its precise meaning; though the balance of authority and probability inclines us to identify it with the light clouds in the highest elevation at which we see them: and the whole verse is manifestly, whether we look at it by itself or along with the context, a highly poetical figure. Those who insist upon a prosaic interpretation may proceed to inform us what are "the *bottles* of heaven," which are named in ch. xxxviii. 37. And having satisfied themselves that the Bible pronounces heaven to be at once a circle and a figure with four corners which rests on pillars, they may perhaps find mathematical data for determining the ratio of its height to its superficial extent in the familiar passage, Ps. ciii. 11, 12, "For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us."

The indefiniteness of the application of this word *heaven* or *heavens* is not improbably indicated by the frequent use of the plural in English, as also often in the original where this does not appear in our translation. In the New Testament this plural does not seem to occur in the writings of John, whereas it is extremely common in Matthew, who clings very closely to the thought and diction of the Old Testament: in Hebrew it is always plural. This explanation, the indefinite or infinite spaces included under the notion of heaven, is also given by many eminent scholars in reference to the phrase "the heavens of heavens," Ps. lxviii. 33; cxlviii. 4. A simpler and probably more satisfactory explanation is, "the highest heavens," the heavens *par excellence*, and in the highest and most emphatic sense, analogous to other Hebrew phrases, "the song of songs," "the holy of holies." This also agrees better with the fuller phrase, "the heaven and the heaven of heavens," De. x. 14, &c; and with the language of Paul, 2 Co. xii. 2, that he was caught up into the *third* heaven, as it were into heaven in the superlative degree, or into that heaven which is the abode of the blessed, after having passed through two lower regions, that of the atmosphere and that of the heavenly bodies, to both of which also the name of heaven is applied. There is certainly nothing to warrant our explaining this *third* heaven in accordance with a Jewish notion of *seven* heavens, a notion it may be of unknown antiquity, but which at any rate is not discovered in Scripture, or even in the Apocrypha, as Ecclesiasticus xvi. 18 does not go beyond the language of Scripture when it speaks of the heavens and the heaven of heavens of God. Some succession of heavens up to the highest point, though without implying anything more than this third heaven, is favoured by three other texts. It is said, He. iv. 14, that we have a great high-priest "that is passed *into* the heavens," but more correctly "that has passed *through* the heavens." Again, He. vii. 26, our glorified high-priest is said to have been "made *higher than* the heavens." And similarly, Ep iv. 10, he has "ascended up *far above all* heavens," or "all the heavens." In this epistle there also occurs five times the peculiar phrase τὰ ἐπουράνια, "the heavenly," or possibly "the super-celestial," ch. i. 3, 20; ii. 6; iii. 10; vi. 12, in our version always "the heavenly [places]" (though once in the margin "heavenly [things]"), except in the last, where it is "high places," probably on account of the difficulty about finding

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spiritual wickedness in *heavenly* places, which is however mentioned in the margin.

In general it may be said that in the language of Scripture as of common life, heaven and earth are employed as terms which exclude one another, but which taken together constitute the universe of God. Thus, Ge. i. 1, "In the beginning God created the heaven and the earth." Compare the same usage in Ge. ii. 1; Mat. v. 18; 1 Co. viii. 5; He. xii. 26, &c. In accordance with this is Melchizedek's title, "the Most High God, possessor of heaven and earth," Ge. xiv. 19, 20, 22; and our Saviour's, "I thank thee, O Father, Lord of heaven and earth," Mat. xi. 25. At times again one or other or both of these terms must be taken in a somewhat modified extent, when the description runs thus, "heaven and earth," or more accurately, "the heaven and the earth, the sea, and all that in them is," Ex. xx. 11; or, "the heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein," Re. x. 6; and yet again differently, "the heaven and the earth and the sea and the fountains of waters," Re. xiv. 7. Yet another variation, perhaps like our own "heaven and earth and hell," occurs in Phi. ii. 10, "that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth." But the original simple distribution of all things under the phrase "heaven and earth," is by far the commonest in Scripture; and as it appears at the commencement of time, so it reappears at the close. The psalmist, Ps. cii. 25-27, tells how they shall pass away, while Jehovah shall remain and his servants before him. And Isaiah, ch. lxv. 17; lxvi. 22, announces the creation of new heavens and a new earth, which shall abide for ever and cause the former creation to be forgotten. In the New Testament the announcement is made more clearly, that the heavens and the earth which are now are reserved unto fire, while there is the promise of new heavens and a new earth, wherein dwelleth righteousness, 2 Pe. iii. 7, 13; Re. xxi. 1. And again, He. xii. 26-28 takes up the prophecy in Haggai, "Yet once more I shake not the earth only but also heaven," and expounds that "the things which are made" are to be removed, inasmuch as they are "things which are shaken," in order that those "things which cannot be shaken," or which are not shaken, "may remain," constituting "a kingdom which cannot be moved," or shaken, which we receive. In whatever sense this be taken, more or less metaphorically, it includes the perfecting in glory of that state of grace which has already commenced on earth. Thus John the Baptist preached, saying, "Repent, for the *kingdom of heaven* is at hand;" and this message was also the commencement of our Lord's preaching; and the first of the beatitudes in his sermon on the mount was, "Blessed are the poor in spirit, for theirs is the kingdom of heaven," Mat. iii. 2; iv. 17; v. 3. This expression is peculiar to Matthew, for the parallel passages of the other gospels have instead of it "the kingdom of God." Yet it is not an expression (we do not speak of the *idea*, which pervades the theocracy) borrowed from the Old Testament, with which Matthew has a peculiarly close connection; unless the germ of it may possibly be found in the promise to Israel, "that your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth," De xi. 21, compared with Ps. lxxxix. 29, "His seed also will I make to endure for ever, and his throne as the days of heaven." The *idea* being especially prominent in the visions of the book of Daniel, it is also possible to find the origin of the *expression* in his assurance to Nebuchadnezzar that his kingdom should be sure to him after he had come to know "that the heavens do rule," Da. iv. 26. Probably with reference to the expression which is common in Matthew, yet referring not to the present commencement but to the completion in the future, Paul declares his confidence, "And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom," 2 Ti. iv. 18. (*See* KINGDOM OF GOD.)

As for descriptions of heaven, in its strictest and highest sense, as something more than the atmosphere or the region of the stars, it cannot be said that Scripture withholds these or gives them sparingly. Nevertheless, in spite of the dreams of enthusiasts, and the wordy statements which have been made by those who have attempted to say more upon the subject than Scripture warrants, it must be admitted that our conceptions are extremely vague and indistinct, and that we are almost at once involved in difficulty when we attempt to expand and illustrate the inspired language. This has often been noticed as one of the great contrasts between the religion of the Bible and all the religions which men have invented, that they are full of minute, trivial, unworthy, and manifestly false accounts of the heavenly state, while nothing of the sort can be alleged of the representations in Scripture upon the subject. Two characteristics of its descriptions may be noticed by any careful reader. *First*, They are very much *negative*. For instance, "the children of this world," or age, "marry and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more," Lu. xx. 34-36. "And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. . . . And there shall in no wise enter into it anything that defileth. . . . And there shall be no more curse. . . . And there shall be no night there, and they need no candle, neither light of the sun," Re. xxi. 4, 27; xxii. 3, 5. These descriptions, like many of the descriptions of God himself, rather suggest than directly assert; that is, they mention limitations and defects which are familiar to us at present, and assert that these shall have no existence in heaven. *Secondly*, The descriptions are very much *figurative*, and it is out of our power to represent these heavenly things except in this figurative language. The figurative language is often *symbolical*, in the narrowest theological sense; that is to say, it sends us back either to the descriptions of the unfallen world in which Adam was placed at first, or to those of the Jewish worship in the tabernacle and the temple. On the one hand it receives the name of paradise, and it has the tree of life and the river of the water of life, Lu. xxiii. 43; 2 Co. xii. 4; Re. ii. 7; xxii. 1-3. On the other hand, it is the Jerusalem which is above, the new Jerusalem, the holy city, the true tabernacle and temple, Ga. iv. 26; Re. xxi. 2; xv. 5, &c. One passage indeed, He. viii. 1-6, seems to point to something in heaven that is really and substantially of the nature of a temple; as if this were either the very model and pattern which Moses had shown to him in Mount Sinai, as that which the sanctuary of Israel was to resemble, or else as if

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this heavenly temple were the great original, of which he saw a model or copy. In like manner the argument in the following chapter contains this sentence of comparison between animal sacrifices and the sacrifice of Christ. "It was therefore necessary that the *patterns of things in the heavens* should be purified with these, but the *heavenly things themselves* with better sacrifices than these. For Christ is not entered into *the holy places made with hands, which are the figures of the true, but into heaven itself*, now to appear in the presence of God for us," He. ix. 23, 24. The language of these two chapters suggests that heaven as a whole is the temple on high. A similar impression will probably be left with any careful reader of Re. iv v. And so at other times in the symbols of that book. In ch. vi. 9, when the fifth seal was opened, John saw *under the altar* the souls of them that were slain for the word of God and for the testimony which they held. The language in ch. vii. 15 suggests that the occupations of the redeemed and glorified is a *priestly service in the presence of the Divine Majesty* upon the throne, as of old it was upon the Jewish mercy-seat. And, ch. viii. 3, John saw how "another angel came and stood at the *altar* having a golden *censer*, and there was given unto him much *incense* that he should offer it with the prayers of all saints upon *the golden altar which was before the throne*." In none of these passages is there even a hint of a line which circumscribed this sanctuary; and the natural inference is that all heaven is included in it, with which might be compared the language of Ezekiel, ch. xliii. 12, "This is the law of the house; upon the top of the mountain, the whole limit thereof round about shall be most holy," or "a holy of holies." And in fact John bears express testimony in his final vision that this was the case, Re. xxi. 22, "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." On the other hand, there are two or three texts in the course of the prophecy which do specify some one place as properly "the temple in heaven," and distinguish this from heaven in its full extent, Re. xi. 19; xiv. 17; xv. 5, 8.

The solution of this difficulty, as of many others, may be impossible, owing to our present imperfect understanding of the symbolical language. But, in conclusion, we must express our strong dissent from the views of those who press the symbolical as a proof that there is nothing literal, and so dwell upon the truth as to the moral character being the thing of pre-eminent importance, as to draw from it the one-sided inference that heaven is merely a state and not a place. Our conceptions of that place may be very crude and erroneous: but a place there must be. For, (1.) There must be a place where God is present in an especial sense, where he manifests himself as ruling, judging, and above all, communicating grace and glory. "The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men," Ps. cxv. 16. He is therefore called, not only "our heavenly Father," but more unmistakably "our Father which is in heaven." At times he is styled "the God of heaven," Ge. xxiv. 7; Jonah i. 9, repeatedly in Ezra and Nehemiah and Daniel, and also Re. xi. 13; xvi. 11. In heaven he sits upon his throne and rules, Ps. ii. 4; xi. 4; Is. lxvi. 1; Mat. v. 34; Re. iv. &c.; from which he looks down on men, De. xxvi. 15; Ps. xiv. 2; cii. 19; ciii. 19. He dwells on high in his holy habitation, Is. xxxiii. 5, 17; lvii. 15. "The Lord shall roar from on high, and utter his voice from his holy habitation," Je. xxv. 30. "The God of Jeshurun rideth upon the heaven in thy help, and in his excellency on the sky," De. xxxiii. 26. In heaven, his habitation, or on high, he hears prayer, 1 Ki. viii. 30, &c.; Is. lviii. 4. From heaven he rained fire and brimstone upon Sodom; and from heaven also he rained bread for his people in the wilderness. From heaven he called to his servants upon earth, Ge. xxii. 11; and from heaven he sent his Son to seek us and die for us, Jn. iii. 31; vi. 38, &c.; as he has been ever sending down from heaven his Holy Spirit, Mat. iii. 16; 1 Pe. i. 12; Ac. ii. 33 (2.) There must be a place where the glorified body of the Saviour now is, that heaven which "must receive him until the times of restitution of all things," Ac. iii. 21. Up to that heaven he is repeatedly said to have ascended, and there he who is man as well as God now is at the right hand of God; and where he is, there must also his servants be, Jn. xii. 26. Heaven is a place to which Elijah was translated, soul and body together, 2 Ki. ii. 1, 11. And there all Christ's people are to be along with him, 1 Th. iv. 17; as he expressly taught his disciples that he was going away to prepare a place for them, to which in due time he would conduct them, Jn. xiv. 2-4; He. vi. 20. In that place their treasure is laid up by them, Mat. v. 12; vi. 20, and there an eternal inheritance is reserved for them, 1 Pe. i. 4; 2 Co. v. 1. (3.) There must be some place where are to be found assembled "the angels which are in heaven," Mat. vi. 10; xviii. 10; Ep. i. 10; He. xii. 22, and from which they are sent down to this world, Lu. xxii. 43, and to which they return when they have executed their commission, Lu. ii. 13-15. In this last passage they receive the name "a multitude of *the heavenly host*," which is plainly connected with, and yet different from, "the host of heaven," Ac. vii. 42; for the latter expression denotes the stars, while the former has respect to the angels; in the one the inanimate, in the other the animated hosts are indicated by which the heavenly regions are occupied. A similar comprehensive expression is very frequent in the Old Testament, and leads to the designation of Jehovah, the God of heaven, as "God of hosts," just as in New Testament prophecy the Son of God is represented in the open heaven riding forth to victory, and followed by the armies which are in heaven, Re. xix. 11, 14. [G. C. M. D.]

HE'BER, or EBER [עֵבֶר—*beyond*], the name of several individuals mentioned in the Old Testament. **1.** The patriarch Eber, Ge. x. 24, 25; xi. 14-16, the father of Peleg, and ancestor of Abraham. **2.** A priest, Ne. xii. 20. **3.** A Gadite, 1 Ch. v. 13. **4, 5.** Two Benjamites, 1 Ch. viii. 12, 22. But the names of 2, 3, 4, 5 are doubtful, the LXX. giving Ἀβέδ as the name of 2, and Ὠβήδ as the name of the other three. It is not certain, therefore, that the name Eber (עֵבֶר) was borne by any except the patriarch 1. (*See* further under HEBREW.) [D. H. W.]

HE'BER [חֵבֶר, once חֶבֶר, Nu. xxvi. 45, *society, company*], also the name of several individuals. **1.** A grandson of Asher, Ge. xlvi. 17; Nu. xxvi. 45, (LXX. Χοβόρ, Χοβέρ). **2.** A Jew, 1 Ch. iv. 18, (LXX. Ἀβέρ). **3.** A Benjamite, 1 Ch. viii. 17, (LXX. Ἀβάρ). But the best known is **4.** Heber the Kenite, Ju. iv. 11, 17; v. 24 (LXX. Χαβέρ), the husband of Jael, immortalized in the song of Deborah. (*See* JAEL.) [D. H. W.]

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HEBREW, HEBREWS, עִבְרִי, עִבְרִים. The following are the points of distinction between the names Hebrew and Israelite:—

1. Hebrew is a name of wider import, at least in its earlier use. Every Israelite was a Hebrew, but every Hebrew was not an Israelite. This is evident from the very first passage in which the word is met with, Ge. xiv. 13, where Abram the Hebrew is mentioned along with Mamre the Amorite, and also from Ge. xxxix. 14; xl. 15; xli. 12, where Joseph is spoken of as a Hebrew, and the land of Palestine is called the land of the Hebrews. From these passages we naturally conclude that the Hebrew element in the population of Palestine could not have been confined to the family of Jacob. Also, in Ge. x. 21, Shem is called the "father of *all* the children of Eber" or Hebrews; and in Nu. xxiv. 24, it is not probable that by Eber, which is mentioned along with Asshur, the children of Israel, and they alone, are meant. But after the conquest of Palestine by the Israelites the name Hebrew was no longer used with its original latitude, and Israelite and Hebrew became synonymous, though not by any means employed interchangeably by the sacred writers. For

2. When the name Hebrew is used in preference to Israelite, there is always a reference to the foreign relations of Israel. It is used (1.) by foreigners, Ex. i. 16; ii. 6; 1 Sa. iv. 6, 9; xiv. 11, &c.; or (2.) by Israelites when addressing foreigners, Ex. ii. 7; iii. 18, &c.; Jonah i. 9; or (3.) when Israelites are opposed to foreign nations, Ge. xliii. 32; Ex. ii. 11; xxi. 2; De. xv. 12; Je. xxxiv. 9, 14. (See Gesenius, Thes.) The only exceptional passage is 1 Sa. xiii. 3, "And Saul blew the trumpet throughout all the land saying, Let the Hebrews hear"—in which, however, and also in ver. 7, it is possible we ought to read עִבְרִים instead of עִבְרִים. Even if the exception be allowed, it cannot affect the conclusion to which all the other passages point, viz. that *Hebrew* was the international designation, *Israel* the local and domestic name, the family name, if we may so speak, surrounded with all the sacredness of home associations, and thus capable of having attached to it a spiritual import, which never was and never could be associated with the name *Hebrew*. Quite in harmony with this conclusion is the fact that the Greek and Roman writers seem to have known nothing of the name *Israelite; Hebrew* and *Jew* are the names they employed. (Gesenius, Hebräische Sprache, sect. 5, 1.) Even in the Old Testament the name Hebrew is comparatively rare, being found only thirty-two times. In what we call the Hebrew poetry the word Hebrew never occurs. No Hebrew prophet ever prophesies of the Hebrews.[1] In the Hebrew history also the name Hebrew is not met with after the accession of David. It is found more frequently in Genesis and Exodus than in all the other books of the Old Testament. The reason is obvious. Hebrew is the name which linked the descendants of Jacob with the nations: Israel the name which separated them from the nations. We cannot wonder that after the legislation of Sinai the former name should fall almost entirely into disuse. In later times, toward the commencement of our era, the use of the name Hebrew, as an ancient and venerable name, was revived. Compare Ac. vi. 1; 2 Co. xi. 22; Phl. iii. 5.

As to the origin of the name, there is great diversity of opinion. (1.) By some it has been regarded as a patronymic from Eber or Heber (עֵבֶר), just as חֶבְרִי from חֶבֶר, Nu. xxvi. 45; and though we can assign no reason why the descendants of Jacob should bear the name of Eber rather than that of any other of their patriarchal ancestors, yet the close connection of בְּנֵי עֵבֶר, *sons of Eber*, Ge. x. 21, with עֵבֶר, *Eber*, in ver. 24, 25, of the same chapter, and the use of Eber as a national name in Nu. xxiv. 24, give to this opinion a certain measure of probability. (2.) By others it has been regarded as an appellative from עֵבֶר, *beyond*, denoting either "*an immigrant from beyond*," *i.e.* an immigrant into Canaan from beyond the river Euphrates, *advena transeuphratensis, Gesen. Thes.* (compare Jos. xxiv. 2, *beyond the river*, בְּעֵבֶר הַנָּהָר, *your fathers dwelt of old*), or *an emigrant beyond* or across the Euphrates westward from Mesopotamia. Those who hold this view appeal to a similar use of קֶדֶם, *before*, to denote the east, and compare בְּנֵי קֶדֶם with בְּנֵי עֵבֶר, Ge. x. 21. The derivation of עִבְרִי from עֵבֶר also is supported by the analogy of תַּחְתִּי from תַּחַת, *under*.[2] In the Chaldee portion of the book of Ezra, עֵבֶר נַהֲרָה, *beyond the river*, occurs frequently as a geographical designation of the region west of the Euphrates, Ezr. iv. 10, 11, 20, &c., that region being *beyond* the river with reference to the seat of empire in the east; and the Samaritan antagonists of the Jews designate themselves "*the men beyond the river*," no doubt with reference to their compatriots in Babylon, Elam, and the other eastern regions from whence they had been transplanted into Samaria, Ezr. iv. 10, 11. For the same reason the Hebrews may have been so called with reference to the cradle of their race east of the Euphrates. It is not necessary, on this hypothesis, to suppose that the name Hebrew originated with the Canaanites. The name may have been assumed by the Hebrews themselves, while there remained with them a vivid consciousness that they were strangers in a strange land, and that beyond the Euphrates lay the land to which they were bound by the strongest ties —the land of their fathers and their kindred, Ge. xii. 1; xxiv. 4; xxviii. 2. This view is favoured by the LXX., in which אַבְרָם הָעִבְרִי of Ge. xiv. 13 is rendered Ἀβράμ ὁ περάτης, Abraham who had *crossed* the river, and the objections of its antagonists, such as that עֵבֶר, *beyond*, is nowhere = עֵבֶר הַנָּהָר, *beyond the river*, do not appear of sufficient importance to outweigh the evidence in its favour.

If required to make choice between the two opinions just stated, our decision would be given in favour of the latter. But it does not appear by any means certain that the two opinions are incompatible, and that the adoption of the one involves the rejection of the other. The name Eber, like Peleg, and many other of the early patriarchal names, may have been prophetic, and may include a pre-intimation of the migratory tendencies and life of his posterity. [D. H. W.]

[1] In the prophetic writings *Hebrew* is found only in the story of Jonah (i. 9), and in Je. xxxiv. 9, 14, where the Pentateuch is quoted. Compare Ex. xxi. 2; De. xv. 12.

[2] With regard to nominal forms in ◌ִי, Ewald remarks that they are properly *relative adjectives* containing the idea: *welcher von*. —*Lehrbuch*, sect. 164 *a*.

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HEBREW LANGUAGE, the language of the Hebrew people, and of the Old Testament scriptures, with the exception of the few chapters written in Chaldee. (*See* CHALDEE LANGUAGE.) In the Bible this language is nowhere designated by the name *Hebrew;* but this is not surprising when we consider how rarely that name is employed to designate the nation. (*See* HEBREW.) In Is. xix. 18, it is called *the language of Canaan*, as distinguished from that of Egypt, and in 2 Ki. xviii 26, 28, it is called *the Jewish language*, יְהוּדִית, as distinguished from the Aramean. It is in the introduction to the book of Ecclesiasticus that we find the earliest mention of a Hebrew language; but it is by no means certain that the language there so named is the language which we call Hebrew, and not the Chaldee or Syro-Chaldee, which, having superseded the ancient language of the Hebrew people, was therefore called the Hebrew language—the name which it bears in the New Testament.[1]

But, passing from the name, let us proceed to examine the language itself, which, by whatever name known in ancient times, has come down to us hallowed by the most sacred and venerable associations—the language of a people who, in the words of M. Renan, alone of all eastern nations were privileged to write for the entire world.

The Hebrew language belongs to the class of languages called Semitic or Shemitic—so called because spoken chiefly by nations enumerated in Scripture among the descendants of Shem. The Sanscrit, Persian, Greek, Latin, with the Germanic and Celtic languages, are the principal members of another large class or group of languages, to which have been affixed the various names of Japhetic, Indo-European, Indo-Germanic, and Aryan. This latter class embraces most of the languages of Europe, including of course our own. The student, therefore, who besides mastering his own language, has passed through a course of Greek, Latin, French, and German, (and few of our students, except with a professional view, extend their linguistic studies farther), has not after all his labour got beyond the limits of the same class of languages to which his mother tongue belongs, and of which it forms one of the most important members. But when he passes to the study of the Hebrew language he enters a new field, he observes new phenomena, he traces the operation of new laws.

The name Semitic, when employed to designate a class of languages, has sometimes been taken in a more large, sometimes in a more restricted sense. Bunsen, in his *Philosophy of Universal History*, includes under the head *Semitism* the ancient Egyptian—the language of the hieroglyphic inscriptions—and its descendant, the Coptic. And it is true that between these languages and those which are universally recognized as belonging to the Semitic class, there are some very striking correspondences, especially in the pronouns; but these correspondences, though quite sufficient to establish the fact of a connection at some remote period between the Egyptian and the Hebrew, Syriac, and Arabic, are not sufficient to justify the philologist in at once ranking all these languages as members of the same class. There is another language which has a much better claim to take rank as a member of the Semitic family, but of which our knowledge is as yet so imperfect that we cannot assign to it a definite position in relation to the other members of that family: I mean the language of the Assyrian and Babylonian inscriptions, in the decipherment of which Rawlinson and his coadjutors have laboured with singular success. As the result of their labours, we may now regard it as an ascertained fact that the Assyrians spoke a language much more closely allied to the Semitic than to any other family of languages; yet not so closely related to the recognized members of the Semitic family as these are to one another. In the meantime we await the progress of discovery, in the expectation that at no distant period the Assyrian will take its place among the Semitic languages, and that thus a new and copious source of illustration will be opened to the student of Hebrew.

Excluding, therefore, these languages and some others, with regard to which our information is still more scanty, we include under the head *Semitic* three closely related groups of languages, whose original seat lay in south-western Asia, from which they spread out in various directions.[2] These are 1. The *Aramean*, or north-eastern group, including the *Chaldee* and *Syriac;* 2. The *Arabic* or southern; 3. The middle group, including the *Hebrew* and *Phœnician* or *Canaanitish*. The *Samaritan* holds an intermediate place between the Aramean and Hebrew; the *Ethiopic*, between the Hebrew and Arabic, though more closely related to the latter.

I. *Characteristics of the Semitic Languages, and in particular of the Hebrew.*—The characteristics of a language or class of languages must be sought for in one or other of three directions: 1. In the laws which regulate its *sounds*. 2. In the laws which regulate the formation of *roots* and *words*. 3. In the laws which regulate the structure of *sentences*.

1. With respect to *sounds*, the chief characteristics of the Semitic languages are the four following:—

(1.) The predominance of *guttural* sounds. The Hebrew has four or (we may say) five guttural sounds, rising from the slender and scarcely perceptible throat-breathing represented by the first letter of the alphabet (א) to the strong rough *ghain* and *cheth*. To these we must add the Semitic R, which partakes largely of the guttural character. And these sounds were not sparingly employed; on the contrary, they were in more frequent use than any other class of letters. In the Hebrew dictionary the four gutturals occupy considerably more than a fourth part of the whole volume; the remaining eighteen letters occupying considerably less than three-fourths. This predominance of guttural sounds must have given a very marked character to the ancient Hebrew, as it does still to the modern Arabic.

(2.) The use of the very strong letters *teth*, *tsade*, *koph*, which may be represented by *tt*, *ss*, (or *ts*), *kk*; in pronouncing which the organ is more compressed and the sound given forth with greater vehemence. These letters, especially the two last, are also in frequent use.

When the Greeks borrowed their alphabet from the Phœnicians they softened or dropped these strong letters (ט being softened into *θ*, and צ ק being dropped except as marks of number), and changed the guttural letters into the vowels *α*, *ε*, *η*, *ο*.

(3.) The Semitic languages do not admit, like the Indo European, of an accumulation or grouping of

[1] A similar confusion of names is found in the appendix to the LXX. translation of Job, in which the Hebrew is called Syriac.

[2] "All the original population of North Africa appears to have been a race of the Semitic stock."—Barth, *Travels*, i. 224, 580.

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consonants around a single vowel sound. In such words as *craft, crush, grind, strong, stretch*, we find four, five, and six consonants clustering around a single vowel. The Semitic languages reject such groupings, usually interposing a vowel sound more or less distinct after each consonant.[1] It is only at the end of a word that two consonants may stand together without any intermediate vowel sound;[2] and even in that case various expedients are employed to dispense with a combination which is evidently not in accordance with the genius of the language.

(4.) The vowels, though thus copiously introduced, are nevertheless kept in strict subordination to the consonants; so much so that it is only in rare and exceptional cases that any word or syllable begins with a vowel. In Hebrew we have no such syllables as *ab, ag, ad*, in which the initial sound is a pure vowel; but only *ba, ga, da*.[3] If Sir H. Rawlinson is correct, it would appear that the Assyrian language differed from the other Semitic languages in this particular. In his syllabic alphabet a considerable number of the syllables begin with a vowel.

If we endeavour to calculate the effect of the foregoing peculiarities on the character of the language, we cannot avoid the conclusion that the Semitic languages are of a more primitive type than the European—much less matured, polished, compacted—the natural utterance of a mind vehement and passionate, impulsive rather than calmly deliberative.

2. With respect to *roots* and *words*, the Semitic languages are distinguished in a very marked manner:

(1.) *By the three-letter root.* This is one of the most striking characteristics of these languages, as it does not appear that there is any language not belonging to this class in the formation of whose roots the same law has been at work. It is very difficult to ascertain the origin of this singular phenomenon. It may possibly be regarded as a kind of equivalent for the compound roots of other languages (which are altogether wanting in the Semitic); an original *two-letter* root being enlarged and expanded into a greater or less number of *three-letter* roots, for the purpose of giving expression to the various modifications and shades of the primitive root idea. The attempt has indeed been made, and with no small measure of success, to point out and specify the two-letter roots from which the existing three-letter roots have been derived; but it has been properly remarked that such an investigation carries us quite away from the Semitic province. When we reach the two-letter root we have left behind us the Semitic languages altogether, and drawn forth a new language, which might be regarded, did we not know that the most ancient is not always the most simple, as the one primeval language of mankind.

(2.) The consideration of the Hebrew three-letter root, and its possible growth out of a more original two-letter root, leads on to the notice of another prominent feature of the Semitic languages—viz. *the further growth and expansion of the three-letter root itself into a variety of what are called conjugational forms, expressing intensity, reflexiveness, causation*, &c. A similar formation may be traced in all languages; in some non-Semitic languages, as the Turkish, it is very largely and regularly developed (Max Müller, Lectures on Science of Language, 318, &c). In English we have examples in such verbs as *sit* and *set, lie* and *lay, set* being the causative of *sit, lay* of *lie;* or we may say *sit* is the reflective of *set*, and *lie* of *lay*. So in Latin *sedo* and *sedeo, jacio* and *jaceo*, &c., in which latter root the conjugational formation is still farther developed into *jacto* and *jactito*. But what in these languages is fragmentary and occasional, in Hebrew and the cognate languages is carried out and expanded with fulness and regularity, and consequently occupies a large space in the Semitic grammar. The conjugations are of three sorts (*a*) Those expressing *intensity, repetition*, &c., which are usually distinguished by some change *within* the root; (*b*) those expressing *reflexiveness, causation*, &c., which are usually distinguished by some *addition to* the root; (*c*) the *passives*, distinguished by the presence of the *u* or *o* sound in the first syllable.

(3.) Another prominent distinction of the Semitic languages is, *the extent to which modifications of the root idea are indicated, not by additions to the root, but by changes within the root.* "The Semitic roots," says Bopp (Comparative Grammar of the Indo-European Tongues, i. 90), "on account of their construction possess the most surprising capacity for indicating the secondary ideas of grammar by the mere internal moulding of the root, while the Sanscrit roots at the first grammatical movement are compelled to assume external additions." These internal changes are principally of two sorts:—

(*a*) *Vowel changes.* Nothing is more remarkable in the Semitic languages than the significance of their vowel sounds; the sharp *a* sound, formed by opening the mouth wide, being associated as a symbol with the idea of activity, while the *e* and *o* sounds are the symbols of rest and passiveness. In the Arabic verb this characteristic is very marked; many of the roots appearing under three forms, each having a different vowel, and the signification being modified in accordance with the nature of that vowel. The same law appears in the formation of the passives. Thus *katala* —pass. *kutela*.

(*b*) *Doubling of consonants*, usually of the middle letter of the root. By means of this most simple and natural device, the Semitic languages express *intensity* or *repetition* of action; and also such qualities as prompt to repeated action, as *righteous, merciful*, &c. By comparing this usage with the expression of the corresponding ideas in our own language, we observe at once the difference in the genius of the two languages. We say *merciful, sinful, i.e.* full of mercy, full of sin. Not so the Semitic. What we express formally by means of an added root, the Semitic indicates by a sign, by simply laying additional stress on one of the root letters. And thus again the observation made under the head *sound* recurs, viz. that in the formation of the Semitic languages the dominant influence was that of instinctive feeling, passion, imagination—the hand of nature appearing everywhere, the voice of nature heard in every utterance: in this how widely separated from the artificial and highly organized languages of the Indo-European family.[4]

[1] In this respect there is a gradation in the different Semitic languages; the Arabic being richest in vowels, the Aramean poorest, and the Hebrew and Ethiopic holding a middle place.—Dillmann's *Ethiopic Grammar*, p. 55.

[2] The exception *shtayim, two*, is only apparent.

[3] Words and syllables, however, of which the initial letter is א, may be said virtually to begin with a vowel, the sound of א being scarce perceptible by our ears.

[4] "Der ursprüngliche Naturlaut tönt in ihr stärker nach, als fast in irgend einer andern Sprache."—Adelung, *Mithridates*, i. 361, writing of the Hebrew language.

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(4.) The influence of the imagination on the structure of the Semitic languages is further disclosed in *the view which they present of nature and of time.* To these languages a neuter gender is unknown. All nature viewed by the Semitic eye appears instinct with life. *The heavens declare God's glory; the earth showeth his handiwork. The trees of the field clap their hands and sing for joy.* This, though the impassioned utterance of the Hebrew poet, expresses a common national feeling, which finds embodiment even in the structure of the national language. Of inanimate nature the Hebrew knows nothing: he sees life everywhere. His language therefore rejects the neuter gender, and classes all objects, even those which we regard as inanimate, as masculine or feminine, according as they appear to his imagination to be endowed with male or female attributes.

And as his imagination thus endowed the lower forms of nature with living properties; so on the other hand, under the same influence, he clothed with material and sensible form the abstract, the spiritual, even the divine. In Hebrew the abstract is constantly expressed by the concrete—the mental quality by the bodily member which was regarded as its fittest representative. Thus *hand* or *arm* stands for *strength;* אף (*aph*), *nostril*, means also *anger;* the *shining of the face* stands for *favour* and *acceptance*, the *falling of the face* for *displeasure.* So also to *say* often means to *think;* to *speak with one mouth* stands for *to be of the same sentiment.* The verb to *go* is employed to describe *mental* as well as bodily *progress.* One's *course of life* is his *way, the path of his feet.*

And not only in its description of nature, but also in its *mode of indicating time*, do we observe the same predominant influence. The Semitic tense system, especially as it appears in Hebrew, is extremely simple and primitive. It is not threefold like ours, distributing time into past, present, and future, but twofold. The two so-called *tenses* or rather *states* of the verb correspond to the division of nouns into abstract and concrete. The verbal idea is conceived of either in its realization or in its non-realization, whether actual or ideal. That which lies before the mind as realized, whether in the actual past, present, or future, the Hebrew describes by means of the so-called preterite tense; that which he conceives of as yet to be realized or in process of realization, whether in the actual past, present, or future, he describes by means of the so-called future tense. Hence the use of the future in certain combinations as a historical tense, and of the so-called preterite in certain combinations as a prophetic tense. Into the details of the tense usages which branch out from this primitive idea we cannot now enter. It is in the structural laws of the Hebrew language that its influence is most strongly marked: in the Aramean it is almost lost.[1]

(5.) The influence of the imagination upon the structure of the Semitic languages may also be traced in the *absence of not a few grammatical forms which we find in other languages.* Much that is definitely expressed in more highly developed languages, is left in the Semitic languages, and especially in the Hebrew, to be caught up by the hearer or reader. In this respect there is an analogy between the language itself and the mode in which it was originally represented in writing. Of the language as written, the vowel sounds formed no part. The reader must supply these mentally as he goes along. So with the language itself. It has not a separate and distinct expression for every shade and turn of thought. Much is left to be filled in by the hearer or the reader; and this usually without occasioning any serious inconvenience or difficulty. The Semitic languages, however, do not all stand on the same level in this respect. In the Syriac, and still more in the Arabic, the expression of thought is usually more complete and precise than in Hebrew, though often for that very reason less animated and impressive. A principal defect in these languages, and especially in the Hebrew, is the fewness of the particles. And also the extreme simplicity of the verbal formation does occasion to the European student difficulties which can be surmounted only by a very careful study of the principles by which the verb-usages are governed.

In this respect the Hebrew occupies a middle position between those languages which consist almost entirely of roots with a very scanty grammatical development, and the Indo-European class of languages in which the attempt is made to give definite expression even to the most delicate shades of thought. The Greek, says Paul, seeks after wisdom: he reasons, compares, analyzes. The Jew requires a sign—something to strike the imagination and carry conviction to the heart at once without any formal and lengthened argument. The Greek language, therefore, in its most perfect form, was the offspring of reason and taste: the Hebrew of imagination and intuition. The Shemites have been the quarriers whose great rough blocks the Japhethites have cut and polished and fitted one to another. The former, therefore, are the teachers of the world in religion, the latter in philosophy. This peculiar character of the Semitic mind is very strongly impressed upon the language.

A national language being an embodiment and picture of the national mind, there is thus thrown around the otherwise laborious and uninteresting study of grammar, even in its earliest stages, an attractive power and value which would not otherwise belong to it. It was the same mind that found expression in the Hebrew language, which gave birth, under the influence of divine inspiration, to the sublime revelations of the Old Testament scriptures. And it would be easy to trace an analogy between these revelations and the language in which they have been conveyed to us. It is curious to find that even the divinest thoughts and names of the Old Testament connect themselves with questions in Hebrew grammar. Thus, when we investigate the nature and use of the Hebrew plural, and discover from a multitude of examples that it is employed not only to denote *plurality*, but likewise *extension* whether in space or time, as in the Hebrew words for *life, youth, old age*, &c., and also whatever bulks largely before the mind, we are unwittingly led on to one of the most important questions in the criticism of the Old Testament, viz. the origin of the plural form of the divine name אלהים (*Elohim*), in our version rendered *God.* Or, again, when we study the difficult question of the *tenses*, and endeavour to determine the exact import and force of each, we speedily discover that the grammatical investigation we are pursuing is one of unspeakable moment, for it involves the right appre-

[1] Ewald, *Lehrbuch*, sect. 134 *a.* This subject was discussed by the present writer in the *Journal of Sacred Literature* for Oct. 1849. To the general principles of that article he still adheres, though the experience of fourteen years has necessarily suggested not a few modifications in the details.

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hension of that most sacred name of God, which the Jew still refuses to take upon his lips, the four-letter name יהוה, *Jahveh* or *Jehovah*. This, however, is a topic which we cannot pursue further: it is sufficient to have noticed it.

3. In the *syntax* and *general structure* of the Semitic languages and writings we trace the operation of the same principles, the same tendencies of mind which manifest themselves in the structure of *words*. In this respect the Hebrew language exhibits a more simple and primitive type than any of the sister-tongues. The simplicity of the Hebrew composition is very obvious even to the reader of the English Bible, or to the scholar who compares the Greek Testament, the style of which is formed on the model of the Old Testament, with the classical Greek writers. We observe at once that there is no such thing as the building up of a lengthened period, consisting of several propositions duly subordinated and compacted so as to form a harmonious and impressive whole. Hebrew composition consists rather of a succession of co-ordinate propositions, each of which is for the moment uppermost in the view of the speaker or writer, until it is superseded by that which follows. This results at once from the character of the Semitic mind, which was more remarkable for rapid movements and vivid glances than for large and comprehensive grasp. Such a mind would give forth its thoughts in a rapid succession of independent utterances rather than in sustained and elaborated composition. It is a consequence of the same mental peculiarity that the highest poetry of the Semitic nations is lyrical.

The Hebrew composition is also extremely *pictorial* in its character—not the poetry only but also the prose. In the history the past is not described; it is painted. It is not the ear that hears; it is rather the eye that sees. The course of events is made to pass before the eye; the transactions are all acted over again. The past is not a fixed landscape but a moving panorama. The reader of the English Bible must have remarked the constant use of the word *behold:* which indicates that the writer is himself, and wishes to make his reader also, a spectator of the transactions he describes. The use of the tenses in the Hebrew historical writings is specially remarkable. To the young student of Hebrew the constant use of the *future* tense in the description of the *past* appears perhaps the most striking peculiarity of the language. But the singular phenomenon admits of an easy explanation. It was because the Hebrew viewed and described the transactions of the past, not as all past and done, but as in actual process and progress of evolvement, that he makes such frequent use of the so-called future. In imagination he quits his own point of time, and lives over the past. With his reader he sails down the stream of time, and traces with open eye the winding course of history. It is impossible to reproduce in English this peculiarity of the Hebrew Bible.

Further, in writing even of the commonest actions, as that one *went, spoke, saw,* &c., the Hebrew is not usually satisfied with the simple statement that the thing was done, he must describe also the process of doing. We are so familiar with the style of our English Bibles that we do not at once perceive the pictorial character of such expressions as these, recurring in every page:—*he arose and went—he opened his lips and spake—he put forth his hand and took—he lifted up his eyes and saw—he lifted up his voice and wept.* But what we do not consciously perceive we often unconsciously feel; and doubtless it is this painting of events which is the source of part at least of the charm with which the Scripture narrative is invested to all pure and simple minds.

The same effect is also produced by the *symbolical way of representing mental states and processes* which distinguishes the Hebrew writers. Such expressions as *to bend* or *incline the ear* for "to hear attentively," to *stiffen the neck* for "to be stubborn and rebellious," to *uncover the ear* for "to reveal," are in frequent use. Even the acts of the Divine Mind are depicted in a similar way. And in the study especially of the Old Testament we must keep this carefully in view, lest we should err by giving to a symbolical expression a literal interpretation. Thus when we read, Ex. xxxiii. 11, that "the Lord spake unto Moses face to face as a man speaketh unto his friend," we must remember that it was a Hebrew who wrote these words, one who was accustomed to depict to himself and others the spiritual under material symbols, and thus we shall be guarded against irreverently attaching to them a meaning which they were never intended to bear. But though such modes of expression are open to misapprehension by us whose minds are formed in so very different a mould, nevertheless, when rightly understood, they have the effect of giving us a more clear and vivid impression of the spiritual ideas which they embody, than could be conveyed to us by any other mode of representation or expression.

The simplicity and naturalness of the language further appears in the prominence which is constantly given to the word or words embodying the leading idea in a sentence or period. Thus the noun stands before the adjective, the predicate stands before the subject, unless the latter be specially emphatic, in which case it is not only put first, but may stand by itself as a nominative absolute without any syntactical connection with the rest of the sentence.

The constant use of the *oratio directa* is also to be specially noted, as an indication of the primitive character of the language. The Hebrew historian does not usually inform us that such and such a person said such and such things; he actually as it were produces the parties and makes them speak for themselves. And to this device (if it may be so called) the Bible history owes much of its freshness and power of exciting and sustaining the interest of its readers. No other history could be so often read without losing its power to interest and charm.

Lastly, in a primitive language, formed under the predominating influence of imagination and emotion, we may expect to meet with many elliptical expressions and also with many redundancies. Not a little which we think it necessary formally to express in words, the Hebrew allowed to be gathered from the context; and, conversely, the Hebrew gave expression to not a little which we omit. For example, nothing is more common in Hebrew than the omission of the verb *to be* in its various forms: and on the other hand a very striking characteristic of the Hebrew style is the constant use of the forms וַיְהִי וְהָיָה (*vay'hi, v'haya*), *and it came to pass—and it shall come to pass*, which, in translating into English, may be altogether omitted without any serious loss. In the Hebrew prose also we often meet with traces of

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that echoing of thought and expression which forms one of the principal characteristics of the poetic style; as in Ge. vi. 22, "And Noah did according to all that God commanded him—*so did he;*" and similar passages, in which we seem to have two different forms of recording the same fact combined into one, thus:—

And Noah did according to all that God commanded him;
According to all that the Lord commanded him, so did he.

II. *History of the Hebrew Language.*—Under this head are embraced three important topics, which we must rapidly glance at: 1. The origin of the language; 2. The nature and effects of the various influences which modified the form of the language, so long as it continued a living language; and, 3. The date at which it ceased to be a living language.

1. *Origin of the Hebrew Language.*—The primeval seat of the Hebrew language, so far as can be gathered from extant historical notices, was Palestine. These notices carry us back to the age of Abraham, but no farther. Whether Hebrew was the language of paradise, as the older critics and theologians fondly imagined, is a question for the solution of which we have no historical data. It is true that the names, *Adam*, *Eve*, *Abel*, &c., receive explanation from the Hebrew; but the argument formerly founded on this circumstance, and confidently relied on, is now generally allowed to be by no means conclusive. These names are in fact picture names; their meaning forms an important part of the story; and whether they were real names of ancient personages, or Hebrew equivalents for the real names, we have no means of certainly determining. The Hebrew may have been the primeval language; but there is no decisive historical evidence that it was.

So far as history informs us, Palestine was the earliest seat of the Hebrew language. And, what is somewhat surprising, when we do first meet with it, it is not confined to the families of the patriarchs, but appears to be the common language of the numerous tribes by whom Palestine was then occupied. There is no doubt that a language substantially the same as the Hebrew was the language of Canaan in the days of the patriarchs. The immigrants from beyond the Euphrates, and the tribes among whom they sojourned, and with whom they maintained frequent intercourse, spoke the same language. This fact at once suggests an important question for solution, viz. Was Hebrew the language of Abraham previous to his entrance into Canaan? or did Abraham, after his entrance into Canaan, acquire and transmit to his descendants the language of his adopted country? This is a question to which it is impossible at present to give a decisive reply, in consequence of our ignorance of the earlier history of the Phœnician and Canaanitish tribes, and the relations subsisting between them and the Semitic nations to whom by their language they were so closely allied. Still we must confess that the balance of probability appears to us to incline to the latter alternative. The evidence is scanty, but not without weight. (1.) In De. xxvi. 5, Abraham is called a Syrian or Aramean (ארמי); from which we naturally conclude that Syriac was his mother-tongue, especially when we find (2.), from Ge. xxxi. 47, that Syriac or Chaldee was the language spoken by Laban, the grandson of Nahor, Abraham's brother. Moreover, it has been remarked (3.), that in Is. xix. 18, the Hebrew is actually called the *language of Canaan;* and (4.) that the language itself furnishes internal evidence of its Palestinian origin in the word ים (*yam*), *sea*, which means also *the west*, and has this meaning in the very earliest documents. And (5.) finally, Jewish tradition, whatever weight may be attached to it, points to the same conclusion (Gesenius, Geschichte, sect. vi. 4).

If we inquire further, how it was that the Canaanites, of the race of Ham, spoke a language so closely allied to the languages spoken by the principal members of the Semitic family of nations, we shall soon discover that the solution of this difficulty is impossible with our present means of information; it lies beyond the historic period. It may be that long before the migration of Abraham, a Semitic race occupied Palestine; and that, as Abraham adopted the language of the Canaanites, so the Canaanites themselves had in like manner adopted the language of that earlier race, whom they gradually dispossessed, and eventually extirpated or absorbed. However this may be, leaving speculation for fact, is it not possible to discover a wise purpose in the selection of the language of Tyre and Sidon—the great commercial cities of antiquity—as the language in which was to be embodied the most wonderful revelation of Himself and of his law which God made to the ancient world? When we remember the constant intercourse which was maintained by the Phœnicians with the most distant regions both of the East and of the West, it is impossible to doubt that the sacred books of the Hebrews, written in a language almost identical with the Phœnician, must have exercised a more important influence on the Gentile world than is usually acknowledged.

Of course the Canaanitish language, when adopted by the Hebrews, did not remain unchanged. Having become the instrument of the Hebrew mind, and being employed in the expression of new and very peculiar ideas, it must have been modified considerably thereby. How far, may possibly be yet ascertained, should accident or the successful zeal of some explorer bring to light the more ancient monuments of the Phœnician nation, which may still have survived the entombment of centuries.

2. *Influences modifying the form of the Hebrew Language, and the style of the Hebrew writings.* These influences are (1.) *Time*, (2.) *Place*, (3.) *the individual peculiarities of the Hebrew writers*, and (4.) *the character and subject-matter of their compositions.* It is only the first two of these that fall to be considered in the present article.

(1.) *Time.*—The extant classical Hebrew writings embrace a period of more than a thousand years from the era of Moses to the date of the composition of the books of Chronicles, which stand last in the Hebrew Bible. And we naturally expect that the language of the earliest books should differ considerably from that of the later. Nay, we might probably expect to be able to trace a gradual change in the form of the language, becoming more and more decided as century followed century, and new influences were brought to bear upon it. This expectation, however, is not realized. There is indeed to be observed a very decided difference in language and style between the earliest and the very latest Hebrew writings; but this difference was the result, not of a gradual process of change extending over centuries, but of a very sudden and rapid revolution. Hence the extant Hebrew writings, when

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classified with respect to language, have usually been arranged in two great divisions[1]—the former including those of a date earlier than the Babylonish captivity, the latter including those of a subsequent date. In passing from the book of Genesis to the books of Samuel and Kings, we do not mark any very striking difference in the language. Doubtless there is a difference; but not such a difference as we might expect to find in writings separated from one another in date by so considerable a period; not such a difference as we do actually find when we take up an English author of the seventeenth century, or even later, and compare his language with the English of our own day. Here then is a very remarkable phenomenon which requires explanation. Now this explanation is not to be found in the rejection of the traditional belief as to the age and authorship of the Pentateuch. Even those critics who endeavour to bring down the Pentateuch as a whole to a comparatively late date, allow that a portion at least of its contents is to be assigned to the age of Moses (Ewald, Lehrbuch, sect. 2, *c*): and thus, unless it can be shown that this most ancient portion bears in its language and style the stamp of high antiquity, and is distinguished in a very marked manner from the other portions of the Pentateuch (which has not been shown), the phenomenon still remains unexplained. But indeed the phenomenon is by no means unexampled. It does not stand alone. It is said, for example, that the Chinese language displays the same tenacity and aversion to change still more decidedly; the books of the great teacher Confucius being written in language not essentially different from that of his commentators fifteen hundred years later. So, we are informed by a writer of the fifteenth century, that the Greeks, at least the more cultivated class, even in his day spoke the language of Aristophanes and Euripides, maintaining the ancient standard of elegance and purity (Gibbon, viii. 106). Or to take another example more closely related to the Hebrew, it is well known that the written Arabic of the present day does not differ greatly from that of the first centuries after Mohammed. In each of the cases just mentioned, it is probable that the language was as it were stereotyped by becoming the language of books held in highest esteem and reverence, diligently studied by the learned, frequently committed to memory, and adopted as a model of style by succeeding writers.[2] Now, may not the sacred writings of the Mosaic age have had a similar influence on the written Hebrew of the following ages, which continued undisturbed till the captivity, or even later? We know how greatly the translations of the Bible into English and German have affected the language and literature of England and Germany ever since they were given to the world. But among a people like the ancient Hebrews, living to a certain extent apart from other nations, with a literature of no great extent, and a learned class specially engaged in the study and transcription of the sacred writings, we may well suppose that the influence of these writings upon the form of the national language must have been much more decided and permanent. The learned men would naturally adopt in their compositions the language of the books which had been their study from youth, and large portions of which they were probably able to repeat from memory. Thus the language of these old books, though it might differ in some respects from that spoken by the common people, would naturally become the language of the learned and of books, especially of books on sacred subjects, such as have alone come down to us from ancient Israel. I shall only further observe, that, in explanation of the fact under discussion, appeal has also been made (*a*) to the permanence of eastern customs; and (*b*) to the simple structure of the Hebrew language, which rendered it less liable to change than other more largely developed languages. It has also been remarked that some of the peculiarities of the early writings may be concealed from view by the uniformity of the system of punctuation adopted and applied to the Scriptures by the Hebrew grammarians.

The writings which belong to the second age—that subsequent to the Babylonish captivity—differ very considerably from those which belong to the first; the influence of the Chaldee language, acquired by the Jewish exiles in the land of their captivity, having gradually corrupted the national tongue. The historical books belonging to this age are the books of Chronicles, Ezra, Nehemiah, and Esther. In the prophets who prophesied during and after the captivity, with the exception of Daniel, the Chaldee impress is by no means so strong as we might anticipate, they having evidently formed their style on that of the older prophets. It is important, however, to observe, that the presence of what appears to be a Chaldeism, is not always the indication of a later age. Chaldee words and forms occasionally appear even in the most ancient Hebrew compositions, especially the poetical; the poet delighting in archaic and rare words, and substituting these for the more usual and commonplace. But between the Chaldaic archaisms and the Chaldeisms of the later Scriptures there is this marked distinction, that the former are only occasional, and lie scattered on the surface; the latter are frequent, and give a peculiar colour and character to the whole language.

A still more corrupt form of the language appears in the Mishna and other later Jewish writings, in which the foreign element is much more decided and prominent.

(2.) *Place.*—Under this head is embraced the question as to the existence of different dialects of the ancient Hebrew. Was the Hebrew language, as spoken by the several tribes of Israel, of uniform mould and character? or did it branch out into various dialects corresponding to the leading divisions of the nation? In attempting to answer this question, there is no direct historical testimony of which we can avail ourselves. From Ne. xiii. 23, 24, we learn nothing more than that the language of Ashdod differed from that of the Jews after their return from captivity, which is only what we might have anticipated. And the notices in Ju. xii. 6 and xviii. 3, which are more to the purpose, refer rather to a difference in pronunciation than in the form of the language. Notwithstanding, it seems *prima facie* probable, (*a*) that the language of the transjordanic tribes was in course of time modified to a greater or less extent by the close contact of these

[1] The threefold division of some recent writers has not been established.

[2] A young friend (now a missionary in China) informs me that he has had great difficulty in getting his Chinese pupils to understand how it happens that some words used in the authorized version of the Bible have become obsolete; the imitation and reproduction of the ancient language being regarded as one of the principal beauties of Chinese composition.

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tribes with the Syrians of the north and the Arab tribes of the great eastern desert; and (*b*) that a similar dialectic difference would be gradually developed in the language of Ephraim and the other northern tribes to the west of the Jordan, especially after the political separation of these tribes from the tribe of Judah and the family of David. Possibly in the *Jewish language* of 2 Ki. xviii. 28, we may discover the trace of some such difference of dialect; as we can scarcely suppose the name *Jewish* to have been introduced in the very brief period which intervened between the taking of Samaria and the transaction in the record of which it occurs; and, if in use before the taking of Samaria and the captivity of the ten tribes, it must have been restricted to the form of the Hebrew language prevailing in Judea, which, being thus distinguished *in name* from the language of the northern tribes, was probably distinguished in other respects also. It is not improbable that some of the linguistic peculiarities of the separate books of Scripture are to be accounted for on this hypothesis.

3. *When the Hebrew Language ceased to be a living language.*—The Jewish tradition is to the effect that the Hebrew language ceased to be spoken by the body of the people during their captivity in Babylon; and this is the opinion of many Christian scholars also. There can be no doubt that the Hebrew was never spoken *in its purity* after the return from captivity; but that it ceased altogether to be the language of the people after that period, and was retained only as the language of books and of the learned, has not been established. The principal evidence relied on by those who hold this opinion is derived from Ne. viii. 8: "So they read in the book, in the law of God, *distinctly*, and gave the sense, and caused them to understand the reading." *Distinctly*, מְפֹרָשׁ (*m'phorash*), *i.e.* says Hengstenberg, "with the addition of a translation" (Genuineness of Daniel, ch. iii. sect. 5). But though this gloss has some support in Jewish tradition, it is at variance both with Hebrew and with Chaldee usage. מְפֹרָשׁ (*m'phorash*), means *made clear or distinct*, as is evident from Nu. xv. 34 (the meaning of מְפֹרָשׁ, *m'pharesh*, in Ezr. iv. 18 is disputed); and וַיִּקְרְאוּ מִבְרָשׁ (*vayikr'u m'phorash*), can scarcely be otherwise rendered than "*they read distinctly*" (see the Lexicons of Cocceius, Gesenius, and Fürst; Buxtorf and Gussetius render by explanate, explicatè). This, indeed, is evident from the context; for if we should render with Hengstenberg, "*they read with the addition of a translation*," to what purpose the clause which follows, "*and gave the sense*," &c.? At the same time, though this passage does not furnish sufficient evidence to prove that in the time of Nehemiah Hebrew had ceased to be the language of everyday life, it does seem to point to the conclusion that at that time it had considerably degenerated from its ancient purity, so that the common people had some difficulty in understanding the language of their ancient sacred books. Still we believe that the Hebrew element predominated, and instead of describing, with Walton (Prolegom. iii. sect. 24), the language of the Jews on their return from exile as "*Chaldee with a certain admixture of Hebrew*," we should rather describe it as *Hebrew with a large admixture of Chaldee*. Only on this hypothesis does it appear possible satisfactorily to account for the fact that Hebrew continued even after this period to be the language of prophets and preachers, historians and poets, whilst there is no trace of any similar use of the Chaldee among the Jews of Palestine (comp. also Ne. xiii. 24).

At what time Chaldee became the dominant element in the national language it is impossible to determine. All political influences favoured its ascendency; and with these concurred the influence of that large portion of the nation still resident in the East, and maintaining constant intercourse with a Chaldee-speaking population. To these influences we cannot wonder that the Hebrew, notwithstanding the sacred associations connected with it, by and by succumbed. On the coins of the Maccabees, indeed, the ancient language still appears; but we cannot conclude from this circumstance that it maintained its position as a living language down to the Maccabean period (Renan, Langues Sémitiques, p. 137). The fragments of the popular language which we find in the New Testament are all Aramean; and ever since the Hebrew has been preserved and cultivated as the language of the learned and of books, and not of common life. On the history of the *post-biblical Hebrew* we do not now enter.

III. *Of the Written Hebrew.*—The Semitic nations have been the teachers of the world in religion; *by the invention of the alphabet* they may likewise lay claim to the honour of having laid the foundation of the world's literature.

The Semitic alphabet, as is well known, has no signs for the pure vowel sounds. All the letters are consonants; some, however, are so weak as easily to pass into vowels, and these letters we accordingly find in use, especially in the later Scriptures, as vowel marks.

Two interesting questions here present themselves: 1. As to the age and origin of the characters or letters which appear in all extant Hebrew MSS. and in our printed Hebrew Bibles; and 2. As to the origin and authority of the punctuation by which the vowel sounds are indicated.

1. On the former of these questions there are two conclusions which may be relied on as certain: (1.) That the present square characters were not in use among the Jews previous to the Babylonish captivity. The Jewish tradition is that they were introduced or reintroduced by Ezra (Gesenius, Geschichte, p. 150; Lightfoot, Horæ Hebraicæ, Mat. v. 18). (2.) That the square characters have been in use since the beginning of our era (Hupfeld in Stud. und Krit. for 1830, p. 288). But between these two limits several centuries intervene; is it not possible to approximate more closely to the date of their introduction? The only fact to which appeal can be made with this view is this—that on the coins of the Maccabees the square characters do not appear; but whether we are entitled to conclude from this that these characters had not then come into use in Judea is very doubtful (Gesenius, Geschichte, sect. xiii. 3). The probability is that the introduction of these characters, called by the Jewish doctors Assyrian, and generally admitted to be of Aramean origin, had some connection with the introduction of the Aramean language, and that the change from the ancient written characters, like that from the ancient language, was not accomplished at once, but gradually. It is possible that in the intensity of national feeling awakened during the Maccabean struggle, there was a reaction in favour of the ancient language and writing.

The characters in use before the Babylonish exile have been preserved by the Samaritans even to the

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present day without material change (Gesenius, Monum. Phœn. sect. ii. 1; comp. on this subject also Kopp, Bilder und Schriften, ii. sect. 165-167; Ewald, Lehrbuch, sect. lxxvii.; Gesenius, Geschichte der Hebräischen Sprache und Schrift, sect. 41-43; Winer, Realwörterbuch, ii. 420-424).

2. *As to the origin and authority of the punctuation*, the controversy which raged so fiercely in the seventeenth century may be said now to have ceased; and the views of Ludovicus Cappellus, from the adoption of which the Buxtorfs anticipated the most dangerous consequences (pessimas et periculosas consequentias), now meet with almost universal acquiescence. The two following conclusions may now be regarded as established: (1.) That the present punctuation did not form an original part of the inspired record, but was introduced by the Jewish doctors long after that record had been closed, for the purpose of preserving, so far as possible, the true pronunciation of the language; and (2.) That the present pointed text, notwithstanding its comparative recency, presents us with the closest possible approximation to the language which the sacred writers actually used. It would be tedious to go over the evidence by which these positions are established. Those who wish to do so will find the fullest information in the great work of Ludovicus Cappellus, entitled *Arcanum Punctationis Revelatum*, with the reply of the younger Buxtorf; compare also Hupfeld in the *Studien und Kritiken* for 1830, p. 549, &c. Keeping these conclusions in view in interpreting the Hebrew Scriptures, we shall be careful neither on the one hand to neglect the traditional text, nor on the other hand servilely to adhere to it, when a change of the points would give a better sense to any passage.

[The aids to the study of the Hebrew language and Scriptures are numerous. The principal are, Furst's *Concordance*, which ought to be in the hands of every student; Gesenius' *Thesaurus Linguæ Hebraeæ*, completed by Rödiger, and also his *Lehrgebäude* and *Geschichte der Hebräischen Sprache und Schrift*. The best Hebrew grammar is Ewald's, one of the earlier editions of which has been translated by Dr. Nicholson. On the Semitic languages in general, Renan, *Histoire Générale et Système comparé des Langues Sémitiques*, and Walton's *Prolegomena*.] [D. H. W.]

HEBREWS, EPISTLE TO THE. One of the longest and most didactic compositions of its class in the New Testament; and in these respects most resembling the epistle to the Romans. We commence with some observations upon its

CANONICITY.—"That the epistle to the Hebrews," writes Bleek, in the learned and generally candid introduction to his *Commentary*, "if it be the production of the apostle Paul, possesses canonical authority admits of no doubt," (p. 437). And he proceeds in the attempt to prove that in the ancient church it was only where St. Paul was regarded as the author that the canonicity of the epistle was acknowledged. The learned commentator appears to us to be wholly mistaken in this view, and to have confounded two distinct questions, the authorship and the inspiration of the epistle. An *inspired* writing necessarily, in our opinion, forms part of the canon, so that inspiration and canonicity may be considered synonymous terms: but it does not follow that every epistle of an apostle was written under the influence of inspiration. Can we suppose that St. Paul, in the course of his long and active ministry, wrote only the fourteen which have been preserved in the canonical Scriptures? What has become of the rest, *e.g.* the lost epistle to the Corinthians, of which he himself makes mention? 1 Co. v. 9; for it is most difficult to interpret the passage otherwise than as an allusion to one of his epistles no longer extant. Can we suppose that if all the writings of the apostles were also necessarily inspired ones, the divine Ruler of the church would have permitted such an irreparable loss as must actually have taken place? The question is a difficult one, for no doubt it might be maintained that the lost inspired writings contained nothing further, nothing more necessary, than those which have been preserved: but to us it has always appeared the preferable supposition that, while the great mass of the apostolic compositions (and the same holds good of those of the fellow-helpers of the apostles, Luke, Mark, &c.) were not directly dictated by the Spirit of God, and therefore were permitted to fall into oblivion, these chosen organs of the Spirit at *certain times*, and upon *certain subjects*, did receive a special commission to write; that they were conscious of the supernatural impulse, and able to distinguish it from their ordinary teaching; and that what they *thus* wrote has, by the superintending providence of God, been so preserved that no portion of it has been lost. The same holds good of their oral teaching. Were they *always*, when they spoke, under that special inspiration which our Lord promises, Jn. xvi. 13-15, and which they unquestionably enjoyed at certain times, perhaps upon all *important* occasions? The question has never yet been sufficiently ventilated in connection with that of the formation of the canon of Scripture: but if the above supposition be thought well-grounded, it removes many of the difficulties which have been raised upon the scantiness of the evidence as to the authorship of certain books of Scripture. It is well known that in respect to several books of the Old Testament this is very doubtful: and to this day it remains, and unless fresh evidence turns up, it must ever remain, a question whether St. Paul wrote the epistle to the Hebrews. But the question becomes comparatively immaterial if it be true that even if he was the author, this alone would not establish its canonicity; while, on the other hand, the doubts which exist upon this point in no respect detract from its authority, if only it is capable of proof that from the first it was on the whole received by the church as an inspired composition. The consequences of the other view, which makes canonicity depend upon authorship, are seen in the theories of inspiration which even the more orthodox divines of Germany, who for the most part adopt this view, such as Bleek and Tholuck (in their commentaries upon our epistle), and Twesten in his *Dogmatik*, are led to propound; or rather their theories of the relative value of particular books: the writings of Luke and Mark, *e.g.*, and the epistle to the Hebrews, being supposed of a lower grade of inspiration, *because* the authors were not, or it is uncertain whether they were, apostles.

In our view, the human authorship, though an important, is not the decisive, consideration in this matter. We believe that such of their own writings, or of the writings of their fellow-labourers, as were inspired by the Spirit of God, and so were intended to be of permanent use and authority in the church, *i.e.* to form the canon, were during the apostles' lifetime authenticated by them, and delivered to the custody of the church. And thus that ecclesiastical tradition is, and always must be, the first moving cause towards our reception of the canon as it stands. Authorship, or internal

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evidence, important as either is, can never form the primary basis of our faith. Into what rash conclusions Luther was led by the contrary hypothesis is known to all.

If these observations are well founded, very much of what even the best German commentators are wont to urge upon the *inferior* position of the epistle to the Hebrews, as compared with the undoubted compositions of St. Paul, becomes irrelevant. We do not subordinate the gospels of St. Mark or St. Luke to those of St. Matthew or St. John because the writers of the former were not apostles: we need not place the epistle to the Hebrews below that to the Romans *merely* because the author was Luke or Apollos, should either supposition prove to be the true one. The Holy Spirit did not confine himself to apostles in selecting the organs of his special inspiration.

How then stands the evidence of antiquity as regards the simple question of the canonical authority of the epistle? We are not disposed to insist upon a supposed allusion in 2 Pe. iii. 15, in which the writer speaks of the approaching day of the Lord, to a corresponding passage in He. x. 25; and to draw the inference which many have done that this latter must be the epistle in which "our beloved brother Paul wrote" concerning these things. Were this beyond doubt, it would of course go far towards establishing not only the authorship but the canonicity of the epistle. But the allusion seems too vague to warrant the conclusion. The epistles to the Thessalonians possess, in our opinion, a prior claim to be thought those which St. Peter had in view. We pass therefore out of Scripture into the field of uninspired history. And here fortunately there meets us in the first century a witness of unquestioned authenticity—Clement of Rome—probably the "fellow-labourer" of whom St. Paul makes mention in Phi. iv. 3. Clement's first epistle to the Corinthians, the latest date assigned to which is A.D. 96, is one of the most valuable and important relics of that age; at one time it possessed almost canonical estimation. Now there is no writing of the canon which, in thought and expression, Clement has so entirely incorporated in his own epistle as the epistle to the Hebrews. This was subject of remark in ancient times. "Clement," writes Eusebius (E. H. iii. 38), "transfers into his first epistle many of the ideas of the epistle to the Hebrews; and even adopts several of its expressions." In Bleek's or Stuart's Commentary parallel tables are given which amply bear out the historian's observation. It is true that he does not quote the epistle as a work of St. Paul's; it is not his custom to name the writers of the books from which he quotes. His epistle is full of citations from St. Paul's epistles; yet he only once alludes to him by name, viz. in connection with a passage from 1 Co. i. 12. Now the question is not whether Clement believed the writer of the epistle to have been Paul, though even upon this point it is not without weight that he cites it exactly as he does the other epistles of the apostle; but whether he would have so largely adapted it to his own uses if he had not regarded it as an inspired composition. There is no fact more remarkable than the abstinence of the early Christian writers from the use of the (Christian) Apocryphal writings: even those books the apostolical origin of which, for whatever reason, they doubted, are seldom quoted by them; as, in reference to our epistle, may be seen in the instance of Tertullian and other writers of the Latin church. Speaking of the epistle of St. James, Eusebius (ii. 23), after mentioning that by some it was thought spurious, adds, "not many, at least, of the ancients quote it;" the fact being, in his opinion, evidence of the suspicion which they entertained respecting it. If so ancient and conspicuous a writer as Clement intersperses his principal remaining work with copious reminiscences of our epistle, in what light must he have regarded it? We may go further, and argue with Hug (Einleit. ii. s. 479), that since Clement writes in the name of the Roman church, he furnishes indirect proof of the estimation in which, *at that early period*, the epistle was held by that important Christian community.

Allusions to our epistle are faintly traceable in the apostolical fathers, more distinctly in Justin Martyr; while Irenæus, from whatever reason, hardly ever cites it.[1] Bleek insists much upon a passage, preserved by Photius, of Stephanus Gobaras, a tritheist writer of the sixth century, in which both Irenæus and Hippolytus are said to have held that the epistle is not one of Paul's; but that they held it not to be part of Scripture, the point now before us, remains to be proved.

Throughout the whole Eastern church the epistle was received as canonical. It is found in the Peshito version, and even in the old Latin (A.D. 170), though probably in the latter it was inserted as an epistle of Barnabas, from the doubts entertained respecting its author. All the great writers of the Alexandrian school, commencing with its founder, Pantænus, and comprising the distinguished names of Clemens Alexandrinus, Origen, Dionysius, and Alexander, place it upon the same level as the other writings of the inspired volume. Some of them, indeed, among whom Origen is the principal, take notice of the difficulties which the Pauline authorship involves: thus, in a well-known passage, preserved by Eusebius (E. H. vi. 25), Origen observes that while the matter of the epistle is in every respect worthy of the apostle Paul, the style differs from that of his acknowledged epistles; whence he infers that possibly the ideas belong to Paul, but that some friend or fellow-labourer, such as Clement or Luke, actually composed it. Still there is not a hint of its inferiority, on that account, to the other books of Scripture. In all the catalogues of the Alexandrian writers the epistle occupies a place.

Eusebius, our principal authority upon questions of this kind, speaks of the "fourteen epistles of Paul as well known to all" (E. H. iii. 3); though at the same time he mentions the scruples which individuals (τινές) entertained respecting the canonicity of that to the Hebrews, on account of the hesitation of the Romish church to admit it. For himself he does not share in these doubts; holding it, as he does, to be an undoubted work of the apostle. Thenceforward in the Eastern church the question was regarded as settled.

The result of the whole is that throughout the East, including Egypt, a firm, historical tradition existed from the first in favour of the canonicity of the epistle; though here and there particular persons seem to have called it in question. When, however, we turn to the West, a very different state of things is found to prevail. It cannot be denied that for a considerable period the Western church does not appear to have shared the conviction of the Eastern. The chain of tradition so

[1] According to Eusebius (v. 26), Irenæus did quote the epistle in a work now lost, entitled βιβλίων διαλέξεων διαφόρων.

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clearly (as we have seen) commenced by Clement, was, for some reason not very apparent, interrupted for several centuries. Various hypotheses have been proposed to account for the fact; but none of them very satisfactory. The most plausible is that of Wetstein, afterwards reasoned out with great acuteness by Hug, that it was the opposition of the Roman church to the Montanists and their followers the Novatians that first led the writers of that communion to depreciate the authority of the epistle to the Hebrews. These sectaries, it appears, eagerly availed themselves of the passage, Heb. vi. 4–6, in support of their severe treatment of the lapsed. Their opponents, unable to refute their interpretation of the passage, adopted, it is conceived, the hazardous expedient of undermining the canonicity of the book in which it occurs. But however ingenious this theory may be, it is hardly credible that such an extreme measure as throwing doubts upon an acknowledged book of Scripture, would for any purpose be resorted to by the writers of an orthodox communion. In the absence of any better solution, we may suppose that, after the destruction of Jerusalem, the intercourse between the Latin churches and those of the East becoming more or less interrupted, the traditions of the latter passed out of the recollection of the former, or had some difficulty in propagating themselves beyond their original seat. However it may be accounted for, the fact remains. We have already seen that Irenæus, in none of his extant remains, cites our epistle. Tertullian (A.D. 218) may be regarded as the representative of ecclesiastical opinion in Proconsular Africa. He only once (De. Pud. c. 20) alludes to the epistle to the Hebrews, and then cites it as a subordinate authority, *ex redundantia*. That he ascribes it to Barnabas as its author is of less moment. As an additional proof of his opinion respecting it, we may remark that, charging the heretic Marcion with reducing the number of St. Paul's epistles to ten, he mentions the three pastoral epistles among the excluded ones, but not the epistle to the Hebrews (Adv. Marc. v 20). Towards the close of the second century, Caius, a Roman presbyter, in controversy with the Montanist Proclus, admitted only thirteen of St. Paul's epistles (Euseb. vi. 20). The Muratori fragment of about the same date also makes the number thirteen, adding two spurious epistles—one to the Laodiceans, the other to the Alexandrians. Neither does Cyprian nor Novatian (of the African church) cite the epistle; though the passage already alluded to, He. vi. 4-6, offered a temptation to them to do so; seeming, as it does, to favour their peculiar sentiments respecting the lapsed. The same may be said of writers who lived a century later, such as Phōbadius, a Gallic bishop; Zeno, bishop of Verona; Optatus; and the author of the commentary on St. Paul's epistles inserted in the works of Ambrose.

About this time however, *i.e.* the middle of the fourth century, the epistle begins to recover credit with the Latin writers. Hilary (A.D. 368), Ambrose, Philastrius, Gaudentius, and others, cite it as Scripture. The Latin church seems to have been led finally to abandon its scruples by the weighty authority of its great leaders, Jerome and Augustine. The former, in his epistle to Dardanus, thus expresses himself: "This must be said to our communion" (the Latins), "that the epistle to the Hebrews is received as an epistle of St. Paul, not only by the churches of the East, but by all the Greek writers, though most think it the work of Clement or Barnabas" (in its actual composition Jerome must mean; yet even in this sense it is difficult to explain the term *plerique* which he uses.) "Furthermore, *that it is of no consequence who the author was, since the book is daily read*" (as Scripture) "*in the churches.* But if the Latins do not reckon it among the canonical Scriptures, the Greeks on the other hand reject the Apocalypse of St. John. We nevertheless receive both, *following not modern custom, but the authority of the old writers*, who cite both as canonical books." Accordingly, he makes frequent use of it. Augustine follows in the steps of Jerome. In a well-known passage (De Doc. Christian. ii. 12, 13) he enumerates the canonical books, and among those of the New Testament reckons *fourteen* epistles of St. Paul. The fifth Carthaginian synod (A.D. 419), at which Augustine was present, in its canon formally adopts this number, and thenceforward there seems to have been no difference of opinion upon the subject. How far the decision of this synod may have influenced the Roman church is uncertain; but in an epistle of Innocent I. (A.D. 405) to Exsuperius, bishop of Tolouse, fourteen epistles are ascribed to St. Paul; from which it may be inferred that either the conclusions of the African synods, or the authority of Jerome, had materially influenced opinion in the metropolis of Christendom. Traces of the old doubts are found as late as the seventh century, but after that time they disappear.

The question, thus set at rest, slumbered until the dawn of the Reformation, when a Romish theologian, Cardinal Cajetan, was the first to revive it. He not only disputed the received opinion as to the authorship of the epistle, but pronounced it unworthy of an apostle; so that he was not unreasonably charged with disparaging its canonicity. In the former, but not in the latter, particular he was followed by Erasmus. All discussion however on the part of Romish theologians was speedily cut short by the decisions of the Council of Trent, which inserts the epistle among the canonical books of the New Testament.

The Lutheran churches, or at least writers, for a considerable time seem to have been influenced by the great Reformer's precipitate conclusions respecting the canon of Scripture. In his edition of the New Testament Luther divided the books into two classes, "the genuine principal books," and those "of inferior authority." The latter class comprised the epistle to the Hebrews, those of James and Jude, and the Apocalypse: these therefore he placed after the rest. Some of the writers of this communion, such as Chemnitz and Schröder, go so far as to call these books "apocryphal," in the same sense in which Jerome speaks of the corresponding books of the Old Testament, as fit "for example of life," but not for the "establishing of doctrine." About the middle of the seventeenth century this mode of speaking begins to be discouraged. The great John Gerhard (1625) disapproves of the term apocryphal, as applied to these books; and properly observes that the doubts of the early church related rather to the human composer (auctor secondarius) than to their canonical authority; and that with the same justice the book of Judges, the author of which is unknown, might be termed apocryphal. He therefore, for his part, prefers the title Deuterocanonici—a word, we cannot but think, of ill sound (see his Exeg. Art. de Scrip. Sac.) We see no middle position between a book's being canonical or not being so. He did not succeed in estab-

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lishing this theological term; and before the close of the century, all our present books came to be received by the Lutheran church as of equal authority.

In the reformed branch of the Protestant community the same decision was arrived at much earlier. "What avails it," writes Beza (N. T. p. 335), "to dispute concerning the name of the author, which he himself wished concealed? Let it suffice that the epistle was truly dictated by the Holy Spirit."

We may say, then, that at present all Christian churches are unanimous in their reception of our epistle into the canon. The controversies of modern times have turned not so much upon the canonicity as the authorship of the epistle; the next point which comes to be considered.

AUTHORSHIP.—This, as has been already intimated, is not, in our view, a point of equal importance with the former. Still it is one of great interest, and according as it is decided it lends a strong confirmation, or the reverse, to the conclusions just established. By far the largest part of modern Introductions is taken up with its discussion; the questions of canonicity and authorship being for the most part confounded. The evidence to be considered is partly external, and partly internal.

External evidence.—The case may be thus stated: all ancient writers who ascribe the epistle to St. Paul hold it to be canonical; but not all who place it among the acknowledged books of Scripture deem it a work of the apostle, or, at any rate, his own composition. Clement of Rome, as we have seen, though evidently ranking it with the other epistles of Paul, nowhere expressly names him as the author. We revert then to the Alexandrian church. Pantænus, A.D. 180, Clement, and Origen entertain no doubt of Paul's being directly or remotely the author; nevertheless each of these fathers, particularly the last named, notices, as differing from St. Paul's manner, the anonymous character of the epistle and its style. The solution of Pantænus is, that Paul does not describe himself as an apostle to the Hebrews, partly out of reverence to our Lord, the true "minister of the circumcision," and partly because properly he was the apostle of the Gentiles; that of Clement, that the epistle was originally written in Hebrew, and afterwards translated by Luke, whence the similarity between its style and that of the book of Acts. Clement further argues that Paul did not affix his name to it, because, being obnoxious to the Hebrews, it might have prevented their perusal of it (Euseb. vi. c. 14). Origen speaks more fully. His opinion is that the language of the epistle belongs to some one expounding the apostle's sentiments. "If any church therefore hold it to be a production of Paul, let it on this account receive commendation; for not without reason have the ancients handed it down as an epistle of Paul. Who the amanuensis (ὁ γράψας) was, God knows; some say Luke, others Clement" (Euseb. E. H. vi. 25). The important question here is, Are these explanatory suggestions of the nature of a *defence* against a tradition or a party which denied the Pauline authorship? Do they imply an historical line of testimony on *that* side of the question? Such, in fact, is the use made of them by Eichhorn, Bertholdt, and even the more impartial Bleek. These critics infer from the observations of Origen, &c., that, at that time at least, there was a body of opinion in the Alexandrian church adverse to the received tradition. In our opinion they have signally failed in their inference. It seems very evident that one and all of these ancient writers are merely stating difficulties suggested to their own minds by the peculiarities of the epistle—difficulties very probably shared by many of their contemporaries—while, at the same time, they felt that they could not contend against the authentic tradition of the churches. They entertain their private conjectures in attempting to account for these peculiarities; but they let fall no hint of an adverse tradition. On the contrary, Origen expressly admits that "the ancients" handed down the epistle as one of Paul's—referring, not surely, as Bleek would have it, to Clement or Pantænus, the contemporaries of his youth, but to writers or authorities of much earlier date. As Origen was born A.D. 185, his "ancients" must have been the contemporaries or immediate successors of the apostles. After Origen, the Alexandrian church exhibits no difference of opinion upon this point.

Of the other branches of the Eastern church the extant testimony is more scanty, until we arrive at Eusebius. Lardner, however, discovers a probable allusion to He. xii. 1 in Methodius (A.D. 290), Bishop of Olympus, in Lycia, involving also the apostolic authorship of the epistle. And an explicit testimony to this effect exists in the address of the synod assembled at Antioch to Paul of Samosata, in which He. xi. 26 is quoted as from the same hand as 1 Co. x. 4 (Mansi Collect. Council. t. i. p. 1038). Of Eusebius we have already spoken. From the remarks occurring in various parts of his works we gather that, even in the East, there were persons (not churches or parties) who doubted whether the epistle be Paul's, and who, in support of their hesitation, appealed to the Roman church; but that his own opinion was decisive in favour of the common tradition: "fourteen epistles are clearly and certainly Paul's" (l. iii. c. 3.) It is to be remarked that those who entertained doubts upon the point were compelled to fortify themselves by the judgment of the Roman church, evidently in the lack of an *oriental* tradition in their favour. Writers subsequent to Eusebius need not be quoted; they all ascribe the epistle to Paul.

In the Western church the temporary rejection of the epistle from the canon necessarily involved a denial of its apostolic origin. Irenæus, as we have seen, is said by Gobar to have declared the epistle not to be one of Paul's; and it is very probable that the unfavourable judgment of this influential father was the primary source of the doubts entertained for a long time by the Latins. Tertullian ascribed the epistle to Barnabas. Jerome and Augustine transplanted the eastern tradition to the West; and there, too, it eventually took firm root.

Upon a review of the whole, it must be admitted that the external evidence vastly preponderates in favour of the Pauline authorship. On the one hand we have the almost unanimous testimony of the Eastern churches, who must be supposed the best authority upon the subject: on the other we have the dissent of churches remote from those to which the epistle was originally addressed—dissent which seems to have had no solid, *i.e.* historical basis, and which, in fact, prevailed but for a time. The German critics for the most part appear to us to have greatly understated the force of the historical evidence.

Internal evidence.—Under this head the difficulties are unquestionably greater, and the questions that arise more numerous.

So far as the epistle itself betrays its author, the

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evidence on either side is nearly balanced. The closing verses agree well with the supposition that St. Paul wrote the epistle at the close of his first captivity at Rome. The author seems deprived of liberty, ch. xiii. 19; he hopes to be speedily restored to it; he mentions Timothy as his companion and (apparently) sometime fellow-prisoner; he sends salutations from "them of Italy," ver. 23, 24. (Compare Ph. ii. 19, 25; Philem. 22.) Whether with some we take the word ἀπολελυμένον, ver. 23, to signify "sent on a journey," or with the majority of critics, "freed from captivity," is immaterial: either event may have happened to Timothy. That no mention is found in the book of Acts of such a captivity of Timothy does not prove that it may not have occurred. To whom but the great apostle do these various circumstances point? No one else so likely meets us in the inspired history. Is it probable, we may also ask, that during St. Paul's lifetime Timothy would be found in such close connection with any other apostolic teacher? The improbability of this latter circumstance has led Bertholdt to the ungrounded hypothesis that the Timothy here mentioned must be a different person from the well-known fellow-labourer of the apostle. With respect to the expression in ver. 24, οἱ ἀπὸ τῆς Ἰταλίας, modern criticism has reversed the opinion of the elder interpreters that it may be a periphrasis for οἱ Ἰταλοί; and certainly the more probable meaning is, fugitives or travellers from Italy, which would imply that the writer was at the time not in that country: still the explanation of Hug and Storr is quite tenable —"persons from various parts of Italy then present at Rome."

On the other hand, from early times ch. ii. 3 has been a stumbling-block in the way of those who suppose Paul to have been the author. Nothing is more characteristic of the apostle than his references to the direct revelation of Christ as the source of his mission and his Christian knowledge (see Ga. i. 1, 11, 16; 2 Co. ii. 5): yet here the writer seems to imply that he had been instructed at second-hand "by those who heard" the Lord. Euthalius, Theophylact, and Ecumenius in ancient times, Luther and Calvin in more modern, have—especially the two reformers—considered this as almost decisive against the claims of Paul. Still, it may be replied, that under the term "us" the writer does not intend to include himself—or not necessarily so: but employs the rhetorical figure ἀνακοίνωσις (*consociation*), as in the passages: "knowing the time, that now it is high time for us to awake out of sleep," Ro. xiii. 11; "neither let us commit fornication, as some of them committed," 2 Co. x. 8; having in his eye rather those to whom he writes than himself.

The *sentiments* of the epistle are entirely such as we should expect from the apostle of the Gentiles. This is conceded by the strongest opponents of the Pauline authorship. Origen pronounces the νοήματα (*thoughts*) to be those of Paul, whatever peculiarities he discovers in the style. The following are some of the points of resemblance in the matter of doctrine between the acknowledged epistles of Paul and that to the Hebrews: 1. The representation of Christ as the image (εἰκών) of God, and the actual agent in the creation and upholding of the universe, He. i. 2, 3; comp. Col. i. 15-17; 2 Co. iv. 4. 2. The humiliation of Christ, and his consequent exaltation, He. ii. 4-9; comp. Phil. ii. 8, 9. 3. Christ has abolished death and its consequences, He. ii. 14, 15; comp 1 Co. xv. 26, 54. 4. The death of Christ is a propitiatory sacrifice for the sins of the world, and this sacrifice is not to be repeated, He. ix. 26, 28; comp. Ro. vi. 9, 10. 5. Christ is the one mediator between God and man—our great "High-priest," He. ix. x.; comp. Ep. ii. 18; Ro. viii. 34. 6. Christ reigns at the right hand of God, until all his enemies be subdued, He. x. 12, 13; comp. 1 Co. xv. 25. 7. He will come again to judgment, He. x. 27, 28; comp. 2 Co. v. 10; 1 Th. iv. 16-18. 8. The relation of the old to the new dispensation is that of body to spirit, shadow to substance, He. vii. 15-19; ix. 9-14; viii. 8-13; comp. Ga. iii. 24-26; iv. 1-6. 9. The old dispensation having fulfilled its purpose, awaits its abolition, He. viii. 13; comp. 2 Co. iii. 13. Here certainly is a most remarkable coincidence of favourite topics, and such as exists in its integrity between no other writers of the New Testament. At the same time, it must not be concealed that some points upon which St. Paul is wont to enlarge are not found in our epistle; such are the resurrection of Christ, with its place and import in the Christian scheme, and the free admission of the Gentiles to the privileges of the gospel. Others are presented under a somewhat different aspect: *e.g.* the idea of the Mediator as a high-priest is peculiar to the epistle to the Hebrews, and the "faith" of the latter seems to have a more extended signification than is usual with St. Paul, see He. xi. Still these discrepancies weigh but little against the far more numerous points of agreement above mentioned.

Language and style.—These were the original ground of the doubts entertained by some of the early fathers; and to this day they undoubtedly present the most formidable difficulties to the biblical student. Origen was the first to remark how much purer the Greek of our epistle is than that of the rest of the New Testament: the only portion, indeed, which admits of comparison with it is the latter half of the Acts of the Apostles. At the same time it can make no pretension to classical purity. Hebraisms, both in single words and in grammatical construction, occur in sufficient numbers to prove that the author was a Jew: but not so frequently as to lead us to reverse the judgment of Origen. As regards ἅπαξ λεγόμενα which some writers, such as Schulz and Seyffarth, have collected in abundance from the epistle, we are disposed to assign little weight to them: what can it prove if against Seyffarth's 118 unusual words occurring in the Hebrews, Stuart produces 230 from the first epistle to the Corinthians? Mechanical comparisons of this kind are foreign from the spirit of philosophic criticism; and Bleek shows his discernment in adducing only six peculiar phrases (Introduction, p. 333). Before we can estimate the importance of ἅπαξ λεγόμενα (*peculiar expressions*), we must examine whether a great part of them be not owing to ἅπαξ νοούμενα (*peculiar thoughts*). The unusual expressions, undoubtedly to be found in the epistle, are to be explained by the style which the writer adopts, viz. the rhetorical: and here lies the real difficulty. If the epistle be one of Paul's, it must be admitted that it is the only one in which he has adopted this style, with its peculiarities: a *dialectic* tone pervades all his others. The rhetorical character of the epistle appears in the choice of dignified and poetical expressions, as ὁρκωμοσία, ἁιματεκχυσία; in the harmonious flow of the sentences; in the freer use of the Greek particle; and in the grammatical finish of the sentences, whereas in St. Paul's epistles *anacolutha* (breaks in the sequence) are very frequent.

In addition to the general character of the style of

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this epistle, critics have remarked minor peculiarities which seem to distinguish it from those of St. Paul. As the result of a minute investigation Bleek discovers that whereas Paul, in his citations from the Old Testament, does not hesitate to abandon the LXX. version where it does not correctly represent the sense of the Hebrew, the writer of the epistle before us adheres most closely to that version, even where it is manifestly incorrect; of which the most notable example, perhaps, is the citation in ch. x. 1–5 from Ps. xl., where, instead of "mine ears hast thou opened," the writer follows the Greek, "a body hast thou prepared me." Bleek remarks also that Paul in quoting the LXX. usually follows the readings of the Vatican MS., whereas in the epistle to the Hebrews those of the Cod. Alex. seem to have been familiar to the writer. There is a difference too in the mode in which the two writers introduce their quotations; St. Paul commonly prefacing them with the formulas, "as it is written," or "as the Scripture saith," or "as David says," while in our epistle the *auctor primarius*, the Holy Spirit, is for the most part introduced as speaking. (See ch. i. 6-8; iv. 4, 7; x. 30).

Thus, then, the matter stands. Whatever ecclesiastical tradition (the period of the Roman scepticism excepted) exists upon the subject is in favour of the Pauline authorship: while internal evidence seems to militate against that hypothesis. Which of the two deserves the preference? For our part, we cannot hesitate in permitting the former to outweigh the latter. It seems to us that the very difficulties which the style, phraseology, &c., of the epistle present, enhance the force of the external testimony: for nothing, surely, but a well-known and thoroughly authentic tradition could have maintained itself against these difficulties. The aspect of things is this: the historical evidence contends against, and finally overcomes, the doubts suggested by a critical examination of the epistle. The German critics seem to us far from giving due weight to this consideration. It remains to ask whether the acknowledged discrepancies from Paul's usual manner which the structure of the epistle exhibits admit of explanation. Not perhaps of a satisfactory one. At least that of Hug—that Paul, not being the founder of the churches to whom the epistle is addressed, could not adopt so familiar a tone as he does in his other epistles; and that the subject, moreover, being of a particularly elevated nature, demanded a corresponding dignity of style—will hardly be thought so. The same might be said of the epistle to the Romans, yet it presents all the well-known features of the apostle's style. Nor does it appear why Paul, when writing to Christians of Palestine, should have been more solicitous about the graces of composition than when he wrote to the polished Corinthians. On the other hand, when we consider the marvellous versatility with which, in other respects, he could "become all things to all men," and the mastery which he possesses over the resources of the Greek language such as it is found in the common dialect of the time, it is quite within the range of possibility that he may, for some reason unknown to us, have for once clothed his ideas in a style different from that which he usually adopts. St. Paul's speeches in the book of Acts, especially that before Festus and Agrippa, are not in language quite such as we should expect from him. Instances are not unfrequent in which writers have successfully composed in a style not natural to them. Cicero's book *De Officiis* presents a great contrast to his *Tusculans*, or his *Orations:* and who could suppose that the author of the treatise on the *Sublime and Beautiful* was the same that poured forth the *Reflections on the French Revolution?*

Thus much may at least be affirmed; that if St. Paul be not the author, it must ever remain a problem who was. None of the theories that have been broached upon the subject can boast of traditionary support. Ever since Semler (1763) questioned the Pauline authorship, the continental critics have been exercising their ingenuity on the same side, and the result is an abundant harvest of involuntary candidates for the honour. Clemens Romanus, Titus, Luke, Mark, Silvanus, Barnabas, Aquila, and Apollos, have their respective advocates; the last mentioned, originally suggested by Luther, seems at present to be the favourite. Bleek and Tholuck argue strongly in his behalf. Barnabas may boast the sole authority of Tertullian; but the author of the epistle which goes under his name could by no possibility have produced a work like that to the Hebrews. Apollos, from his birth, culture, and biblical knowledge, Ac. xviii. 24, may be supposed capable of such an effort; but his claims rest upon pure conjecture: not a particle of ancient testimony can be adduced in his favour.

Upon the whole, it is a case in which probabilities must decide, for certainty is unattainable. We hold that much more may be said in favour of the Pauline authorship and less against it than is the case with any of the other hypotheses: and we acquiesce in Origen's judgment, that "not without reason the epistle has been handed down as one of Paul's."

THE PERSONS TO WHOM THE EPISTLE WAS ADDRESSED. —That this book of the New Testament is really an epistle, and not, as some have imagined, a treatise, is sufficiently evident from the personal allusions at the close, which point to a specific circle of readers. Who these were seems very plain. The whole structure of the epistle shows that it was addressed to Christians of Jewish descent; and, moreover, to those of a certain locality; not, like the epistles of St. Peter and St. James, to the nation at large. Now the intimate acquaintance with, and strong attachment to, the Levitical ritual which the epistle throughout supposes, indicate Jewish believers who lived in the immediate vicinity of the temple; we infer therefore that it was addressed to the Christian congregations of Jerusalem. To the same conclusion we are led by the inscription πρὸς Ἑβραίους, which may possibly be from the author's hand. For though this term *may* signify merely descent, as in the passage. "Are they Hebrews? So am I," 2 Co. xi. 22, yet in the apostolic age it is more frequently found as a description of the Jews of Palestine, as distinguished from those who resided in other countries (Ἑλληνισταί, *i.e.* those who spoke Greek, whereas the Ἑβραῖοι spoke Aramaic). It is remarkable too that throughout the epistle no allusion occurs to the admission of heathens to the church, no directions how the Jewish believers were to conduct themselves towards their uncircumcised brethren. These are topics which in writing to a *mixed* church St. Paul, or any one who had imbibed his sentiments, could hardly have failed to introduce: their absence must be accounted for by the supposition that the original readers comprised no Christians of heathen descent.

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The opinion of the early church, as expressed by Clement, Eusebius, Jerome, and Theodoret, is decisive in favour of the above conclusion: and it is not worth while to do more than mention the others that have been advanced. J. C. Schmidt maintained that the epistle was addressed to Jewish believers of Alexandria; Storr, that it was intended for those of Galatia: Macedonia in like manner, Asia Minor, and Spain, have had their respective advocates. But no show of probability attaches to any of these suppositions.

ORIGINAL LANGUAGE.—In order to account for the difference of style between our epistle and the acknowledged ones of St. Paul, several ancient writers, holding that it is to be ascribed to the apostle, supposed that it was originally written in Aramaic and then translated into Greek. But no historical tradition exists in favour of this opinion, and it is contradicted by the whole structure of the epistle. The comparative purity of the Greek; the periodic style, so foreign from the Hebrew and its dialects; the use of Greek expressions which can only be rendered in Hebrew by a periphrasis; the frequent paronomasia, ch. vi. 8; xiii. 14; and the constant use of the LXX. version—all prove that our present text is the original one. No trace of any other exists. If it be asked, Why should an epistle intended for the Jews of Palestine be composed in Greek and not in their native tongue? we reply, in the first place, that Greek was probably more extensively understood and spoken in Judea than is commonly supposed. The Roman procurator transacted public business in this language; and it was spoken by the vast multitudes who thronged Jerusalem at the feasts of passover and pentecost. The people *expected* that Paul would have addressed them in Greek, and were surprised into silence by his use of the Aramaic, Ac. xxii. 2. We may add that the extensive use of the LXX. even in Palestine must have familiarized the native Jews with the language in which that version is written. And in the next place, the same reason exists for our epistle being written in Greek as for any other book of the New Testament; viz. that Greek was at that time the current language of the world. Tholuck argues that if Paul were the author, he would have addressed his countrymen in their own tongue: he forgets that the epistle was for the benefit of the church at large, and to be a κτῆμα ἐς ἀεί, even unto the end of time.

TIME AND PLACE OF WRITING.—The epistle itself enables us to place a limit *beyond* which it cannot be supposed to have been written. The temple, and the temple services, are manifestly in existence: the epistle therefore must have been composed before A.D. 70, the year of the final destruction of the city. If it be admitted to be a production of St. Paul, the passages at the close agree best with the supposition that it was written by the apostle during, or shortly after the close of, his first captivity at Rome: if the latter, from some place in Italy. The particular place remains an unsolved problem: and this whether Paul or Apollos be considered the author.

CONTENTS.—This epistle is hortatory rather than argumentative in character; and though dogmatical as well as practical, the doctrinal portion, important as it is, is so intermingled with the practical, that we cannot, as in most of St. Paul's epistles, distinctly separate the two. The readers are supposed to be wavering in their allegiance to Christ; doubtful whether to go forward in the path pointed out to them, or to retrace their steps to the "beggarly elements" of Judaism. The general scope therefore of the epistle is to prove that the gospel not only contains all that was valuable in the ancient religion, but supplies what was wanting in it, and confers infinitely greater spiritual blessings. The writer commences with a contrast between Christ the mediator of the new covenant, and those created beings (Moses and the angels) who assisted at the promulgation of the old. Christ is the eternal Son, the Creator of "the worlds," whose throne is everlasting, to whom even the angels are commanded to bow the knee; whereas these exalted beings, however glorious, are but "ministering spirits," obeying their Master's will, ch. i. Yet this divine person became, in one sense, lower than the angels, by taking our nature upon him with all its innocent infirmities; a humiliation necessary to the fulfilment of the divine purpose and the welfare of the church. But in proportion to the dignity of the Saviour and the greatness of his salvation, will be the guilt of those who reject him, ch. ii. iii 1, 2. As regards Moses, his relation to Christ was that of a servant to the son of the house; in every respect an inferior one, ch. iii. 3-6. Let them therefore hold fast their profession, and take warning from the example of their forefathers, who, refusing to follow the command of God, forfeited the earthly rest which he had promised them, and perished in the wilderness, ch. iii. 7-19. This temporal rest was but the figure of a future and eternal one, to which the people of God look forward, and to which, if they be not wanting to themselves, they may attain through the merits and intercession of their great High-priest, who, though passed into the heavens, retains a fellow-feeling for their infirmities, and will supply grace for every emergency, ch. iv.

The writer hence takes occasion to pass to the main topic of the epistle, the priesthood of Christ as compared with the Jewish priesthood. He commences with observing that the sacerdotal office comes from above, and is necessarily discharged by men, as those who, from the consciousness of their own infirmities, can sympathize with the imperfections of the worshippers. Both conditions were fulfilled in Christ, who, in our nature, became experimentally acquainted with suffering, and who, by the express appointment of God, was constituted an high-priest after the order or manner of Melchizedek, ch. v. 1-10. Considering the time that had elapsed since their conversion, they ought to have advanced from the elements to the deeper doctrines of their religion; let them beware of provoking the Holy Spirit to depart from them, and, in firm reliance upon the immutable promise of God, press forward in the way of life, ch. vi. After this digression the writer returns to the subject he had opened. Christ was made an high-priest after the manner of Melchizedek. He is superior therefore to the Jewish priests, first, inasmuch as Abraham, and through him Levi, paid tithes to Melchizedek, thereby acknowledging his superiority; and secondly, inasmuch as our Lord's priesthood is of eternal duration, as contrasted with the constant succession of the Levitical priests—a circumstance prefigured by the absence of genealogical records relating to the family of Melchizedek. The inferiority of the Jewish priesthood carries with it that of the whole dispensation: which, according to the famous prophecy, Je. xxxi. 31-34, was intended, in due time, to give place to a better and eternal covenant, ch. vii. viii. It is true that in the Levitical ritual and sacrifices we have a typical representa-

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tion of the atoning work of Christ; still it was but a typical one, and in itself wholly inadequate to the proposed end. Christ is the substance, of which it was the shadow; the most holy place of the earthly tabernacle has given place to heaven itself, the blood of bulls and goats to that of Christ, the annual entrance of a human mediator to the perpetual appearance before God of the divine Mediator, "ever living" to plead the merits of his sacrifice and to second our prayers. As a consequence of this fulfilment of the type, the sacrifice of Christ can never, and does not need to, be repeated, ch. ix., x. 1-17. The epistle concludes with various hortatory remarks. After a solemn warning against the danger and the consequences of apostasy, ch. x. 19-39, the writer encourages his readers by the examples of a number of famous Old Testament characters, who, in their several ways, furnish signal illustrations of the nature and efficacy of faith; and bids them, amidst their present sufferings, which all Christians must expect, and which are intended for their benefit, look off this earthly scene to their exalted Saviour, who himself only reached the crown through the cross, ch. xi. xii. The last chapter is occupied with the inculcation of particular moral duties and some personal allusions, ch. xiii.

Commentaries, &c.—The epistle to the Hebrews has, as might have been expected, attracted to itself a large share of the attention of commentators. Chrysostom has expounded it with the good sense and piety for which his homilies are conspicuous. The same, though not to the same extent, may be said of the commentary of Theodoret, and the Catenæ of Theophylact and Œcumenius. Of the Romish expositors the best are Erasmus (his doctrinal indifferentism excepted), Cornelius à Lapide, and Calmet—none of them, however, of great philological value. In the reformed branch of the Protestant church the principal names are Calvin, Beza, Piscator, to which may be added the divines of Holland and France, such as De Dieu, Heinsius, and the two Capelli. The commentaries of most of these are comprised in the *Critici Sacri*. Cocceius and his school expounded the epistle with a particular view to their system of typology. The Arminians can boast of Grotius, Clericus, and Wetstein—the last valuable for his classical citations. Michaelis (1747) may be said to lead the van of the more modern continental criticism. He was followed by Carpzovius and Schmidt. The first important contribution of this period was the work of Schulz (1818), which, in spite of its erroneous dogmatical tendencies, materially promoted the grammatical exposition of the epistle. The same may be said of Böhmes' commentary (1825). Tholuck has written upon our epistle (1836) with the piety, though with the looseness of doctrinal statement, which are characteristic of that commentator. The most comprehensive and scholarlike exposition of the epistle is unquestionably that of Bleek; unhappily what has just been said of Tholuck applies still more strongly to this learned and conscientious writer. Two commentaries have recently appeared in Germany, one by Ebrard, forming one of Clark's Foreign Theological Series, the other by Delitzsch. The latter is of great value, especially for the insight it exhibits into the connection between the Old and New Testaments, its interpretation of the passages from the Old Testament, and the able manner in which it meets the theories of the atonement which have been recently ventilated in Germany.

In English we have few commentaries equal to the wants of the age. The great work of Owen will always remain a storehouse of doctrinal and experimental divinity; but in a philological point of view it is inadequate. Hammond is of little value. The work of Stuart displays diligence and learning; but, like the other commentaries of the same writer, it is deficient in accuracy and refinement of tact. (Witness his translation of πολυμερῶς καὶ πολυτρόπως, "often and in various ways." It should have been, "by sections," *i.e.* a little at a time, intimating the *progressive* nature of revelation; and "in divers manners," *i.e.* by type, prophecy, &c.) [E. A. L.]

HE'BRON. An ancient city of southern Palestine. Its original name was KIRJATH-ARBA, or the *city of Arba*, Jos. xv. 13; and it is now called *El Khalil*, or "the friend." It is situated in the hill country of Judea, about twenty miles south of Jerusalem, and is 2800 feet above the Mediterranean. It is commonly reckoned one of the oldest of cities, being built seven years before Zoan in Egypt, Nu. xiii. 22. The modern town, which occupies nearly the same site as the ancient, is on the slope of a hill on the eastern side of the plain of Mamre. Perhaps the best view of it is obtained by the traveller who approaches it from the southern desert. After several days' journey, in which the parched wilderness of Petra is gradually exchanged for wild encampments of Bedouins, with their flocks of goats; and these again for scattered corn-fields interspersed with thickets and stunted trees; one more of the long succession of undulating hills is climbed, and before the eyes is the wide valley rich with trees, and fields, and vineyards, and beyond is the white and straggling city stretched out along the dark gray mountain side. Behind it is the road to Bethlehem, Jerusalem, and the heart of the country. The position of Hebron in the journey from the desert into Palestine is very similar to the place it occupies in the world's religious history. It greets the traveller on the confines of the inhabited country, just as its name meets the student at the outset of historic times. For a while all our interest and attention are centred upon the home of Abraham—the sojourner in a strange land—the first to whom a special revelation was given—the first with whom a special covenant was made. Once more the page of sacred history dwells upon it, when the rejected dynasty of Saul was passing away, and David, the man after God's own heart, sets up his kingdom there. And as Hebron and its neighbourhood gives the traveller but a sorry foretaste of the interest of Jerusalem and the beauty of Galilee, so its name fades away from scripture history, as it is not mentioned by the prophets, and does not appear to have been even once visited by our blessed Lord. There remain, however, to be mentioned two occasions—both of them in early times and of lesser importance—on which its name occurs in the Bible. At the settlement of the Israelites in the Land of Promise, the territory of Hebron fell to Caleb, who drove out thence the Anakim, Jos. xv. 13, 14, and it became a city of refuge, Jos. xx. 7, and was assigned to the Levites, Jos. xxi. 11. Absalom first set up his standard of revolt at Hebron, and his position here seems to have been so strong, that David was at once compelled to flee from Jerusalem. At the present day the streets are narrow, irregular, and ill-paved, and the houses are white-washed, and covered with flat or domed roofs. The bazaars are small, and are covered over as in most eastern cities. The most conspicuous object is the mosque of El Haran, built over the cave of Machpelah, the burying place of Abraham's family. It is 200 feet long, 150 wide, and 60 high, and is surrounded by a colonnade of square pilasters forty-eight in number. It is guarded by Moslem fanaticism from the "infidel" gaze of Jew and Christian, with even greater jealousy than the mosque of Omar at Jerusalem. In consequence, for 600 years no European has been admitted to its precincts, except an Italian who entered in disguise, and Ali Bey, a Spanish renegade. But M. Pierotti, as engineer to the pasha of Jerusalem, has lately had an opportunity of leisurely examining the building; and in the spring of the year 1862 the Prince of Wales and his suite were allowed to visit the interior, of which a description is given in the subjoined extracts from App. ii. to Dr. Stanley's *Lectures on the Jewish Church*, part i.

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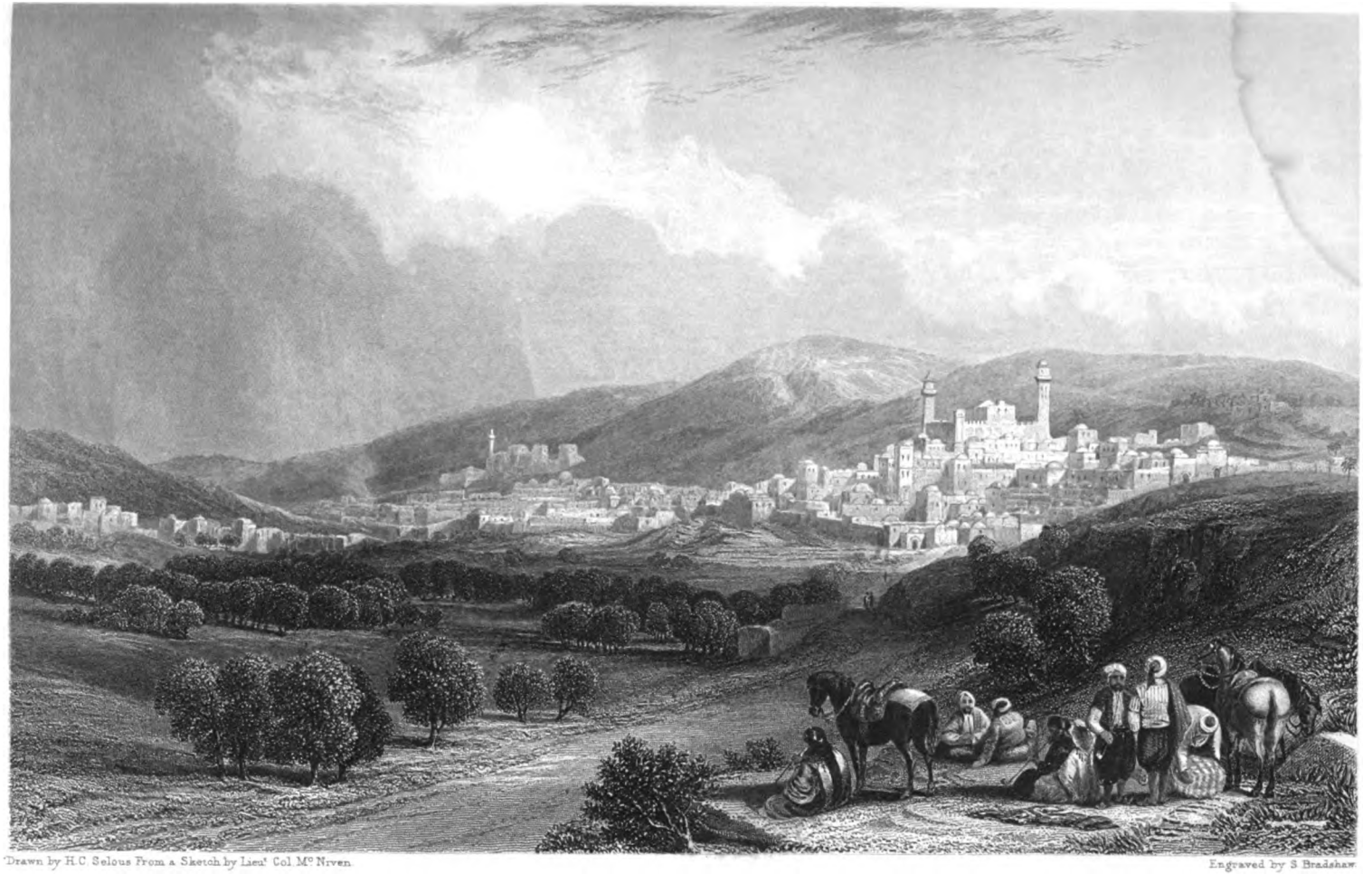

Drawn by H.C. Selous From a Sketch by Lieut Col. Mc Niven.

Engraved by S Bradshaw

HEBRON.

BLACKIE & SON, GLASGOW, EDINBURGH & LONDON

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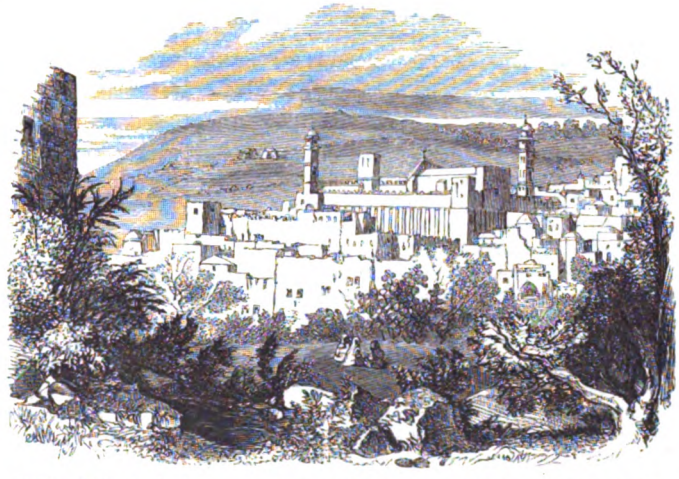
"We reached the south-eastern corner of the massive wall of inclosure, the point at which inquiring travellers from generation to generation have been checked in their approach to this, the most ancient and the most authentic of all the holy places of the Holy Land. Up the steep flight of the exterior staircase, gazing close at hand on the polished surface of the wall, amply justifying Josephus' account of the marble-like appearance of the huge stones which compose it, we rapidly mounted. At the head of the staircase, which by its long ascent showed that the platform of the mosque was on the uppermost slope of the hill, and therefore above the level where, if anywhere, the sacred cave would be found, a sharp turn at once brought us within the precincts and revealed to us for the first time the wall from the inside. . . . We passed at once through an open court into the mosque. With regard to the building itself, two points at once became apparent. First, it was clear that it had been originally a Byzantine church. To any one acquainted with the cathedral of S. Sophia at Constantinople, and with the monastic churches of Mount Athos, this is evident from the double narthex or portico, and from the four pillars of the nave. Secondly, it was clear that it had been converted at a much later period into a mosque. . . . . I now proceed to describe the tombs of the patriarchs, premising always that these tombs, like all those in Mussulman mosques, and indeed like most tombs in Christian churches, do not profess to be the actual places of sepulture, but are merely monuments or cenotaphs in honour of the dead who lie beneath. Each is inclosed within a separate chapel or shrine, closed with gates or railings similar to those which surround or inclose the special chapels or royal tombs in Westminster Abbey. The two first of these shrines or chapels are contained in the inner portico or narthex, before the entrance into the actual building of the mosque. In the recess on the right is the shrine of Abraham, in the recess on the left that of Sarah, each guarded by silver gates. The shrine of Sarah we were requested not to enter as being that of a woman. A pall lay over it. The shrine of Abraham, after a momentary hesitation, was thrown open. The chamber is cased in marble. The so-called tomb consists of a coffin-like structure, about six feet high, built up of plastered stone or marble, and hung with three carpets —green embroidered with gold.

"Within the area of the church or mosque were shown the tombs of Isaac and Rebekah. They are placed under separate chapels, in the walls of which are windows, and of which the gates are grated, not with silver, but iron bars. Their situation, planted as they are in the body of the mosque, may indicate their Christian origin. In almost all Mussulman sanctuaries, the tombs of distinguished persons are placed, not in the centre of the building, but in the corners. To Rebekah's tomb the same decorous rule of the exclusion of male visitors naturally applied as in the case of Sarah's. But on requesting to see the tomb of Isaac, we were entreated not to enter; and on asking, with some surprise, why an objection which had been conceded for Abraham should be raised in the case of his far less eminent son, were answered that the difference lay in the characters of the two patriarchs: 'Abraham was full of loving-kindness; he had withstood even the resolution of God against Sodom and Gomorrah; he was goodness itself, and would overlook any affront. But Isaac was proverbially jealous, and it was exceedingly dangerous to exasperate him. When Ibrahim Pasha (as conqueror of Palestine) had endeavoured to enter, he had been driven out by Isaac, and fell back as if thunderstruck.' The chapel in fact contains nothing of interest; but I mention this story both for the sake of the singular sentiment which it expresses, and also because it well illustrates the peculiar feeling which has tended to preserve the sanctity of the place—an awe, amounting to terror, of the great personages who lay beneath, and who would, it was supposed, be sensitive to any disrespect shown to their graves, and revenge it accordingly. The shrines of Jacob and Leah were shown in recesses, corresponding to those of Abraham and Sarah, but in a separate cloister opposite the entrance of the mosque. . . . .

"It will be seen that up to this point no mention has been made of the subject of the greatest interest; namely, the sacred cave itself, in which one at least of the patriarchal family may possibly still repose intact—the embalmed body of Jacob. It may well be supposed that to this object our inquiries throughout were directed. One indication alone of the cavern beneath was visible. In the interior of the mosque, at the corner of the shrine of Abraham, was a small circular hole, about eight inches across, of which one foot above the pavement was built of strong masonry, but of which the lower part, as far as we could see and feel, was of the living rock. This cavity appeared to open into a dark space beneath, and that space (which the guardians of the mosque believed to extend under the whole platform) can hardly be anything else than the ancient cavern of Machpelah. This was the only aperture



[322.] Hebron—the Great Mosque and part of the Town.—Laborde, Voyage en Orient.

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which the guardians recognized. Once, they said, 2500 years ago, a servant of a great king had penetrated through some other entrance. He descended in full possession of his faculties and of remarkable corpulence; he returned blind, deaf, withered, and crippled. Since then the entrance was closed, and this aperture alone was left, partly for the sake of suffering the holy air of the cave to escape into the mosque, and be scented by the faithful; partly for the sake of allowing a lamp to be let down by a chain, which we saw suspended at the mouth, to burn upon the sacred cave. We asked whether it could not be lighted now? 'No,' they said, 'the saint likes to have a lamp at night, but not in the full daylight.'

"With that glimpse into the dark void we and the world without must for the present be satisfied. Whether any other entrance is known to the Mussulmans themselves must be a matter of doubt. The original entrance to the cave, if it is now to be found at all, must probably be on the southern face of the hill, between the mosque and the gallery containing the shrine of Joseph, and entirely obstructed by the ancient Jewish wall, probably built across it for this very purpose."

The above account of the entrance to the sacred cave is somewhat at variance with the results of the researches of M. Pierotti, who states, in a letter to the *Times*, April 30, 1862, "The true entrance to the patriarchs' tomb is to be seen close to the western wall of the inclosure, and near the north-west corner; it is guarded by a very thick iron railing, and I was not allowed to go near it. I observed that the Mussulmans themselves did not go very near it. In the court opposite the entrance gate of the mosque there is an opening, through which I was allowed to go down for three steps, and I was able to ascertain by sight and touch that the rock exists there, and to conclude it to be about five feet thick. From the short observations I could make during my brief descent, as also from the consideration of the east wall of the mosque, and the little information I extracted from the chief santon, who jealously guards the sanctuary, I consider that a part of the grotto exists under the mosque, and that the other part is under the court, but at a lower level than that lying under the mosque."

There are two ancient pools outside the town which still supply the inhabitants with water. It may be that one of these is the "pool in Hebron," over which the hands and feet of the murderers of Ishbosheth were hung up by David's orders, 1 Sa. iv. 12. At some distance down the valley is a wide-spreading evergreen oak, called "Abraham's oak," under which the patriarch is said to have pitched his tent. It is a fine tree, and stands well in the plain; but is of no remarkable antiquity. The whole valley is rich with vineyards (the vine according to Jewish tradition being indigenous at Hebron) in each of which is a watch-tower occupied by the owner at the time of vintage. The inhabitants being Moslems, no wine is made of these grapes; but they are dried into raisins, or their juice is boiled down into a sort of mast or molasses, and exported into Egypt. This is probably the same as the Hebrew *debash* mentioned in Ge. xliii. 11, Eze. xxvii. 17, and translated *honey* in Eng. version. (*See* HONEY.) These grapes of the vale of Hebron cannot but recall to the thoughtful traveller the cluster borne by two of the spies from Eshcol, which tradition places in this neighbourhood, Nu. xiii. 23. [C. T. M.]

HEIFER, RED, THE ORDINANCE OF. This ordinance, which is described at length in Nu. xix., is one of the most peculiar connected with the ancient economy, and stands in some degree apart from the more strictly religious sacrifices. It was, indeed, an ordinance of cleansing rather than of atonement, in the usual acceptation of the term. There are three points concerning it that require consideration—the nature of the defilement that called for it, the special means of cleansing provided, and the manner in which these were to be applied to the persons interested.

1. In regard to the first point, the defilement contemplated was of a simply external and ceremonial kind, it was such as arose from incidental contact with the dead—touching a dead body, entering into or dwelling in a tent where a dead body lay, lighting on the bone of a dead man in the field, or being employed about a grave wherein the ashes of the dead reposed. In short, corporeal intercourse with the dead in any of the forms and circumstances under which it might happen, was held to constitute a defilement, and a defilement which could not be got rid of, even by the appointed means of purification, in a shorter period than seven days; a complete revolution of one of the shorter cycles of time must pass over a man before he could be restored to his former condition. Why should it have been so? Defilement in such a case implied sin; indeed, the ordinance is expressly called "a purification from sin," ver. 9; and yet one does not readily perceive how it should have been so, since the occasion of it was something so entirely outward, often also purely accidental, and most frequently even must have come in the very act of discharging relative and social duties. Sin when spoken of in such circumstances, with the defilement occasioned by it, must have been understood in a looser sense than when considered as the actual and conscious transgression of a divine command: it must have been sin in its more general aspect, as making itself known by its effects in the community, and conveying a certain taint of pollution, a kind of social defilement, to all who might anyhow come into contact with them. Now, death is emphatically the wages of sin; it is the visible earthly penalty with which God in his providence attests his abhorrence of the evil. And as it is the appointed fruit, so it is also the proper image of sin—being the corruption of all good, the consummation of all evil in respect to men's natural life; and so is in utter contrariety to the nature of Him, who is life itself incorruptible and full of glory. Most fitly, therefore, in a symbolical religion like the Mosaic, in which the circumstances and relations of the body were ever made to represent and image those of the soul, was death in every form treated as the great witness and remembrancer of sin; and since, whenever men found themselves in the presence of death, or were called to handle the bodily remains of the dead, the evidence was brought home to them of their connection with a death-stricken, therefore sinful community, the occasion was wisely turned into a practical admonition—teaching them to regard it as bringing a sort of interruption to their intercourse with heaven, and calling for an act of purgation, before they were prepared for free intercommunion with the living in Jerusalem.

2. In perfect accordance with the nature of the defilement, was the appointed medium of purification: it also was quite outward, and directed mainly to the

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end of improving the occasion, for the purpose of keeping up a lively sense of sin in the conscience, and engaging men's efforts against all that might lead them into transgression. One might say it was a ritual purification from a ceremonial defilement, for the purpose of conveying instruction regarding what constituted a real defilement. and the necessity of purification from it. Hence, all the explanations, which go on the supposition of the ideas respecting sin and purification being here presented in a peculiarly intense and aggravated form, must be viewed as somewhat strained and unnatural. The circumstances and occasion of the ordinance manifestly point in the opposite direction: they would lead us to expect some marked inferiority in the outward appliances of the service, as having directly to do with only a corporeal defilement and a ceremonial cleansing. Such we find was actually the case. The victim ordered to be employed for the occasion was a female—a heifer; while all the greater offerings for the sins of the people consisted of males. Then, of this particular offering no part came upon the altar; even the blood was not presented there, but was only sprinkled before the tabernacle, and sprinkled, not by the high-priest, but by the son of the high-priest. Further, while the carcase was to be burned without the camp, no special charge was given in respect to its being done upon a clean place, and it was to be burned entire, with the skin, and even the dung about it. In regard to the red colour of the victim great diversity of opinion has existed, and still continues to do so. The elder typologists usually sought to explain this by a reference to the blood of Christ, and Bähr would understand it of blood generally—blood as the bearer and symbol of life. But the question naturally arises, Why such a special reference either to life-blood generally or to the life-blood of Christ in this ordinance, which has so many palpable marks of inferiority about it? Why not much rather such a reference to the fundamental principles of atonement in the great sin and burnt offerings, where it might more readily have been looked for? We miss it where atonement in the stricter sense is concerned, and would find it only here where everything assumes a lower and looser form. If the colour were to be viewed as having reference to life—*intensive life*, as Delitzsch puts it (Com. Heb. p. 395)—it should be simply as pointing by way of contrast to death, from the pollution of which the rite was intended to deliver. So it is understood by several writers, who bring the colour into connection with the other qualities required in the heifer; viz. that it should be perfect or maimless, without blemish, and unaccustomed to the yoke—all indicative of life, and life in its freshest and purest form. Such qualities might certainly be regarded as expressive of this idea; they naturally pointed in that direction; but the connection between the colour and life (red = blood = life) is scarcely of the same kind, and, as Baumgarten remarks (part ii. p. 334), looks rather abstract and far-fetched. Possibly it may have been viewed merely as the earth-colour (*edom*, red, whence man as to his fleshly form got the name *Adam*), and so may have had special respect to the flesh, as that which in this ordinance was the more immediate subject of purification. Thus understood, it would fitly accord with the other points; and so also does the portion of the whole set apart for the act of personal purification, which was not the blood but the ashes. The blood was sprinkled before the tabernacle (in later times before the temple) to indicate that it had in some way to do with atonement; but the ashes alone were brought into direct contact with the person labouring under the ceremonial defilement. These ashes had first to be mixed with living or fresh water; which beyond all doubt was a symbol of pure and blessed life. Viewed naturally, the ashes of course rather formed a defiling than a purifying intermixture—as the blood also did in those cases in which it was applied to the person of the worshipper: and it is foolish to speak, as some have done, of their being employed along with the water as a sort of wash. Scripture knows nothing of such a natural use of ashes; and, as we have here to do with a sacrifice, though a sacrifice of an inferior kind, it is simply from being the ashes of a slain victim that they are to be understood as deriving the purifying virtue that attached to them. See Nu. xix. 17. The circumstance, it may be added, of both the officiating priest and the person who gathered the ashes being rendered unclean till the evening, arose not from there being uncleanness about the heifer, but merely because the whole action with it had respect to a state of defilement and its means of purification.

3. In regard, finally, to the manner in which this medium of purification was to be applied, the following directions were given: the ashes were to be gathered together and kept in a clean place; then, from time to time, as persons became unclean by contact with the dead, a portion of the ashes was to be taken, mixed with running water, and sprinkled on the unclean, first on the third, and again on the seventh day; this sprinkling was to be done with a bunch of hyssop in the hand of a clean person (not necessarily a priest, another note of inferiority in the rite); and then, after washing his clothes and bathing his person, the subject of the ordinance became clean on the seventh day at even. Why hyssop was appointed to be used in this application of the material of cleansing, and hyssop, cedar wood, and a bit of scarlet thrown into the fire that turned the carcass of the heifer into ashes, cannot be very certainly determined. The hyssop, it would appear, was supposed by the ancients to possess some sort of abstergent properties, and its employment on this occasion has often been associated with that idea; but this must be held doubtful as regards the particular plant in question (*see* HYSSOP), and also as regards its specific use in the administration of the rite. And why scarlet should have been so employed, and a bit of cedar, no reasons quite satisfactory have been discovered, but the more common opinion now is, that both were taken as emblems of life—cedar from its durability, and scarlet as being the blood or life colour. [It could not have been the lofty cedar of Lebanon that was meant; for wood of that description could not have been had in the desert where the ordinance was first instituted; some smaller species of tree, probably a taller sort of juniper, must have been meant.] The general design, however, of the sprinkling was plain enough; it was to impart to the body of the defiled person the virtue of an appropriate cleansing medium; so that whatever of purity was in the one, passed over in a manner upon the other. And thus at the end of a week of separation he who had been excluded from free intercourse with the living, on account of his commerce with the dead, was again restored to the privileges of God's acknowledged children.

The service of sprinkling had also to be performed upon

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the tent (or house) of the defiled, and the utensils and articles of furniture in it, as having all shared in the ceremonial defilement of the owner, Nu. xix. 18. But it was only of course from being popularly viewed as in a sense identified with him; he alone was still the proper subject either of the defilement or of the purification. And the chief bearing of the service in Christian times has been thus indicated by an inspired writer: "If the ashes of an heifer sprinkling the unclean, sanctified to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God?" He. ix. 13, 14. Here, the design of the ordinance is expressly limited to the sanctifying of the flesh; (not, however, that all the ordinances of the law, as is very often represented, were equally outward in their bearing and effects); and the conclusion drawn is, from the less to the greater: if a corporeal defilement could be purged by such materials of cleansing, how much more the guilty conscience by the infinite preciousness and efficacy of the blood of Christ! The ever-recurring promptitude and confidence with which throughout the families and generations of Israel the one kind of purification was effected, ought to be viewed as a blessed pledge and assurance that the other and higher shall without fail be accomplished in the case of every one who, under a sense of sin, makes earnest application to the blood of the Lamb!

HEIR. *See* INHERITANCE.

HEL'BON [*fat*], a city, mentioned only by Ezekiel, and mentioned as one of the places which supplied Tyre with articles of merchandise, "the wine of Helbon and white wool," ch. xxvii. 18. Its wine was renowned at a much later period than that of Ezekiel, for Strabo notices it among the luxuries of the kings of Persia, that they required to have Chalybonian wine from Syria (l. xv.) The same fact is also reported by Athenæus (Sympos. i. 22). Until recently this place was supposed to be the same with the Greek Chalybon and the modern Aleppo. But recent investigation has led to another, and apparently more correct view. The Helbon of Ezekiel is celebrated for its wine, and is also in the prophet immediately connected with Damascus; but, as Robinson justly states, "Aleppo produces no wine of any reputation, nor is Damascus the natural channel of commerce between Aleppo and Tyre" (Suppl. Researches, p. 472). He therefore thinks the missionaries are right in fixing on a place that still bears the name of Helbon—a valley about three and a half hours distant on the north from Damascus. Of this sweet valley Porter says, "It is a winding glen through a gravelly torrent-bed, shut in by the mountains that rise in steep white acclivities 1000 feet or more, here and there crowned with cliffs, that look in the distance like Gothic castles. The banks of the winter torrent are lined with vineyards, fig-trees, pomegranates, and a few walnuts, whose dark-green foliage contrasts well with the snowy limestone. The terraced vineyards run away up the mountain sides, clinging to spots where one would think no human foot could rest. . . . Its trade with the shepherd Bedawîn made, and still makes, it a wool depôt, and this article also it supplied in the markets of Tyre. The wine of Helbon was another of its exports. Here is that wine-producing Helbon. The Koran lays a veto on the manufacture, but the grapes are as famous as ever, and the 'infidels' of Damascus still make their best wine from them" (Murray's Handbook, p. 496).

HE'LI, the immediate predecessor of Joseph the husband of Mary, in the genealogy of St. Luke, and most likely his father. (*See* GENEALOGIES.)

HELL. In the article HADES it was stated that in the English Bible the word *hell* is given as the translation both of *hades* and *gehenna* (γέεννα), but that it ought now to be retained as the equivalent only of the latter. Originally, indeed, our *hell* corresponded more exactly to hades, being derived from the Saxon *helan*, to cover, and signifying merely the covered, or invisible place—the habitation of those who have gone from this visible terrestrial region to the world of spirits. But it has been so long appropriated in common usage to the place of future punishment for the wicked, that its earlier meaning has been lost sight of. The distinctive term for this place in Scripture is *gehenna*. But *gehenna* is not properly a Greek word, nor does it ever occur in the Greek translation of the Old Testament; it is simply the abbreviated form of two Hebrew terms *ge-hinnom* (גֵּיא־הִנֹּם), the valley of Hinnom, or, as it is also put, the valley of the son of Hinnom. The origin of the name is lost in a remote antiquity, and it occurs in Joshua as already in current use, Jos. xv. 8. But only in the later times of the Jewish commonwealth did the name acquire a sinister meaning. The valley lay in the immediate vicinity of Jerusalem, and was indeed but a continuation of the lengthened valley of Jehoshaphat—forming that portion of it which lay on the south of Jerusalem, and became the chief burying-ground of the inhabitants. What chiefly, however, gave it a name of infamy was the use made of it by Manasseh, as the place in which he caused his children to pass through the fire to Moloch, 2 Ch. xxxiii. 6. Josiah afterwards, among his reforming measures, defiled the place "that no man might make his son or his daughter to pass through the fire to Moloch," 2 Ki. xxiii. 10. The exact spot where this desecration took place was called *Tophet*, supposed to be derived from the sounding of the drums (*toph* meaning drum), which had been employed to drown the cries of the sacrificed children. And the prophets, in denouncing the judgments of Heaven upon the wickedness of the people, declared that this Tophet, or valley of Hinnom, would be turned into a valley of slaughter, where the carcases of the slain should be laid, and where the fire of God's wrath should consume them, Is. xxx. 33; lxvi. 24; Je. vii. 32. Having thus associated with it the consummation of man's wickedness on the one hand, and the consummation of God's judgments on the other, it became the appropriate earthly type of the place of eternal misery—the place where the fire of God's wrath should for ever burn against those who had left this world in a state of final impenitency. In course of time also the name passed into current use as the common designation of this place of torment. (See Wetstein on Mat. v. 22, where many quotations are given from Jewish writings).

Our Lord simply adopted on this point the current language of the time, and gave also the sanction of his authority to the leading ideas involved in it. Gehenna, or hell, is with him the place of final torment, and of torment especially as represented by the action of consuming fire; in several places he uses the complex phrase, "hell of fire," Mat. v. 22; xviii. 19; and in some also he adds the fearfully descriptive clause, "Where the

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fire is not quenched;" or thus, "into hell, into the fire unquenchable," Mar. ix. 43, 48. In at least one of the passages, though in more, according to the received text, there is the additional element of "their worm dieth not;" but the prevailing form of representation, both among Jewish authorities and in the New Testament, is that of penal, unquenchable fire. Hence, the frequent representation in the Apocalypse, of "the lake of fire, burning with brimstone," Re. xix. 20; xx. 10, &c.; and also the figurative use of gehenna in Ja. iii. 6, the only passage of the New Testament, save in our Lord's discourses, where the word occurs, and where the unruly tongue is spoken of as being "set on fire of hell"—the fiery element being in this case regarded not as an instrument of torture, but as the ever active and turbulent source of mischief. Fire therefore, it would seem, in its connection with hell, is to be regarded as an emblem rather than as a reality; the various applications made of it, and its connection with a gnawing worm, as well as with brimstone, seem to show that we have here, as indeed generally in things pertaining to eternity, not the very form, but only an expressive emblem of the reality.

There will be no more an actual fire in hell, or burning brimstone, or a gnawing worm, than in heaven there will be thrones of gold, amaranthine crowns, rivers of pleasure, or repasts of material enjoyment. But in either case, the most correct and living idea we can now get of the reality is by conceiving of it under those significant emblems. Let the immediate sources of pain be what they may, the representations given in Scripture leave no room to doubt that there is a place for the finally impenitent, where pain shall for ever urge them—pain not less intense and awful, than if the unhappy victims were cast into a lake of fire, or had a worm perpetually gnawing at the vitals of their being. And if anything could add to the certainty and horror of such a fearful looking for of judgment, it would be the circumstance that the strongest announcements respecting it came directly from the lips of the merciful Redeemer, and from the pen of his most gentle and loving disciple. Nothing but the stern realities of truth could have drawn such revelations of the coming eternity from hearts so liable to be touched with the finer feelings and susceptibilities of nature. Love itself—love in its highest exercise—could here do nothing more than forewarn of the coming evil, and provide the way of escape from it.

HELLENISTS. *See* GRECIANS.

HELMET. *See* ARMOUR.

HELPS [Gr. *ἀντιλήψεις*], the designation employed for a class of official ministrations in the primitive church, 1 Co. xii 28; but the precise nature of which is nowhere particularly described, and has been most variously understood. It has been supposed to mean prophetical gifts; the gift of interpreting tongues; offices of service by way of baptizing such as had been converted by the apostles, and going where they could not come; diaconal ministrations towards the sick, &c. —according to the fancy of individual writers. It is surely better to leave undetermined what Scripture itself has not exactly defined. The natural import of the word seems to point to some sort of subsidiary services that were performed by persons who were not deemed qualified for the higher and more directly spiritual offices of the church; but what these might be cannot now with any certainty be determined.

HE'MAN, a Levite, of the family of the Kohathites, the grandson of Samuel, and son of Joel, 1 Ch. vi. 33, 34. And it appears to have been not another, but the same person who is elsewhere called an Ezrahite, and reckoned of the family of Zerah, the son of Judah, 1 Ch. ii. 4, 6; Ps. lxxxviii. title. (See Hengstenberg there.) It was not unusual for Levites to connect themselves with particular families of the other tribes, with whom they lived as strangers and sojourners; so that they were associated with two tribes, though in different respects. Thus Elkanah, Samuel's father, was called an Ephrathite, because he had resided on Mount Ephraim, 1 Sa. i. 1; and the person who acted as priest to Micah, is described as "of the family of Judah," a Bethlehemite, but still a Levite, Ju. xvii. 7. In much the same way, probably, Heman was associated with the family of Zerah, which belonged to Judah; while by birth and descent he was of the tribe of Levi. He was appointed by David one of the leaders of the sacred music; and was even classed with those who were endowed with supernatural gifts. It was the glory of Solomon that he was wiser than Heman and some others of kindred spirit; and in David's time Heman was designated "the king's seer in the words of God," 1 Ch. xv. 17, 27; xvi. 42; xxv. 5; 1 Ki. iv. 31. (*See* ETHAM.)

HEMLOCK, רֹאשׁ (*rosh*). Ho. x. 4. *See* GALL.

HEN. *See* COCK.

HEPHZI'BAH [*my delight in her*], is found once as the name of a real person, the wife of Hezekiah, and mother of Manasseh, 2 Ki. xxi. 1; and is poetically employed by Isaiah as a fit and appropriate designation of the people of God in their prospective state of holiness, Is. lxii 4.

HERESY, as used in the New Testament, has a somewhat different meaning from what it conveys in ordinary language. It indicates the existence and manifestation of party spirit, as appearing in the setting up of a separate interest, and taking a course in religious matters contrary in some respects to what was generally approved; not, as now, the belief and maintenance of some error in doctrine. This latter meaning of the term arose some generations after the gospel era, when doctrinal errors did usually become the occasion of a divided interest in the Christian church. But in the apostolic age the merely factious divisions in the church of Corinth were styled heresies, 1 Co. xi. 19; and St. Paul himself was regarded by his countrymen as worshipping God in a way they called heresy; because connected with a sect or party which stood apart from the Jewish community, and had a religious position of its own, Ac. xxiv. 14.

HER'MAS, a Christian at Rome, mentioned in the epistle to the church there, and saluted, Ro. xvi. 14. No other notice occurs of him in Scripture; but he was very commonly supposed in ancient times to be the author of the work known as "The Shepherd of Hermas." It is, however, a mere tradition, and is now generally abandoned. The work belongs undoubtedly to a later age.

HERMO'GENES, mentioned along with Phygellus, in the second epistle to Timothy, as having forsaken Paul in his last trials at Rome, 2 Ti. i. 15. But no explanation is given of his reason for so doing; whether it might be the embracing of false doctrine, or an undue regard to his own temporal interest. Early tradition associated him with magicians; but no reliance can be placed upon any accounts of that nature.

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HERMON [properly, *nose of mountain, projecting mountain peak*, Ges. Thes.], the southernmost and highest mountain of Antilibanus. It formed the northeastern border of the Promised Land, De. iii. 8. Beside the common name HERMON, Jos. xi. 17; xiii. 5, &c., it is also called in Scripture SION (שִׂיאֹן, *siyon*, De. iv. 48, quite different from the Sion of Jerusalem, צִיּוֹן, *tziyon*), the *exalted* or *lofty;* and among the Amorites it appears to have borne the name of *Shenir*, De. iii. 9; Eze. xxvii. 5; while the Sidonians called it *Sirion*, Ps. xxix. 6; both of which words signify a *breastplate*, and probably refer to the snow on its broad summit shining in the sun; but in 1 Ch. v. 23, and Ca. iv. 8, Mount Hermon and Senir seem to be spoken of as distinct mountains. In modern times it is called *Jebel-esh-Sheikh*, which is sometimes explained as the "mountain of the old man," from the likeness of its white summit to a hoary head, but far more probably signifies the "chief of mountains." Another Arabic name is *Jebel-eth-Thaly*, or the "mountain of snow." Van de Velde (S. and P. i. 126), suggests that this variety of names is explained by the fact that "it is not a conical mountain like Tabor, with one high summit and a base distinctly marked; but a whole cluster of mountains, many days' journey in circumference, with a broad ridge of summits, the highest in the Holy Land." These summits are three in number, of nearly equal height, and at equal distances from each other, not situated in a straight line as they appear from some points of view, but at the angles of an equilateral triangle. One of them is occupied by the ruins of an ancient temple, probably that mentioned by Jerome (Onomasticon, vide Hermon), which probably gave rise to the name *Baal Hermon*, by which the mountain is called in Ju. iii. 3; 1 Ch. v. 23.

Hermon is a conspicuous object from all parts of the Holy Land. Its hoary top may plainly be seen from the mountains of Samaria, from the maritime plain of Tyre, from the valley of Esdraelon, from the summit of Tabor, and even from the depths of the valley of the Dead Sea. Its summit as most commonly seen has the form of a massive truncated cone, and until late in the summer is entirely covered with snow, which then melts on the exposed portions of the mountain, and remains only in the gorges and ravines, giving the appearance of radiant stripes, or of the thin white locks of an old man (Robinson, B. R. iii. 344). Hermon was the limit of the geographical ideas of the Israelites to the north, as the great desert was to the south, the Mediterranean to the west, and the Euphrates to the east. It is mentioned in three passages of the Psalms, all of which are worthy of notice.

1. "Therefore will I remember thee from the land of Jordan, and of the Hermonites from the hill Mizar," Ps. xlii. 6. Perhaps it would be better to read "*Hermons*" (vide Gesenius, Heb. Lex.), which is generally understood to refer to the three peaks mentioned above. Hengstenberg, in his *Commentary on the Psalms*, considers the plural to have been used, because the mountain was taken as the representative of its species; and so the word was intended to include all the mountains on the eastern side of the Jordan. But this appears somewhat fanciful, as the explanation given above, and suggested by the appearance of the mountain itself, is quite natural, and satisfies all the conditions of the passage. The last clause has been mistranslated in the Vulgate (*Hermoiim a monte modico*), followed by the English prayer-book version, "the little hill of Hermon," and in consequence the name of little Hermon has been given by monks and travellers to a hill on the plain of Esdraelon near Mount Tabor, called *Jebel-el-Duhy*, so as the better to agree with Ps. lxxxix. 12. (*See* JEZREEL.)

2. "The north and the south thou hast created them, Tabor and Hermon shall rejoice in thy name," Ps. lxxxix. 12. Mr. Porter (Smith's Dict. of the Bible) supposes that Hermon here stands for the north; and if this be the case, Tabor and Hermon would correspond in the poetical antithesis to south and north. But it is far more probable that Tabor and Hermon are put for west and east in this passage, the one being the great mountain of Eastern Palestine, and the other the most noted and conspicuous hill west of the Jordan.

3. "As the dew of Hermon that descended upon the mountains of Zion," Ps. cxxxiii. 3. The abundance of the dews of Hermon, arising from its perpetual snows, cannot fail to be noticed by any one who visits its neighbourhood. The closing words of this passage, "for there the Lord promised his blessing, even life for evermore," together with the fact that this psalm is a song of degrees, forbids the supposition that *Zion* is to be understood of any other place than the well-known mount of that name in Jerusalem, and is to be identified with the name sometimes applied to Hermon itself or one of its peaks. It is rather to be regarded as a poetical allusion to the mighty influence of Hermon in promoting the formation of dew; so that as the oil poured on Aaron's head, flowed to the extreme borders of his garments, the cool breezes and refreshing mists of snowy Hermon might be said in blissful times to reach even to the seat and centre of the kingdom. So Olshausen, "The refreshing dew of Zion is derived by the Psalmist from the cool mountain which bounds the land on the north." This seems more natural and simple than the view of Hengstenberg, who would understand by Hermon's dew such as was of peculiarly fine quality—dew of the best and most refreshing nature; so that as the goodness of the oil was heightened by the dignity of the person who was anointed with it, the dew of Zion was ennobled by being associated with the name of the hill that was most remarkable for its production. It would be to the inhabitants of Zion as if they shared in the copious dews of Hermon.

The height of Hermon is variously estimated. Van de Velde (S. and P. i. p. 126) states that the survey of Major Scott and Robe in 1840 gives a height of 9376 feet. Stanley reckons it at 10,000 feet; while Dr. Kitto (Cyclopedia of Bib. Lit.) calculates that it cannot be less than 12,000 feet—11,000 feet being the level of perpetual snow in that latitude. [C. T. M.]

HERODIAN FAMILY. This remarkable family, whose different members occupied a prominent place, and often had a leading share, in the direction of affairs in and around Judea during all the period embraced in the gospel age, were of Idumæan origin. The immediate father of the family was Antipater, whom Josephus distinctly asserts to have been an Idumæan, although at a later period Nicolaus of Damascus, an historical writer of those times, represented him as of the stock of those Jews who returned from the Babylonish exile. This, we are assured by Josephus, was done merely to gratify Herod, the son of that Antipater, after certain revolutions of fortune had raised him to the chief power in Judea (Ant. xiv. i. 3) The assertion, however, could not even have been made

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with any appearance of truth, unless Antipater had been himself circumcised, and along with his family had conformed to the religious customs of the Jews. This undoubtedly they had done. They were not of the seed of Israel, and if called Jews, it was only from their having embraced the Jewish religion—as indeed the Idumæans generally had sometime previously been compelled to do. The Antipater above mentioned was an intriguing, active, and powerful man; and in no proper sense what Josephus at his death represents him, a man of piety and justice (Ant. xiv. 11, 4). He first succeeded in raising himself to the virtual supremacy of Idumæa, and then, by skilfully fomenting the divisions that existed between the high-priest Hyrcanus, and his brother Aristobulus, and playing upon the weakness of the softer brother Hyrcanus, he came also to acquire the virtual ascendency in Judea; the nominal authority was left with Hyrcanus, but the real power was in the hands of Antipater; and from Julius Cæsar he at length obtained the procuratorship of Judea. Shortly after this he made his eldest son Phasaël governor of Jerusalem; and the second, Herod, whose superior energy and great success in life ultimately gave to the family its historical name, had committed to him the government of Galilee.

1. Herod the Great. Herod was but a young man when he entered on his command—Josephus says only fifteen years old, but that is certainly a mistake, as by a comparison of other dates in Josephus, he must have been above twenty; even so, however, he was a young man for having so responsible a position intrusted to him; but in a civil and military respect he proved quite equal to the occasion. Such vigour and alacrity were displayed by him in clearing the district of robbers, and reducing it to quietness and order, that he soon became an object of popular enthusiasm; so much so, indeed, that the jealousy of the ruling party in Jerusalem was roused against him, and they listened to the complaints that were lodged in respect to his proceedings by certain interested parties. Herod was summoned to appear before the Sanhedrim, which he readily did; but on the advice of his father took with him a firm body-guard of soldiers, surrounded by whom, and himself gorgeously clad in purple, he presented himself before his judges. This had the desired effect; the members of the council were too frightened to condemn such a culprit; and Hyrcanus also had received a communication from Sextus Cæsar, president of Syria, demanding the acquittal of Herod. The trial accordingly was allowed to pass off without any sentence being pronounced; and presently after Herod had his power considerably enlarged by receiving from Sextus the command of Cœle-Syria. He was now bent on revenging himself against the party in Jerusalem who had brought him to trial, but was dissuaded by his father and his elder brother Phasaël. The civil troubles that ensued connected with the death of Cæsar, the defeat of the conspirators, and the ultimate triumph of Augustus, brought only increase of strength and power to Herod; he most skilfully played his part through them all, and contrived to secure his influence with the ruling party. He first gained the favour of Cassius, who came to Syria for a time, by the readiness with which he raised from his province the contribution laid upon it; then, after defeating the party of one Malichus, who had poisoned Antipater, the father of Herod, and whom Herod caused to be assassinated, he made court to Antony, who for a time held the ascendant in the East, and he and his brother Phasaël were made joint tetrarchs or governors of Judea. It was not long after this, however, that the greatest reverse in Herod's life and career befell him; for the Parthians, under Pacorus, taking advantage of the troubled state of the times, and of the dissatisfaction caused by the large exactions of the Romans, made themselves masters of the greater part of Syria and Asia Minor; and Antigonus, son of Aristobulus, and nephew of Hyrcanus, threw himself into their hands in order to gain possession of the supreme power in Judea. Hyrcanus and Phasaël fell a prey to this formidable coalition; they were both carried captive by the Parthians; in consequence of which Phasaël committed suicide; and Herod only escaped by flight, in the course of which he was reduced to such straits, that he too would have killed himself had it not been for the earnest entreaties of those about him. After defending himself for some time in the fortress of Massada, on the shores of the Dead Sea, and having tried in vain to interest in his behalf Malchus, the Arabian king of Petra, he found his way to Egypt, and thence to Rome. There he arrived at what was for him the fortunate juncture, when Antony and Octavianus Cæsar had entered into a reconciliation; and the former, remembering the past services of Herod, and also expecting from him valuable aid in the enterprise he was going to undertake against the Parthians, warmly espoused his cause, and obtained a decree of the senate in his favour, constituting him king of Judea. In conformity with this arrangement Antigonus was ordered to be sent to Rome; and Herod, fearing the effect of his personal representations, prevailed upon Antony by secret gifts of money to get Antigonus put to death. With him expired the race of the Asmonean princes, who had so long combined the temporal and priestly rule in Judea, and who, by worldly ambition and an unscrupulous policy, lost the power which they had at first acquired by sacred devotion to the cause of Heaven.

It was about the year B.C. 40, that Herod succeeded in obtaining this high dignity. His movements were as rapid as his success was wonderful. He was altogether but seven days in Rome, and returned king to Syria only three months after he had been obliged to flee from Jerusalem for his life. His first business was to assemble an army, which he did chiefly in Galilee, the scene of his former triumphs, where he again carried all before him, and in other parts of the country obtained successes over his adversaries. Jerusalem, however, held out firmly against him, the members of the Sanhedrim and the people generally being much in the Asmonean interest. But ultimately, by the aid of the Roman forces, under Sosius, the lieutenant of Antony, the city was taken, and dreadful ravages were committed by the soldiery. A capital so gained would have required to be ruled with singular clemency and discretion, if its sovereign was to gain the affection and good-will of its people; but Herod's policy was of a different kind: he sought rather to inspire terror than to conciliate affection: and along with many others of the leading citizens who had taken part against him, the whole of the Sanhedrim excepting two were put to death. By these executions Herod not only got rid of formidable enemies, but obtained possession of immense treasure, with which he contributed largely to the resources of Antony, and secured still further his friend-

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ship. This he found himself still in a condition to need; for, discountenancing as he did all claims even to the priesthood on the part of the Asmonean line, he raised up foes in his own household. He was now married to Mariamne, the grand-daughter of Hyrcanus; and her mother, Alexandra, displeased at the slight put upon her kindred, entered into intrigues against him. In consequence of these he was induced to remove the person he had made high-priest, and substitute Aristobulus, the son of Alexandra. But this person becoming too popular for Herod, he had him secretly assassinated, and not without difficulty was he able to avert the effect of Alexandra's representations against him to Cleopatra, who warmly espoused the cause of the Asmoneans. But Herod had proved too valuable an ally to Antony to be lightly sacrificed, and through Antony even Cleopatra was won over to his side.

The scene, however, presently shifted, and Herod's steady adherence to the cause of Antony now proved the source of his greatest danger. When hostilities broke out between Antony and Augustus, Herod at once prepared to join the army of his former friend, and raised forces on purpose; but he was ordered by Antony to go in the first instance against Malchus of Arabia, who had refused to pay Cleopatra the tribute laid upon him. This saved Herod from any actual share in the conflict that ensued between the two great rivals; for his operations in Arabia extended over nearly two years, and by that time the decisive battle of Actium had rendered Augustus virtual master of the Roman world. It was a critical moment for Herod; for though he had been prevented from taking part in the conflict, his warm attachment to Antony was well known, and he had but too much reason to expect that he should have to share in his patron's reverse of fortune. But here again the sagacity and address of Herod proved equal to the occasion. He resolved on going to see Augustus at Rhodes; where his appearance partook of a prudent mixture of humility and boldness; for he laid aside his diadem, as having lost in a manner his right to wear it; but, at the same time, he openly avowed his attachment to Antony, confessed how, though he had not joined him on the field of battle, he had furnished him with money and corn, and supported him to the uttermost; now, however, since fortune had finally decided against Antony, and he had refused the prudent counsel he had himself tendered him respecting Cleopatra, Herod artfully begged the emperor to perceive in his connection with Antony how steadfast and faithful he was to his friends, and what Augustus might henceforth expect from him if he should deem him worthy of his favour. This bold stroke of policy accomplished its end; Augustus was charmed with Herod's frankness of behaviour, at once restored to him the kingdom, and sent him back to Judea with greater honour and assurance than ever (Jos. Ant. xv. 6). A short time afterwards, when Augustus returned from Egypt, leaving the whole country subject to him, and Antony and Cleopatra both dead, he was most magnificently entertained by Herod, who also distributed large donations among the principal attendants of the emperor. The result was that a considerable addition was made to the territory of Herod; he received Gadara, Hippos, Samaria, with various possessions along the Philistine coast.

But these external acquisitions were accompanied with sad internal discords in his family, which led to atrocious crimes and almost insupportable misery. He had already made away with Hyrcanus, his wife's grandfather, whom the Parthians released and allowed to return to Jerusalem. Partly in consequence of this, and of other indignities to her kindred, his wife Mariamne, whom he passionately loved, became cold in her affections, and somewhat insolent in her behaviour towards him; and by certain persons about him, among whom were his sister Salome, and also her own mother Alexandra, she was accused of infidelity to his bed, and of even harbouring designs against his life. In a frenzy of rage he had her condemned and executed; yet no sooner was the deed done than he most bitterly repented of it, and, like a person distracted, was often heard to call upon Mariamne, and sometimes also ordered the servants to call for her, as if she were still alive. His bodily health suffered at the same time, and he fell at last into a distemper from which the physicians scarcely expected him to recover. Other persons in his household shared the fate of Mariamne, including her mother Alexandra, who had indeed played a treacherous and deceitful part. Costobarus, also, the husband of his sister Salome, and others, whose conduct had been such as to raise suspicions of unfaithfulness, suffered death during this gloomy period of Herod's career. By and by, however, he rose above these domestic and civil disturbances, married another Mariamne, the beautiful daughter of one Simon, whom he previously raised to the high-priesthood, and launched forth on a great variety of magnificent architectural operations. In some of these he took occasion to exhibit his attachment to Rome and its imperial head, so as to outrun the sympathies of his subjects, and even to outrage his profession as an adherent of the Jewish faith. For, not only did he rebuild the city of Samaria, which had been destroyed during the previous wars, and called it by the name of Sebaste, in honour of Augustus, and for the same reason designated the magnificent city which he reared on the site of the village and tower of Straton, Cæsarea; but at Paneas he built a beautiful temple of white marble, and dedicated it expressly to Augustus. In further imitation of the Roman style and manners, he built at Jerusalem itself a theatre, and an amphitheatre in the plain, emblazoned with the trophies he had won, and instituted games in honour of Cæsar, to be celebrated every fifth year, with prizes for the successful combatants sufficient to draw competitors even from distant lands. Gladiatorial shows were not wanting; and strangers, we are told, "were greatly delighted and surprised at the vastness of the expenses incurred, and the great dangers that were seen" (Jos. xv. 8, 1). But Jews who had some regard to the religion and customs of their forefathers, viewed matters differently; such open imitation of heathenish practices, and courtly adulation of Romish supremacy, was in their view nothing less than undisguised impiety, and a shameful sacrifice of national honour. Deep murmurs of dissatisfaction consequently arose, and a conspiracy was even formed by ten men to take away Herod's life while he should be in the theatre; but being discovered by a spy, the conspirators were all put to death, though so little to the satisfaction of the people, that the spy was afterwards fallen upon in a tumult and torn to pieces. But this only led to fresh tortures and executions; and then came the erection of the fortress Antonia, in the neighbourhood of the temple, and similar fortifications in other parts of

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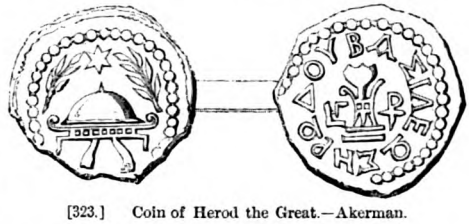
his dominions, by which Herod expected to keep the turbulent temper of the people in check, and through terror compensate for what he had lost in respect and affection by his arbitrary, ambitious, and heathenizing procedure.

Herod, however, was too sagacious and politic a man to trust altogether for the maintenance of his authority and the continuance of his government to military preparations or works of mere outward show and splendour. In various ways he tried to conciliate the people, and by substantial acts of beneficence to establish a claim on their gratitude and affection. He did this on a large scale during the prevalence of a severe famine which occurred in the thirteenth year of his reign, and which spread over Palestine and the surrounding countries the most appalling calamities. Herod in this great emergency spent all his available resources, and even parted with many of his most valuable treasures of art, in order to obtain supplies of corn from Egypt; and to such an extent did he thereby relieve the immediate wants of the people, and provide the seed-corn necessary for the coming season, that his fame as a benignant ruler spread far abroad, and the tide of feeling at home began to turn mightily in his favour. In certain cases also he remitted the taxes that were due, when temporary circumstances made the payment hard. He was at pains besides, by ample donations and other substantial benefits, to attach the local governors to his side; and often commanded admiration for his talents by the eloquent orations he made in the different cities he visited. But more, perhaps, than by such things did he win upon the respect of the strictly Jewish part of his subjects, and undo the effect of many foul and atrocious deeds, by his expensive and magnificent reconstruction of the temple buildings. This great work was formally commenced by one account of Josephus in the eighteenth year of Herod's reign (Ant. xv. 11, 1), by another in the fifteenth (Wars, i. 21. 1), and was inaugurated by a speech from him, in which he set forth the many benefits he had already conferred upon the nation, the incomparable dignity and splendour his reign had conferred upon it, and the immense advantages he enjoyed for the vast and pious undertaking he was now entering upon from the amicable relations in which he stood with the Roman emperor, and the large revenues he possessed. He praised their ancestors for doing what they actually accomplished in their untoward circumstances; it was not *their* fault, but the embarassment of the times in which they lived, that rendered their work imperfect; but since the temple built by them fell short of Solomon's sixty cubits in height, and was otherwise inferior to the ancient model, he declared it to be his purpose now to make the buildings as complete as possible, and thereby render a thankful return to God for the blessings he had received from him (Jos. Ant. xv. 11, 1). Thousands of people were employed by Herod in this great work, and in eight years the cloisters and walls, which formed the outer temple-buildings, were finished, and the temple itself in a year and a half more—in all, therefore, nine and a half years (Ant. xv. 11, 6). It would seem, however, that certain minor things remained still to be done; for Josephus speaks of building operations going on about the temple long after this period, and of the whole being finished only in the time of Herod Agrippa (Ant. xx. 9, 7); as the Jews also in St. John's gospel spoke of the building having been carried on for forty-six years, Jn. ii. 20. But the greater part of these more protracted operations most probably consisted of repairs rendered necessary by the damages from time to time inflicted by the wars and outbreaks which occurred. And there seems no reason to doubt that what properly constituted Herod's work of remodelling the temple was completed in the nine and a half years specified above, when, as at the completion of Solomon's temple, many sacrifices were offered, and great rejoicings held.

There can be no doubt that this costly reconstruction and enlargement of the temple-buildings was a dexterous stroke of policy on Herod's part, and went far to silence the opposition and overcome the dislike which were entertained toward him by a large portion of his Jewish subjects. But it is impossible to give it a higher character, and to view it in the light in which he especially wished it to be contemplated, as "a work of the greatest piety and excellence." Herod was too indiscriminate in his liberality, and unscrupulous in his behaviour, to possess the disposition, or even the belief necessary to fit him for doing a really pious action.



[323.] Coin of Herod the Great.—Akerman.

The man who could build a temple for the Samaritans in Sebaste, and at Paneas for Augustus; who could erect what Josephus calls "the greatest and most illustrious of all his works"—the temple of Apollo at Rhodes, which had been consumed by fire; who could come forward before the world as the great restorer of the Olympic games (in many ways so intimately associated with heathenism), and by the largeness of his donations for their support, obtain for himself the honour of president for life (Jos. Ant. xv. 8, 5; 9, 6; xvi. 5, 3; Wars, i. 21, 11, 12)—such a man could have had no real faith in Jehovah, as the one living God, nor any proper regard to the institutions and laws of Moses. It is clear, however, he was not an avaricious person; the enormous sums he laid out on the public objects referred to may well vindicate him from any suspicion of that sort; the wonder rather is how he could have acquired the means of exhibiting such an expensive and extravagant liberality as he displayed. For, besides the temples and public buildings he reared, many entire cities were the creation of his genius and resources—Cæsarea, Antipatris, Sebaste (or Samaria) almost made new, &c.; public buildings of an ornamental and useful kind raised at his expense in Damascus, Tripoli, Ptolemais, Tyre, Sidon, Askelon, and other places; a large open space in Antioch, twenty furlongs in length, paved with polished marble, and decorated with a commodious cloister; and to say nothing of other undertakings, the splendid entertainments given by him, together with the costly presents and ample contributions he rendered to Cæsar and Agrippa, on the occasion of visits received from them and paid to them (Jos. Ant. xv. 9; xvi. 2; Wars, i. 21)—all bespeaking the possession of immense resources, as well as a perfect readiness to part with them for the gratification of his desires and

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the attainment of the objects he had in view. The real spring of the whole, and that which provides the clue at once to his unrivalled beneficence and his atrocious cruelties, was undoubtedly, as justly remarked by Josephus (Ant. xvi. 5, 4), his inordinate ambition. This led him to grudge nothing which promised to bring him present honour or future renown; to carry out such reforms and undertakings at home, as might dispose his subjects to associate with his name their highest national glory, and, like another Solomon, create a favourable impression of it in foreign lands. But it also led him to commit many harsh deeds and perpetrate almost unheard-of crimes; for as his enormous expenditure required more than the legitimate revenues of his dominion to support it, so he readily availed himself of the most arbitrary and cruel expedients to replenish them, and in his extreme jealousy to maintain the rights of his prerogative, no life was too dear, no person too sacred, to be sacrificed.

Some of the worst of these barbarous and unnatural crimes, which have left an indelible stain on the memory of this unhappy man, were committed near the close of his career, and reveal the comparative worthlessness of his public benefactions and external magnificence to secure even the commonest respect and affection from those about him. His household was rent with internal factions—wife against wife, and child against child, miserably plotting each other's overthrow, and alternately striving to awaken the king's jealousy, and provoke him to deeds of violence. Mention has hitherto been made of only two wives, because these played a more conspicuous part than the rest; but he had no fewer than ten, and, with the exception of two, his own nieces, he appears to have had children by all of them. Beside the two nieces, there were Doris, the mother of Antipater; Mariamne, daughter of Alexandra, the mother of Aristobulus and Alexander, also of two daughters; Mariamne, daughter of Simon, the mother of Herod Philip; Malthace, a Samaritan, the mother of Archelaus, Herod Antipas, and a daughter; Cleopatra of Jerusalem, the mother of Philip of Iturea, and of another son who bore the general name of Herod; Pallas, the mother of a son called after Herod's elder brother Phasaël; Phædra, and Elpis, each of them the mother of a daughter, the former of Roxana, the latter of Salome. The antagonistic interests of so many divers sections in Herod's family gave rise to factions which embittered his latter days; criminations and recriminations of the most odious nature were brought by one against another; and after fruitless, or at most but partially successful, efforts at reconciliation, three of the sons (Antipater, Aristobulus, and Alexander) were put to death at the instigation of their father. Many others suffered in connection with these family feuds; a sedition also broke out at Jerusalem in the midst of them, with the avowed design of tearing down the eagle that had been fixed over the gate of the temple, which was mercilessly chastised by the infliction of many deaths; and to crown all, a severe and fatal disease seized his stomach and bowels, which seemed only to render his temper the more intractable, the nearer it brought him to his latter end. In the gloom and misery which enveloped him he once attempted to kill himself, and often acted more like a madman than one in a sound mind—bewailing his condition, especially on account of the joy that he knew many would experience at his death; yet still, with his passion unabated for the pageantry of show and magnificence, giving orders for the performance of the grandest obsequies at his funeral. He died only four days after he had signed the warrant for the execution of his son Antipater. Thus lived and died the man whom the world styled Herod the Great.

The only incident recorded of Herod in New Testament scripture is the memorable transaction which meets us at the threshold of the evangelical narrative, regarding the attempt made on the life of the infant Jesus, by the slaughter of the male children of Bethlehem. The incident is not noticed by Josephus, whether from not deeming it worthy of any special mention in such a life, or, as is not less probable, in pursuance of that studied reserve which he maintained in respect to the history and claims of Jesus. But no one can fail to perceive the perfect accordance, in point of character, of the part played by Herod in the account of the evangelist, with what appears in the preceding outline of his career: the trouble occasioned to him and those about him by the announcement of a king being born to the Jews, apart from the dynasty which Herod laboured hard to establish; the craft and hypocrisy with which he sought for his own purposes to get acquainted with the secret communicated to the magi; the determination manifested to get rid, at whatever cost, of this new object of jealousy, and the actual accomplishment of it (as he supposed) by an order of inexpressible cruelty: all of them traits which find but too many exemplifications in the history of Herod, and not unfrequently in deeds of atrocity, compared with which the murder of a few children in Bethlehem might well have seemed of small account. In itself, however, and in the reckoning of Heaven, it was the foulest deed in his whole career; for it was a blow aimed at the very life and hope of the world, and gives Herod a place in the foremost rank of the enemies and persecutors of the church of God. He thus became for the time being the representative of that worldly power, which in its natural state has ever been the chief instrument of Satan in withstanding the truth and damaging its interests; and so, instead of being the great friend and patron of the Jewish people, he stands on the same line with the Pharaohs, the Nebuchadnezzars, the Antiochuses of former times. Here also, having to do with the counsel of God, his craft and violence proved of no avail; and while the bloody deed was committed which raised the wail of disconsolate grief among the mothers of Bethlehem, the overruling providence of God had secured for the Son of Mary a hiding-place of safety in another land, Mat. ii. 16-18.

This consummating act of impiety must have fallen out very near the close of Herod's life, and fitly coalesces with the other enormities which then so rapidly succeeded each other. Even assigning the murder of the children at Bethlehem to the last half year of Herod's life, it would still throw his death about four years before the vulgar era of Christ's birth. But there are good grounds for holding that to be the actual period of the birth of Christ, and consequently for also holding its coincidence with the closing days of Herod's reign. (*See* CHRIST.) The period, however, is involved in considerable obscurity as to the precise dates and order of events; and the accounts of Josephus in respect to it are so partial, or confused, that it is impossible to make them altogether agree with what we have reason to believe on profane as well as inspired testimony. (*See* CYRENIUS.)

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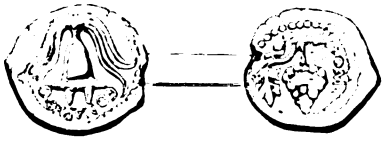
2. ARCHELAUS. This was the first of three sons, among whom Herod by his will apportioned his dominions —subject of course to the confirmation of Augustus. These sons were Archelaus, Philip, and Herod Antipas. Great disturbances presently, however, arose both among the members of Herod's family, and among the Jews generally, who now gave open vent to their dislike to the Herodian interest, and wished to rid themselves of its continuance. But the Roman governors of Syria suppressed these, and matters were kept from going to extremities till the decision of Augustus should be known. He substantially confirmed the testament of Herod; and Archelaus, with the title of ethnarch, received the one half of his father's dominions—Judea, Samaria, and Idumea, with the cities of Joppa and Cæsarea, yielding together a revenue of 600 talents; Philip was made tetrarch of Trachonitis and Iturea; and Herod Antipas of Galilee and Peræa.

Archelaus was accused by a deputation of Jews, who went to Rome on purpose, before he actually entered on the government; and especially on account of the death of 3000 persons, who were killed at Jerusalem by his orders, amid the disturbances that ensued on Herod's death. But their objections were for the time overruled; and with ordinary discretion he might have continued to enjoy his limited sovereignty during



[324.] Coin of Herod Archelaus.—British Museum.

the rest of his life. But he paid no regard to the feelings and convictions of his people; consulted chiefly his own pleasure and convenience, which led him often into acts of petty tyranny; and he gave great offence to the sentiments of the more religious portion of the Jews, by marrying the widow of his deceased brother Alexander, though she had borne three children by her former husband. Fresh accusations were in consequence brought against him before the emperor, who sent for him, and banished him to Vienna, after a reign of ten years. His dominions were added to the province of Syria. The knowledge of the *character* of Archelaus may doubtless have tended, along with the fact of Judea being included in his particular territory, to dispose Joseph the more readily to retire with the infant Jesus beyond the bounds of his dominion, Mat. ii. 22. It is the fact alone, however, which is noticed in the history.

3. HEROD ANTIPAS, the only son of Herod, beside Archelaus, who is mentioned in New Testament scripture, appears as tetrarch of Galilee and Peræa at the commencement, and during the continuance of our Lord's personal ministry, Lu. iii. 1, &c. The part he acted in respect to the work and kingdom of God did not materially differ from that of his father Herod. He stood to the new Elias, John the Baptist, much in the same relation that Ahab had done to the first: and if he did not actively interfere with the operations of Christ, it was obviously from no want of will, nor even ultimately from any want of intention, Lu. xiii. 31; but the providence of God restrained him. His connection with Herodias, who was first his own niece, the daughter of Aristobulus, then the wife of his half-brother Philip, Mat. xiv. 3, was the immediate occasion of his coming into collision with the Baptist, and ultimately giving sentence against his life. He had been previously married to a daughter of Aretas the Arabian; but on going to Rome after his father's death, to press his interests as against Archelaus, he met in with Herodias, and became so enamoured of her, that on his return to Palestine he got her to divorce her husband, and become his wife; he also agreeing to divorce the daughter of Aretas. This was entirely contrary, on both sides, to the law of Moses; and it became a source of incalculable mischief to Herod. It first of all involved him in a war with Aretas, who sought to revenge the injured honour of his daughter; and whose destructive progress was only arrested by the interference of the Romans whom Herod called to his aid. Then, long afterwards, when reproved by John the Baptist on account of his adulterous connection with Herodias, it led him to take the unrighteous step of casting John into prison; and ultimately, on the solicitation of Herodias through her daughter, of beheading him. Josephus notices the fact of Herod's wicked treatment of John (Ant. xviii. 5, 2), but evidently misplaces it; as he speaks of the people regarding the losses sustained by Herod in the war with Aretas as a divine judgment upon him for his conduct toward John; while in reality the loss must have been very considerably prior to the crime. And finally, at the instigation of Herodias he set out to Rome, about A.D. 38, shortly after the accession of Caligula, for the purpose of soliciting the title of king, which he learned had recently been conferred on his nephew Agrippa. But, instead of succeeding in his suit, he was (and chiefly through the intrigues and influence of Agrippa) deprived of his dominions, and was banished first to Lyons, afterwards to Spain, where he died; his dominions being added to those already conferred on Agrippa. Thus, through his guilty connection with Herodias, Herod Antipas was at once betrayed into the greatest crimes, and entangled in the heaviest misfortunes of his life. From the account of Josephus, he appears to have been chiefly a man of pleasure; and was hurried into evil, more from the luxurious courses he pursued, and the bad companionships he formed, than from deliberate and settled malice; and this also is the impression conveyed by what is recorded of him in the evangelists. In Mar. vi. 12 he is called "king Herod," as also in Mat. ii. 22 Archelaus is spoken of as *reigning* (βασιλεύει); but the words must be taken in the looser sense of ruler and ruling; since neither of them had properly the title of king; the precise official designation of Archelaus being *ethnarch*, and of Antipas *tetrarch*.

4. HEROD PHILIP, the son of Herod by Mariamne, the daughter of the high-priest Simon. He is simply called Herod by Josephus (as are also occasionally some of the other sons of Herod); but, in perfect accordance with Scripture, he is reported by the historian to have been married to Herodias, the daughter of Aristobulus, and afterwards deserted by her, that she might marry his half-brother, Herod Antipas (Antiq. xvii. 1, 2; xviii. 5, 1). In New Testament scripture he goes by the name of Philip, Mat. xiv. 3. We learn from Josephus, that this son of Herod the Great had originally been in the testament of his father, but that on account of certain intrigues of his mother Mariamne, which were discovered by Herod before his death, his name

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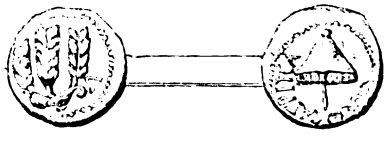
was latterly erased from the document; he was to have had the share originally destined for Antipater (Jos. Wars, i. 30, 7). The loss of possessions which thus befell him would, no doubt, be among the considerations which induced the ambitious Herodias to forsake him for his more fortunate brother.

5. HEROD PHILIP, the son of Herod by Cleopatra. He had been brought up at Rome, and, while still there, was, at the instigation of Antipater, charged with disaffection to his father (Jos. Ant. xvii. 1, 3; ch. 4. sect. 3). But on examination the charges gave way, and by his father's testament he was left the tetrarchy of Gaulonitis, Trachonitis, and Paneas (xvii. 8, 1). This tetrarchy, which was confirmed to him by the emperor, he held for the long period of thirty-seven years (xviii. 4, 6). It is simply as the possessor of it that he is mentioned in New Testament scripture, Lu. iii. 1. He appears, however, to have been a lover of moderation and peace, resided almost constantly in the region allotted to him, and in his administration was distinguished for the exercise of justice. He was, so far as can be judged, the best of the sons of Herod.

6. HEROD AGRIPPA I. was the grandson of Herod by Aristobulus—one of the sons who was barbarously murdered by Herod in his latter days. Agrippa had been brought up at Rome, where he lived for many years with his mother Berenice. He became, when there, the intimate companion of the young princes, nephews of Tiberius, especially with Drusus. But this led him into extravagant habits, and involved him in debt, on account of which he was obliged to flee for a time from Rome. By and by, however, his necessities again led him back thither; and having found persons able and disposed to assist him in his pecuniary difficulties, he was again received into favour by Tiberius, and was much with his grand-nephew and successor Caius. But having incautiously given utterance to some disparaging words, which were reported to the emperor by his own freedman Eutychus, he was thrown into prison, and remained there in jeopardy of life till the emperor's death, which however happened not very long after. Presently he was set at liberty by Caius, better known by the name of Caligula, who succeeded Tiberius; he was also invested with the title of king, and received for his dominion the province of Abilene and the tetrarchy that had belonged to his uncle Philip. The provinces of Galilee and Peræa, not long after, also fell to him, on the rejection of the suit of Herod Antipas, and his decree of banishment. Agrippa in his difficulties had received substantial kindness from his uncle Antipas, who even for a time supported him; but they had quarrelled, and Agrippa now ungenerously used the influence he had at court to defeat the wishes and supplant the interest of his uncle. Another turn of good fortune befell Agrippa at a later period; for being at Rome when Caligula terminated his wretched career, he was of considerable service to Claudius in aiding him to get possession of the government, and he was rewarded by the annexation of Judea and Samaria to his dominions. This was in A.D. 41, four years after he had obtained his enlargement from Caligula; so that from this time his sway extended over all the provinces which had originally belonged to his grandfather Herod the Great. He was the most affable and popular ruler of the Herodian family; and though in his views and manners more a Roman than a Jew, yet he paid respect to the feelings of his countrymen, and was held in high esteem both in Judea and the surrounding countries. It was on his personal entreaty, and not without hazard to his own interest and life, that Caligula desisted from his mad attempt to have his statue placed in the temple of Jerusalem, which set all Judea in an uproar (Jos. Ant. xviii. 8, 7). But his love of popularity betrayed him into the crime of persecuting the followers of Jesus. At the instigation of the more bigotted Jews, he put James to death; and seeing how this pleased the people, and added to his popularity with the multitude, he proceeded also to lay hands on Peter, Ac. xii. 1-3. But the Lord graciously interposed for the protection of his infant church. Peter was miraculously delivered out of prison; and shortly after Herod himself, in the midst of the games that were being celebrated in honour of Cæsar, when receiving the acclamations of the people, and lauded as a god for his surpassing grandeur and eloquence, was stricken with a mortal disease, of which he died in a few days. The evangelist ascribes this attack to the angel of the Lord, Ac. xii. 23, telling us it befell him because he gave not God the glory; and even the account in Josephus has all the appearance of a special interposition from Heaven, and was by Herod himself viewed as a judgment for the impiety that had been proceeding. When seized with prostrating weakness and agonizing pain, he said to the people: "I whom you call a god am ordered presently to depart this life: Providence thus instantly reproving the lying words you just now addressed to me; and I, who was by you called immortal, am immediately to be hurried away by death" (Ant. xix. 8, 2). He died in A.D. 44, after he had reigned three years over all Judea, and in the fifty-fourth year of his age. He was generally called Agrippa the Great.

7. HEROD AGRIPPA II. was the son of the preceding, consequently great-grandson of the first Herod. He was, like his father, educated at Rome, and was had in favour by Claudius. But he was only seventeen years old at his father's death—too young to be invested with the government of his father's dominions, which were again reduced to the condition of a Roman province. Four years afterwards his uncle, Herod of Chalcis, died (A.D. 48), and the little province of Chalcis was conferred on Agrippa, with the right of superintending the temple at Jerusalem and appointing the high-priest. But about four years afterwards he received, instead of Chalcis, along with the title of king, the tetrarchies which had formerly been held by Lysanias and Herod Philip. Portions of Galilee and Peræa were afterwards added by Nero, A.D. 55.



[325.] Coin of Herod Agrippa II.—British Museum.

It was about five years after this, that, on the occasion of his coming to Cæsarea with his sister Berenice, the apostle had an opportunity of pleading his cause before him, Ac. xxv. xxvi. He was by no means so popular as his father, although he spent considerable sums of money in adorning Jerusalem. He acted capriciously

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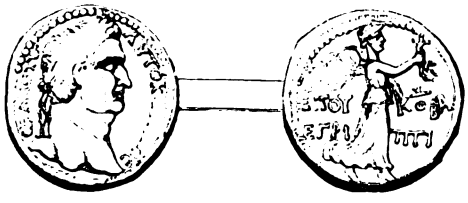
in his appointments to the office of high-priest, and in various other respects gave offence to the feelings of his countrymen. He tried in vain to dissuade them



[326.] Coin of Herod Agrippa II., with head of Titus. From specimen in British Museum.

from the great rebellion against the Romans; and when it actually broke out, he took part with the imperial forces. After the capture of Jerusalem, he went with his sister Berenice and resided at Rome, where he died, in the third year of Trajan's reign and the seventieth of his own life. He was the last of the race of Herod known to history—a race certainly remarkable for its mental vigour, daring exploits, and rare alternations of fortune, but throughout godless, unprincipled, licentious, and profane.

HERO'DIANS formed a party among the Jews of the apostolic age, and a party very keenly opposed to the claims of Jesus; but of which no explicit information is given by any of the evangelists. Several hypotheses have consequently been propounded respecting them; which, however, it is needless to recount. The name clearly bespeaks their origin and leading aim. They were undoubtedly the adherents of the Herodian interest, and whether possessing or not any recognized connection with the government of Herod, were at least pledged to support it, and watchfully observant of everything that might seem to interfere with its rights. This is enough to account for the part they are represented as acting in the gospel history; since, from the current belief respecting Christ's aspirations towards the throne of Judea, they would naturally infer the contrariety of his interest to that of the Herodian family. Hence their opposition, in so far as it comes into view, took the form of a determination to have Jesus handed over to the temporal power for summary justice. It was so even on the first of the two occasions that mention is made of them, when, after having witnessed some miracles performed by our Lord on the Sabbath, and heard his views upon the subject, the Pharisees, it is said, "went forth, and straightway took counsel with the Herodians against him, how they might destroy him," Mar. iii. 6; that is, the professedly religious joined hands with the adherents of the civic or ruling party, to lay violent hands on Jesus as a person dangerous to the commonwealth. There was the same coalition, with the same object, near the close of his career, Mat. xxii. 16; Mar. xii. 13; and the fuller exposition of the matter in St. Luke's gospel makes the nature and objects of the Herodians quite plain; for they are manifestly the party more especially referred to in ch. xx. 20, "Who watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor." It was quite in accordance with the Herodians to act the part of spies in the interest of the ruling powers; and it would matter nothing, whether the governor (*i.e.* the Roman governor of Judea) or Herod (Antipas of Galilee) might be the authority before whom the accusation was to be lodged; for the Herodians, while deriving their name from Herod's family, must also have been staunch supporters of Roman supremacy, on which that of the Herods rested. It does not follow, however, from the fact of some of them being found ready to do the part of spies, that the whole party were such, or that spying in the interest of government was their common employment. They might naturally enough have been the proper party to furnish spies for an occasion, without following the business proper to such as their ordinary calling.

HERO'DIAS, daughter of Aristobulus, the son of Herod the Great, and the wife first of Herod Philip, the son of Herod by the second Mariamne, then, after her improper divorce from him, of Herod Antipas. (*See* HEROD ANTIPAS.)

HERO'DION, the name of an early Christian—a kinsman of the apostle Paul, and at the time he wrote his epistle to the Romans, a resident at Rome, Ro. xvi. 11. Tradition reports him to have afterwards become a bishop, but of this there is no proper evidence.

HERON [אֲנָפָה, *anaphah*]. One of those appellations of which we have little clue to the specific meaning. It is found but twice; and the two occurrences are but the reduplication of one, and here merely as a name. It is, however, in the enumeration of unclean animals in Le. xi. and De. xiv., and in such company that we gather it to be a bird, probably of the order *Grallæ*, being placed between the stork and the gallinule. The lexicographers derive the word from אָנַף (*anaph*), "to snort," always rendered "to be angry;"

[327.] Little golden Egret—*Ardea russata*.

but little help is thus given to the zoologist. The LXX. translate the word in both passages by χαραδριὸς (*charadrios*), the Greek name for some bird (not necessarily a plover), to which genus Linnæus appropriated it) of a yellow colour, remarkable for its voracity, and frequenting quagmires or beds of mountain torrents (χαράδρα).

All these indications warrant the rendering of our English version. The herons are wading-birds, peculiarly irritable, remarkable for their voracity, frequent-

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ing marshes and oozy rivers, and spread over the regions of the East. Most of the species enumerated in our native ornithology have been recognized in the vicinity of Palestine, and we may include all these under the term in question—"the anaphah *after his kind*." With respect to the χαραδριὸς of the LXX. it is observable that one of the commonest species in Asia is *Ardea russata*—a very rare bird with us, which is beautifully adorned with plumage partly white and partly of a rich orange-yellow, while the beak, legs, and all the naked parts of the skin are yellow. Its height is about 17 inches. This is the *caboga* or cow-heron so abundant in India. Several kinds of heron, one of which from its form would serve well enough to represent this little golden egret, are commonly depicted on those Egyptian paintings in which the subject—a favourite one—is the fowling and fishing among the paper-reeds of the Nile. [P. H. G.]

HESH'BON, a city on the east of Jordan, from which it was about twenty miles distant, and stood between the brooks Jabbok and Arnon. It seems to have been the capital of Sihon, as he is called the king of Heshbon, as well as king of the Amorites, Nu. xxi. 26, seq. It was afterwards made a Levitical city, and is mentioned in connection both with the tribe of Reuben, and with that of Gad, Jos. xxi. 39; Nu. xxxii 37; 1 Ch. vi. 81. It appears, however, to have again fallen into the hands of the Moabites, as it is repeatedly mentioned by the prophets in their denunciations against the land of Moab, Is. xv. 4; Je. xlviii. 2. In later times the Maccabees held it under their sway (Jos. Ant. xiii. 15, 4); and the ruins of Heshbon have been identified as those of the ancient city by modern travellers. The ruins lie on the summit of a hill which commands an extensive prospect. They are more than a mile in circuit, but are themselves uninteresting, and contain not one entire building. Among the heaps of rubbish, however, "there are many cisterns; and towards the south, a few minutes from the base of the hill, is a large ancient reservoir, which may call to mind the passage in the Song of Solomon, 'Thine eyes are like the fishpools in Heshbon, by the gate of Beth-rabbin,'" ch. vii. 4 (Porter, in Murray's Handbook, p. 298).

HETH. *See* HITTITES.

HEZEKI'AH [properly *Hizk-jah*, or, as it is sometimes put, *Jehezeki-jah*, *i.e. Jehovah strengthens*, or, in the other form, *Jehovah will strengthen*], a happy name, and not less appropriate than happy for the distinguished king of Judah who bore it. The probability is, indeed, that it was the name, not originally imposed, but subsequently assumed by its possessor. For the father of Hezekiah was the wicked and idolatrous Ahaz, who was so far from looking to Jehovah for strength, that in spite of the earnest remonstrances and solemn threatenings of the prophet Isaiah, he made his kingdom tributary to the king of Assyria, in order to secure adequate protection and support. But however that may be, Hezekiah, who was twenty-five years old when he came to the throne of Judah, soon gave evidence that he was of an entirely different spirit from his father; for he immediately entered on an extensive and thorough reformation. Image-worship had been in various forms introduced; and all the instruments of it he brake in pieces and utterly destroyed—not excepting even the brazen serpent of the wilderness, which had hitherto been kept as a sacred relic and memorial of the Lord's gracious working in former times, but which had latterly been abused to purposes of superstition. This also in his laudable zeal against image-worship Hezekiah broke in pieces, calling it Nehushtan (*i.e.* a bit of brass—that and no more), and deeming it better that they should altogether want such an interesting monument of past mercy, than let it remain as a snare to men's souls. In like manner the high places were removed, which to a considerable extent had been allowed to take the place of the temple, and served greatly to aid the prevailing tendency to a corrupt and mutilated worship. The priests and Levites also were strictly charged to have the dilapidated things about the temple repaired, the missing vessels restored, and all the abominations or unlawful and defiling things removed, so that it might be consecrated anew for the pure worship of Jehovah. And when all that was required for this had been accomplished, a great solemnity was kept, in which the assembled people, with Hezekiah and the rulers at their head, presented sin-offerings for the expiation of past guilt, and hecatombs of thank-offerings for the mercy and loving-kindness of God in dealing with them otherwise than their iniquities and backslidings had deserved, 2 Ki. xviii.; 2 Ch. xxix. Shortly after this the king ordered vast preparations to be made for celebrating the feast of the passover—which in the better times of the Hebrew commonwealth was always regarded as emphatically the feast of the covenant—and sent invitations to the true-hearted members of the covenant in the kingdom of Israel and elsewhere, entreating them to come and hold the feast with them in Jerusalem. The invitation was accepted by great multitudes out of the different tribes, by more, it would appear, than had time or opportunity to sanctify themselves according to the law; so that Hezekiah presented special prayer for such of them as were in this position, that their offerings might be accepted, though they had not purified themselves according to the preparation of the sanctuary. But so general and hearty was the zeal manifested on the occasion, that the seven days of the feast seemed too short for the purpose, so that the assembled multitude agreed to hold an additional seven days of sacred fellowship and religious employment. And generously responding to this re-awakened spirit of devotion on the part of the people, Hezekiah and his princes furnished them with an ample supply of victims—the one giving 1000 bullocks and 7000 sheep, the others 1000 bullocks and 10,000 sheep, 2 Ch. xxx.

Not long after these joyous proceedings, and the carrying out of the general reforms that were necessary to consolidate the better state of things, a portentous evil rose on the political horizon, which caused the hearts alike of king and of people to tremble for fear. This was the threatening approach of the host of Sennacherib, king of Assyria. Hezekiah, among his other reforms, had broken off the servitude to Assyria, which his father Ahaz consented to, considering more perhaps the original character of the servitude than the existing relations it had been the occasion of establishing between the two countries. "He rebelled," it is said, "against the king of Assyria and served him not," 2 Ki. xviii. 7—language implying that a formal homage had been wont to be rendered to the Assyrian power, and a regular acknowledgment given of it by the payment of a stipulated tribute, which was now withdrawn. Sennacherib does not appear to have taken any immediate steps to avenge the affront, but kept it in reserve, as a dispute requiring to be settled along with a more

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serious quarrel which had arisen between him and the king of Israel. It was in the third year of Hezekiah's reign that matters came to a kind of extremity between Israel and Assyria; and in the fourth year the army of Assyria laid siege to Samaria, with the view of reducing the entire country to subjection. The place was taken three years afterwards, and the mass of the people carried captive to other lands. It would even seem that the king of Assyria did not for a considerable time after this success press his claims against Judah, probably from being too much occupied with other affairs, and deeming the little kingdom of Judah within his reach at any time. Whatever may have been the reason, it was not till eight years later, not till the fourteenth year of Hezekiah's reign, that he made a formal assault upon the kingdom of Judah; but when he did so, it was with the evident determination of doing with the house and people of Judah as he had already done with those of Israel: "He came up against all the fenced cities of Judah and took them," 2 Ki. xviii 13. It has been often stated, especially by German writers, that in this emergency, or rather while it was only in prospect, Hezekiah had formed an alliance with Egypt. But there is no proper historical ground for the assertion, and it is at variance with all we know of Hezekiah's character. It is true that Rabshakeh taunted him with having trusted in Egypt, which he compared to a bruised reed, 2 Ki. xviii 21; but he throws out so many foolish and extravagant assertions in his speech, that in the utter silence of the historian himself upon the subject, the statement is entitled to little regard. Hezekiah, however, whether from the terrible rapidity and success of the Assyrian invasion, or from not feeling quite assured respecting the justice of his own position, did tremble and give way; and he sent an embassy to the king of Assyria, when encamped at Lachish, saying, "I have offended; return from me; that which thou puttest on me I will bear." A heavy tax was immediately imposed of 300 talents of silver and 30 of gold, which obliged Hezekiah to ransack the treasures of the Lord's house as well as of his own to make it good; even the gold which overlaid the doors and pillars of the temple had to be parted with for the occasion.

The account given of this first expedition of Sennacherib against Hezekiah, as found upon the Nineveh tablets, according to the interpretation of Col. Rawlinson, reads thus: "And because Hezekiah king of Judah would not submit to my yoke, I came up against him, and by force of arms and by the might of my power, I took forty-six of his strong fenced cities; and of the smaller towns which were scattered about, I took and plundered a countless number. . . . And Hezekiah himself I shut up in Jerusalem his capital city, like a bird in a cage, building towers round the city to hem him in, and raising banks of earth against the gates, so as to prevent escape. . . . Then upon this Hezekiah there fell the fear of the power of my arms, and he sent out to me the chiefs and the elders of Jerusalem with 30 talents of gold and 800 talents of silver, and divers treasures, a rich and immense booty. . . . All these things were brought to me at Nineveh, the seat of my government, Hezekiah having sent them by way of tribute, and as a token of his submission to my power" (Rawlinson's Bampton Lecture, p. 112). Another reading of this piece of ancient sculpture may be seen in Layard's *Nineveh and Babylon*, p. 143, by Dr. Hincks, differing to some extent with the above, yet coinciding with it in the main. Should the general drift only have been arrived at, this document, so wonderfully recovered, must be regarded as a striking confirmation of the leading facts in the Bible narrative.

But the only effect of Hezekiah's compliance with the demands of Sennacherib was to shift the quarrel from a lower to a higher ground. The Assyrian king returned again, and required an unconditional surrender, that he might transport the king and people of Judah to another region, as he had done with Israel and other nations. The demand was made in the most offensive tone and with proud defiance, not only of the power and resources of Hezekiah, but even of the might of Jehovah, in whom Hezekiah professed to trust. It was this very audacity, however, which roused the spirit and strengthened the heart of the king of Judah. He now saw that the contest was more properly God's than his, and that the time had come for God himself to work.

It was, no doubt, mainly for the purpose of bringing matters to this issue that the Lord had caused the more pacific and temporizing course of Hezekiah to fail, and hardened the heart of Sennacherib now, as he had done that of Pharaoh in former times, to urge demands that directly warred with the honour and purposes of Heaven. It was to furnish an occasion before the world for humbling the gods of Assyria, and staining the glory of her strength, in the very noontide of her prosperity, that so the name of Jehovah might be most highly exalted, and his cause rendered triumphant over all opposition. Hezekiah perceived at once the greatness of the crisis, and the need of special interposition and succour from Heaven; but conscious of his own weakness, and of the mighty interests at stake, he first humbled himself before the Lord—going in rent garments and in sackcloth to the temple to pray—then sent to Isaiah the prophet, that he also might spread the case before the Lord, if haply he might obtain a message of comfort. With these exercises of faith toward God he did not neglect suitable precautions of an inferior kind; for he had repaired the walls of Jerusalem where they were broken, fortified them with towers, built at certain places a second wall without, gathered all available forces and weapons of war, and stopped the fountains of waters which were in the neighbourhood of the city, that the besieging army might not reap the benefit of them. He thus did what lay within the reach and compass of his hand, but he did not trust to it; he knew that of itself it could avail little before the power and resources of Assyria; hence, his resort in sackcloth to the temple, and his suppliant message to the prophet. But the two together, the prayer and the pains, were enough. He forthwith received from Isaiah the gladdening message, "Thus saith the Lord, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land." And now Hezekiah's faith rose to the possession of an assured confidence, and the exercise of a noble courage. "He set captains of war over the people, and gathered them together into the street of the gate of the city, and spake comfortably to them, saying, Be strong and courageous; be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him, for there be more with us than

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with him. With him is an arm of flesh; but with us is the Lord our God, to help us, and to fight our battles," 2 Ch. xxxii. 6-8; 2 Ki. xix. 6, 7. The result was in perfect accordance with these anticipations of faith and hope; for, after that Sennacherib had taken Lachish, and moved his forces to Libnah, nigh to Jerusalem, troubles began to fall upon him. He first hears a rumour of Tirhakah, king of Ethiopia, having prepared a mighty host to come against him; and it appears from Herodotus (ii. 141) that his army did actually—and most probably a little after this—sustain a severe reverse in Egypt. Then, after sending another, and still more insolent message to Hezekiah, which only drew forth a more intense cry for help from the king of Judah, and a fresh word of consolation and exulting hope from the prophet Isaiah, the blast of a terrible plague from the Lord laid the flower of his immense host in the dust; so many as 185,000 perishing in one night. Thereafter, broken in spirit and crippled in resources, he returned in haste to his own land; where shortly after, when engaged in an act of worship, he was slain by two of his sons.

Thus wonderfully were Hezekiah and his people delivered. But the moment of victory proved in another respect to be the season of peril; and now that strength had been found for the birth, it seemed as if in the very act of accomplishing it there was to be a relapse into the arms of death. It must have been about this very time that Hezekiah fell sick, so sick that he was told by the prophet Isaiah he might set his house in order, for he should die and not live, 2 Ki. xx. 1. The sacred narrative merely states that in those days it took place; viz. about the time of the failure of Sennacherib's expedition, either when it had failed, or was on the eve of doing so. The dates given also lead to this result. For that expedition took place in the fourteenth year of Hezekiah's reign, and fifteen years being added to his life after the sickness, making twenty-nine, the length of his entire reign, it is clear that the time of sickness must have been very nearly coeval with the period of deliverance. Possibly the great effort and excitement of the occasion had proved too much for Hezekiah's frame, and, as not unusually happens in such cases, a feverish attack ensued, which prostrated his strength. Or, what is fully as probable, the pestilence which slew so many thousands in the army of Sennacherib, also produced certain ravages in the camp of Israel, and reached the very possessor of the throne—to let the people of the covenant see how much it behoved them to rejoice with trembling, and how easily the same power which swept their enemies to the dust could also make an end of *them*. Anyhow, Hezekiah was suddenly brought to the brink of the grave; he laboured under a disease that was in its own nature deadly; yet in answer to his earnest cry, and out of regard to the interests of righteousness, the Lord again graciously interposed in his behalf, and, as already noticed, fifteen years were added to his life. This message of comfort he also received through the ministration of Isaiah, and partly throught the instrumentality of the prophet was the recovery effected. At his instance a preparation of figs was applied to the boil (as it is called), rather perhaps to the plague-spot; and the king presently began to recover.

The assurance of recovery came so close after the announcement of his approaching death (for Isaiah had not left the precincts of the palace before the second message came to him), that Hezekiah not unnaturally asked for a sign to confirm his faith as to the result. This also was granted, and the particular sign chosen was the receding of the sun's shadow ten degrees on the dial of Ahaz. (*See* DIAL.) This of course could only have happened by a miraculous interposition; yet there is no need for carrying it farther than to the local effect required to be produced. We have no reason to suppose that any change took place in the general economy of nature; a brief and partial direction of the sun's rays out of their natural inclination on that particular dial was all that was required for the occasion, and we may reasonably conclude all that was actually produced.

Hezekiah signalized his recovery from threatened death by the composition of a sacred hymn, which has been preserved, not in the historical books, but among the writings of Isaiah, ch. xxxviii. 9-20. It is written in the lyrical style of many of the psalms of David, and was perhaps not included in the book of Psalms, chiefly on account of the strictly personal character it bears. The writer does not identify himself with the believing people of God generally, as David and his followers commonly did, but has respect simply to his own case; and the song was hence naturally regarded as appropriate rather to the individual writer than to the community. As a composition it is full of life and spirit; but in its views respecting the darkness and silence of *sheol* is somewhat stronger than was usual with the inspired writers of the same period. The portions of Isaiah's writings, for example, which touch on the dead, are enlivened by an animation and a hope respecting the future, of which no trace exists in this brief expression of Hezekiah's feelings. But this by no means proves that he looked upon death as a state of total oblivion and final abandonment: it merely implies that at the moment of his distress he thought only of the natural evil that there was in death, and of the termination it should necessarily bring to all his activities in respect to the service of God on earth.

The deliverances wrought for Hezekiah personally, and through him for the people of Judah, threw a halo of sacred glory around the latter half of his reign, which attracted many eyes even from distant lands. But on this account it proved a source of spiritual danger. People flocked to his capital; presents were sent to him; honour and riches attended him, and "he was magnified in the sight of all nations," 2 Ch. xxxii. 23. It is rather therefore to be regretted than wondered at that his heart should have been lifted up, as we are told by the writer of the book of Chronicles, and that in this he failed to render to God as it had been done to him. The state of his heart was brought out by the visit and presents he received from the messengers of Merodach-Baladin, the king of Babylon, who was aiming at the establishment of a dynasty and kingdom that should supplant those of Assyria. It was natural for such a person to seek the friendship and alliance of Hezekiah, after he had become known as the special favourite of a higher power, and the unconquered defier of Assyrian might and prowess. And the king of Judah ought doubtless to have politely received, and treated with civility, the representatives of the court of Babylon, when coming, at such a time, to congratulate him on his recovery, and offer some substantial tokens of their master's good-will. But he plainly went beyond this point of proper and becoming respect, and lost the reserve which it behoved him as the possessor of the

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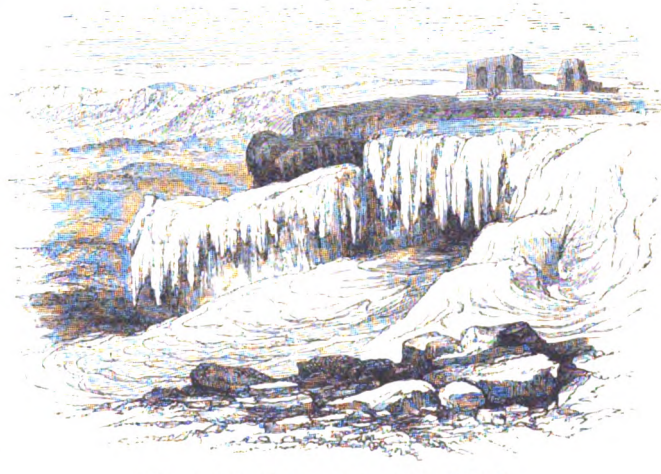
throne of David to maintain towards a heathen power, when he received them to his more intimate fellowship, and showed them all the treasures of his house and the glory of his kingdom. This was the exhibition of a vain-glorious pride, and it met with a significant rebuke. For the prophet Isaiah sent to inquire what those messengers from Babylon had seen; and on being told that they had seen everything, that nothing whatever had been concealed from them, he announced the startling fact that the time was coming (though not in Hezekiah's own days) when the whole should be carried captive to Babylon, and even his offspring should serve there as eunuchs to a foreign lord. As much as to say, Such is what *you* are to expect from drawing close the bonds of intimacy with the king of Babylon; the path you have entered on has this humiliation for its destined result. On hearing the message Hezekiah gave evidence of his meek resignation, but scarcely, one is apt to think, of patriotic feeling suited to the occasion, by saying, "Good is the word of the Lord which thou hast spoken—is it not so, if peace and truth be in my days?" He seemed to feel that his expression of content required a certain apology or explanation; but even when this was given it seems barely sufficient; it looks as if he were somewhat too much alive to personal repose, too little concerned about the peace and prosperity of the times and persons who were to come after him. But possibly it was less a regard to what concerned himself, more of an insight into the real state and tendency of things, which led Hezekiah to speak thus. His own observation could scarcely have failed to convince him—and, if it had, he must have learned from his acquaintance with the mind and writings of Isaiah—that the spiritual and moral evils, which he had laboured to reform, had struck their roots far too deeply into the state of Jewish society to be thoroughly amended by any ordinary methods; and that, with all the apparent interest, and the real amount of good his measures had effected, there were still many disorders of a private and social kind unrectified, and defections from the spirit and principles of the institutions of Moses unchecked. The writings of Isaiah, and still more, the general return to the abominations of idolatry that took place immediately after the decease of Hezekiah, leave no room to doubt that such actually was the case. Even one of the leading men at Hezekiah's court—Shebna the scribe, who took an active part in the affairs connected with the assault of Sennacherib, 2 Ki. xviii. 37—is denounced by Isaiah as a man utterly worthless in character, and doomed to be driven away by God's judgment like a ball tossed with the foot, Is. xxii. 15-18. It is scarcely therefore ascribing too much of discernment and prophetic insight to Hezekiah, to suppose that he was so cognizant of the evil still lurking among them, as to perceive that the day of vengeance was postponed merely, not abandoned; and that it might justly be regarded as a token of the divine forbearance to postpone it till the close of Hezekiah's own reign.

On the whole, therefore, considering in what sort of times Hezekiah appeared, and with what kind of elements he was surrounded, we can have no hesitation in assigning him a high place among the worthies of the old covenant—the very highest place (as is expressly asserted for him in Scripture) among the kings of Judah—although by no means attaining to the measure of David, who reigned over the collective house of Judah and Israel. He had a great work to do, and had the gifts fitting him for its performance, in particular, a simple zeal for God's glory, a strong faith in God's word, and a steady unflinching determination to hazard all for the interests of the divine kingdom. Such a man was precisely the king suited to the emergency of the times; and around him, as a true pillar and defender of the faith, gathered all those who still had some good thing in their hearts toward the God of Israel; while through him the covenant-blessing again descended in rich effusion, and the Lord showed what great things he was still ready to do in behalf of them that feared him.

HID'DEKEL, one of the rivers of Eden, said to have gone towards Assyria. (*See* EDEN.)

HI'EL [*God liveth*], a Bethelite, who is particularly mentioned in connection with the rebuilding of Jericho. (*See* JERICHO.)

HIERAP'OLIS [*sacred city*], the name of a city in Phrygia, about five miles north of Laodicea, standing on a height between the rivers Lycus and Maeander, and mentioned by St. Paul, in connection with Colossæ and Laodicea, as alike blessed with the pastoral labours of the faithful Epaphras, Col. iv. 12, 13. It was the site of an early church. It had the name of Hierapolis given to it remotely, perhaps, on account of the mineral springs which it possessed, and which from their healing virtue were supposed to indicate a peculiar connection with the Deity, but more immediately from its being the chief seat of the worship of the Syrian goddess Astarte. *Bambyce* was the original name, and that which the natives still gave to it, after the other had become common among authors. The



[328.] Petrified Cascades at Hierapolis.—Laborde.

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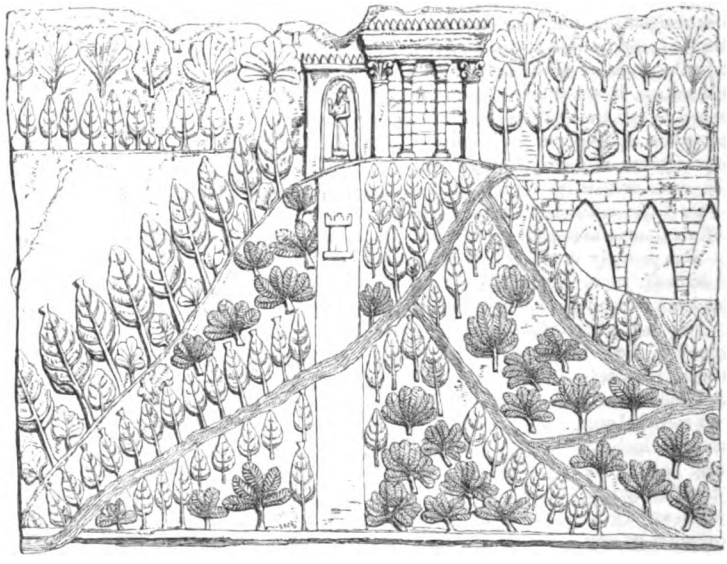
ruins, which are found at a place no longer inhabited, and called *Pambuk-Kalessi*, are extensive, and show it to have been a place of considerable size and splendour. The most noticeable thing about the place, however, are the stalactites and incrustations, which were mentioned by ancient writers, and are also described by modern travellers. In particular, there is an "immense frozen cascade, the surface wavy, as of water at once fixed, or in its headlong course suddenly petrified" (Chandler's Travels). The city lay on the great caravan road from Antioch to Seleucia and Babylon, and became in consequence a large emporium. Otherwise it had no particular advantages, being situated in the centre of a rocky plain, and in an isolated position. Its temple was plundered by Crœsus, and was found to contain such treasures, that several days were required to examine and weigh them. This temple and worship retained its hold of the people long after the introduction of Christianity, and were not finally abandoned till fully five hundred years after the Christian era.

HIG'GAION, a title at some of the psalms. *See* PSALMS.

HIGH-PLACES [Heb. בָּמוֹת, *bamoth*], consecrated heights, often mentioned as places of worship in ancient times, but, after the giving of the law, always regarded as to a certain extent improper and at variance with the design of the covenant. In patriarchal times, there was no limit or restriction as to the places where an altar might be erected, and acceptable service presented



[329.] Temple on a hill surrounded by trees, and having an Altar in the approach to it. A viaduct, streams of water, &c., are represented.—Bas-relief from Kouyunjik in British Museum.

to God; nor does a uniform practice appear to have been observed, although the prevailing tendency was probably to repair to some height. Abraham seems to have built his first altar in Canaan on the plain of Moreh, and his second upon a height in the neighbourhood of Bethel, Ge. xii. 7, 8. But that a hill, or rising ground of some description, was usually chosen, and most readily associated itself with services of solemn worship, may be inferred even from the command given to Abraham—the only explicit command addressed to him, so far as we know, regarding the selection of an appropriate place of worship—to go and offer up his son Isaac on a mountain in the land of Moriah. The practice from the earliest times among the heathen appears to have been in a similar direction. And the same feeling which instinctively led to the selection of a height as the fittest place for sacrificial worship, also led to the construction of a platform of some elevation on which to present the offering. They thus obtained a relative height for the actual service, whatever might be the nature of the surrounding area; and hence most of the original words for altars or places of sacrificial worship in the ancient tongues, were indicative of height. (*See* under ALTAR.) But the progress of heathenism and idolatry in the world disposed men to associate with every select place of worship, and its consecrated altar, a distinct object of worship, so that according to the altars the gods also were multiplied: it was found necessary to impose a prohibition; and in the constitution set up by the hand of Moses, as there was to be the acknowledgment and worship of but one God, so there was to be but one altar of sacrifice. It henceforth became an irregularity to have more altars than one, although in particular emergencies, and in the dislocated state of things which ensued on the separation of the ten tribes, when it became practically impossible to have every act of worship presented at the one altar, a certain license was permitted. Thus we find Samuel countenancing a sacrifice, first at Mizpeh, then at a high-place near his settled residence, 1 Sa. vii. 9; ix. 13; at a later period at Bethlehem, 1 Sa. xvi. 5; while David performed sacrifice on an altar extemporized for the occasion at the thrashing-floor of Araunah, 1 Ch. xxi. 2; and Elijah, in like manner, hastily reared an altar on Mount Carmel and offered sacrifice before assembled Israel to Jehovah, 1 Ki. xviii. 3, et seq. But these were all extraordinary occasions; and the strong theocratic sense of the persons directing the sacrifice, together with the

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manifest peculiarity of the occasions, served to counteract the tendency which the act of itself might have been fitted to gender. It was one of the great objects of the religious striving of David to have the Mosaic constitution so invigorated, and the service at the one altar and tabernacle brought to such a state of relative perfection, that both the occasions for separate altars might be taken away, and the desire for having them extinguished. This aim appears to have been in great measure accomplished during his reign and that of Solomon. But with the falling asunder of the kingdom, and the manifold political and social disorders which grew out of it, the proper feeling of unity was again interrupted, and the habit of worshipping on high-places by degrees crept in. By the better class of worshippers, however, it was always recognized as a disorder and a partial defection from the legal standard; so that where only the more flagrant corruptions were shunned, the sacrificing on the high-places was noted as a smaller evil that continued to prevail; and the extent to which Hezekiah's reformation in matters of religion was carried is marked by the circumstance, that in his time the high-places were removed; that is, the altars on them, and other erections attached to these, were pulled down, 2 Ki. xviii. 4. But too commonly it was not merely an imperfection in the ritualistic service, or a corruption in the form of worship, which the irregular sacrificing on high-places tended to foster; these were the channels through which false objects of worship, with their kindred abominations, flowed in; and hence in the prophets little distinction is usually made between the high places and the more formal acts of idolatrous worship: all are classed together as violations of the law of God, and abominations that must be utterly put away, if the people should ever be right with God, and enjoy the proper blessing of the covenant, Is. lvii. 7; Je. ii. 20; Eze. xvi. 25, &c.

HIGH-PRIEST. *See* PRIEST.

HILKI'AH [properly HILKIJAHU, *Jehovah's portion*], appears to have been a common name among the Jews, but no one bearing it rose to any great eminence. It was the name of Jeremiah's father, of the high-priest in the reign of Josiah, and of the father of Eliakim, one of Hezekiah's chief ministers, to whose faithfulness and piety special promises were given, Je. i. 1; 2 Ki. xxii.; Is. xxii. 20, seq. But nothing particular is known of the men themselves, except the high-priest in the days of Josiah, and the circumstances connected with him are treated elsewhere. (*See* JOSIAH.)

HIN, a Hebrew liquid measure equal to about ten English pints. (*See* MEASURES.)

HIND. *See* HART.

HIN'NOM. *See* HELL.

HI'RAM, or **HU'RAM** [etymology not certain, but probably meaning the *noble* or *free born*]. **1.** A king of Tyre, contemporary with David, who sent to congratulate David on his accession to the throne, and furnished him afterwards with wood from Lebanon and workmen for the building of his palace, 2 Sa. v. 11; 1 Ch. xiv. 1; who also (for it seems to be the same person, and not a son or grandson of the former, as some have supposed) maintained amicable relations with Solomon, and supplied him with wood and artificers, as he had done to David, for the gigantic works carried on by Solomon, 1 Ki. v. 1-12; ix. 11-28. The alliance between Solomon and Hiram was carried still farther — farther, perhaps, than the spirit of the theocratic constitution warranted —for Solomon also obtained from him Tyrian sailors to go along with his own servants in his navy, which traded between Ezion-Geber and Ophir, 1 Ki. ix. 26-28. A slight difference arose between them on account of the villages which Solomon presented to Hiram in the land of Galilee, in token of his obligations to him, but which Hiram treated with a sort of contempt, and nicknamed Cabul (trash). But there appears to have been no settled misunderstanding between the two monarchs, and Solomon doubtless found some other way of testifying his gratitude towards Hiram.

2. HIRAM. A distinguished artificer, who was employed in superintending and executing some of the more elaborate workmanship connected with the temple, 2 Ch. iv. 11; 1 Ki. vii. 40—unless in those passages the name Hiram be still that of the king, and he is said to have done what was accomplished by the skill and energy of one or more of his workmen.

HIT'TITES, the descendants of HETH, the second son of Canaan, and constituting one of the tribes that possessed the land of Canaan at the time of the conquest. Their chief settlements seem to have been in the south, in the neighbourhood of Hebron. At a period long before the conquest Abraham found them there, and bought of them as the lords of the manor the field of Machpelah for a burying-place, Ge. xxiii. Later accounts still represent them as connected with that region, inhabiting the mountains or hill ground of the south of Canaan, and as living in the vicinity of Bethel, Nu. xiii. 29; Ju. i. 26. It was probably from dwelling so long in that portion of the land, and achieving in it so may wonderful exploits, that David drew into such intimate bonds with him one of the tribe—Uriah the Hittite; who appears to have been a proselyte to David's faith, as well as a devoted adherent of his cause. Alas! that the love and zeal of the Gentile should have met with so ungenerous a requital! Only one other individual of the tribe is mentioned in the history of the kingdom, 1 Sa. xxvi. 6. But the tribe as a whole long retained a distinctive place and possessions, though probably of limited compass. Kings of the Hittites are spoken of even in Solomon's time, among the purchasers of the chariots which he brought out of Egypt, 1 Ki. x. 29, and even so late as Joram's reign the name of king was not lost from among them, 2 Ki. vii. 6. It would appear that the race still subsisted after the Babylonish exile; for Hittites are mentioned among the outlandish people, whose daughters the returned captives had taken for wives, Ezr. ix. 1. They must have existed then, however, in merely isolated fragments; and from that time nothing is heard of them as a distinct and separate tribe among the inhabitants of Canaan.

HI'VITES, another of the ancient Canaanitish tribes, who were also called Avim, Ge. x. 17; Ex. iii. 8; Jos. xi. 3; xiii. 11; De ii. 23. The passages in Joshua represent them as dwelling in Mount Hermon, from Mount Baal-Hermon unto the entering in of Hamath; that is, on the extreme north, as the Hittites were on the extreme south. See also Jos. xi. 3. They had possessions, however, farther south, for it was they who from the cities of Gibeon, Kirjath-jearim, &c., entered into a stratagem and obtained peace with Joshua, Jos. ix. 3, seq. Solomon subjected them to a regular tribute as he did the remnants of the other nations which still survived in the land, 1 Ki. ix. 20. Their name never occurs after Solomon's time, and even in his day, it is evident, that they were comparatively few in number.

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HO'BAB, a Midianite, the son of Reuel or Raguel, the father-in-law of Moses; so that Hobab must have been Moses' brother-in-law. But the term denoting father-in-law is used with some latitude, and the precise relation is not always quite easily ascertained. Here, however, it was probably what the English expression denotes. (But see under JETHRO and RAGUEL.) Hobab appears to have visited the camp of Israel during the time the people lay in the neighbourhood of Sinai, and to have accompanied them a short way on the route toward Canaan, when he proposed to return to his own place and kindred. But Moses pressed him to go along with them, that they might obtain the benefit of his experience of the wilderness-life; and assured him that "whatever goodness the Lord might do to them, the same they should do to him," Nu. x. 29-32. The result is not expressly recorded; though one might be warranted to infer from the mere silence of the historian in such a case, that Hobab remained with the covenant people. But on turning to Ju. i. 16, we learn quite incidentally that "the children of the Kenite, Moses' father-in-law, went up out of the city of palm-trees with the children of Judah into the wilderness of Judah, which lieth in the south of Arad; and they went and dwelt among the people." The circumstance is noticed, not for the purpose of throwing light on the earlier narrative, but as connected with the aggressive operations of the tribe of Judah, with which the family of Hobab had come to be associated, and at the distance of some fifty or sixty years after the invitation had been given them by Moses. The later passage is therefore justly classed by Blunt among those incidental notices, or undesigned coincidences, which serve to confirm the authenticity of the sacred narrative. Why the family of Hobab were called Kenites, or from Kain, is not certainly known; but that it was the offspring of Hobab who are designated is beyond doubt, both from this passage, and from the distinct reference again made to them in Ju. iv. 11. (*See* KENITES.)

HOLY GHOST, the common designation in our English Bible of the third person in the Godhead, although HOLY SPIRIT is also occasionally used—the original being in both cases the same (πνεῦμα ἅγιον), and found sometimes with, sometimes without, the article. Whenever the epithet *holy* is wanting, the word *Spirit* is substituted for *Ghost;* for example, "the Spirit of the Lord," but never "the Ghost of the Lord;" or "the Spirit said," but not "the Ghost said." It was necessary to avoid such expressions from the ambiguous meaning of the term *ghost;* which, though originally the same with *spirit*, has come in common discourse to be very much appropriated to a superstitious use—expressing visionary existences, spectres. (*See* GHOST.) Notwithstanding the change in question, the expression HOLY GHOST has retained its place chiefly from association and usage, and is in fact employed as a proper name. It occurs, however, only in New Testament scripture; and indeed most probably for the reason now indicated; because, being regarded by our translators as a proper name, and as such the most distinctive name of the third person in the Godhead, they felt as if it should be reserved till that period in the divine dispensations when the threefold personality of the Godhead became a matter of explicit revelation. Yet not only does the expression "the Spirit of the Lord" occur in a great variety of passages of Old Testament scripture, but occasionally also we have the epithet *holy*, coupled with what might have been rendered *ghost* (רוּחַ, *ruach*, πνεῦμα); but our translators in each case render *Holy Spirit*, Ps. li. 11; Is. lxiii. 10, 11. Whether the inspired writers of the Old Testament had obtained an insight into the personality of the Spirit or not, the language they were led on many occasions to employ was such as perfectly accords with that idea, and may even be regarded as naturally fitted to suggest it. Even the earlier notices which speak of the Spirit of God moving upon the face of the waters—of his Spirit striving or ceasing to strive with men, Ge. i. 2; vi. 3—are of that description; but still more are those of a later period, which represent this Spirit as coming upon men, or being withdrawn from them, and as capable of being pleased or vexed by the conduct they pursued, 1 Sa. x. 10; xvi. 13; Is. lxiii. 10.

But it is only in the scriptures of the New Testament, and in connection with the great things there unfolded, that the Holy Ghost, in what may be called his personal relationship and economical agency, comes distinctly into view. It was not till then that the facts of the divine administration afforded an objective basis sufficiently broad and palpable for bringing this out to the popular apprehension, and giving it a place in the church's faith respecting God. Hence the personality and work of the Spirit, while not doubtfully indicated during the earlier ages of the church, had a vail of mystery thrown around it, which was only to drop off as the plan of salvation in Christ developed itself. It meets us, however, at the very threshold of the new dispensation, in the action there ascribed to the Holy Ghost respecting the formation of a body for our Lord in the womb of the Virgin, Lu. i. 35. It appears again in connection with the baptism of Christ, when the Spirit descended upon him, and abode with him—did so even in a bodily form, that a personal agency might be more easily recognized, Jn. i. 33; Lu. iii. 22. Still more explicitly and fully is this exhibited in the promises made by our Lord to his disciples concerning the abiding presence, and enlightening, consoling, sustaining energy of the Spirit; in which what they were to derive from the Spirit was spoken of as indeed closely related to, yet contradistinguished from, what belonged either to Christ himself, or to the Father. He was to come in some sense in the room of Christ; to supply the void created by Christ's absence; nay, to do in their experience what, by the economical arrangement of the plan of redemption, Christ himself could not do by means of his personal presence; so that it was even expedient or profitable for them that Christ should go away, in order that the Spirit might come, Jn. xiv. 16, 26; xvi. 7-14. It is impossible, by any fair and unbiassed interpretation, to understand what in such passages is said of the Spirit, otherwise than with respect to personal relations and actings. He is promised by the Father; proceeds out of the Father; is sent by the Father and the Son; does what the Son cannot directly do, yet what it is essential to the Son's mission to have accomplished. And in proof at once of the perfect harmony of the different persons of the Godhead in respect to the scheme of grace, and of the distinct parts and operations sustained by each in carrying it into execution, we have, at the close of our Lord's work on earth, the baptismal formula appointed for all times; indicating, along with a threefold diversity, an essential oneness of purpose and action in the matter of man's salvation:

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"baptizing them in the name of the Father, the Son, and the Holy Ghost," Mat. xxviii. 19.

The relation of the Spirit's work to the Son's, as unfolded in New Testament scripture, may readily be inferred from the places they respectively occupy in the progressive evolution of the divine plan. The one, in point of time, takes precedence of the other, while without this other to follow it up and turn it to practical account, the former would remain disappointed of its aim. Christ's work provides the materials of salvation, or lays open the sources of life and blessing; the Spirit's work applies what is provided to the souls of men, and renders it effectual in their experience. Hence, in so far as the Spirit works to saving purposes, "he takes of Christ's and shows it unto men," Jn. xvi. 15. He has nothing of his own to bring, for all is already Christ's—even all that is the Father's—and the salvation he effects consists simply and exclusively in making men sincerely responsive to the call of Christ, and participant of the benefits secured for them by his obedience unto death. The Holy Ghost, therefore, was not, and could not be given (namely, after the way and measure of New Testament times) till Christ had finished his work on earth and entered into his glory, Jn. vii. 39. But on the other hand, from the time that Christ's glorification commenced, the Holy Ghost could not fail to be given; the materials were now all prepared for his peculiar agency; and to have left them without the saving application for which they were intended, would have been to mar the glory of Christ. It is henceforth the dispensation of the Spirit, 2 Co. iii. 8, 17, as contradistinguished not only from the ministration or covenant of law in former times, but also from the personal ministration of Christ in the days of his flesh, and doing for his people the work of a servant. On this account the fathers sometimes called the Acts of the Apostles "the Gospel of the Holy Ghost"—indicating, even under a wrong title, a right feeling as to the relation of the Spirit's work to Christ's. He only who has received the gift of the Spirit, and with the baptism thereof has been born again to God, has a right to a place in the household of faith, Ac. xix. 1-5; 1 Co. xii. 3, 13; for he alone knows spiritually the things of God, and has the standing, the life, the liberty of his children, 1 Co. ii. 12-15; Ro. viii. 9; 2 Co. iii. 17. The immediate relation of such a one to the Godhead is through the Spirit—"he lives in the Spirit, and walks in the Spirit;" he is himself "an habitation of God through the Spirit," or, as it is otherwise expressed, "his body is the temple of the Holy Ghost," Ga. v. 25; Ep. ii. 22; 1 Co. vi. 19. And to the operation of the Spirit in his soul are to be ascribed all the gifts and graces which distinguish his character and adorn his life; so that while they are his in possession and exercise, as to efficacious working and moral worth they are the Spirit's, 1 Co. xii. 11; Ga. v. 23; Phl. ii. 13.

It is, however, to be carefully borne in mind, that the distinction belonging in this respect to New Testament times is relative only and not absolute. As prior to the appearance of Christ his work was anticipated, in the efficacy that was imputed through the divine foreknowledge to services that were of no intrinsic value in themselves, and the pardon that was granted to believers, Ro iii. 25; He. ix. 15, 26; xi. 40; so also was it with the work of the Spirit. Wherever there was a true believer there was a work of the Spirit, though imperfectly developed and carried on as in a mystery. Neither was all law in former times, nor now is all Spirit. The same elements belong to both; but the relations of the two have changed with the advance in the divine dispensations; the law formerly occupied the foreground, the Spirit the background in the believer's condition; while now it is the reverse—the Spirit is in the foreground, the law in the background. But there is no contrariety; for in scope and character law and Spirit are one—alike "holy, just, and good." And the men who were pre-eminently the law's representatives, expounders, and advocates—the prophets of the old dispensation—were also the men who were most replenished with the Holy Spirit; simply as moved and guided by him they saw the visions and uttered the words of God, 2 Sa. xxiii. 2; Is. lxi. 1; Eze. viii. 3; 2 Pe. i. 21, &c. It was they, too, who, conscious of the perfect harmony of law and Spirit, and of the necessity of the indwelling grace of the one to accomplish the end contemplated by the external discipline of the other, joyfully announced a coming time when the Spirit would be more plentifully bestowed than it had hitherto been, and a harvest of righteousness reaped beyond all that past ages had witnessed, Is. xliv. 3; Eze. xxxvi. 27; Joel ii. 28.

[Of works devoted to the specific theme of the personality and agency of the Holy Ghost, Hare's *Mission of the Comforter*, 1846, 2d edit. 1850; and Heber's Bampton Lecture for 1815, on the *Personality and Office of the Christian Comforter*, are among the latest in this country—both imperfect as regards the full exhibition of the subject, the latter more so than the former, and also defective in its theology. The work of Hare contains many fine thoughts, and much acute criticism. The personality and work of the Spirit also forms the subject of one of the Congregational series of lectures, by Mr. Stowell. The Puritan divines have left two separate treatises well deserving of consultation—by much the fullest, the most comprehensive, indeed, extant, though greatly defective in compactness and arrangement, is Owen's *Pneumatologia*, or *Discourse concerning the Holy Spirit*, occupying in its entireness vols. iii. and iv. of Goold's edition of the works of Owen; and Goodwin's *The Work of the Holy Ghost in our Salvation*. A later work from the same class of divines is Hurrion's *Scripture Doctrine of the real Personality, &c., of the Holy Spirit*—a series of clear, scriptural, and well-digested discourses.]

HOMER, a large Hebrew measure, equal to about 600 English pints. (*See* MEASURES.)

HONEY. There are no fewer than three Hebrew words which have the meaning of honey ascribed to them. That most commonly used, and which seems to be the proper equivalent to our word *honey*, is *debash* (דְּבַשׁ), used in a great variety of passages. The two other words, which seldom occur, and usually in conjunction with *debash*—namely *yaar* and *nophet* (יַעַר, נֹפֶת)—used to be regarded as indicative of honey in the comb-state. But they more properly point to the flowing or dripping of it, and are not strictly terms for honey, but for an action which may be ascribed to honey as well as to other things, though not to it exclusively. Thus, in describing what Jonathan did in the wood on Mount Ephraim, it is said, "he put forth the end of the rod that was in his hand, and dipped it *beyarath haddebash*," in the honey-droppings. Throughout the passage the thing itself which Jonathan tasted is called *debash*; but this is represented as existing in so plentiful a state that it was freely dropping around them (comp. ver. 26. The other word is also uniformly employed in the same way, Ps. xix. 10; Pr. v. 3; xxiv. 13, &c.); it denotes the distilling property, or the pure juice of honey, rather than the article itself.

It still is a question, however, what the ancient Hebrews actually included in their term *debash*; whether

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they always meant by it that which we now designate *honey*—namely, the product of bees—or along with this comprehended some other natural productions bearing a certain affinity to it. There is no reason to doubt that bee-honey is what in the great majority of instances is denoted by the term; and it is well known that bees, and by consequence the product of bees, existed in considerable abundance, and still exist, in Palestine and other parts of Syria. There is no need for producing specific evidence upon this point. But it is also known that certain trees yield a substance which approaches in taste to honey, and has from ancient times been called by this name—vegetable honey, as it might be appropriately designated. Josephus, when describing the fertility and balmy richness of Jericho, says that "the better sort of palm-trees, when they are pressed (viz. their fruit or dates), yield an excellent kind of honey, not much inferior in sweetness to other honey" (Wars, iv. 8, 3). Honey of this description is still in use in the East, and, according to Shaw, it has sometimes even more of a luscious sweetness than bee-honey, and is so esteemed as to be made use of by persons of better fashion upon a marriage, at the birth or circumcision of a child, or any other feast or good-day (Travels, p. 143). This superiority probably arose from a different mode of preparation from that which prevailed in earlier times. Another sort of honey is also made from grapes, and is now, as it probably has been from a remote period, in frequent use. The juice of grapes of the best quality is boiled down into a sort of syrup, which is called *dibs* (undoubtedly a corruption of the Hebrew *debash*), and eaten like butter with bread. Robinson describes it as approaching nearer to the taste of molasses than honey proper (Researches, ii. p. 442). There is even said to be a third sort of vegetable honey, which is formed on the leaves and twigs of certain trees in the East, especially of a tree called by the Arabs *gharrab*, about the size of the olive, extracted and brought to the surface by a class of insects that live on them, and industriously gathered by the Arabs (Kitto's Physical Hist. of Palestine, p. 286; Reaumur, Mem. sur les Insectes, iii. 44).

Such variety in the productions which went, and still go, by the common name of honey, must be borne in mind, when respect is had to the use of this term in Scripture. It is probable that when Caanan is described as a land flowing with milk and honey, not one sort merely, but all the varieties of substance that bore the name are to be understood: bee-honey, in the first instance, which has always been plentiful in the land, and then the other vegetable productions which resemble it. We have the express testimony of two ancient writers (Diod. Sic. xix. 94; Suidas ἀκρίς) that the expression *wild-honey* (μέλι ἄγριον) was used of a kind of sweet gum that exuded from certain trees; probably the same as that mentioned last under the several kinds of vegetable honey; it also bore the name of Persian manna. It has been thought likely that honey of this description is what is to be understood by the wild-honey which along with locusts formed the common diet of the Baptist, Mat. iii. 4; since, if it were bee-honey, one does not see why it should have been called specifically *wild*—one sort of bee-honey, and even one sort of bees themselves that make the honey, not being usually denominated wild, as contradistinguished from another. The description is meant to tell us, that as John came in the attitude of a preacher of repentance, he appeared as a man holding a kind of perpetual fast; the food he took was such as might be met with in desert places or among the forests of the country; and if bee-honey might occasionally be included in this category, one may certainly suppose it would commonly have been something of a less luscious nature, and more readily accessible. It is possible also that some kind of vegetable honey is meant in the passage in 1 Sa., which relates the transaction of Jonathan in the wood on Mount Ephraim. For it is spoken of as being upon the face of the ground, as well as dropping from the trees, ch. xiv. 25, 26. It is true, that the clefts of trees have always been favourite haunts for bees, but it is not very common for them to build their cells so loosely that the honey is seen dropping in any quantities on the ground. It is impossible, however, to determine accurately in each case what precise substance is meant, unless where the connection is such as to afford a proper clue.

Honey was not allowed to be offered upon the altar, nor mingled with any meat-offering, Le. ii. 11. In this prohibition it was coupled with leaven, and no doubt for substantially the same reason—because both were natural emblems of corruption: leaven as being the fermentation of dough, and honey as from its excessive lusciousness naturally tending to sourness, and containing the elements of it. It was a fit emblem of the lusts of the flesh and their forbidden gratifications, which are always displeasing in the sight of God. But as connected with the first-fruits, in which respect it was viewed simply as a natural product of the earth, honey as well as leavened bread required to be offered.

HOOK. *See* FISH.

HOPH'NI AND PHINEHAS, the wicked sons of Eli, who, after resisting the admonitions and warnings addressed to them, perished under the hand of the Philistines. (*See* ELI.)

HOPH'RA, one of the last of the Pharaohs, king of Egypt, the Apries of classical writers, who lived at the time that Zedekiah reigned over Judah. The vast monarchies, first of Assyria, and now of Babylon, had already come into collision with Egypt; and it naturally fell in with the policy of Egypt to countenance and support any power that was at war with those monarchies. Hence, Pharaoh-Hophra readily listened to the proposals of Zedekiah, when he sought aid from that quarter to withstand the power of Nebuchadnezzar king of Babylon. But the alliance was denounced by the prophets as in its own nature unrighteous, and sure to lead to disappointment and ruin. Such very soon proved to be the case; and after laying Jerusalem prostrate the Babylonish conqueror turned his arms against Egypt, and brought it also under his sway. The prophets of that time foretold in the strongest terms the overthrow and desolation of Egypt. See especially Je. xxxvii. xliv.; Eze. xxix.–xxxii.

HOR [*mountain*], a mountain in Arabia Petræa, the scene of Aaron's death, Nu. xx. 28, and the south-eastern boundary of the Promised Land, Nu. xxxiv. 7, 8. There is scarcely any doubt of the correctness of the tradition which identifies the mountain now called Gebel Haroun with the ancient Hor. No other spot of any eminence would fulfil the necessary conditions—viz. that it should be "by the coast of the land of Edom," on the side of Kadesh, Nu. xx. 23, and be one of the "hills surrounding Petra," over against the encampment of the Israelites in Wady Arabah, so as to coincide with Josephus (Ant. iv. 4, 7): "And when he came

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to a place which the Arabians esteem their metropolis, which was formerly called Arce, but has now the name of Petra, at this place which was encompassed with high mountains, Aaron went up one of them in the sight of the whole army, Moses having before told him that he was to die, for the place was over against them. He put off his pontifical garments, and delivered them to Eliazar his son, to whom the high-priesthood belonged, because he was the elder brother; and died while the multitude looked upon him." (*See* article AARON, and woodcut there.) The summit of Gebel Haroun is 5300 feet above the Mediterranean, and consists of two peaks, which give it a castellated appearance, as seen from Wady Arabah. The higher and western of these is covered by a mosque, built over a vault which is supposed to be the tomb of the high-priest. The traveller who, from the flat roof of this building, looks over the last prospect upon which Aaron's eye rested, cannot fail to be struck with the contrast between this and the last view of his brother Moses from the heights of Pisgah. Before the latter was the rich plain of the Jordan, well watered and covered with waving palms and rich cornfields, with the heights of Benjamin beyond; while to the north the rich mountains of Gilead must have assured him how goodly was the promised heritage which he would behold, but should not enter. Aaron, on the other hand, in his last moments can only have dwelt upon the chalky hills of Seir, with the sandstone rocks surrounding Petra beneath him, or upon the dreary wastes of Wady Arabah, fit specimens of that vast and howling wilderness in which his later years had been spent; while his eye in vain would seek to pierce that line of northern hills which divided him from the Promised Land.

The upper story of the mosque is a plain and comparatively modern building, though it is manifestly constructed out of the materials of a more ancient and more imposing edifice, whose columns and fragments of marble and granite may be seen built in the walls (Porter, Handbook of Syria, p. 57). In the time of the crusades there was a monastery here, for Fulcher of Chartres writes, "Reperimus insuper in montis apice monasterium quod dicitur S. Aaron, ubi Moyses et ipse Aaron cum Domino loqui soliti erant" (Gesta Francorum, A.D. 1100.) In the second part of the *Historia Hierosolymitorum* this building is called *oratorium*. The chamber below, which appears to be hollowed out of the rock, if not a natural cave, contains at one end the supposed tomb itself, which is covered with a pall, and was formerly inclosed by iron doors. The summit of Mount Hor is of white chalk, lower down the mountain is of the new red sandstone, often penetrated by longitudinal strata of red granite and porphyry. The ascent is not difficult, a path having been constructed for the use of pilgrims leading out of the road from Petra to Wady Arabah. [C. T. M.]

HO'REB [חֹרֵב, *dry, dried up*]. One of the Scripture names for the scene of the giving of the law. It is not intended to discuss here whether the names Horeb and Sinai refer to the same or different places; the elements for a decision are accumulating, and new light may be thrown on it ere the article SINAI is written, to which therefore the reader is referred. We confine ourselves here to the mutual relation of the two names.

Those critics who disintegrate the Pentateuch, and assign it to a variety of authors, are ready to support their view by pointing to a variety of diction; and one evidence of this they find in the use of Horeb throughout the book of Deuteronomy (except in the song of Moses, ch. xxxiii. 2, which they attribute to still a different writer); whereas the person whom they suppose to have been the original composer of the first four books uses Sinai, which is the name always employed except in Ex. iii. 1; xvii. 6; xxxiii. 6; and these passages they attribute to a supplementary writer. This view is still strongly asserted by Ewald (Geschichte, ii. 57), who pronounces Sinai the older name, therefore occurring in the ancient song of Deborah, Ju. v. 5; whereas Horeb is not discoverable till the time of his fourth and fifth narrators, in whose age however it had become quite prevalent. His statement is a very fair sample of the precision and confidence with which these critics speak of matters as to which there is no evidence except their own critical sagacity, or their imagination, as others may be apt to consider it who claim no such peculiar insight. For while it is quite possible that the same writer might use two names indiscriminately for the same place, as in the case of Bethel and Luz, Baalah and Kirjath-jearim, the Sea of Galilee and the Lake of Tiberias; yet this last example indicates how readily two names may come to be in use indifferently, though originally the one was more definite than the other. Accordingly Gesenius suggested that Sinai might be the more general name, and Horeb a particular peak; and in this conjecture he was followed by Rosenmüller.

Another supposition was made by Hengstenberg (Pentateuch, ii. p. 325-327, translation), which has gained the assent of almost all the German authorities since his time, as also of Robinson (Biblical Researches, vol. i. p. 120, 591), apparently after having inclined to the conjecture of Gesenius. Hengstenberg agrees with Gesenius that the one name is more general than the other; but he differs in this respect that he makes Horeb the mountain-ridge, and Sinai the individual summit from which the ten commandments were given. The reasons for this opinion, as urged by him and by others, may be arranged under a threefold division: (1.) The name Sinai is used at the time that the Israelites were upon the very spot of the legislation, that is, from Ex. xix. 11 and onwards, till Nu. iii. 1; whereas it is Horeb that is always used in the recapitulation in Deuteronomy; as a writer close beside a particular mountain would naturally single it out when describing his locality, though afterwards, when writing at a distance from it and taking a general retrospect, he might use the more comprehensive name of the entire mass of mountains to which it belonged. The only exception in Deuteronomy is that case in the song of Moses already alluded to, ch. xxxiii. 2, which is universally admitted to be a peculiar composition both by the impugners and by the defenders of the Mosaic authorship. When we take in the additional expression, "the wilderness of Sinai," as denoting the place in which the Israelites encamped, we have Sinai occurring as early as Ex. xix. 1, 2, and continuing till Nu. x. 12, where the march from Sinai is described. That particular spot would naturally take its name from the mountain peak beside it; whereas the name "wilderness of Horeb" is unknown to Scripture. The name Sinai never occurs in the Pentateuch after the departure from the spot except in three instances. Two of these, Nu. xxvi. 64; xxxiii. 15, refer expressly to events in language already employed upon the spot, about the census, and in the list of stations or encamp-

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ments, and both use that phrase "the wilderness of Sinai," which never occurs with the name Horeb; so that they are no exceptions in reality. The third, Nu. xxviii. 6, is therefore the only exception, "It is a continual burnt-offering which was ordained in Mount Sinai;" and this also is explicable on the principle that the phrase had become so common in the legislation. Once also Sinai occurs before the Israelites reached it, Ex. xvi. 1, "the wilderness of Sin, which is between Elim and Sinai," and here the precision of this term is thoroughly natural. (2.) The name Horeb occurs in the earlier books thrice, all in Exodus, but it is in circumstances which best suit the general or comprehensive meaning which we attach to it. Moses, while acting as the shepherd of Jethro, ch. iii 1, "came to the mountain of God [even] to Horeb," or more literally, "came to the mountain of God Horeb-ward." Our translators have identified the mountain of God with Horeb, an identification which is at least uncertain; for the original may quite as naturally be interpreted that he came to a particular peak in that mass of mountains which had the name of Horeb, to the sacred peak which is to be sought in the direction of Horeb. Particularly distinct is the second instance, ch. xvii. 6, "Behold I will stand before thee there upon the rock in Horeb," &c.; for this miraculous gift of water took place while the Israelites were encamped in Rephidim, ver. 1, the station before the station in the wilderness of Sinai, ch. xix 2. Probably the like should be said of the third instance, ch. xxxiii. 6, "And the children of Israel stripped themselves of their ornaments by the mount Horeb," retiring every family apart, and every individual apart, as in other cases of humiliation and repentance; and the propriety of the use of the general rather than the specific term is the more apparent, if those are right who translate the peculiar Hebrew phrase as exactly as they can, "stripped themselves, &c. [retiring] from Mount Horeb." (3.) An argument may be drawn from the use of the prepositions connected with these two names. Reverting to Ex. xvii. 6, we find the Lord saying, "Behold, I will stand *upon* the rock *in* Horeb," that is, *upon* the particular spot, but *in* the district. Accordingly it is the preposition *in* (in the English version needlessly varied into "at" once or twice) which is used with Horeb, not only here, but almost always where the name occurs in Deuteronomy, perhaps always, except "from," ch. i. 2, 19. The same is true of all the passages in which Horeb is mentioned in later Scripture, 1 Ki. viii. 9; 2 Ch. v. 10; Ps. cvi. 19; Mal. iv. 4 (Heb. Bib. iii. 22); except 1 Ki. xix. 8, "unto Horeb the mount of God," or better, "up to the mount of God Horeb [ward]," for it is plainly an expression referring to Ex. iii. 1, of which we have already spoken. With Sinai, on the other hand, there are connected several prepositions, "in," and "from," as in the case of Horeb; also "to," but especially "upon," Ex. xix. 11, 18, 20; xxiv. 16, which describes the descent of the Lord, or the resting of the symbol of his presence, upon that individual peak from which the law was given, whereas we have no reason to think that it rested upon the whole mass of mountains which are clustered together. The same preposition "upon" is found in the only passage in later Old Testament scripture where Sinai occurs with a preposition, Ne. ix. 13. Indeed, besides this text we find Sinai nowhere but in Ju. v. 5; Ps. lxviii. 8, 17 (Heb. Bib. 9, 18), in passages which indisputably stand in a very close connection with De. xxxiii. 2.

Not much can be inferred from the usage of later Scripture in regard to these names; though from what has been mentioned it may be seen that Horeb is very decidedly the predominant name in the rest of the Old Testament, as it is with one exception in Deuteronomy; and probably in both cases for the same reason, that at a distance in time and place the more general name was on the whole more natural. Yet the distance may become so great that the peculiarities of the two names fall out of view, and mere usage may determine in favour of the one or the other appellation, now that they have become entirely equivalent. Certainly in the New Testament we find only Sinai, Ac. vii. 30, 38; Ga. iv. 24, 25, though reasons might be perhaps alleged for the use of the stricter name; for instance in the first of these that it is "the wilderness of Mount Sinai," in which connection we have said that Horeb does not occur. Josephus seems also to confine himself to the name Sinai. In the Apocrypha we have noted Judith v. 14, "to the way of Sinai," or according to another reading, "to the Mount Sinai;" and Ecclesiasticus xlviii. 7, where "in Sinai" and "in Horeb" occur in a poetical parallelism: but these determine nothing. Perhaps nothing can be concluded from the fact that Horeb never has the prefix "mount," except in Ex. xxxiii. 6; whereas Sinai always has it in both the Old Testament and the New, except in Ex. xvi. 1, and De. xxxiii. 2, and the passages depending upon this one, Ju. v. 5; Ps. lxviii. 8, 17.

Once more, it is very doubtful whether etymology can contribute anything to the settlement of the question. Horeb certainly means "dry," or "dried up," a name very descriptive of the region. But the meaning of Sinai is much debated. Gesenius suggests "muddy," but with hesitation, and he appears to have no followers. More probably, Knobel proposes "sharp-pointed," "toothed," or "notched." The old derivation of Simonis and Hiller understood סִינַי, *Sinai*, to be equivalent to סְנִי, *sinyai*, "the bush of Jehovah," with reference to Ex. iii. 2. Possibly as simple a meaning as any would be "bushy," or "that which has the bush." And if so, the etymologies of the two names, so far as they went, would favour the view given of their respective meanings. Roediger (Additions to Gesenius, Thesaurus) makes it "sacred to the God of the moon."

Understanding Horeb to be the more general name, there might still be differences of opinion how wide a circuit should be included under it: though the common opinion seems to be that there is no necessity for taking it wider than that range, some three miles long from north to south, which is called by the modern Arabs Jebel Tûr, or Jebel et-Tûr, sometimes with the addition of Sîna, though Robinson says extremely rarely. A greater difficulty may be found in determining which one of its peaks is the Sinai of Scripture, supposing that this is the more definite name. But on this point we do not enter here. [G. C. M. D.]

HORITE [Heb. חֹרִי from חוֹר, *Hor* or *Chor*, an opening of any sort, a cave; hence different from חוֹר or הֹר, *Hor*, a mountain]. A Horite was properly what the ancients called a Troglodite, an inhabiter of caves, instead of houses; but it appears to have been specially appropriated to the earlier occupants of Mount Seir, as being peculiarly distinguished for that mode of life, Ge. xiv. 6. The original inhabitants, or Horites dis-

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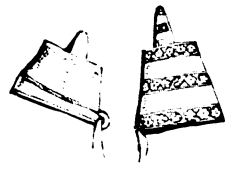
tinctively so called, were afterwards dispossessed by the Edomites, De. ii. 12, seq. Nothing is known as to the origin of that primitive race; but it is probable that they were only partially dispossessed by the descendants of Esau, and by degrees mingled themselves with the other tribes that successively peopled that portion of Arabia. (*See* IDUMÆA.)

HOR'MAH [*destruction*], a place lying somewhere to the south, or desert-side of the mountain-range which forms the southern border of the land of Canaan. There, when on their first approach to the land of Canaan, but after the rebellion raised by the spies, the Israelites suffered a defeat from the Canaanites that dwelt upon the hill; these "smote them, and discomfited them even unto Hormah," Nu. xiv. 45. The Israelites had gone up to the mountain from the south, but were driven back with slaughter. And in the parallel passage of De. i. 44, it is said, with a clearer definition of the locality, "The Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, even unto Hormah." So that Hormah did not properly belong to Canaan, but lay rather within the boundary of Seir. At a much later period, when the children of Israel again approached the borders of Canaan, though still at a little distance from it, the same Amorites or Canaanites, under Arad, made an assault upon them, and took a few of them prisoners. Then Israel made a vow, that if the Lord would deliver that tribe into their hands, they would utterly destroy, or make an anathema of their cities. The Lord did so, it is said, and they called the name of the place (*i.e.* the chief city) Hormah, Nu. xxi. 1-3. A still further, and at first sight, somewhat contradictory notice occurs at a considerably later period, when it is said, Ju. i. 17, "And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it: and the name of the city was called Hormah." The explanation, however, is this; the city was known to the Canaanites by the name of Zephath, but from the vow recorded in Nu. xxi. 2, the name stamped upon it by the Israelites was Hormah, and by this name it is called proleptically in the earlier notice at Nu. xiv. 45. In Joshua's time it was partially made a Hormah, or destruction; for the king of Hormah appears among the list of those whom he vanquished, Jos. xii. 14. But the conquest was not complete, and the place still retained, or presently resumed its name of Zephath. But by and by the combined forces of Judah and Simeon completely fulfilled the vow, and turned Zephath permanently into a Hormah. The assailants of the Pentateuch have often endeavoured to exhibit these passages as at variance with each other; but when rightly viewed they are perfectly consistent.

HORN, being the chief instrument of power, whether for defence or attack, by many animals, became very naturally, especially among a pastoral and agricultural people like the Israelites, a symbol of strength, or of a kingdom, as containing the organized strength and dominion of a people. In a great multitude of passages this figurative use is made of it, and in a considerable variety of ways—for example, De. xxxiii. 17; 1 Sa. ii. 1; Ps. lxxv. 5, 10; Je. xlviii. 25, &c. Expressions, however, that sound peculiar to modern ears occasionally occur; such as in Job xvi. 15, "I have defiled my horn in the dust," that is, have cast down my might, and all its emblems to the ground, as utterly worthless; and still more that in Is. v. 1, where the emblematic vineyard is described as being, literally, "in a horn the son of oil," meaning, as given in the English Bible, "a very fruitful hill"—a strong place like a hill, yet combining with its strength peculiar fruitfulness. The expression to lift up the horn of any one, is as much as to increase his power and elevate his position; and an horn of salvation, which Christ is called, Lu. i., is as much as a salvation of strength, or a Saviour, who is possessed of the might requisite for the work. It has not uncommonly been supposed, that some of the head-dresses of antiquity were formed with horn-like projections, as symbols of the majesty and power claimed by the wearer. The woodcut No. 330 presents two caps of this description, such as were worn by the Assyrian kings, and, as far as the Assyrian monuments are concerned, only by them. Being emphatically *regal* caps, it is by no means improbable, that the dignity of the person was intended to be represented by them; but it is quite uncertain whether such dresses were known among the covenant people, nor do the figurative allusions in Scripture to horns render it in the least degree necessary to suppose that reference was made to personal ornaments of that description.



[330.] Horned Caps of Assyrian kings.—Sculptures in Brit. Mus.

HORNET [צִרְעָה, *tzîrah*]. This appears to be the name of some winged insect, but of what species, or even of what order, is not certain. The word, though occurring in three passages, is in only one connection: in Ex. xxiii. 28, and in De. vii. 20, Jehovah promises to send the *tzîrah* before Israel upon the nations of Canaan, that by its means they might be driven out and the remnant destroyed. And in Jos. xxiv. 12, after the subjugation of the land, he declares that this had been accomplished with respect to two kings. It does not very clearly appear what kings these were; in the historical record of the conquest, no such transaction is alluded to. The expression "the two kings of the Amorites," generally signifies Sihon and Og, who had been destroyed on the east of Jordan; but the connection of the statement appears to imply that this had taken place after the crossing of Jordan, and moreover these two kings are said to have been "*driven out* before Israel," and that "not with their sword nor with their bow;" whereas Sihon and Og were destroyed with the edge of the sword, Nu. xxi.

The LXX. have rendered *tzîrah* in each case by *σφηκία*, a nest or colony of wasps; and the Vulgate, which our English version follows, uses the word *crabro*, that large and formidable species of wasp which we distinguish as the hornet. Both species were familiar to the Greeks; and Aristotle, who wrote his history of animals about a century before the Septuagint version was made, sufficiently distinguishes them, alluding to the wasps under the name of *ἀνθρηνᾶι*, and to the hornets under that of *σφῆκες*, and attributing to each kind peculiarities of habit which enable us readily to identify them. Without, however, determining actual identity of species, it seems clear enough that the *tzîrah* was a hymenopterous fly of the family *Vespadæ*, sufficiently formidable to be popularly associated

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with the European hornet, even if it was not scientifically the same.

Our common wasp is to many persons a constant terror, and in seasons when it is more than usually abundant there are few who can bear with equanimity the invasion of their sitting rooms, though they may not have recourse to the desperate remedy of a lady mentioned by Dr. Fairfax (Phil. Trans.), who confined herself to her apartment during the entire season of these insects' abundance. The hornet is of course proportionally more terrible. The stinging hymenoptera of tropical and sub-tropical countries are much more numerous and more virulent than ours. We have seen a deserted house in the West Indies so filled with the nests of a large species of wasp, suspended from every rafter and cornice, as to render it dangerous to go along the road by which it stood. There appeared in the *Times* newspaper, so recently as June, 1859, the record of a sad accident from the furious attack of a swarm of hornets in India. Some English gentlemen were engaged in surveying a part of the river Nerbudda, where numerous large hornets' nests were suspended in the recesses of the cliffs which bounded the stream. "As the boats of these Europeans were passing up the river, a cloud of these insects overwhelmed them: the boatmen, as well as the two gentlemen, jumped overboard; but Mr. Boddington, who swam and had succeeded in clinging to a rock, was again attacked, and being unable any longer to resist the assault of the countless swarms of his infuriated winged foes, he threw himself into the depths of the water, never to rise again. The other gentleman and the boatmen, although very severely stung, escaped and ultimately recovered." The ferocity and success of these insects' assaults upon man are thus illustrated; but the case of the Canaanites receives yet further light from a statement in Ælian (Hist. Anim. ix. 28). He asserts that the Phaselites were driven from their country by the attacks of hornets (σφῆκες). Bochart (Hierozoicon, iii. 13) adduces proof that these Phaselites were a Phœnician people; and as we may include the Canaanite tribes under the generic term Phœnicians, the incident alluded to by the Greek naturalist may have been the very one recorded in the sacred text.

The hornet, in common with the other social wasps, displays great ingenuity in the manufacture of its nest. It is made of a coarse gray paper, much like the coarsest wrapping-paper, but less firm. This is arranged in several globose leaves, one over the other, not unlike the outer leaves of a cabbage, the base of which is attached by a small footstalk to the upper part of the cavity in which it is inclosed. Within this protecting case the combs are built in parallel rows of cells, exactly like those of the bee, but made of paper, and ranged horizontally instead of vertically, and in single series, the entrances always being downwards. Each story is connected with that above it by a number of pillars of the common paper, thick and massive. These cells do not contain honey, but merely the eggs, and in due time, the young, being in fact nursing cradles. The paper with which the hornet builds is formed either from decayed wood or the bark of trees: the fibres of which it abrades by means of its jaws, and kneads into a paste with a viscid saliva. When a morsel as large as a pea is prepared, the insect flies to the nest and spreads out the mass in a thin layer at the spot where it is required, moulding it into shape with the jaws and feet. It is soon dry, and forms real paper, coarser than that of the common wasp. [P. H. G.]

HOR'ONITE. *See* SANBALLAT.

HORSE [סוּס, *sûs*]. If Central Asia was the native region of this valuable animal, as seems highly probable both from early historic notices and from its existence there in a truly wild state to this day, it would be known to the Western Asiatics, and probably used by them, before its introduction to the valley of the Nile. It has been often observed that no allusion to the horse occurs in the enumeration of the animal wealth which Abraham acquired in Egypt, Ge. xii. 16; but this omission is less conclusive than it appears at first sight, since the character of the patriarch as a peaceful emir would of course govern his acceptance, if not Pharaoh's selection, of presents, and the horse seems for many ages to have been exclusively appropriated to the purposes of war. The horse is first recognized among the possessions which the Egyptians brought to Joseph to exchange for corn in the first year of the famine, Ge. xlvii. 17. This fact appears to weigh against the assumed exclusively military use of the animal; as it might be asked, what would the people do with war-horses? But those who brought horses might be soldiers, and possibly it might be a part of their service to provide their own horses:[1] or, these might be horse-breeders, who supplied the commissariat of Pharaoh as a mercantile speculation. Certainly horses could not yet be very abundant in Egypt, for two centuries after this, the whole force of Pharaoh, wherewith he pursued Israel, included but 600 chariots, Ex. xiv. 7.

Our translation would make it appear that a force of cavalry accompanied Pharaoh in this pursuit—"his horsemen," Ex. xiv. 9, &c. It is, however, a fact not a little remarkable, that in the copious delineations of battle-scenes which occur in the monuments, and which must have been coeval with these events, in which, moreover, everything that could tend to aggrandize the power or flatter the pride of Egypt would be introduced, there never occurs any representation of Egyptian cavalry. The armies are always composed of troops of infantry armed with the bow and spear, and of ranks of chariots drawn by two horses. Both Diodorus and Herodotus attribute cavalry to the early Pharaohs; and some eminent antiquarians, as Sir Gardner Wilkinson, endeavour to account for the absence of such a force in the pictorial representations, consistently with its existence. But Professor Hengstenberg has maintained, and not without some degree of probability, that the word "horsemen," of the above passage, should rather be rendered "chariot-riders." We quote his words: "It is accordingly certain, that the cavalry, in the more ancient period of the Pharaohs, was but little relied on. The question now is, what relation the declarations of the passage before us bear to this result. Were the common view, according to which riding *on horses* is superadded with equal prominence to the chariot of war, in our passage, the right one, there might arise strong suspicion against the credibility of the narrative. But a more accurate examination shows that the author does not mention Egyptian cavalry at all; that according to him the Egyptian army is composed only of chariots of

[1] This is rendered more probable by the fact, which we learn from Herodotus, that the Egyptian soldier instead of pay was allowed twelve arourœ, or nine acres of land free of rent and tribute.

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war, and that he therefore agrees in a wonderful manner with the native Egyptian monuments. And this agreement is the more minute, since the second division of the army represented upon them, the infantry, could not, in the circumstances of our narrative, take part in the pursuit. The first and principal passage concerning the constituent parts of the Egyptian army which pursued the Israelites, is that in Ex. xiv. 6, 7. 'And he made ready his chariot, and took his people with him; and he took six hundred chosen chariots, and all the chariots of Egypt, and *chariot-warriors* upon all of them.' Here, Pharaoh's preparation for war is fully described. It consists, first, of chariots, and secondly, of chariot-warriors. Cavalry are no more mentioned than infantry. This passage, which is so plain, explains the second one, ver. 9, where the arrival of this same army in sight of the Israelites is plainly and graphically described, in order to place distinctly before the reader the impression which the view made upon the Israelites: 'And the Egyptians followed them and overtook them, where they were encamped by the sea, all the *chariot-horses* of Pharaoh, and his *riders*, and his host.' If

[331.] Chariot-horse of Rameses III.—Ipsamboul.

riders here be understood in the common sense (chariot-warriors rather than riders upon horses might so much the sooner be mentioned, since the Egyptian war-chariot was very small and light), *where then are the chariot-warriors?* The [sacred] author would not leave them out, since it is to his purpose to be minute, and since he evidently intends to accumulate circumstances as much as possible. Also, in ver. 17: 'I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his riders'—the *riders* again correspond with the *chariot-warriors* in ver. 7. If there were then chariot-warriors *and* riders, how strange that they are never spoken of together! In ver. 23, 'And the Egyptians pursued them, and went in after them, all the horses of Pharaoh, his chariots and his riders;' the three constituent parts of the Egyptian warlike preparation are fully designated. If the *riders* were here understood in the common way, it would be surprising that horses and chariots were named, and that chariot-warriors, who are most important, were left out. Finally, the meaning of the passage in Ex. xv. 1, 'Horse and his rider hath he thrown into the sea,' is clear from ver. 4 of the same chapter, where only the overwhelming of the chariots and chariot-warriors is spoken of." (Egypt and Moses, ch. iv.) To this latter observation we may add, that the word translated "his rider," רֹכְבוֹ (*rok'bo*), is used repeatedly in the Scripture with the same ambiguity as its English representative; an instance of which occurs in Je. li. 21, "With thee will I break in pieces the horse and *his rider;* and with thee will I break in pieces the chariot and *his rider;*" where in the original, the same word is used in both cases.

Dr. Hengstenberg's argument receives confirmation from a comparison of 1 Ki. iv. 26, "Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen" (פָּרָשִׁים, *parashim*). Here the same words stand in the same relation to each other as in the Mosaic narrative; yet common sense requires that we should understand that the twelve thousand were chariot-warriors, each driving a pair of horses, while the number of forty thousand horses, not quite a change for each chariot, would be only a moderate proportion to the charioteers.

Perhaps the same explanation may be applied to an allusion used by Jacob on his death-bed. He compares, Ge. xlix. 17, Dan to "an adder in the path, that biteth the horse-heels, so that his rider shall fall backward." The most obvious interpretation is, that, the horse rearing, the man will fall from his back; but since the chariot of antiquity both in Egypt and Western Asia had no back, nor any protection behind, the rider in it would be liable to lose his balance and fall backward, when the vehicle was tilted up by the plunging of the horse. (See engravings under CHARIOT.) But we are not sure that the ordinary interpretation is not correct; for as long before this the ass was used for the saddle, Ge. xxii. 3, it is highly probable that the inhabitants of Armenia and Syria, where horses were abundant, would by this time have thought of employing the more noble animal for the same use. Accordingly we occasionally find horsemen represented among the Asiatic peoples depicted in the Egyptian paintings, though not in their own armies.

The glorious description of the war-horse in the book of Job, ch. xxxix. 19-25—the date of which we consider not later than the captivity of Israel in Egypt—contains no element by which we could certainly decide whether it is the charger or the chariot-horse that is meant. But there is an allusion just before, which cannot be explained otherwise than of a ridden horse. It is said of the ostrich, "what time she lifteth up herself on high, she scorneth the horse and his rider," ver. 18. As it would be absurd to suppose that a chariot was used to pursue the ostrich, this passage is sufficient to show that in Job's days, and in Arabia, the horse was saddled.

Michaelis, in his *Laws of Moses*, elaborately argues, that so far from Arabia being the original habitat of the horse, it was not even known there till a comparatively late era. Dr. Kitto has given a good abridgment of the view: "It is remarkable that, in the sacred books, we have not till now met with the horse anywhere but in Egypt, and that now we find it in the *north* of Palestine, but not anywhere immediately between that country and Egypt. The most striking point in this is the silence concerning horses as used by the people of Arabia, which naturalists have

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been disposed to consider as the native country of that animal. We cannot resist the conviction that there were no horses then in that region. The omission to notice the animal during the long period when the Israelites wandered in and on the confines of Arabia, might be supposed to be accidental, were it not that, when they came to actual conflict with Arabian tribes, as the Midianites, we find that they have plenty of camels, asses, oxen, and sheep, but that the horse continues to be unnoticed; which would have been all but impossible, had they brought horses into action, or had any of these animals been killed or taken by the Israelites. At a later period, Ju. vi. 5, the same Arabian people made annual incursions into Palestine, and 'their camels were past numbering,' and even their kings rode on camels, Ju. viii. 21; but they had no horses. And in the reign of Saul, when the tribes beyond Jordan waged war with four Arabian nations for the possession of the eastern pasture grounds, the victorious Hebrews found 50,000 camels, 250,000 sheep, 2000 asses, and 100,000 slaves; still not a word of horses, 2 Ch. x. 20-22. And not to multiply examples, we may safely say that in the whole Scripture history the horse is never mentioned in connection with Arabia. With all this ancient history accords; for it does not describe Arabia as distinguished in any way for its horses; and even Strabo, who lived so late as the time of Christ, expressly describes Arabia as destitute of these animals. Of Arabia Felix, he says that it had neither horses, mules, nor swine; and of Arabia Deserta, that it had no horses, camels supplying their place. It is true that the Arabians profess to deduce the genealogy of their best horses from the stud of Solomon; but while this is manifestly a fable, resulting from the Arabian custom of ascribing everything pre-eminently to Solomon, it is nevertheless valuable as an admission that horses existed even in Palestine earlier than in Arabia. This explains sufficiently why Moses did not contemplate that the Hebrews would ever go to Arabia for horses, but that they would go to Egypt; and also, why Solomon, when forming a body of cavalry, obtained his horses from Egypt, not from Arabia" (Pict. Bible on Jos. xi. 6).

Some confirmation of these views may be found in the following passage from Burckhardt's *Notes on the Bedouins and Wahabys* (vol. ii. p. 50, seq.):—"It is a general but erroneous opinion, that Arabia is very rich in horses; but the breed is limited to the extent of fertile pasture grounds in that country, and it is in such parts only that horses thrive, while those Bedouins who occupy districts of poor soil rarely possess any horses. It is found, accordingly, that the tribes most rich in horses are those who dwell in the comparatively fertile plains of Mesopotamia, on the banks of the river Euphrates, and in the Syrian plains. . . . The settled inhabitants of Hedjaz and Yemen are not much in the habit of keeping horses; and I believe it may be stated as a moderate and fair calculation, that between 5000 and 6000 constitute the greatest number of horses in the country from Akaba, or the north point of the Red Sea, southwards to the shores of the ocean near Hadramaut. The great heat of the climate in Oman is reckoned unfavourable to the breeding of horses, which are there still more scarce than in Yemen" Even of Yemen he says, "both the climate and the pasture are injurious to the health of horses; many of them die from disease in that country; and the race begins to fall off in the very first generation." He concludes by stating, that "the finest race of Arabian blood-horses may be found in Syria, and that of all the Syrian districts the most excellent in this respect is the Haûran."

We may remark that the Philistines, who were geographically intermediate between Israel and Egypt, used chariots and horses, as appears from the pictorial representations of their combats on the Egyptian monuments, as well as from the sacred narrative in 2 Sa. i. 6.

In directing the manner of the kingdom which was afterwards to be set up in Israel, Jehovah, by his servant Moses, had expressly interdicted the formation of a stud. The king "shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses," De. xvii. 16. Nor were the people permitted to retain for use such as came into their possession in the process of conquering the Canaanite inhabitants of the land. We have, in the delineations of the Egyptian battle scenes, abundant evidence of the use of chariots in war by the Amorite nations; and in the inspired history the account of the chief stand made by those tribes against their Hebrew invaders—that under king Jabin, at the waters of Merom—speaks of horses and chariots very many. As this was a complete overthrow, here was an opportunity of acquiring a powerful force of disciplined horses and effective chariots. But Israel had been taught that "an horse is a vain thing for safety," Ps. xxxiii. 17; and that they had a mightier defence: "some trust in chariots, and some in horses; but we will remember the name of Jehovah our God," Ps. xx. 7. The command had been issued to Joshua before the battle, "Thou shalt hough their horses, and burn their chariots with fire," Jos. xi. 6. It was a trial of their faith and obedience; but these graces were not then lacking: "Joshua did unto them as Jehovah bade him: he houghed their horses, and burned their chariots with fire," Jos. xi. 9.

Though no reason is given why the king should not multiply horses (the last clause of the prohibition giving only the reason why they should not be fetched from Egypt), we can have little doubt on the subject, from the frequency of the passages that allude to them. The possessors of horses and chariots are always described as putting their trust in them; and as this was contrary to the path of faith in which the people of Jehovah were expected to walk, the occasion of stumbling was mercifully interdicted. Long after the barriers had been broken down, and Israel had become, in this, as in too many other things, "as the heathen," Eze. xx. 32; and the sad results had become manifest in the alienation of the national heart from God, the prophets faithfully laid bare the sin and its occasion. "Woe to them that go down to Egypt for help, and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are strong: but they look not unto the Holy One of Israel, neither seek the LORD. . . . . Now the Egyptians are men, and not God; and their horses flesh, and not spirit. . . . . Turn ye unto him from whom the children of Israel have deeply revolted." Is. xxxi. 1-6.

As in most similar cases, defection from the way of obedience was gradual. Saul appears to have been the first to break the command; for Samuel, in announcing to the people "the manner of the king" who was about to reign over them, said: "He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots," 1 Sa. viii. 11. As we hear nothing of his cha-

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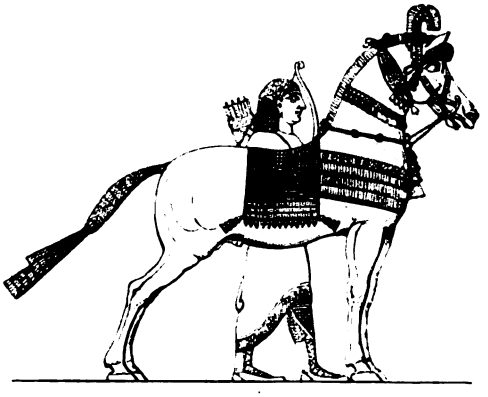
riots in any of his numerous wars with the Philistines —though these enemies were amply provided with them, 1 Sa. xiii. 5; 2 Sa. i. 6—he probably went but a little way in this path of disobedience. David followed the unhappy example of his predecessor; for after his defeat of the Syrians under Hadadezer, 2 Sa. viii. 4, "he took from him a thousand [chariots]. . . . . and David houghed all the chariot [horses], but reserved of them for an hundred chariots."

It was under Solomon, however, that the spirit of the prohibition was completely set at defiance. Hitherto the king could scarcely be said to have *multiplied* horses; nor is there any evidence that either Saul or David procured them from Egypt; but Solomon (as we have already noticed) had the vast number of "forty thousand stalls of horses for his chariots," 1 Ki. iv. 26; and "had horses brought out of Egypt," 1 Ki. x. 28. The text, if we understand it rightly, implies that Solomon opened up a new branch of commerce in horses from Egypt, supplying the kings of the surrounding nations with Egyptian chariots and horses. The latter are associated with something, ver. 28, which is translated "linen yarn" (מִקְוֵה, *mikveh*). This word some have understood as a proper name, "horses from Koah;" but others consider it to allude to the manner in which horses are conducted in strings: "Solomon had horses brought out of Egypt *in strings;* the king's merchants received a string at a certain price."

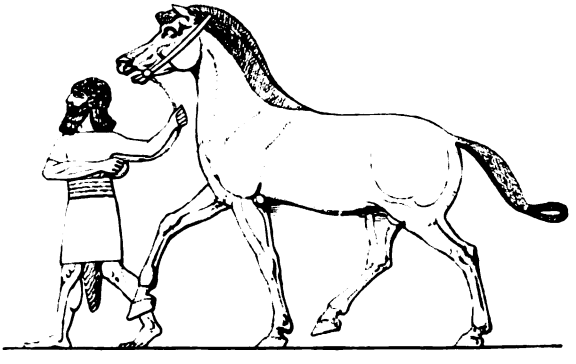
In the downward progress of apostasy in Israel, the horse figures as one of the accompaniments of abominable idolatries. Josiah in his reformation "took away the horses that the kings of Judah had given to the sun, at the entering in of the house of Jehovah, ... and burned the chariots of the sun with fire." Some commentators have assumed that these horses had been intended for sacrifice; because the Massagetæ and other nations sacrificed horses to the sun. But the refutation of this opinion is patent in the text itself. These horses had been given by the *kings* of Judah, the predecessors of Josiah; but if they had been given for sacrifice, they would have been sacrificed. They must have remained for the eighteen years already elapsed of Josiah's reign, the two years of Amon, and as many of Manasseh as went back to his ungodly days. For since these horses had been given by the *kings*, some of them at least must have been presented by Manasseh or his predecessors. We can scarcely then assign a shorter duration than thirty years to the period during which these horses had been stationed at the entrance of the temple. Now, considering that the natural age of the horse scarcely ever reaches thirty years, we think that this computation is conclusive against the supposition generally entertained that these were living horses dedicated to the use of the sun; and employed to draw, in solemn procession, the chariots in which the image or emblem of that luminary was carried, in the manner of the Persians. We presume, therefore, that the chariots were the ordinary vehicles, made chiefly of wood—for they were burned with fire; but that the horses attached to them were sculptured out of stone; and that they probably occupied a similar position to that so often assigned to winged lions or bulls in the Assyrian and Persian temples—a chariot and pair at each side of the temple gate. If, however, they were living horses, then we must suppose that the idolatrous zeal of the presenting monarchs had given not merely individual animals, but a sum of money sufficient to provide for the constant succession in the replacement of those which might die. Thus the



[332.] Assyrian riding Horse with trappings.—Kouyunjik Sculptures, British Museum.

horses would still be the gift of the kings who had created the fund; though the existing individuals might have been selected even during Josiah's own reign, without the matter coming under his cognizance.

By the Assyrians the horse was used from early times both for war and hunting, and both for the chariot and for the saddle. But, as we have just seen was the case with Israel, it was in the later periods of the empire that cavalry was most commonly employed. The sculptures show an animal of good form, noble carriage, and evidently high blood.



[333.] Assyrian Horse led by a groom.—Kouyunjik Sculptures, Brit. Mus.

Horses are occasionally employed as symbols in divine prophecy, and their various colours are then distinctive. Thus, Zechariah's first vision was of "a man riding upon a red (אֹדֶם, *adom*) horse; . . . . and behind him were three red (אֲדֻמִּים) horses, speckled (or bay, *margin* שְׂרֻקִּים, *serukim*) and white (לְבָנִים, *lebonim*)," Zec. i. 8. And in a later vision the same prophet was shown four chariots—the first containing red, the second black, the third white, and the fourth "grisled (בְּרֻדִּים, *berudim*) and bay (אֲמֻצִּים, *amotzim*)." Com-

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mentators have laboured to show the signification of these emblems, but with little success.

We must not forget that like symbols are employed in the latest book of sacred prophecy. On the successive openings of the first four seals in Re. vi., four horses go forth in turn, and the respective colours of these are white, red (πυρρός), black, and "pale" (χλωρός, literally "*green*," perhaps *livid*). The agreement of interpreters is not indeed so perfect as that we can authoritatively declare what even these symbols mean; but the general view is that the colours do not represent different nations or kingdoms, but rather the moral or spiritual aspects of successive periods.

It is worthy of remark, that a white horse was considered an emblem of triumph and power. From early periods of Roman history, generals returning victorious had chosen white as the colour of the horse they rode on, and still more had the emperors affected it in their triumphs. Domitian rode on a white horse in his father Vespasian's triumph, and Trajan on his return from his victorious campaigns. And thus is depicted in apocalyptic symbol the return of the Lord Jesus in power and great glory, to execute vengeance on his enemies. He who in the day of his humiliation brought salvation to Jerusalem, meekly seated on a colt, the foal of an ass, will come forth on a white horse, clothed in blood-red vesture, a sharp sword going out of his mouth, and many diadems on his head, accompanied by the armies of heaven on white horses, to rule the nations with a rod of iron, and to tread the wine-press of the fierceness and wrath of Almighty God, Re. xix. 11-15. [P. H. G.]

HORSELEECH [עֲלוּקָה, *alûkah*]. There seems no reason to set aside the received meaning of this word, sanctioned as it is by the LXX., who render it by βδέλλα, by the Vulgate, which gives *sanguisuga*, and by all the other versions. Bochart has made an elaborate effort to show that the word means *destiny*, and that its two daughters are the grave and hades—the one clamouring for the body the other for the soul of every man. But the hypothesis rests on an assumed misreading, for which there is no evidence, and on a doubtful *Arabic* etymology; while the received rendering gives an excellent meaning. The word occurs but once, viz. in that collection of aphorisms in which is embodied the wisdom of Agur the son of Jakeh, Pr. xxx.

In ver. 14 a generation is described who devour the poor and needy; then the horseleech with her two daughters is introduced, and then three other things which are never satisfied, yea, four, which say not, "It is enough!" That the horseleech is intended as an illustration or comparison of the generation in question seems clear; and we may adopt Holden's ellipsis, who would read ver. 15 thus:—

"[They are like] the horseleech that hath two daughters, crying,
Give! give!
[Like] three things that are never satisfied; yea, four," &c.

There are numerous species of the genus *Hirudo*, of which the best known is the medicinal leech (*H. medicinalis*). There seems no particular reason why the horseleech (*H. sanguisorba*) should have been selected by our translators to represent the Hebrew word, as the more generic term "leech" would have been better. Indeed, if the greedy thirst for blood which marks these aquatic worms be, as can scarcely be doubted, the point of the comparison, there could not have been a worse selection than this species; for, according to the elaborate memoir on its structure and economy by Mr. Quekett (Zoologist for 1843, p. 90), the horseleech is not a blood-sucking species, and cannot be induced to fasten on the human skin. It is indeed very voracious, devouring eagerly the medicinal species, and other worms and aquatic insects, but it has neither an appetite for blood nor an apparatus for receiving it.

Several species of leech inhabit the marshes, rivers, and lakes of the East, with the habits of our *H. medicinalis*, and probably they include that kind. They are held in great abhorrence and fear, for the people have not learned to avail themselves of their peculiar instinct for the alleviation of human suffering. They are very numerous, and the domestic animals suffer much from their attacks; indeed it is no uncommon accident for a valuable beast to be seized beneath the tongue in drinking, in which case, even though the assailant be removed, the blood will sometimes continue to flow till the creature dies of the hæmorrhage. Captain Frankland nearly lost a fine dog in this manner. Even the common people, drinking freely from the brooks, not unfrequently take a leech into the mouth, which, fixing in the cheeks or throat, gives much annoyance and trouble. Kitto says, indeed, that under such circumstances it occasionally "remains several days before they can find means to expel it;" but this is probably an incautious exaggeration, as the leech would not take long to gorge itself, and would then certainly relinquish its hold, and pass up or down in a lethargic condition.

The mechanism by which the leech is enabled to gratify its greedy thirst for blood is highly curious.

[334.] Throat of Leech laid open and highly magnified. Gosse's Evenings at the Microscope.

The throat is spacious, and capable of being everted to a slight degree. The front border of the mouth is enlarged so as to form a sort of upper lip, and this combines with the wrinkled muscular margin of the lower and lateral portions to form the sucker. We may readily slit down the ventral margin of the sucker, exposing the whole throat. Then the edges being folded back, we see implanted in the walls on the dorsal region of the cavity, three white eminences of a cartilaginous texture, which rise to a sharp crescentic edge; they form a triangular, or rather a triradiate figure.

Our readers will recollect that this is the figure of the cut made in the flesh wherever a leech has sucked, as it is of the scar which remains after the wound has healed. For these three little eminences are the implements with which the animal, impelled by its blood-sucking instincts, effects its purpose. But to understand the action more perfectly, we must use the higher powers of the microscope.

If, then, we dissect out of the flesh one of the white points, say the middle one, and apply a power of 150 diameters, we see a sub-pellucid mass, of an irregular

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oval figure, and of fibrous texture, one side of which is thinned away apparently to a keen edge of a somewhat semicircular outline. But along this edge, and as it were embedded into it for about one-third of their length, are set between seventy and eighty crystalline points, of highly refractive substance, resembling glass. These points gradually decrease in size towards one end of the series, and at length cease, leaving a portion of the cutting edge toothless. At the end where they are largest, they are nearly close together, but at length are separated by spaces equal to their own thickness. The manner in which they are inserted closely resembles, in this aspect, the implantation of the teeth in the jaw of a dolphin or crocodile.

This appearance, however, is illusory. By so manipulating as to bring the edge to face our eye, we discern that it is not an edge at all, but a narrow parallel-sided margin of considerable breadth. And the teeth are not conical points, as they seemed when we viewed them sideways, but flat triangular plates, with a deep notch in their lower edge. Thus they partly embrace and are partly inserted in, the margin of the jaw.

This apparatus admirably subserves the purpose for which it is intended. By means of its sucker the leech creates a vacuum upon a certain part of the skin, exactly like that produced by a cupping-glass. The skin covered is drawn into the hollow so far as to render it quite tense by the pressure of the surrounding air. Thus it is brought into contact with the edges of the three jaws, to which, by means of powerful muscles attached to them, a see-saw motion is communicated, which causes the little teeth soon to cut through the skin and superficial vessels, from which the blood begins to flow. The issue of the vital fluid is then promoted by the pressure around, and so goes on until the enormous stomach of the leech is distended to repletion.

This whole contrivance, with the instinct by which it is accompanied, has been asserted to be for the benefit of man, and not of the leech. Blood seems to be by no means the natural food of the leech; it has been ascertained to remain in the stomach for a whole twelvemonth without being digested, yet remaining fluid and sound during the entire period; while ordinarily, such a substance cannot in one instance out of a thousand be swallowed by the animal in a state of nature. Whether this be so or not; whether man's relief under suffering were the *sole* object designed or not, it was certainly *one* object; and we may well be thankful to the mercy of God, who has ordained comfort through so strange an instrumentality. [P. H. G.]

HOSAN'NA is composed of two Hebrew words occurring in Ps. cxviii. 25 (הוֹשִׁיעָה־נָּא), signifying *save, pray,* or *now.* The psalm was sung on joyful occasions, and particularly at the feast of tabernacles, which was the solemnity observed with the greatest demonstrations of joy. Verses 25 and 26 were sung with loud acclamation; and the feast itself was sometimes called the Hosanna. Applied to the Messiah, as it is in Mat. xxi. 9, "Hosanna to the Son of David," it simply means, all blessing and prosperity attend him; let salvation be his!

HOSE'A [הוֹשֵׁעַ, Ὡσηέ, *deliverance, salvation*]. 1. A younger contemporary of the prophet Amos. To the article on Amos we must refer the reader for a sketch of the political and religious aspect of the period in which Hosea and Amos were called of God to declare his word to Israel, and also for a notice of the general character of the prophetic teaching of that period.

I. *The prophet.*—From the title of the book we learn that Hosea began to prophesy under Uzziah, king of Judah, and Jeroboam II., of the family of Jehu, king of Israel; and also that he continued to prophesy until the time of Hezekiah, the great grandson of Uzziah. That the former part of this statement is correct does not admit of doubt; and though the whole period assigned to his ministry is certainly longer than is usually allotted to the active life of man, embracing, as it does, more than sixty years; yet this forms no sufficient reason for rejecting a tradition which must have had its origin in most ancient times, and which is not inconsistent with any information which may be derived from other sources.[1]

Of the personal history of Hosea nothing is known. Unlike Amos, he seems to have been born in the northern kingdom, though of this we have no positive information (Carpzov, Introductio ad lib. Proph. p. 274). It is certain that in the northern kingdom lay the sphere of his ministry. The name Ephraim occurs in his prophecies about thirty-five times, and Israel with equal frequency; while Judah is not mentioned more than fourteen times. Samaria is frequently spoken of, ch. vii. 1; viii. 5, 6; x. 5, 7; xiv. 1; Jerusalem never. All the other localities introduced are connected with the northern kingdom, either as forming part of it, or lying on its borders: Mizpah, Tabor, ch. v. 1; Gilgal, ch. iv. 15; ix. 15; xii. 12(11; Bethel, called also Bethaven, ch. x. 15; xii. 5(4); iv. 15; v. 8; x. 5, 5; Jezreel, ch. i. 4; Gibeah, ch. v. 8; ix. 9; Rama, ch. v. 8; Gilead, ch. vi. 8; xii. 12, 11; Shechem, ch. vi. 9; Lebanon, ch. xiv. 6, 7; Arbela, ch. x. 14 (?). It may, however, be allowed that his usual residence lay in the southern parts of the northern kingdom—in that border region to the well-known localities of which he makes such frequent reference, and which had long been distinguished as the seat of the numerous schools of the prophets which Samuel had founded. We know nothing of Beeri, who is named in the title as the father of Hosea.

Still, though we think it probable that Hosea was connected by birth and residence during the greater part of his life with the northern kingdom, it has been conjectured, not without ground, that in his later years, after having long appealed in vain to his doomed countrymen, he retired to Judea, feeling that his mission was accomplished, and that now it only remained for him to make his escape from that Sodom over which the destroying angel was already hovering (Ewald, Die Propheten, i. 118, 119). Probably it was in Judea his prophecy was committed to writing in its present form, as may be inferred from the prominence given to the names of the kings of Judah in the title of the book. For the traditions as to his death, see *Carpzov*, p. 278.

It is probable that Hosea belonged to the *order* of prophets, in this respect likewise differing from Amos, who was neither prophet nor prophet's son; and that in the schools of the prophets he had received the customary training preparatory to entering on the discharge of the prophetic functions. His prophecy displays a very exact, and, so to speak, a professional acquaintance with the law of Moses, by which latter character it is

[1] Jeroboam II. died, as is commonly thought, about 784 B.C., and Hezekiah began his reign 725 B.C. But it is possible that the death of Jeroboam ought to be fixed twelve years later.—Ewald, *Geschichte*, iii. 554.

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distinguished from that of Amos; for though in Amos we find not a few references to the Pentateuch, they have less the air of being the fruit of formal and systematic study and preparation.[1]

Amos was a herdsman, and a great part of the imagery he employs is borrowed from the pastoral life. It is not so with Hosea, who was evidently much more familiar with agricultural pursuits; and seems, like Elisha, to have been called from the plough to be the Lord's prophet, ch. vi. 3; viii. 7; ix. 10; x. 1, 11, 12; xiii. 3; xiv. 7.

II. *The prophecy.*—The foundation and general character and aim of the prophecies of Hosea are the same as those of Amos, with whose history and writings he must have been acquainted. Compare Ho. iv. 15 with Am. v. 5; and especially Ho. viii. 14 with Am. i. 4, 7, 10, &c. He announces and enforces, as the only remedy for the evils of the times, a return to Jehovah. With this he begins, ch. i. 2; with this he ends, ch. xiv. 1, &c.; and to this he again and again recurs in the course of his teaching. As a return to Jehovah, under the old dispensation, necessarily involved the restoration of the formal unity of the church, and the abolition of a separate altar and priesthood, we meet with frequent denunciations of the calf-worship established at Bethel by Jeroboam, on his successful revolt from the house of David. That worship had been introduced by Jeroboam as a measure of state necessity; and it symbolized the ascendency of the political over the moral and religious. That worship must be abolished, and the moral and religious restored to their rightful pre-eminence; otherwise all professions of regard to Jehovah shall be of no avail, and all gifts and sacrifices He will abhor, ch. viii. 5, 6; x. 5; xiii. 2.

Besides this, which may be called the legitimate *ecclesiastical* result of true repentance on the part of Israel, it was noticed in the article on Amos that there were two other results no less essential—the *moral* and the *political*. The return of Israel to Jehovah must be accompanied with a thorough reformation of the social and national life. For it is the most distinctive principle of the prophetic teaching formally announced by Samuel, the founder of the order, that "to obey is better than sacrifice, and to hearken than the fat of rams." This principle each of the prophets, as he appeared, re-announced; and none more distinctly than Hosea, whose words our Lord himself deigned to make use of in rebuking the hypocritical Pharisees: "Go ye, and learn what that meaneth, I will have mercy, and not sacrifice," Mat. ix. 13, compared with Ho. vi. 6. In Hosea iv. 2 we have a summary of the second table of the moral law; the breach of which, the prophets show, must ever follow as a necessary consequence the breach of the first table. And in various parts of the prophecy Israel is reminded of the ancient kindness of Jehovah, and especially of the great national deliverance by which he proved himself to be indeed Jehovah, and the record of which he placed as a sanction and powerful incentive to obedience in the very front of his law, Ex. xx 2, compared with Ho. ii. 17 (15); xi. 1; xii. 10 (9); xiii. 4. Compare also, on the close connection between idolatry and immorality, ch. iv. 12-14; vii. 1, &c.; xii. 8 (7).

The *political* result of Israel's repentance and hearty return to Jehovah, was the *re-establishment of the kingdom of David*, and the reunion of all the tribes under one government. This is distinctly announced by Hosea, ch. ii 2 (i. 11); iii. 5; viii. 4; as it had already been by Amos, ch. ix. 11. There is no safety for Israel but in returning to Jehovah their God and to David their king. Out of this reunion alone flows peace—that promised peace which the prophet delights to anticipate, and which he describes in language of wonderful elevation and beauty, ch. ii 18-25 (ii. 16-23); xiv. 4-8.

Such is the remedy which the prophets of this period recommend to their countrymen in its threefold aspect—ecclesiastical, moral, political; a hearty repentance and return to Jehovah being the central and substantial element. And the prophet Hosea, being taught of God, was quite sure that this remedy would be had recourse to at last—that Israel would yet return to Jehovah and to David, and find strength and peace, ch. iii. xiv. But he knew, likewise, that this return, with all its happy results, could not be immediate. The apostate nation must spend all her living upon other physicians, and all in vain, before she is constrained to cry to Jehovah to heal her. Israel must be led back again into the wilderness, ch. ii. 16 (14); must be cast once more into the iron furnace of Egypt, ch viii. 13; ch. ix. 3, before the promised era of peace and glory comes. The present to the prophet's eye is dark, and must be dark; it is to the "latter days" he looks with hope, ch. iii. 5.

In passing from Amos to Hosea, we mark a decided advance in the *historical* and *prophetic* development. With regard to the former, the historical development we find a new power, formerly on the background, now brought prominently to the front. The smaller kingdoms bordering upon Israel, with the fate of which a considerable part of the prophecy of Amos is occupied, have passed out of view—they are not once mentioned by Hosea. In their room appears the great northern power of Assyria, in which the prophets have already discovered the rod of God for the punishment of his people's sins. As yet, however, the blinded nation have not perceived this. Assyria they regard rather as a friend than as a foe, ch. v. 13; vii. 11; viii. 9; xii. 2 (1); xiv. 4 (3). They are so infatuated as not to perceive that that power only helped them to their destruction, pursuing a crafty policy of which every age has furnished examples; and that if Damascus were swallowed up by its powerful antagonist, Samaria should soon share its fate. God hath blinded their eyes. But the prophet has penetrated into the divine counsels; and in Assyria he beholds not the ally and friend, but the destined destroyer of his nation. Already he sees crowds of his countrymen led captive by the very power to which they had looked for safety, and pining as strangers in a strange land, ch. iii. 4; x. 6; xi. 11. This is a new and most impressive view which is opened up to us in the writings of Hosea. We had no hint in Amos of the relation of dependence in which Israel stood to Assyria, its destined destroyer. And we are thankful for another historical illustration of a truth which can never grow old, that the shifts to which politicians have recourse to save from ruin a society which is morally diseased and corrupt, have the effect only of hastening the ruin which they are intended to avert.

[1] בְּרִית (*berith*), covenant, is employed several times by Hosea (ch. ii. 20; vi. 7; viii. 1; x. 4) to describe the union between God and Israel; never by Amos. בַּעַל and בְּעָלִים (*ba'al be'alim*), not found in Amos, are of frequent occurrence in Hosea (ch ii. 10, 15, 19; ix. 10, xi. 2; xiii. 1). So כֹּהֵן (*cohen*), priest (Ho. iv. 4, 9, &c). See also ch. iv. 6; v. 10; and the root אָשַׁם (*asham*), which recurs five times in Hosea, is not found in Amos.

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Corresponding to this development and advance in historical position, is the aspect which the *prophetic* teaching assumes in the writings of Hosea. As Assyria draws nearer to Israel, and the crisis more evidently approaches, the prophet clings closer to Jehovah, and realizes more vividly the intimacy of that relation in which it is his privilege to stand to the God of heaven and earth. This intimacy of relationship he can represent only by calling to his aid the idea of marriage —the closest of earthly connections. It is not, indeed, in the writings of Hosea that we first find this idea so employed; but in these writings, and in every part of them, though chiefly at the commencement, it stands out with such prominence as to constitute it their most marked characteristic.

It is well to observe the different aspects in which the Divine Being is contemplated by the several prophets; for as these great teachers of the olden time spoke and wrote only when and what they were moved by the divine Spirit to speak and to write, and thus put their whole souls into all they uttered, we find that there is just such diversity in their modes of conceiving and presenting the divine character, as we might expect from the diversities in their own individual tendencies and sympathies. This diversity is very marked in Hosea and Amos. The sublime descriptions of the majesty and unapproachable glory of God which we meet with in the latter, are not found in the former, Am. iv. 13; v. 8, &c.; ix. 5, 6. Why? Because that was not the aspect of the divine character on which Hosea dwelt most fondly. He delighted rather to contemplate God in his nearness and love to his people; in the close and endearing relationship which he had formed with them; in his long-suffering and tender compassion— drawing them with the cords of love, with the bands of a man, healing their backsliding, and still continuing to love them even when they had cast him off and "were following after other lovers." This aspect of the divine character is by no means wanting in Amos, ch. ii. 9; iii. 2; vii 3, 6; but it is evidently not the aspect in the contemplation of which that prophet had most delight. His sympathies were with the more grand, and majestic, and awful manifestations of God. Accordingly he never uses the word *love* (אֵהֵב אֹהֵב) in describing God's relation to Israel; as Hosea so frequently does, ch. iii 1; ix. 15; xi. 1, 4; xiv. 5. He rarely describes Jehovah as the God of Israel, Am. iv. 12; ix. 15, but very frequently as God of hosts, which is altogether a favourite appellation with him; whereas with Hosea such expressions as *my God, thy God*—the pronoun having reference to Israel—occur no fewer than seventeen times, while *God of hosts* is found only once, ch. xii. 6(5). It is for the same reason that the name Adonai, so often used by Amos, is altogether wanting in Hosea.

Such, then, was the aspect of the divine character, to present which in a very striking and arresting manner to the church and to the world, Hosea was specially raised up and endowed. He was by nature of a gentle and tender spirit; his heart formed to love. He was not a man of action, like Amos, but of contemplation; in this respect, as in some others, bearing to that older prophet a relation somewhat resembling that of Ezekiel to Jeremiah. The Divine Spirit, who imparts to each severally as he will, had endowed him with these tendencies and dispositions, that he might be a fitting instrument for receiving and communicating a deep and lively impression of the love of Jehovah to his people.

In the first three chapters we have an account of the mode in which it pleased God to call him to be his prophet. These chapters have long been a source of perplexity to commentators; and very different views have been taken of the transactions recorded in them.

To understand them it is necessary first of all to consider that the prophet stood in the place of Jehovah; that the word he spoke was not his own but Jehovah's; and that in order to speak with power and success, he must have a deep insight into the relation between Jehovah and his people—must realize, so far as possible, in his own experience, the nature and the conditions of that relation. Hence a vision of Jehovah usually accompanied the call of each prophet, Is. vi; Je. i.; Eze. i. ii.; Am. vii.; the effect of such vision being to impart to the mind of the prophet, in the most lively and impressive manner, a knowledge of the being and character of Jehovah, and specially of such aspects of his character as He designed by the instrumentality of his prophet to manifest more clearly to the world.

Now, the revelation which God designed to make by the lips of Hosea, related chiefly to the close union between himself and Israel, the unfaithfulness of Israel to the duties arising out of that union, and the course of discipline by means of which he purposed to bring his people to repentance and reunion with himself. And in order that the prophet might himself have, and be able to convey to others, a lively sense of these things, they were imparted to him not as naked truths, but clothed in a pictorial representation—earthly relations and transactions being employed to symbolize the divine and heavenly. Instead of having revealed to him that Israel had proved unfaithful to Jehovah, and gone after other gods, he is told to take to himself an אֵשֶׁת זְנוּנִים (*esheth zenunim*), because it is only by so doing that he can become a fitting representative of Jehovah in his relation to the church of that day, ch. i. 2. And instead of the results of Israel's apostasy being declared to him in plain terms, he is supposed to have children by his unfaithful wife, and he is commanded to give them names descriptive of these results. The whole is simply a revelation in symbolical action of the unfaithfulness of Israel and its certain and terrible consequences.

It is not necessary to suppose, as many commentators have done, that what is narrated in ch. i. and iii. really formed part of the outward life-history of the prophet. For just as the call of Isaiah to the prophetic office was accompanied by the vision of Jehovah in the temple—as the call of Ezekiel was accompanied by that other remarkable vision which he describes in the first chapter of his prophecy—so there is a *prima facie* probability that the transactions accompanying the call of Hosea also took place in vision and not in the sphere of real life. It is true that in the visions of Isaiah and Ezekiel there is less of action on the part of the prophet himself; but that does not appear a circumstance of material consequence. There is more or less of action in all. Ezekiel, for example, saw a hand stretched out, and in the hand was a written roll, which he was commanded to eat; and he says, "I opened my mouth and ate the roll, and it was in my mouth as honey for sweetness," Eze. iii. 1-3. Now, if we allow, as we must do, that this transaction took place in vision and not in reality, there seems no good reason why the same supposition should not be perfectly legitimate in the case of Hosea. The object of both transactions was the same. The

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eating of the roll represented the taking into the heart of the prophet the truth which the roll contained, Eze. iii. 10 And so Hosea's taking to himself an אֵשֶׁת זְנוּנִים (*esheth zenunim*) was a sign of his perfect realization of the truth regarding Jehovah and Israel, which he was sent to teach, and also a means of presenting that truth more vividly and effectively to others, Ho. xii. 11 (10). That this view is quite admissible, and may be taken without any violence to the language of the prophet, is allowed even by Bishop Horsley, notwithstanding his decided advocacy of the opposite view. And not a few similar transactions we find narrated in the writings of the prophets, which no judicious interpreter believes to have taken place otherwise than in vision, Is. xx.; Eze. iv.

In this symbolical representation the principal parties are the prophet and Gomer, the daughter of Diblaim, the female whom he takes to wife. There is no reason why the latter should not be regarded as a person who actually lived at that time, any more than the former. She may have been one whose name was connected in the public mind with those lascivious rites which we know were associated with the then prevalent idolatries, ch. iv. 13, 14. The union of the prophet with such a person as a symbol of the relation subsisting between God and Israel, must surely have had a stirring effect on the national mind of Israel, as well as on the prophet's own mind. If *he* recoiled from and loathed such a union, what must Israel be before God? And how marvellous His forbearance, that he has not separated himself altogether and for ever from the polluted people; nay, that he still loves them and has thoughts of peace towards them! We have been induced to take this view of the symbolical wife of the prophet, by the failure of all attempts to give an explanation of her name, suitable to the nature and design of the vision (see Calvin's Commentary on Hosea, and Hengstenberg's Christology, vol. i. p. 186 of the Transl.)

The names of the three children of this ill-assorted pair are *Jezreel*, *Lo-ruhama* [not loved], and *Lo-ammi* [not my people]. With respect to the name Jezreel, it is capable of a double signification, according as it is viewed historically or etymologically. Viewed historically, the name Jezreel calls to mind the bloody deeds of the house of Ahab, of which house Jezreel was a favourite residence, and the bloody vengeance exacted by the hand of Jehu. And the command to call the child by this name was intended to pre-intimate that the house of Jehu would speedily perish like that of Ahab, which Jehu himself had destroyed, and that even the blood of the house of Ahab would be exacted from them, because they had not themselves forsaken but had cleaved to the sins which they had been divinely appointed to punish, ch. i. 4, 5.[1] Viewed etymologically, the same name Jezreel [*God sows*], contains within it a prophecy of the future revival of Israel and the scattering abroad of the divine seed over the whole earth, ch. ii. 25 (23). The other two names, *Lo-ruhama* and *Lo-ammi*, are of more general import, and pre-intimate the calamities destined to overwhelm and destroy the national existence of Israel in consequence of their unfaithfulness to Jehovah; *Lo-ammi* coming after *Lo-ruhama*, as indicative of a more formal and decisive repudiation. And the predicted change of these names into *Ruhama* and *Ammi*, ch. ii. 3 (1), is a remarkable and cheering prophecy of the unchanging character of the love of Jehovah and the everlasting continuance of his church.

The vision in ch. iii. is the complement of that in ch. i. In the one Israel's fall is represented; in the other Israel's redemption and recovery through the unmerited *love* of Jehovah. The prophet is commanded, despite the proved unfaithfulness of his wife, to extend to her again his love, and to buy her back again. He does so. The price he pays is the price of a slave, an intimation of the degradation and contempt into which Israel had fallen, ch. iii. 1-5. The two visions are very clearly distinguished; in the one, the guilt of Israel being more prominent (ch. i. 2, *for* the land, &c.); in the other, the love of Jehovah (ch. iii. 1, according to the love, &c.) In the one we have a representation of the church's paradise lost; in the other of paradise regained, and that altogether by the redeeming grace and unquenchable love of Jehovah.[2]

The arguments against the realistic view of these chapters have not been insisted on, as they lie on the surface. They will be found briefly but emphatically stated in Calvin, at great length in Hengstenberg's *Christology*. It may be noticed here that Calvin and others regard the whole rather as a *parable* than a *vision*. "Fieri potest ac probabile est, ut prophetæ nulla fuerit objecta visio; sed tantum Deus promulgari jusserit hoc mandatum." This he says, in answer to the objection, that if the transactions were in vision only, they would avail nothing for the instruction of the people. But the objection has no weight. The vision, accompanying as it did the call of Hosea to be a prophet, was intended principally for his instruction. But, like other visions, it was no less instructive to the people, when communicated to them. God was accustomed to speak to his prophets in vision, Nu. xii. 6, but for the benefit of the people. Indeed there is no reason why we should regard the two views as antagonistic. For what was a vision to the prophet became a parable to the people.

The various views which have been taken of this difficult portion of Scripture will be found stated with great clearness and impartiality by the learned Pococke in his *Commentary on Hosea* (p. 2-5). He concludes the review as follows:—"These are the chief opinions concerning the acceptation of these words, of which, seeing each is backed by great authority, and the maintainers thereof will not yield to one another's reasons, but keep to their own way, and accuse those that go otherwise either of boldness or blindness, and some very learned men have not dared positively to determine in the matter, it must be still left to the considering reader to use his own judgment; only with this caution, that he conceive nothing unworthy of God or unbeseeming his holy prophet, nor draw from the word any unsavoury or unhandsome conclusions."

It only remains to notice that Ewald endeavours to combine the two leading views upon this subject, by recognizing a slight historical basis underlying a narrative which is in the main symbolical. His opinion is that Gomer was the actual wife of the prophet, who was thus prepared for the mission assigned to him by the bitter experiences of his own domestic life.

[1] Some think there is a reference to the double meaning of Jezreel, *God scatters* and *God sows*.

[2] If the view we have taken of these chapters is correct, it is of little consequence whether we suppose the *woman* of ch. iii. to be Gomer the daughter of Diblaim or a different person.

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Of the second division of the prophecies of Hosea, ch. iv.–xiv.,[1] we have not space even to offer a brief analysis. To the Hebrew student they present not a few difficulties; yet their general import is sufficiently obvious. They are just an expansion or commentary on the visions of the first part; the dark future being the nearest, occupying much the larger part, but the bright becoming more and more prominent towards the close, until in the concluding verses it spreads itself over the prophet's whole range of vision, and he exults in the anticipation of the peace and joys of the latter days. Various attempts have been made to assign these chapters to different periods in the life of Hosea, but without much success. Whatever may have been the origin of the various parts of the prophecy, it is evident that, as they now stand, they form part of a well connected whole, in which we cannot fail to observe a definite aim and regular sequence in the train of thought. Still, it must be allowed, that some of the sections, such as the first, ch. iv., are marked by peculiarities which seem to indicate that prophecies of different dates have been brought together and wrought up into one composition. It has been remarked, for example, that the view taken of the character and destinies of Judah is more favourable towards the commencement of the book than in the fifth and subsequent chapters. And while the first chapter evidently belongs to the reign of Jeroboam II., the historical allusion in ch. x. 14, if the Shalman there mentioned is the same as the Shalmanezer of the historical books, brings us down to a much later period.

The character of Hosea as a writer corresponds very much with his theme. His composition abounds with those soft and gentler beauties which are the proper ornaments of a work, the leading theme of which is Jehovah's love. What can be more sweet and exquisite than the contrasted comparisons we meet with in ch. vi. 3, 4? "*His* going forth is prepared as the morning, and he shall come to us as the rain, &c. . . . . *Your* goodness is as the morning cloud, and as the early dew it goeth away." So ch. xiii. 3; xiv. 5–7. These gentler tendencies are by no means inconsistent, nay, they are usually found in union, with a highly impassioned nature; and of this we discover frequent traces in the writings of Hosea. His language is more poetical than that of most of the prophets; hence the frequent ellipses and sudden transitions, and the copious use of words and forms of construction which distinguish the poetic style, ch. v. 14; vi. 1; vii. 2; viii. 12; x. 4, 11. There are also some traces of an Aramean influence, which may be accounted for by his birth and residence in the northern kingdom.[2]

As Hosea shows an intimate acquaintance with, and a close dependence upon, the law of Moses and other scriptures written before his time, so the prophets which succeeded him evidence, by their allusions to his writings, the high estimation and authority in which these writings were held by them, comp. ch. ii. 2 (i. 11) with Is. xi. 12, 13; iv. 3 with Zep. i. 3; iv. 6 with Is. v. 13; vii. 10 with Is. ix. 12, 13, x. 12 with Je. iv. 3, &c. Jeremiah and Ezekiel especially show themselves familiar with his prophecy.

The references to Hosea in the New Testament are numerous, Mat. ii. 15; ix. 13; xii. 7; Lu. xxiii. 30; Ro. ix. 25, 26; 1 Co. xv 55; 1 Pe. ii. 10; and they are of great value to the student of prophecy as illustrations of the connection between the Old and New Testaments. They show us how, from the writings of this Jewish prophet, our Lord and his apostles deduced some of the sublimest revelations of the Christian dispensation.

[On Hosea the student may consult Pococke, Horsley, Henderson, Pusey; also Hengstenberg's *Christology*, vol. i.; Ewald on the *Prophets;* and the *Introductions*]. [D. H. W.]

2. HOSEA (or HOSHEA). The last king of Israel; who was the son of Elah, and having conspired against the reigning king Pekah he obtained possession of the throne. But his ill-gotten possession was not long retained; for the misunderstandings which had arisen between Israel and Assyria reached a crisis, and in the ninth year of Hoshea's reign, Shalmanezer king of Assyria came with a great force against Hoshea, besieged his capital and took it, and put a final end to the kingdom. The cup of iniquity had become full both with the king and the people of Israel; and the wrath of Heaven fell on them to the uttermost. This catastrophe took place, according to the common computation, B.C. 721, 2 Kl. xvii.

HOSPITALITY, is very strongly commended in Scripture, both by example and by precept. The patriarchs of early times are set forth as eminent patterns of it, and believers in the apostolic age are exhorted to tread in this respect in their footsteps. Those raised to the higher offices in the Christian church were required, among other qualifications, to be "given to hospitality," to be known even as "lovers" of it, 1 Ti. iii. 2; Ti. i. 8; and the members generally of the Christian community were enjoined to "use hospitality one to another without grudging," or, as it is again put, to be "not forgetful to entertain strangers," 1 Pe. iv. 9; He. xiii. 2. Hospitality is a virtue which will always more or less distinguish men of humane minds and charitable dispositions. But the extent to which it requires to be exercised, and the place it may be said to hold among the relative and social virtues, will necessarily depend on circumstances. It will vary according to the state of society in general, and the actual position of individual members of it. In the ruder states of society, when communication is slow, and the public means of accommodation provided for persons moving from one region to another are scanty and insufficient, the rights and claims of hospitality assume a kind of primary place; society can hardly exist without them; and any flagrant violation of them cannot fail to be regarded as a great social enormity. Hence even the wild and predatory Arabs cultivate hospitality, and the stranger among them counts himself safe when he has been admitted to the privileges of a guest. "In every village there is a public room, called a *menzil* or *mendafeh*, devoted to the entertainment of strangers. The guest lodges in the menzil, and his food is supplied by the families to whose circle it belongs. Sometimes they take turns in his entertainment; at other times it is left to those who offer themselves, or rather who claim the privilege. If the guest be a person of consequence, it is a matter of course, that a sheep, or goat, or lamb is killed for him. The guest gives nothing as a remuneration when he leaves. To offer money would be taken as an insult; and to receive it would be a great disgrace. Such (says Robinson, ii. p. 347), is universally the manner of entainment in the villages throughout the provinces of

[1] Ewald regards ch. iv.–xiv. as an expansion of ch. iii.; in which view he is followed by Dr. Pusey.

[2] Mark the frequent occurrence of two verbs in apposition in the same tense, &c., without any connecting particle, which is much more common in Syriac than in Hebrew, ch. i. 6; v. 11, 15, &c.; see also x. 11, 14; xi 3.

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Jerusalem and Hebron, as well as in other parts of Syria." But as civilization advances, and the speed and conveniences of travel increase, other arrangements to a large extent take the place that in ruder times is supplied by the rites of hospitality. Without incommoding private families, people can usually get at a moderate expense the temporary accommodation and refreshments they need; and as the general comfort and well-being of society very materially depend on these, it becomes a duty one owes to society, as well as a matter of personal convenience to avail one's self of them. Still, opportunities will often occur in which Christian kindness and liberality can be fitly exercised by the hospitable entertainment of strangers. And in particular localities, as well as on special occasions, believers may sometimes find themselves so situated, that the duties of hospitality assume nearly the same importance which belonged to them in earlier times. But such cases must now be regarded as somewhat exceptional.

HOURS. *See* DAY.

HOUSE. The house is contrasted in Scripture with the *tent*, as indicative of that which is permanent, in opposition to that which admits of being readily moved from place to place, 2 Sa. vii. 5-7. It signifies a dwelling-place for men or cattle, or parts of such dwellings: the palace of a king or the temple of a god: and in a figurative way is put for a man's family, kindred, people, or posterity. Gesenius says that in Ge. xxxiii. 17, it is put for a tent to dwell in, but we consider that it has there its usual sense. It is however often applied to God's house while that house was yet a tent or tabernacle, Ex. xxiii. 19; Stanley's Sinai and Palestine, p. 528. The permanent house was built long before the tent came into use. The tent was first devised by Jabal, the fifth in direct descent from Cain, Ge. iv. 20; while we read of Cain himself building a city, Ge. iv. 17. Cain's fear probably led him to change the simple and isolated form of dwellings into something more compact and city-like. From the very first the dwelling-house was known to men, Ge. iv. 7.

Of what kind the earliest houses were, very different ideas will be formed, according to men's notions of the primitive state of man. The idea of the rude wigwam or the dark cave as his original dwelling is simply absurd. The poetic descriptions of such suit very well to the rude tribes who have from time to time broken off from the centres of civilization and quickly degenerated, but they by no means accord with the notions we are warranted to form of mankind before the flood, nor of mankind for some time subsequent to that event. If building be an art attendant upon civilization, we would attribute a high proficiency in it to men sprung from Adam the divinely constituted head of mankind, and who displayed their own claim to its possession by their inventions in many of the arts that indicate a high state of civilization, Ge. iv. 21, 22. In the building of the ark, for which Noah derived no assistance from God beyond its plan, Ge. vi. 14-16, we see the great constructive skill of the antediluvian age; and in the conception and partial execution of the vast architectural idea in the plain of Shinar, Ge. xi. 3, 4, we may well imagine a building before whose vastness the pyramids would look diminutive, and a city whose general architecture may be supposed to have borne some proportion to its tower. It is no objection to this to say that they were to be built only of brick. These ancients understood how to prepare that material in the most perfect way, Ge. xi. 3, and of the lasting nature of such brick we have abundant testimony (Pliny, Nat. History, b. xxxv. ch. 49). From this period men were scattered, and not unfrequently sunk into a degenerate state; whence, as a matter of course, came a decay in the art of building, until at last in some places the rude hunter was reduced to the hut or cavern, from which it required a fresh influx of civilized ideas to raise him. In other places, however, we have frequent mention of cities, and these of such renown that their names have come down to our time. We read of Babel, and Erech, and Accad, and Calneh, in the land of Shinar; of Nineveh, and Rehoboth, and Calah, and great Resen; of Sidon, the earliest of commercial cities —as the architectural productions of the first generations after the flood.

It was in a land familiar with the permanent house and city that Abram, the father of the chosen people, was born and brought up, Ge. xi. 31. God's call removed him from the house to the tent, Ge. xii. 1, from the land where his fathers had possession, to where he himself had none, Ac. vii. 5. Hence he lived a nomade life, "dwelling in tabernacles with Isaac and Jacob." But neither he nor his children were unfamiliar with the house as a fixed abode. In Egypt when they went down to sojourn there, and in Canaan where they chiefly sojourned, they saw the cities of Pharaoh and of the plain, Ge. xii. 10; xviii. 20; and we have reason to believe that Abraham occasionally lived in a house, Ge. xvii. 27. It is probable also that Isaac in his old age lived in one, Ge. xxvii. 15. We have no doubt that Jacob not only lived for a time in a house, as distinguished from a tent, but that he himself built a house for his dwelling, Ge. xxxiii. 17. Whence we may conclude, that while the tent was the usual domicile of the patriarchs, they were familiar with the idea of the house, and would probably have preferred such a habitation if they could have had their choice. When the family of Jacob went to settle in Egypt until the time of the exodus, they came into a land of majestic buildings and great architectural skill (Wilkinson, Anc. Egypt. iii. 249-332; ch. ix. and x.) In the works executed in Egypt during the sojourn of Israel, it is thought the Israelites took an important part. Very much of this indeed was the drudgery of the common labourer, Ex. i. 14; but employed as they were in the erection of the treasure cities of Pithom and Rameses, it is natural to suppose that they were not unacquainted with skilled workmanship, Ex. i. 11. When they got possession of Canaan they came into a land of great and goodly cities, and houses full of all good things, De. vi. 10, 11; Nu. xiii. 28. We have thus reason to believe that the Israelites, on assuming the place of an independent nation, were by no means ignorant of architecture. The general plan and style of their structures would hence naturally be derived from the buildings of Egypt and Canaan, which in their more important features resembled each other, though there were differences, as we shall hereafter note. In one, but that the greatest of all their buildings, Israel copied after no model, whether of Egypt, Canaan, or Phœnicia. The tabernacle in the wilderness was erected after the pattern shown by God himself, Ex xxv. 9; and Solomon's temple in its central part was built after the model of the tabernacle, with a fitting enlargement of the proportions. The part which the Tyrians took in this building is often exaggerated, to the unjust de-

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preciation of the Israelites. The magnificent idea of the building and its various details were with the divine help conceived by David, and by him communicated to Solomon, 1 Ch. xxviii. 2, 11, 12. It was by Solomon's directions that the work proceeded in its various stages, 1 Ki. v. 17. It was Solomon's officers who presided over and regulated the work, 1 Ki. v. 16, and it was Solomon's workmen who executed far the greater and chief parts of its details.

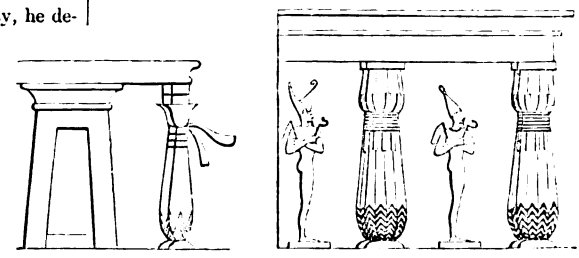
A comparison of the houses depicted on ancient monuments and the ancient buildings of Egypt, with modern oriental houses, affords the most satisfactory if not the only means of illustrating the house of the Bible. Between these ancient and modern houses there is a strong similarity. When a traveller in Palestine describes a house of the present day, he describes very much what existed in the age of our Lord, or in still more ancient times. The climate, which is one great cause of the architectural arrangements of different countries, is the same, and the unchanging habits of the East have always been proverbial. Intense heat and absence of rain prevail during the greater part of the year: heavy rains, however, fall at particular seasons, and the cold is occasionally severe. These circumstances, combined with a love of seclusion and privacy, give their prevailing characteristics to the dwellings of Syria and Palestine. Here of course as elsewhere there is every variety of house, according to the varying requirements of city, of country, or the circumstances of the owners; from the house of several stories and numerous chambers, to that which has but the ground floor and a single apartment. The references in Scripture are naturally made for the most part to houses of the better order, but we must not leave out of view the more numerous houses of an inferior kind. In the whole of them, however, we find some leading characteristics, distinguishing them all alike from the houses of northern climates.

The exterior of a dwelling-house of the better kind in Palestine is for the most part plain and unattractive, having but few openings, or such projections as serve to give relief and variety to the appearance. The part that looks to the street presents only dull gray walls, with nothing to relieve them but the door-way leading into the court, and two or three latticed windows. The roof is commonly flat, has never any chimneys, and does not overhang the external walls. The ground plan is usually a parallelogram, or a series of parallelograms, the house consisting of one or several courts, arranged solely with reference to the convenience of the interior, and regardless of external appearance, though the result is generally highly picturesque. The various apartments enter directly from the court or

[335.] Houses, from the triumph of Sardanapalus III. over the Susians.—Assyrian Sculptures, British Museum.

courts of which the house is composed, and the courts are frequently surrounded in whole or in part by wooden galleries, from which the apartments of the upper story directly enter. The orientals having a dislike to many stories, naturally endeavour, when increased accommodation is wanted, to gain their object by extending their buildings horizontally. The correspondence between this general description and the houses of ancient Nineveh, engraving No. 335, will be at once apparent. We will now consider in detail the several parts of which eastern houses are composed.

The *Porch* was a very unusual feature in the houses of ancient Palestine, if indeed it was then in use at all. Except in the case of the temple and of Solomon's palace, we find no reference to its use in any part of the Old Testament, 1 Kt. vii. 6, 7; 2 Ch. xv. 8; Ezc. xl. 7. It was not uncommon in Egyptian houses, however, where it was sometimes supported on two columns before the



[336, 337.] Ancient Egyptian Porches, from alabastrons.—Wilkinson.

front door, and sometimes consisted of a double row of columns, between which were often placed colossal statues of the Egyptian kings (Wilkinson, Ancient Egypt. ii. 101, 102). Its absence from the houses of Palestine, and the great probability that the Hebrew word for porch (אוּלָם, *'ulam*) has no root in the Hebrew language (see Gesenius), makes it most probable that the word is Egyptian; ἐλαμ signifying a portico in Coptic (Jablonski Opuscula, vol. i. page 85), and the porch being common in Egypt. The resemblance of the porch of Solomon's house of the forest of Lebanon (a porch of pillars, אוּלָם הָעַמּוּדִים, *'ulam haammudim*, 1 Ki. vii. 6), to the porches of Egypt, renders it still more probable that the idea was derived from Egyptian architecture. In the only place in the Old Testament where we read in the authorized version of a porch as attached to any other house than the temple or Solomon's palace, Ju. iii. 23, the word in the Hebrew is different (מְסִדְרוֹנָה, *misderonah*). Porch is here probably an incorrect translation, the reference being in all likelihood to a colonnade which ran along the outside of the upper room of Eglon's palace, and communicated with the ground by a staircase. In the New Testament we read in the authorized version of a porch attached to the high-priest's palace, Mat. xxvi. 71. The Greek word here (πυλών) however probably means only the gate, as it does in the other places where it occurs (for example, Ac. x. 17; xii. 14; xiv. 13; Re. xxi. 12). In Jn. v. 2, we read of five porches (στοάς) as attached to the pool of Bethesda. It is quite plain however that these bore no resemblance to the porch of a dwelling-house. The στοά was either attached to a temple, a colonnade or cloisters, or was a distinct building used as a place of resort in the heat of the day (Liddell and Scott's Lexicon). Such evidently were the porches of Bethesda, distinct from any house, and built for the use of the sick. The porch of the palace was a place of judgment for the king, 1 Ki. vii. 7, 8. (*See* GATE.)

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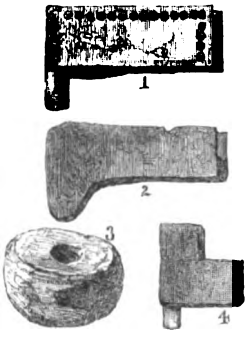
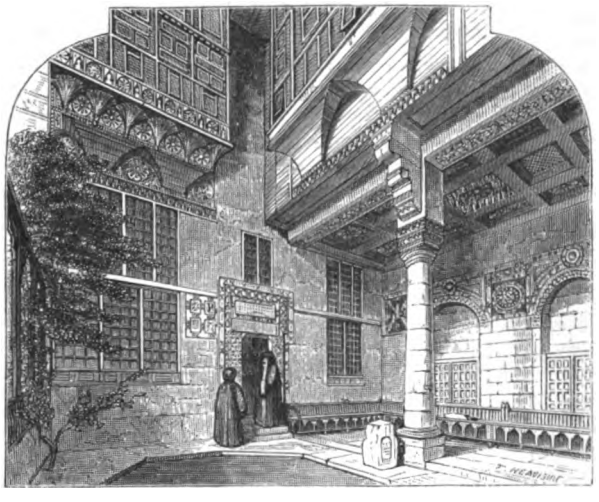
The Door.—Of the Hebrew words for the door we find דֶּלֶת (*deleth*) frequently used in the dual, signifying then generally double or folding-doors (Gesenius); we find the other words used only in the singular and plural (Fuerst). The door consisted of the threshold, the side-posts, and the lintel. It is to be remarked that φλία is put in the Sept. both for the side-posts and the lintel of the door, and it seems to be used in both these senses in classical writers (Liddell and Scott's Lexicon). The doors were commonly made of wood, and where great expense was gone to this wood was sometimes the cedar, Ca. viii. 9; but doors made of single slabs of stone, some inches thick, occasionally ten feet high, and turning on stone pivots, are found in some of the old houses and sepulchres of Syria (Buckingham's Travels, p. 170; Maundrell, in Early Travels in Palestine, p. 447, 448). The doorways of eastern houses are sometimes ornamented in a very rich manner, though they are generally mean in appearance even when leading to sumptuous dwellings. Wilkinson (Anc. Egypt. ii. 113, 114, ch. v.) gives us representations of different Egyptian doorways, some of those in the tombs being charged with a profusion of ornament. But for this, and the kind of locks and keys usually employed for gates or doorways, see under GATE.



[338.] Ancient Egyptian Hinges.[1] From specimens in Brit. Mus.

The Court is one of the great characteristics of the eastern house. Every house has one, even the very meanest has something of the kind, 2 Sa. xvii. 18; Ne. viii. 16; Robinson's Bib. Res. ii. 279, sec. x. Some houses have one court, others two, and three are not uncommon; as many as seven are found in some very fine houses at Damascus; large buildings such as convents are divided into a great many courts opening by passages into one another (Robinson, Bib. Res. i. 136; Wilkinson, Anc. Eg. ii. 103, 104). The passage from the doorway into the court is usually so contrived that no view can be had from the street into it; this is sometimes done by the erection of a wall, or by giving a turn to the passage that leads into the court. The court nearest the entrance of an eastern house is variously arranged, according as it is the only court, or as it is the first of two or three. We shall first speak of houses which have but one court, and which differ very much from one another in comfort and convenience. The court in this case is an open space or quadrangle, round which the apartments for the inmates, and in country places also the sheds for the cattle, are arranged. In the very poorest of these there is merely one apartment, and a shed for cattle (Robinson, Bib. Res. ii. 279), and the court or yard is surrounded with a hedge of thorny boughs. A house of a somewhat better description usually consisted of the court, three or four store-rooms on the ground floor, with a single chamber above, to which a flight of steps leads from the court (Wilkinson, Anc. Egypt. ii. 107). But there are other houses—though perhaps they are not very commonly to be met with—having only one court, of a far superior kind. Entering into the courtyard you see around you a number of little buildings, not deficient in convenience, and occasionally presenting a certain air of elegance—though frequently constructed on no regular plan. In these are found various little chambers, one piled upon the other, the half-roof of which always forms a terrace for walking, from which a little flight of steps or ladder leads to the dwelling-house, or to the upper terrace. This court is well paved; on one side doors lead to the apartments of the family, and on the other to those of the servants (Bremer, Travels in Holy Land, i. 175). Maundrell (in Early Travels, p. 488) describes the eastern courts in Damascus as very fine. In them, he tells us, you generally find a large square court, beautified with a number of fragrant trees and marble fountains, and compassed round with splendid apartments and divans. The divans are floored and adorned on the sides with a variety of inlaid marbles wrought in interlacing patterns. They are placed on all sides of the court, so that at one or other of them, shade or sunshine can always be enjoyed at pleasure. In the summer season, or when a large company is to be received, the court is usually sheltered from the heat and inclemencies of the weather by a curtain or awning, which, being expanded upon ropes from one wall to the other, may be folded or unfolded at pleasure (Shaw, Travels, i. 374, 375). To this Dr. Shaw supposes the psalmist to refer when he speaks of God as spreading out the heavens like a curtain, Ps. civ. 2. At the side of the court, opposite to the entrance, is placed the public reception-room, or guest-chamber, Lu. xxii. 11, open in front, and sup-



[339.] Part of the Court of a private house in Cairo. From a sketch by E. Falkner, Esq.

[1] 1, 2, 4, Bronze pivot hinges. 3, Basalt socket for pivot. The originals of figs. 1, 2, 3, were found in the granite sanctuary of the great temple at Karnak.

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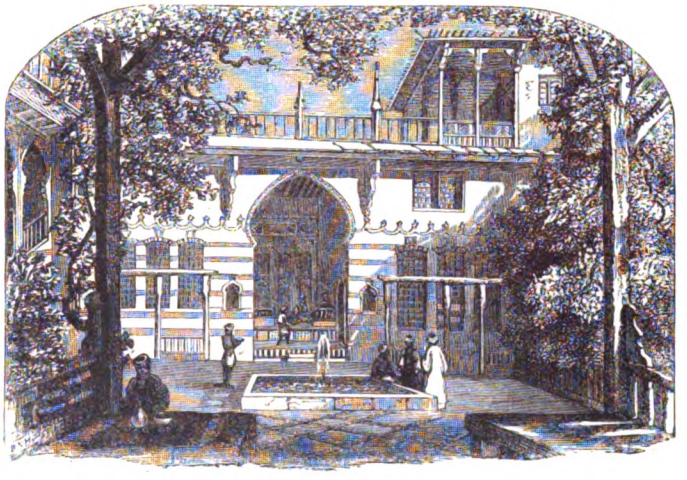
ported by a pillar, of which we shall give a more particular account in the sequel. When the house has a second or inner court, it is generally of a much larger size than the outer, and more richly decorated. In this case the private apartments of the master of the house are in the inner court, and here is also the hareem for the women and children, guarded jealously from all intrusion (Shaw, Trav. p. 207; Lane, Mod. Eg. i. 179, 207). The hareem however was not in use among the Jews. We find it referred to as belonging to the palace of Ahasuerus, Es. ii. 3; but we nowhere find allusion to it in strictly Jewish life. A considerable measure of the same freedom which women possess in Christian society was accorded to them among the Jews. In the inner court there is often a fountain of water; occasionally there are trees, very frequently two in number, such as the palm or cypress, the olive or pomegranate. In some houses these courts are laid out in beautiful gardens (Bremer's Travels in Holy Land, ii. 149, 241; Robinson's Res. i. 137, 138). In others they are handsomely paved. A verandah or covered gallery generally runs round the front of the house within the court. In the woodcut No. 340, we have a good illustration of the inner court of a Turkish house, which probably corresponds in its main features with the better houses of ancient Israel. The accounts of the eastern courts given by travellers illustrate many passages in Scripture. Thus the olive or the palm planted in the court, and carefully tended, represent the righteous planted in the house of the Lord, and flourishing in his courts, Ps. lii. 8; xcii. 13. As the court, crowded with its happy inmates, and beautifully kept, was the sign of national prosperity; so the court desolate and forsaken, where the thorns come up, and the nettles and brambles flourish, the habitation of jackals and owls, is the sign of national decay, Is. xxxiv. 13.



[340.] Court of a House in Damascus.—Bartlett's Views in Syria.

The Stairs of the house are generally a flight of steps or, in humble houses, a ladder leading from the court to the roof or terrace of the dwelling-house. When the house possesses one or more stories, they are continued from the gallery fronting on the court to the top of the house, whither they lead up through a door, that is constantly kept shut to prevent the domestic animals from daubing the terrace, and so injuring the water conducted thence into cisterns (Bremer's Trav. in Holy Land, i. 175; Shaw, Trav. i. 374-379). In large houses there are often two or more sets of steps from the court; but there is seldom more than one from the gallery to the roof. The stairs are frequently placed in the corner of the court, and sometimes at the entrance (Shaw, Travels, i. 374-379). They are usually of simple structure, and of stone or wood; but those mentioned in 1 Ki. vi. 8, and distinguished by a different name, seem to have been of a more complicated kind; probably these latter stairs were within, not outside of the building; but from the outer stairs, which are those commonly used, one can easily understand the facility with which Ehud could escape after he had killed Eglon, and how readily the bearers of the sick man could bring him to the roof of the dwelling-house, Ju. iii. 23; Mar. ii. 4. Wilkinson indeed thinks it probable that Eglon's summer parlour was an isolated house on the ground, such as were usual in ancient Egyptian dwellings, but the Hebrew (עֲלִיָּה) scarcely permits this view. In some mountain villages the stairs are entirely outside of the inclosure (Thomson's Land and Book, p. 43). We can also understand how public a place the top of the stairs must have been, and how suitable it would be for proclamations or addresses of a public nature addressed to those assembled in the courts below. Accordingly we find the Israelite captains placing Jehu on a kind of tribunal on the top of the stairs, and there proclaiming him king, 2 Ki. ix. 13.

The Roof.—The roof of an eastern house is flat. It is so equally in Egypt, Arabia, Syria, Persia, and Africa (Richardson, Trav. in Sahara, ii. 154; Thomson, Land and Book, p 39; Robinson, Res. i. 315; Wilkinson, Anc. Eg. ii. 119). But the flat roof of Egypt has peculiarities unknown in the houses of Palestine. It is sometimes supported by columns, sometimes by the mere walls. Within the roof is a large hole, to which is affixed the wooden mulguf, or wind-conductor (Wilkinson, An. Eg. ii. 119, 120). The materials of which the roof is formed are of different kinds. It is sometimes composed of boards or stone slabs (Thomson, p. 359; Buckingham, Trav. p. 170). A very usual kind of roof is constructed in the following manner: The beams or rafters are placed about three feet apart; across these short sticks are arranged close together, and covered with the thickly matted thorn bush called *bellan*. Over this is spread a coat of thick mortar, and then comes the marl or earth which covers the whole (Thomson, Land and Book, p. 359). A large stone roller is kept on the top of the house for the purpose of hardening and flattening the layer of earth, to prevent the rain from penetrating. Roofs however are often of a very inferior description to this. They are at times composed of the palm-leaf, and in other cases are made of cornstalks or brushwood, spread over with gravel (Robinson, Bib. Res. i. 243; ii. 279), or of reeds and heather

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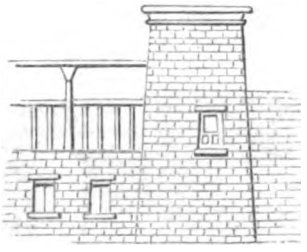
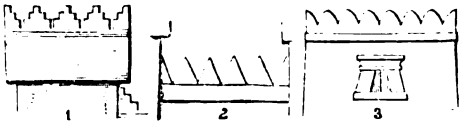
with a layer of beaten earth (Hartley, Researches in Greece, p. 240). The roofs of the great halls in Egypt are covered with flagstones of enormous size. Parapets are uniformly placed round the roof, for the purpose of



[341.] Ancient Egyptian House, having a terrace and roof supported by columns.—Wilkinson.

guarding against accident by falling (Wilkinson, Anc. Eg. ii. 122; Thomson's Land, &c. 39; Horne's Introd. to the Scriptures, iii. 388, part iv. ch. i. 7th ed.) The Jews, ere they entered Canaan, were strictly commanded never to build a house without the safeguard of the battlement, De. xxii. 8. The woodcut, No. 342, shows examples of

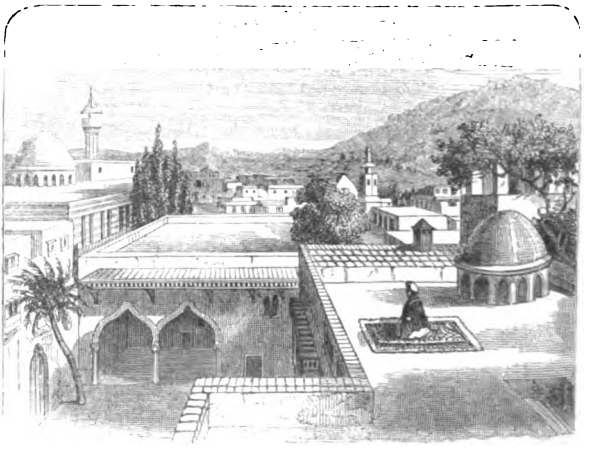


[342.] Ancient Battlements. 1, 2, Assyrian. 3, Egyptian.

Assyrian and Egyptian battlements, derived from the monuments.

The roof is one of the most important parts of an eastern house. Every kind of business and amusement at times proceeds upon it. Thither, after the business of the day is over, people retire from the filth and crowding so common in the narrow streets of an eastern town, to enjoy the cool of the evening, to refresh the eye with the view of the surrounding country, and to carry on, as it may happen, the most serious or the most frivolous occupations (Richardson's Travels, i. 154; Bremer's Travels, ii. 155). Here the worshipper says his evening prayer, and the mother sits with her children clustered round her for supper, or sporting in play. Here neighbours assemble to learn the news, and recline on carpets and mats in the delicious coolness of the evening. In the warmer season the roof is a favourite place of sleeping, and is eagerly sought after as such. Those who cannot obtain a place there, find themselves, even in the upper room, which is the coolest in the house, often plagued with heat and fleas, and look with envy through the lattices on the sleepers calmly reposing on the roof (Wilkinson's Anc. Eg. ii. 120; Robinson's Res. iii. 31-33). From the roof also proclamations are made. The public crier ascends the highest he can find access to, and lifts up his voice in a long-drawn call upon all to hear and to obey (Thomson's Land and Book, p. 42). Here corn is dried, fruit is prepared, linen is hung up (Thomson, p. 39; Shaw, p. 211).

Numerous passages in Scripture are illustrated and explained by the description of the roof in books of travel. We have Rahab hiding the spies beneath the stalks of flax laid on the roof to dry, Jos. ii. 6. We find the roof used as the place for confidential communing, 1 Sa. ix. 25. And on the occasion referred to it appears to have been used as a place for sleeping, for ver. 26 should probably be translated: "And it came to pass about the spring of the day that Samuel called Saul *on the roof* (where he was asleep), Up (*i.e.* rise from sleep), that I may send thee away" (Thomson's Land and Book, p. 39). On the roof of the upper chamber were the altars which the kings of Judah had made for idolatrous worship, 2 Ki. xxiii 12, a practice referred to in other parts of Scripture, Je. xxxii. 29; Zep. i. 5. Here, in the times of national calamity, the people of the East withdrew to bewail their troubles, Is. xv. 3; Je. xlviii. 38; in times of danger to watch the approach of the enemy, Is. xxii 1; or in anxious moments to descry the approach of the bearer of tidings, 2 Sa. xviii. 24, 33. Here also, as in the most public place, Absalom spread the tent for his father's concubines, to indicate the unalterable estrangement between himself and David, 2 Sa. xvi. 21, 22. From the house-top the disciples of Christ were to proclaim what was spoken to them in private, Mat. x. 27; Lu. xii. 3; and to it, as to a place retired from the bustle of the house, Peter went up at the sixth hour to pray, and there saw the vision from heaven which announced the abolition of the distinction between the Jew and Gentile, Ac. x. 9. The nature of the eastern roof readily explains the transaction referred to in Mar. ii. 4, Lu. v. 19. Several modes of explanation have appeared. Dr. Shaw supposes that the letting of the paralytic through the roof merely means that the people drew away the awning which is often drawn over eastern courts (Travels in Barbary, i. 382-384.) A more probable explanation is given by those who suppose that the bearers of the paralytic in their anxiety broke up the simple



[343.] Flat-roofed Houses at Gaza.—Laborde.

materials of which the roof in question was composed, and through the aperture thus made let down the sick (Thomson, Land and Book, p. 359; Callaway, Oriental Observations p. 71; Hartley, Res. in Greece, p. 240; Neander's Life of Christ, p. 273) Josephus relates of Herod's soldiers breaking up the roofs of houses to get at their enemies (Ant. xiv. xv. 12). This explanation suits all the expressions of the

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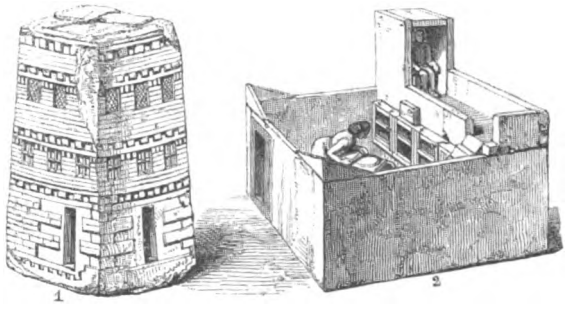
narrative, aptly displays the faith of the parties, and is quite suitable to the real nature of the eastern roof. The vast size of the roof of Dagon's temple may be inferred from the numbers who assembled on it to witness Samson's feats of strength, Ju. xvi. 27. The flat roof was of the greatest use at the time of the feast of tabernacles; on such roofs the people erected their booths, Ne. viii. 16. The earth of the roof would afford nourishment to grass seeds in the time of rain, while the returning drought and heat would wither the grass before it had time to ripen —a lively illustration of momentary prosperity followed by ruin, 2 Ki. xix. 26; Ps. cxxix. 6. The nature of the roof also afforded ready means for attack or escape, Joel ii. 9; Mat. xxiv. 17. Wilkinson represents a very small chamber in a corner of the tops of Egyptian houses, which he thinks may perhaps illustrate Pr. xxi. 9 (Ancient Egyptians, ii. 108).

Some travellers have noticed a peculiarity in the roofs of Judea, which gives to its towns and villages a new and striking aspect: it is the erection of two or three small domes on the roof of each house. They serve for the purpose of giving a greater elevation to the room beneath them. Robinson did not notice them farther north than Nablous (Bib. Res. i. 315, 328; iii. 20, 96, 184). Bremer seems to describe huts on the roof of a different kind at Tiberias (Travels in Holy Land, p. 150). They are not referred to in Scripture, and are probably of comparatively modern date.

The *upper room*, or *chamber* (Gr. ὑπερῶον, Heb. עֲלִיָּה, *'alliyeh*), strictly so called, is a sort of loft on the top of the roof. It is often referred to in Scripture, more frequently indeed than would appear from our authorized version. This upper room, which is the most desirable part of the eastern house, is fitted up with greatest care, and as such is given to guests whom it is thought right to treat with peculiar distinction (Thomson's Land and Book, p. 160). It is often large and airy, and forms a kind of upper story upon the flat roof of the house. The favoured guests use it by day for

[344.] Hut of Greek peasant, formed of mud embedding sticks and straw. Valley of Xanthus.—Fellowes' Lycia.

all requisite purposes; and at night occupy it as their sleeping apartment, being, next to the open roof of the house, the coolest place. It has often many latticed windows, as well for the sake of the view, as for coolness; and it resembles a summer palace (Robinson, Researches, iii. 26, 32, 33, 417). Homer speaks of it as a place for prayer (Od. iv. 751). From the accounts of travellers there appears to be generally but one upper room to each house, and the poorer houses have none (Robinson, iii. 26, 32, 33; Wilkinson, An. Eg. ii. 108; Thomson's Land, &c. p. 160). The Assyrian sculptures represent most of the houses with flat roofs and an upper room (see engraving No. 335). In the woodcut No. 345, representing modern Egyptian houses, there is seen in one of them the master of the house sitting in the



[345.] Egyptian Houses.—From models in British Museum. 1, Model of three-storied house in calcareous stone. 2, House with upper chamber and courtyard, in painted wood.

upper room, while his wife is busy at work in the court below. The upper room is frequently referred to in Scripture; and always in a manner that accords with the accounts of modern travel. The guest-chamber, where our Lord partook of his last passover, is sometimes represented as being an upper room such as this, Mar. xiv. 15; Lu. xxii. 12; but that is incorrect, and has arisen from mistranslation, as will be more particularly noticed in connection with the *guest*-chamber. Usually in Scripture the upper chamber is spoken of as if there was but one, Ju. iii. 23; 1 Ki. xvii. 19; 2 Ki. iv. 11; Ac. ix. 39; xx. 8. In the larger houses, however, there were several such; the temple had many of them, 2 Ch. iii. 9; and rich luxurious men are charged with even sinfully multiplying chambers of this sort, Je. xxii. 13, 14 (Heb.) As spoken of by the prophet, they would seem to have been both large, and built for the purposes of comfort and luxury. We find accordingly frequent mention made of them in connection with kings, who appear to have used them as summer houses for their coolness, Ju. iii. 20; 2 Ki. i. 2; xxiii. 12. The summer house spoken of in Scripture was very seldom a separate building. The lower part of the house was the winter house; the upper room was the summer house. If they are on the same story, the outer apartment is the summer house, the inner is the winter house (Thomson's Land and Book, p. 309; Robinson's Res. iii. 417.) We find them allocated to the use of those prophets whom it was wished to honour particularly, 1 Ki. xvii. 19; 2 Ki. iv. 10; used also on account of their size and coolness as places for assembly, Ac. i. 13; xx. 8; and for the similar reasons the dead were laid out in them, Ac. ix. 39. There appears to have been an upper room over the gateways of towns, 2 Sa. xviii. 33; and on their roofs, as being the highest part of the house, idolatrous worship was paid to Baal, 2 Ki. xxiii. 12. In allusion to the loftiness of the upper room, the psalmist beautifully describes God as laying the beams of his *upper chambers* in the waters, and from thence watering the hills, Ps. civ. 3, 13 (Heb.)

Height of Buildings.—The houses in Joshua's time are thought to have been low, from no mention being made in Scripture of an upper story till a later time (Jahn and Ackermann, Archæology Bibl. sect. 33). Sometimes, indeed, the representation given of them conveys that impression; but they appear to have been of various heights, according to circumstances. Those

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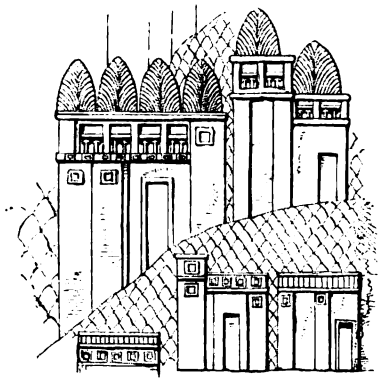
in the towns would seem to be generally high. The houses of Hebron are of that character (Rob. Res. i. 315); so are those of Nablous, Sidon, and Beirout (Robinson's Res. iii. 96, 418, 438). Those on the eastern wall of Sidon, Robinson noticed as being of a remarkable height. At Ramleh he occupied a house of three stories (iii. 26). Thomson thinks the houses of Jerusalem, and of oriental cities in general, had not less than two or three stories each (Land and Book, p. 602). The houses in ancient Babylon had each three and four stories (Herodotus, lib. i. c. 180). Some Egyptian houses had so many as five, and usually one or two (Wilkinson, An. Eg. ii. 95-100). Shaw represents eastern houses as usually having one or two stories (Travels in Barbary, i. 374, 379;



[346.] Assyrian Houses of more than one story.—Kouyunjik.

Bremer's Travels, i. 191). The house where Paul preached in Troas had three stories Ac. xx. 9; and from the reference in Am. ix. 6, it would appear that several stories were in use in the prophet's time. Gesenius, however, thinks the word there used (מַעֲלוֹת, *maaloth*), equivalent to "upper rooms."

Rooms and Guest-chambers.—Houses having *different floors* had the principal rooms in the upper floor. Jowett, in his *Christian Researches in Syria* (p. 89-95), gives an account of the several uses of the different floors. The ground floor was used as a store; the first floor was for the daily use of the family; on the next floor all the expense and care was lavished. A very important apartment in the eastern house is *the guest-chamber* (κατάλυμα), Mar. xiv. 14; Lu. xxii. 11. From the use of the article it is plain that each house of any pretensions in Jerusalem had a guest-chamber. In classical usage the word designates an inn, Lu. ii. 7. The Septuagint makes it equivalent to the Hebrew לִשְׁכָּה (*lishkoh*), 1 Sa. ix. 22, where Samuel received his guests to dinner. Gesenius is doubtful of the etymology of this word; but Fuerst derives it from לָשַׁךְ, "to recline or lie down." The guest-chamber is a room opposite the entrance into the court, where all visitors are received by the master of the house. It is often open in front, and supported in the centre by a pillar. It is generally on the ground floor, but raised above the level. Such would appear to have been the guest-chamber where our Lord ate his last passover, Mar. xiv. 15, ἀνάγαιον. This evidently signifies, not the "upper room," but a ground room elevated above the floor. Before entering, the guests take off their shoes; so our Lord is thought to have had his feet naked when the woman washed them, Lu. vii. 38. There are seldom any special bed-rooms in eastern houses. A low divan, raised round the sides of the room, serves for seats by day; and on it they place their beds by night; see woodcut No. 112, p. 199 (Robinson, Res. i. 134, 242; iii. 32; Bremer, ii. 126; Shaw, Travels in Barbary, i. p. 374-379; Buckingham's Travels, p. 170). There seems, however, to be no doubt, that at least in great houses in Palestine there were rooms set apart as bed-rooms, 2 Kl. xi. 2; Ec. x. 20; 2 Sa. iv. 5. In Egypt there were such, Ge. xliii. 30; Ex. viii. 3; and in Syria, 2 Kl. vi. 12. The ground floor of the outer court is occupied by the apartments of the servants. Where there is an inner court, the kitchen is always attached to it, as are also the female servants that labour in it. In the earliest times there seems to have been no place appropriated as a kitchen, the cooking being carried on in the common apartment, 2 Sa. xiii. 8. The earliest mention of a kitchen is in Eze. xlvi. 23, 24, and that in connection with the temple. There are seldom fireplaces in eastern houses, except in the kitchen; and consequently there are few chimneys. Charcoal is frequently used in a chafing-dish; and a fire is sometimes kindled in an open court, Lu. xxii. 55. The mode of heating the room in winter is described in Je. xxxvi. 22; which may be thus translated, "There was *the* fire-pan (or brazier) burning strongly before him" (Gesenius). Hosea compares the dispersion of sinners to that of smoke when it issues from the chimney, Ho. xiii. 3.

Cellars frequently are made under the raised platform of the ground floor for storage (Russell, i. 32). In most villages there are subterranean magazines for grain (Robinson's Res. iii. 56). Under the temple were very extensive vaults (Robinson's Res. i. 452.) The underground magazine may be referred to in Lu. xii. 24. In some houses the granary was on the ground floor, 2 Sa. iv. 6; and in others it was in separate offices, Lu. xii. 18.

The Cistern was a most important feature in the houses of Palestine (Stanley's Sinai and Palestine, p. 514). Where the wells were few and bad—where the towns were frequently built on hills, and so could not depend upon streams for their supply—and when these, even if near, could be diverted by an enemy—the cistern was of the utmost consequence. Accordingly, the greatest attention is, and always has been, paid to this source of supply. There is scarcely a house in Jerusalem which has not one or more of these excavated in the soft limestone rock on which the city is built. Some houses have four. They vary from 8 to 30 feet in length; from 4 to 30 in breadth; from 12 to 20 in depth (Robinson's Res. i. 480; Buckingham's Travels, p. 99). Into these the water is conducted from the roof in the rainy season, and with proper care remains sweet during the whole summer and autumn (Robinson's Res. i. 481). Robinson remarks that most of these are very ancient (Ibid. 482). The immense supply of cistern water accords with Strabo's description of Jerusalem, "within well watered, without wholly dry" (xvi. 2, 40), and explains the fact, that while besiegers of Jerusalem suffered from scarcity of water, its inhabitants never did during the longest sieges. Stanley accounts for this by a spring beneath the temple (Sinai and Palestine, p. 186); see woodcut No. 174, p. 336. Similar cisterns are found throughout all the hill country of Judah and Benjamin (Robinson's Res. i. 481). The antiquity which Robinson remarked in the cisterns of Judea agrees remarkably with Ne. ix. 25, where we read that Israel took possession of a land already full of "cisterns cut or hewn;"

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for so it should be, and not "wells digged." From 2 Ki. xviii. 31, we also infer that every house in Jerusalem had at that time its cistern, just as Robinson remarks is the case now; and the making of cisterns was a work worthy of a king, 2 Ch. xxvi. 10. The cistern affords some beautiful allusions in Scripture. Israel's dependence on false gods is compared to the dependence on a broken cistern, Je. ii. 13; the broken wheel, unable to draw up the water of the cistern, is compared to the decay of life, Ec. xii. 6; and the blessedness of conjugal fidelity, to that of him who draws water from his own cistern, Pr. v. 15.

The Foundation of the more important eastern houses is attended to with great care. In 1 Ki. v. 17, we read of "great stones" brought to lay the foundation of the temple; and the accounts of travellers fully bear out this (Robinson, Res. i. 423). The stones are so great that we wonder how they could be brought. This is even more remarkable in the accounts of the enormous stones used by Solomon at Baalbec. We are told in fact of one stone fourteen by seventeen, and sixty-nine feet long (Thomson's Land and Book, p. 234, 235). A like care is usual to this day throughout the country. They commonly dig till they reach the solid rock—sometimes to a depth of thirty feet (Robinson, iii. 102). From this they build up arches to the surface; and though we do not find any account of the arch in Scripture—for the word translated "arches" in Eze. xl. 16, has probably no reference to this feature of architecture (Gesenius)—yet it is now allowed that the arch was known in very ancient times in Babylon, Syria, and Egypt (Wilkinson's An. Eg. ii. 117, 135; Thomson's Land and Book, 601; Robinson's Res. i. 428; Josephus, Ant, xiv. iv. 2; J. W. i. vii. 2; ii. xvi. 3; Townsend's Manual of Dates). Scripture perpetually refers to the foundation as an image of important truths and lessons. Frail man is compared to a foundation in dust, Job iv. 19; the wise man, to him who digs to the rock, Lu. vi. 48; the good minister, to him who builds on the true foundation—Jesus Christ, 1 Co. iii. 10; Jesus is the stone that is the sure foundation, Is. xxviii. 16. See also Ps. cii 25; Pr. x. 25; He. vi. 1.

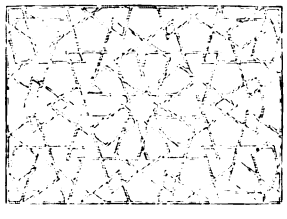
The Corner-stone was also an important part of the building (Robinson, Res. i. 423); and furnishes Scripture illustrations, especially in the comparison of Christ as the corner-stone of his church, Ps. cxxviii. 22; 2 Pe. ii. 6. The corner-stone was of large dimensions, and placed at the junction of two walls to form a bond between them. Obviously there must have been many corner-stones in every building; but the principal one, and that chiefly alluded to in Scripture illustrations, would seem to be that which formed the junction of the walls at their uppermost corner.

The Windows of the eastern house have no glass; but have instead a lattice with small perforations, which afford shade from the sun and fresh air through its openings. The apertures of the windows in Egyptian and eastern houses generally are small, in order to exclude heat (Wilkinson, An. Eg. ii. 124). They are closed with folding valves, secured with a bolt or bar. The windows often project considerably beyond the lower part of the building, so as to overhang the street. The windows of the courts within also project (Jowett, Christian Res. p. 66, 67). The lattice is generally kept closed; but can be opened at pleasure, and is opened on great public occasions (Lane, Mod. Egypt. i. 27). Those within can look through the lattices, without opening them, or being seen themselves; and in some rooms, especially the large upper room, there are several windows. From the allusions in Scripture we gather, that while there was usually but one window in each room, in which invariably there was a lattice—

[347.] Latticed Windows, Ben el Kasreyn, Cairo.—Hay's Cairo.

Ju. v. 28, where "a window" is in Heb. "*the* window," Jos. ii. 15; 2 Sa. vi. 16, in Heb. "*the* window;" 2 Ki. ix. 30, do.; Ac. xx. 9, do.—there were sometimes several windows, 2 Ki. xiii. 17. The room here spoken of was probably such an upper room as Robinson describes above with many windows (iii. 417). Daniel's room had several windows; and his lattices were opened when his enemies found him in prayer, Da. vi. 10. The projecting nature of the window, and the fact that a divan or raised seat encircles the interior of each, so that usually persons sitting in the window are seated close to the aperture, easily explains how Ahaziah may have fallen through the lattice of his upper chamber, and Eutychus from his window seat, especially if the lattices were open at the time, 2 Ki. i. 2; Ac. xx. 9 (Jowett, Christian Res. p. 66, 67).

The Ceilings of the principal apartments in eastern houses are the parts on the adorning of which the chief



[348.] Part of Ceiling of modern Egyptian House.—Lane.

care is expended. In the houses of the wealthy these are much enriched by tasteful patterns, generally of an

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interlacing character, and often painted in brilliant colours, red, blue, gold, and green being the favourites (Shaw, Travels in Barbary, i 347-379; Lane, i. 18.) Wilkinson gives us representations of the various patterns, and

[349.] Ceiling of Palace at Konieh (one-fourth of pattern). Texier, Description de l'Asie Mineure.

gorgeous colours of the ceilings, of ancient Egyptian houses (Anc. Egypt ii. 125); and Scripture indicates that similar care was bestowed on these parts among the Jews, Je. xxii. 14; Hag. i. 4.

The Pillar formed often a main feature in the construction of eastern houses. Before the Greeks had brought the pillar to its ideal perfection, the Egyptians had imparted to it very considerable beauty (Wilkinson, Anc. Egypt. iii. 309, 310). The pillar is frequently used to hold up the open front of the reception-room. Seven pillars appear to have been in great houses, Pr. ix. 1. The architecture of Dagon's house, principally supported on two middle pillars, has greatly perplexed commentators to explain, Ju. xvi. 29. Shaw (p. 211) gives his view of its construction. It is quite plain that while the two middle pillars were the main support, there were other, and probably many outer pillars. Like the Dey's house at Algiers, and others of a similar kind which he saw, Dr. Shaw supposes it to have been made in the fashion of a pent-house, supported by one or two contiguous pillars, or else in the centre, the pulling down of which would have the same effect as in the case of the Philistines.

The Furniture in ancient eastern houses was usually very simple, and is still so as compared with the houses of Europe (Horne, Introd. iii. 390, 4th ed.) Wilkinson gives us representations of the different articles of Egyptian furniture (Anc. Egypt. ii. 197, 203). And though we have no exact information respecting the furniture of houses in Palestine, yet, from the variety which appears to have existed in Egypt of stools, chairs, couches, and tables, and the taste displayed in their construction, there may have been among the wealthier classes in Palestine an approach in this respect to modern luxury. But there could not be many of this description.

The Materials of which houses are built are very various. A great many of the houses and villages of Judea are wholly built of mud, in which no lime has been mixed. Habitations of this kind are very ephemeral in their nature, and when deserted for any time by their inhabitants quickly melt away beneath the action of the elements, as Job describes, Job xv. 28, and become undistinguished heaps. Houses of this nature were readily dug through, Job iv. 19; xxiv. 16. It is to walls of such a kind, some think, that God compares a people whose religious teaching has been of a delusive nature. As the wall subjected to the action of the rains and snows and winds of winter suddenly gives way, so do the hopes and faith built upon false doctrine give way in the day of reckoning, Eze. xiii. 10-16 (Robinson, Res. i. 375; Thomson, Land and Book, 391). Houses, however, are very commonly built of stone in Judea (Robinson, Res. i. 315; iii. 27, 96, 139, 250). Limestone abounds in its mountains. A great variety of stone and marble of different colours, among which are supposed to have been porphyry and granite brought from Arabia, were collected by David for the construction of the temple, 1 Ch. xxix. 2. The chalk stones which are spoken of by Isaiah, ch. xxvii. 9, are thought by Gesenius to have been the lime of the country. Brick also was used, though not nearly so much as in Chaldea and Egypt, Na. iii. 14; Je. xliii. 9. We read of David's making the captive Ammonites pass through a brick-kiln, but this would seem to have been in the country of Ammon, 2 Sa. xii. 31. The ancient Egyptian bricks were made of clay, mud, and straw, kneaded together, and baked in the sun. The bricks of Chaldea and other places, when baked in the kiln, possessed almost the hardness and duration of the best stone. Though bricks are not mentioned as being in use among the Jews in Palestine, it is thought that to some extent they were (Wilkinson, Anc. Egypt. i. 50; ii. 96; Pliny, Nat. Hist. b. xxxv. ch. 50). None of the houses of Palestine are built of wood, nor is there any indication in Scripture of their ever having been so. Wood was too scarce a material in that country to be used for such a purpose, especially where there existed an abundance of other materials more easily worked, or more suitable for building. For parts of the house however the Jews used a variety of timber, of which the following are the principal kinds:—Cedar, Ca. i. 17; Je. xxii. 14, &c.; sycamore, Is. ix. 10; olive, 1 Kl. vi. 31-33; fir, 1 Kl. vi. 34. As to the mortar employed, there are apparently several expressions used to denote it: *seed, geer, khoumer, ophor, tophail*, De. xxvii. 2; Is. xxvii. 9; xli. 25; Le. xiv. 42; Eze. xiii. 10. This variety of expression probably arises from the various substances of which mortar was made, and from the different manner in which it was prepared. Some mortar or plaster was made of lime, other of mud or earth. The first was probably used in all houses of a better kind, the latter in the habitations of the poor. This leads us to remark a peculiar propriety in the term used (*ophor*) in Le. xiv. 42. Leprosy would most frequently appear in the houses of the poor, and accordingly the command here is to plaster the walls of the infected houses with the mortar made of mud, which *ophor* certainly is (Fuerst, Gesenius). Of course this would not prevent the use of any better kind of mortar if desired. The mortar spoken of in Ezekiel (*tophail*, translated "untempered mortar") was probably of lime, but not properly prepared (Gesenius). Considerable question has been raised as to the use of iron in ancient times: it is mentioned in Scripture as used, Nu. xxxv. 16; De. viii. 9. It was worked in the time before the flood, Ge. iv. 22, and it is not likely that its use was ever wholly lost. Wilkinson argues its use in Egypt in the early Pharaonic age, and that two kinds of it were known to the Jews (Anc. Egypt. iii. 263-367) On the erection of a house it was the custom to dedicate it, De. xx. 5, a custom also in use in Egypt (Wilkinson, Ancient Egypt. ii. 134; Horne, Int. iii. 390).

The Population of eastern houses is very dense, much

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greater than is usual among Europeans. Several causes give rise to this (Robinson, Res. iii. 32; Horne, Int. iii. 386; Bremer, Travels, i. 175). In the poorer houses men and cattle dwell together (Buckingham's Travels, p. 40 and 34; Irby and Mangles, ch. iv. Nov. 19; Buckingham's Arab Tribes, p. 170). Of this custom, even in houses of a superior kind, we find notices in Scripture, Ge. xxiv. 32; 1 Sa. xxviii. 24. Of the assemblage of houses in an eastern city we have now in the accounts of travellers abundant information. Lofty houses overhanging long, narrow, winding, dirty streets, or shooting up on the town walls; streets frequently so close that they almost meet overhead at their projecting windows; dark covered bazaars, and a thronging population through the thoroughfares, are the general characteristics of an oriental city, to which Jerusalem is no exception (Thomson, Land and Book, p. 602; Bremer, Travels, i. 170, 176; ii. 170; Robinson, Res. i. 34, 315; iii. 418).

[The edition of Wilkinson's *Ancient Egyptians* used in this article is the second; London, Murray, 1842. The edition of Robinson is that by Murray; London, 1841. Stanley's *Sinai and Palestine*, 12th thousand, 1862.] [H. C.]

HUL'DAH [meaning uncertain], a prophetess who lived in Jerusalem in the earlier part of Josiah's reign, and the wife of one Shallum—of whom nothing is known. She is spoken of as residing in the *mishneh*, which is rendered *college* in the English Bible, 2 Ki. xxii. 14; but this certainly conveys a wrong impression of the original. The word properly means the *second;* and it depends upon the connection, in what respect, or on what account, the term is to be understood. But there seems no reason for departing from the only ascertained sense; the place of Huldah's residence was on some ground or another designated the second; but on what ground we are not told. The supposition of some, that it was the second quarter of the city is probable (*see* COLLEGE); but in the uncertainty which exists, it is best, perhaps, to retain the word as a proper name, which was done even by the Septuagint translators: "She dwelt in Jerusalem in the Mishneh." How Huldah had given evidence of possessing prophetical gifts, we are not informed, but the fact seems to have been generally known; for on the discovery of the book of the law, when Josiah ordered that inquiry should be made at one qualified to direct in such circumstances, the parties sent repaired to Huldah—not certainly because she was the only person then in the land who had the gift of prophecy (for Jeremiah and others then lived), but probably because she dwelt close at hand, while they were at some distance, and were as yet perhaps little known. The response given by Huldah was such as became a true prophet, and perfectly suited to the occasion: she assured the messengers of the king that the wrath written in the book of the law would certainly come down on the people of Judah, on account of the many sins and iniquities which defiled the land, but that from regard to the tenderness of heart and fear of God which had been manifested by the king, the judgments should not be inflicted in his day. The word proved both a solace to Josiah, and an encouragement for him to proceed with the reformation of abuses, 2 Ki. xxii.

HUR [*hole*]. 1. A person evidently of some note in the camp of Israel, as he was chosen along with Aaron to hold up the hands of Moses during the war with Amalek, Ex. xvii. 10-12. He is again mentioned in connection with Aaron, and as having a joint share in the oversight of the people during the period of Moses' absence on Mount Sinai, Ex. xxiv. 14. No further notice is taken of him; but the apparent intimacy of his relation to Moses and Aaron probably gave rise to the tradition that he was the husband of Miriam, and which is stated in Josephus as a fact (Ant. iii. 3, 4). The same authority reports him to have been the Hur who was the grandfather of Bezaleel (Ant. iii. 2, 1); which is quite probable, though, in the absence of any specific intimation of Scripture, we cannot hold it for certain. 2. One of the five kings of Midian slain at the close of the sojourn in the wilderness bore the name of Hur; kings in this case being equal to princes or leaders, Nu. xxxi. 8; Jos. xiii. 21. 3. Two others are mentioned in later times of the name of Hur, but without any particular marks of distinction, 1 Ki. iv. 8; Ne. iii. 9.

HURAM, another form of HIRAM.

HU'SHAI [*hasting*], denominated the Archite, a friend and counsellor of David, 2 Sa. xvii. xviii. He was probably called the Archite from belonging to the town of Archi, mentioned only in Jos. xvi. 2, as among the places belonging to the children of Joseph. All that is known of him respects the part he acted in the rebellion of Absalom—in which we have more reason to admire the adroitness he displayed in the cause of David, and the effectual service he rendered, than to approve the course he took in order to carry his object. His first intention was to accompany David into exile; but on David's suggesting that he might turn his fidelity and skill to more account by remaining behind, and endeavouring to defeat the counsel of Ahithophel, he followed the advice, and resolved to play the part of a professed friend, though real enemy of Absalom. If deceit in all cases is to be condemned, and a good end is never to be promoted by bad means—which Scripture and conscience alike teach—then neither David nor Hushai can be justified in this course: the circumstances of the time, so full of falsehood and treachery, may go far to palliate it, but they cannot rescue it from the condemnation which justly rests upon the policy of doing evil that good may come. As matters turned out, Hushai undoubtedly served the cause of David well; he did prevail to overthrow the counsel of Ahithophel, who in consequence hanged himself; and so secured breathing time for David, that he might have time to rally his forces, and concert his measures aright for the decisive action. Still, with a little more faith and patience on the part of David and his friends, such a crooked policy might have been dispensed with; God, in that case, would have found some other method for overthrowing the plans of the adversaries, and one that we should have had more pleasure in associating with the name and the cause of David. But viewed in respect to Absalom and his party, one can easily see why it may have been permitted. By falsehood and treachery they expected to succeed in their guilty plot, and by falsehood and treachery they were defeated of their aim. Their own measure was meted back to them.

HUSK. In the most touching of all parables we are told that, when reduced to the deepest distress, the prodigal would fain have pacified his hunger with "the husks (κεράτια) which the swine did eat," Lu. xv. 16. Regarding these *keratia* there is no dispute. It is on all hands agreed that they were the horn-like pods of the *Ceratonia siliqua*, or carob-tree, which grows abundantly along the shores of the Levant and in Northern Africa. With its pinnated leaf and papi-

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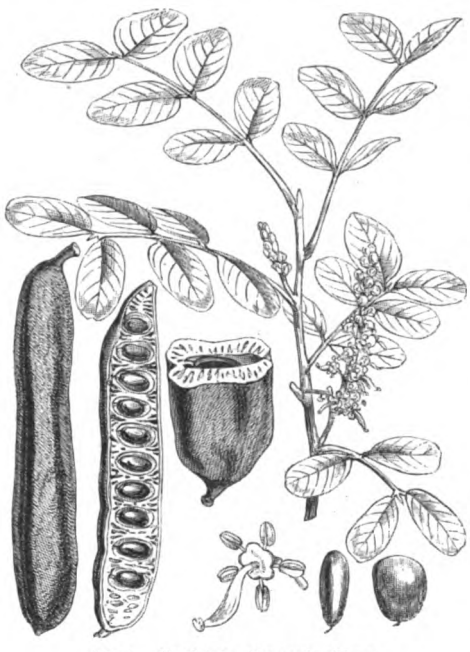
lionaceous blossom, the carob is a handsome evergreen tree, attaining a height of from twenty to thirty feet, and projecting a grateful shadow. In Malta, where it grows in perfection, Lady Callcott describes its "dark green shade" as forming "a curious contrast with the white buildings, and the equally white tufa of which the island is composed. The effect of this contrast is most remarkable by moonlight. Then, seen with its terraced gardens, flat-roofed houses, and long lines of fortification, Malta might be taken for an island of the dead. No sound is heard but the murmurs of the waves, as they wash the rocks, or a stilly breeze scarcely stirring the dark carob-trees, which seem like funereal plumes waving over the tombs below" (Scripture Herbal, p. 252). The fruit is a large flat pod, brown and glossy, bent like a sickle or sheep's horn, and so suggesting the name by which it was known in Greece. The bean



[350.] Carob-tree—*Ceratonia siliqua.*

contained in this pod is very small, and it is said to be the original of the *carat*, or weight used by jewellers in weighing precious stones and pearls. But apart from these beans, the pod is full of a somewhat solid pulp, so saccharine that it is constantly compared to honey. "It is so nutritious that the children of the poor live entirely on it during the season, requiring no other food; for it contains all the necessary elements for the support of life—starch, sugar, oil, &c., in proper proportion. I found it when new rather too sweet to suit my taste; but children seem to enjoy it, and they thrive on it, eating the shell as well as the seeds. When the fruit is stored it becomes somewhat dry, and less sweet; but on being soaked in honey, it is like new fruit. The Arabs all like sweet food, and of many a man of Judea and Galilee, as well as of John the Baptist, it might be said, 'His meat,' for a season, 'was locusts and wild honey'" (Miss Roger's Domestic Life in Palestine, p. 78). Some pods which we have had in our possession many years still retain their sweetness, but in this desiccated state they have a very *husky* character, and we should think would not be prized except by the poorest of the people. On the other hand, both when newly gathered and when kept for a length of time, they are a chief food of cattle in the countries where they grow. During the peninsular war, "Algaroba" or carob beans formed the chief food of the British cavalry horses, and in Barbary they are given to mules and asses, who prefer them to oats (Burnett's Bot. sec. 2195). The pagan and pork-eating neighbours of the Jews would no doubt give the carobs to their swine; but amongst them, as well as the Romans, it must have been deemed a sign of poverty when people were driven to subsist upon them:

"Vivit siliquis et pane secundo."

It was long debated whether the ἀκρίδες ["*locusts*" *in the authorized version*], on which John the Baptist partly subsisted, were the fruit of this tree, or the well-known insect the locust; and although it is now generally agreed among the learned that the ἀκρίδες of the evangelists can only mean locusts properly so called, the popular impression of the East still gives it in favour of the carob, which is frequently called St. John's bread. [J. H.]

HUZ'ZAB appears in the English Bible as the name of a queen of Nineveh, Na. ii. 7. And so certain authorities, both Jewish and Christian, have held. But it is not a probable opinion; as it is against the usage to bring into a prophetical description the name of any one, especially of a woman, otherwise unknown. It is better, therefore, to take the word as a participle, and to render perhaps, with Gesenius, who joins it to the preceding clause, thus: "the palace shall be dissolved and melt away." But the passage is certainly obscure.

HYMENE'US, or more correctly **HYMENÆUS**, a heretical teacher in the church of Ephesus. He is mentioned by the apostle first, more generally, as, along with Alexander, losing a good conscience, and in consequence making shipwreck of faith, 1 Ti. i. 20; and again more particularly, as, along with Philetus, giving vent to profane and vain babblings, and erring in respect to the faith, by saying that the resurrection is past already, 2 Ti. ii. 16-18. There is no reason to doubt that it is the same person who is referred to in both these passages under the name of Hymenæus. And though the description is very brief respecting his errors, yet the probability is, that he belonged to the class who in the early church gave way to the Gnostic tendency, as to the inherent evil of matter, and held that the only resurrection which should be looked for was the change that passed over the spiritual part of our natures. A tendency in this direction prevailed very extensively in the first ages of the gospel, and gave rise to many of the corruptions which followed; and it became the apostle to denounce it with earnestness from the first. In the former of the two passages referred to above, the apostle speaks of having delivered the parties over to Satan, that they might learn not to blaspheme; that is, he had solemnly cast them out of the visible church, the proper sphere of the Spirit's agency, and sent them back to the world, the proper sphere of Satan's, with the design possibly of suffering special inflictions of evil from this adverse power. (*See* SATAN.) But it was still, if rightly viewed, for good—for correction and reproof in righteousness, not for final rejection. But whether it proved in reality so or not, we are not informed.

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HYSSOP [אֵזוֹב, *'esobh; ὕσσωπος*]. Until very lately, although there might be some uncertainty as to the particular plant which bears this name in the Hebrew Bible, in the Septuagint, and in the New Testament, it was generally agreed that it must be a member of the labiate family. To this extensive but inconspicuous order, so named from its tubular *lipped* corolla, belong plants like thyme, lavender, rosemary, mint, sage, &c., many of them remarkable for their agreeable perfume, all of them harmless, and some of them noted for their healing properties. The hyssop "that springeth out of the wall," 1 Ki. iv 33, would be very well represented by the *Hyssopus officinalis*, which besides, with its numerous small, pointed, downy leaves, is admirably adapted for sprinkling. Maimonides, however, and those who follow Jewish tradition, say that the hyssop of the Bible is an origanum (or marjoram), of common occurrence in the desert of Sinai, and with a strong straight stalk, downy leaves, and white blossoms, growing freely on stony soil, dust-hills, and similar places (Kalisch on Ex. xii. 22).

But for the last few years there has been a general acquiescence in the conclusion arrived at by Dr. Forbes

[351.] Caper plant—*Capparis spinosa*.

Royle. Finding that *azef* or *asuf* [or *lasaf*] is one of the names given by the Arabs to the caper-plant (*Capparis spinosa*), it struck him that this might be identical with the esobh or esof of Scripture, and in a very elaborate memoir, inserted in the eighth volume of the *Journal of the Royal Asiatic Society*, he has brought together a great mass of ingenious evidence in support of this conclusion. Besides the apparent identity of name, the arguments in favour of the caper may be reduced to these three: 1. It occurs in Egypt, in the desert of Sinai, and in Palestine. 2. By the ancients cleansing or healing properties were ascribed to it. 3. Its trailing stem would easily furnish a rod sufficiently long to convey to the lips of the dying Redeemer the restorative mentioned, Jn. xix. 29. To these the learned author might have added, that its sprawling creeping habit, so like the bramble, makes the caper a very good antithesis to the cedar: "Solomon spake of trees from the cedar to the esobh;" suggesting a similar contrast in Jotham's parable: "Let fire come out of the bramble, and devour the cedars of Lebanon," Ju. ix. 15.

At the same time, after carefully pondering the arguments of this able botanist, we own that we are by no means satisfied. It is true that with its bright green foliage the caper plant springs from the rocky clefts in the desert, and, its thorns notwithstanding, it might suit tolerably well for a sprinkler. But would not a fragrant plant answer the purpose still better? and one, like the origanum, also a native of the same regions, which with its straight twigs could readily be formed into a "bunch," Ex. xii. 22; and the slightly villous leaves of which are excellently adapted for both taking up and freely scattering a fluid? Nor do we attach much importance to the healing or cleansing properties which Pliny ascribes to the caper. When he recommends it as a remedy for morphew ("vitiligines albæ"), spleen, and glandular swellings, he never dreams that patients were to be cured by drops of blood or water shaken over them from a caper-sprig. The root is to be made into a decoction, and drunk; or the leaves and roots are to be pounded, and made into a cataplasm (Plinii Nat. Hist. xx. 59). And even if any supposed virtues of the plant had aught to do with its selection for a purpose purely ceremonial or symbolic, it would be easy to make out a still stronger case for the mints, sages, and hyssops which still retain a chief place in popular pharmacy, and which command a large sale in the shops of English herbalists and continental apothecaries. As for the difficulty founded on Jn. xix. 29: other evangelists mention that the sponge was affixed to a reed (*καλάμῳ*), Mat. xxvii. 48; Mar xv. 36. As Rosenmüller says, "The plain reason why the soldiers presented to the Redeemer a sponge dipped into vinegar, along with some hyssop, seems to be this, that sucking the vinegar from the sponge was to quench the thirst of which he complained, and the aromatic scent of the hyssop was to refresh and to strengthen him" (Biblical Botany, iv. 2); and the sponge with the hyssop around it was affixed to a cane or reed—not a caper-stalk, but a calamus. If we accept the statement of Gesenius, there need be no difficulty: "Under this name ['esobh] the Hebrews appear to have comprised, not only the common hyssop of the shops, but also other aromatic plants, especially mint, wild marjoram, etc." If so, whether in the desert or at Jerusalem, it would at all times be possible to procure the suitable herb from which to make a sprinkler. From its being associated, Le. xiv. 4, 6, 51; Nu. xix. 18, with the fragrant cedar-wood, there is an additional presumption in favour of its being some sweet-scented plant like the hyssop of the Greeks and the origanum of Jewish tradition. [J. H.]

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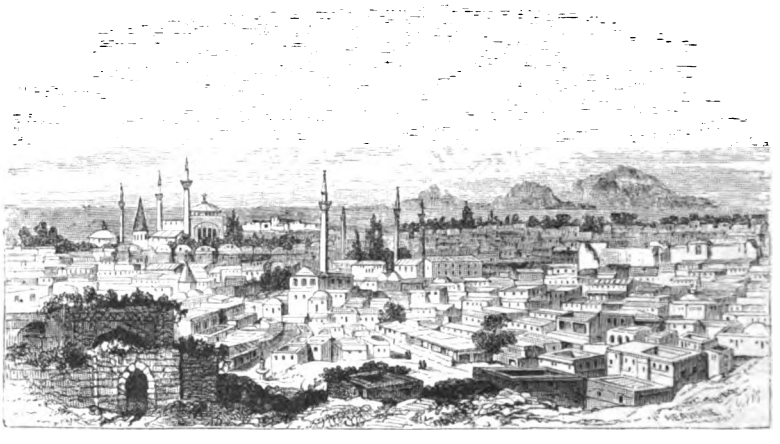
I.

IB'LEAM, the name of a town in the tribe of Manasseh, which must at an early period have been of some importance, as it is mentioned "with its towns," or villages, Ju. i. 27. It was near this that Ahaziah received his mortal wound from the party of Jehu, 2 Ki. ix. 27; but nothing further is known of it, nor has its precise position been identified by modern research.

IB'ZAN, a word of uncertain meaning, and found only as the name of one of the judges of Israel, the tenth in order, Ju. xii. 8-10. He is merely said to have been of Bethlehem, to have judged for seven years, and to have had thirty sons and as many daughters, for all of whom he took wives and husbands. It is but natural to infer that his period of rule was not distinguished by remarkable exploits of a higher kind.

ICH'ABOD [*where is the glory? i.e.* it is gone] the son of Phinehas and grandson of Eli, no further distinguished than as having been born at the time when the Philistines gained one of their most memorable victories over Israel, in consequence of which the ark of the Lord fell into the hands of the enemy. This calamity, more even than the news of her husband's death, fell like a thunder-bolt on the afflicted mother, and broke her heart. In her last moments she gave the name of Ichabod to her child, in commemoration of the disasters which had befallen her house and country, 1 Sa. iv. 19-22.

ICO'NIUM, a town in Asia Minor, about 20 miles south of Laodicea, and as far north of Lystra. It was visited by the apostle Paul, both in his first and in his



[352.] Iconium (Konieh).—Laborde, Voyage en Orient.

second missionary tour through Asia Minor, Ac. xiv. 1-5; xv. 36, 41. In the evangelical narrative it is not expressly assigned to any particular province; but it is mentioned so as to indicate that it must have been either in Lycaonia, or somewhere on its borders; for Paul and his companions are reported to have gone, when driven out of Iconium, "to Lystra and Derbe, cities of Lycaonia." Of heathen writers, Xenophon connected it with Phrygia (Anab. i. 2); while by Pliny, Strabo, and others, it is placed in Lycaonia. In Pliny's time it was the centre of a district, or tetrarchy, which comprised fourteen towns. It must therefore have been a place of considerable importance, and possessed a pretty large population. Such also is the impression conveyed by the account given in Ac. xiv. 1–5, which makes mention of "a great multitude both of Jews and Greeks" receiving the word of Paul. The situation of the town, which is near the foot of Mount Taurus, at the extremity of a vast plain, with a lake in the centre, and well supplied with water, rendered it capable of supporting such a population. And partly on this account, perhaps, it is one of the few towns in that region which still continue to exist, and exhibit some proofs of their ancient greatness. The modern name of the town is *Konieh*, and the population is estimated at 30,000. It is surrounded with lofty and massive walls; which, however, were built in mediæval times, by the sultans of the Seljukan Turks, who resided at Iconium, and made it for a considerable period the seat of government. Many pieces of sculpture, and tablets with inscriptions, belonging to the more ancient city, have been built into the walls, and are distinctly seen. Carpets are manufactured in the place; and from it, as the centre of a rich agricultural district, cotton, hides, leather, flax, and various kinds of grain and fruit are sent to Smyrna. It is also the residence of a pasha.

ID'DO [*timely*], the name, 1. of a prophet of Judah, who lived about the period of its commencement as a separate kingdom, and who is identified by Josephus with the prophet who went to Bethel to denounce the sin of Jeroboam, and was afterwards slain by a lion on his return (Jos. Ant. viii. 8, 1). This cannot, however, be reckoned very probable, from the one notice that is preserved of Iddo in Scripture; it is said that "the rest of the acts of Abijah (Rehoboam's son), and his ways, and his sayings, are written in the story (*midrash*, account) of the prophet Iddo," 2 Ch. xiv. 22. Living, as he thus appears to have done, to the close of Abijah's reign, he could scarcely have been the man who reproved Jeroboam's idolatry and immediately thereafter

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died; for that event seems to have taken place at a considerably earlier period.

2. IDDO. The grandfather of the prophet Zechariah also bore the name of Iddo, Zec. i. 1; Ezr. v. 1; but nothing more is known of him.

3. IDDO. An Iddo of the same period as the preceding appears as the head of the Nethinim, settled at Casiphia, a place somewhere in Babylonia, to whom Ezra sent a message, when on the eve of returning to Judea, praying that he and his brethren would accompany them; of these no fewer than 250 responded to the invitation, Ezr. viii. 17-20.

4. IDDO. A chief of the half tribe of Manasseh beyond the Jordan, 1 Ch. xxvii. 21; but the name is not precisely the same in Hebrew, having for its commencing letter *iod* not *ain* (עדו), and meaning *lovely*.

IDOLS, IDOLATRY. The references to idolatry in Scripture, especially in the scriptures of the Old Testament, are of great number and variety. It is not quite easy to classify them; for they have respect sometimes to the false worship of the true God, sometimes to the representations made of other or rival objects of worship, and sometimes yet again to these objects themselves—the imaginary deities of the heathen, which were often identified with the material forms that personated them. The second commandment, which is the first formal prohibition of idolatry, does not distinguish between these different senses; it strictly forbids the paying of divine homage to any image or likeness, however made, and whatever being it might purport to represent, of things in heaven, or on earth, or in the lower regions of the deep. But one can easily conceive, that the evil forbidden admitted of diverse stages, as well as forms, and that it would be the more calculated to excite the divine reprobation the further it receded from correct representations of the truth concerning the being and attributes of Jehovah. Even in the simplest and least obnoxious form, when endeavouring to exhibit under some created likeness the Creator himself of heaven and of earth, it necessarily lied against the truth; because no likeness of any existence belonging to the visible creation can possibly form an adequate representation of him who is not only a Spirit, but a Spirit infinite, eternal, and unchangeable. No external form can possibly image such a Being, and, if any one is adopted, it must inevitably tend to debase and pervert, instead of helping men's notions respecting him. So the apostle to the Gentiles declared on Mars' Hill, in the very presence of the finest efforts of genius that have ever appeared to body forth under created forms the likeness of the divine. After setting forth the infinite greatness and all-pervading presence and power of God, he concluded, "Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device," Ac. xvii. 29. Such material forms could but imperfectly represent even a finite human being, and they altogether failed in respect to the infinite and divine. Not only so, but they also conducted by a necessary sequence to polytheism; for, as no image, even the most perfect, could give more than a very partial and fragmentary exhibition of the idea of God derived by the human mind from the phenomena of conscience and creation, another and another in endless succession were necessarily added to supplement felt deficiences. Hence, in those countries in which the representations were fashioned after the *human* type, the male form, imaging the more severe and manly attributes of deity, required to have its counterpart in the female—wherever there was a Baal there must be an Ashtoreth, wherever a Jupiter a Juno; nay, in either division there must be again subdivisions endless—images of men and women with the predominant virtue in their aspect, of bravery or skill, of wisdom or beauty, and so on, till every property of the human constitution, every phase of the human character, and even every lust of the human heart, had its deified representation in some visible object of worship. It was precisely similar in those countries in which the idol-tendency took more of the *symbolical* direction, and the Godhead was conceived of and worshipped under the shadow of beasts, and birds, and creeping things. In every particular form the symbol was readily perceived to image but a part; it brought only one aspect of nature, or one department of life, into sensible contact with the Deity; so that others from time to time were required to fill up the representation, till the whole cycle of created being in a manner was ransacked for its symbols of the divine. Even this was found insufficient; for fanciful and composite forms were often devised to supply what seemed lacking in the actual world.

But as this process of idolatry by means of images and symbols advanced, the symbols insensibly became realities, and the images passed into so many actual deifications. The unity of the Godhead was lost sight of; and instead of lifting men's minds up to God, the sensible forms under which they worshipped him corrupted their very notions of his nature, dragged him down, as it were, into the conditions of sense and time, and merged the Creator in the creature. Thus, heathenism, if not in its beginnings was at least in its ultimate issues, but a form of pantheism; and not otherwise than by its abolition could the true knowledge of God be attained, or the distinction be solidly established in men's minds between the infinite and the finite, the invisible God and his visible creation.

It is quite easy, therefore, to understand why Scripture should have so sternly prohibited every form of idol-worship, and also why it should so often treat the worshippers of idols, even when people professed to adore under them the one true God, as serving other gods. Thus, when the Israelites made the molten calf at Horeb, although there can be no doubt that it was Jehovah they intended to worship under the symbol of the bovine form, after the manner of Egypt, yet Moses says concerning them, "Oh! this people have sinned a great sin, and made them gods of gold," Ex. xxxii. 31. And so at a later period, regarding the sin of Jeroboam, it is spoken of as "the golden calves which Jeroboam made for gods," 2 Ch. xiii. 8. Hence, "to serve graven images" was of itself to turn from serving the living God. Still, it was not so palpably going over to the ranks of heathenism, as when the images avowedly represented "strange gods," which was the more obnoxious form of evil introduced by Ahab, and never afterwards wholly extirpated from the kingdom of Israel, 1 Ki. xvi. 30; 2 Ki. xvii. 7, &c. It was, however, but a further development of the same great evil; and the sin which Jeroboam set up at Dan and Bethel, had its natural consummation in the foul abominations afterwards established at Samaria. For the deity worshipped in the former places under the merely natural symbol of

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the calf, however it might be called by the name of Jehovah, was no longer the pure and holy Jehovah of the old covenant; with the change of the character of the worship, the object of worship also became essentially different; so that the way was prepared for other kinds of worship, nominally, as well as really, opposed to the service of the Lord.

A considerable part of the denunciations of the prophets against idolatry is devoted to the exposure of the senselessness of idol-worship—its contrariety to the views of right reason and the first principles of a rational piety. The searching and vehement expostulations of Isaiah upon the subject are particularly striking, Is. xl 18, seq; xli. 6, 7, &c.; and those of Jeremiah, though briefer, are in a similar strain, ch. x. 3. The same object is also sought to be accomplished by the contemptuous epithets applied in various parts of Scripture to idols. They are called אֱלִילִים (*elilim*), inanities or nothings, Le. xix. 4; אָוֶן (*aven*) utter emptiness, nonentity, whence Beth-el, the house of God, was designated, after it became a centre of idolatry, Beth-aven, house of vanity, Is. lxvi. 3; Ho. iv. 15; הֲבָלִים (*habalim*), vapours or light and frothy things, 2 Ki. xvii. 15; Je. ii. 5; Ps. xxxi. 7; שִׁקּוּצִים (*shikûtsim*), abominations, Le. xi. 10; 1 Ki. xi. 5, &c.; also גִּלּוּלִים (*gillulim*), blocks or logs of wood, Le. xxvi 30; 2 Ki. xvii. 12, &c. Thus, by a variety of expressions, all indicating worthlessness and vanity, a feeling of contempt and abhorrence was sought to be awakened in the minds of the people toward all sorts of images of worship.

The whole, however, proved insufficient to check the tendency to fall in with the sensuous and corrupting forms of heathenish idolatry, until repeated and desolating judgments burned, as it were, the impression of the truth into the national mind, and caused an anti-heathenish spirit to spring up and take firm and permanent root in the Jewish soil. The strength of that tendency in Israel, and the extreme difficulty of its eradication, undoubtedly arose mainly from the imperfect nature of the Old Testament religion, which but partially revealed the purposes of God, and associated itself in so many ways with the local, the fleshly and temporal. Serious and thoughtful minds, which could penetrate beneath the surface, perceived in all its institutions and services a manifestation of God, entirely different in its character and design from anything that was to be found in heathenism, and caught a spirit that was alike opposed to the senselessness of its idolatry and the foulness of its corruptions. But the great multitude, who were ever prone to look to the mere show and garniture of things, naturally paid more regard to the resemblances, than the differences between Judaism and heathenism: with them the shell was in a manner everything, the kernel nothing; and seeing, as they did, in heathenism a pomp and glory that fascinated the senses, and withal a tendency to adapt itself to the corruptions of the human heart, while it had many resources to work upon its fears and hopes, they were but too ready to fraternize and fall in with such a worship. But the true at length prevailed, because it was of God, while the false sunk under the weight of its own vanity and corruptions; and for the world at large there only needs the general diffusion of the knowledge of God in Christ Jesus, to bring every form of idol-worship to cease from among men. For there is but one image which God can own, or which men can find really serviceable to aid their conceptions of his being and character, one that he himself has made; namely, the intelligent, rational, and holy nature of man—an image, which became marred in the hands of its original possessor, as it still is in those of his natural descendants; but which has reappeared in all its completeness in Christ, and in a measure also is found in his people, in proportion as they have imbibed the spirit of his gospel, and have become conformed to his likeness.

IDUMÆ'A, the Greek form of the Hebrew name Edom (which signifies *redness*), derived from Esau, Ge. xxxvi. 8, the elder twin brother of Jacob—31° 25′; 29° 50′ N. lat.; and 35° 38′ 9″ E. long. (*See* ESAU.) We find Edom as the name of the people, Nu. xx. 20, 21; and of the country, Je. xlix. 17. The phrase "land of Edom" frequently appears, Nu. xxi. 4; xxxiii. 37, &c. "Field of Edom," Ju. v. 4. The children of Edom, daughter of Edom, La. iv. 21, 22. Edomite, Edomites, De. xxiii. 7; 1 Ki. xi. 1. Idumæa or Edom was the mountainous tract between the Dead Sea and the Red Sea. It was bounded on the north by the cultivated land of Judea on one side of the Dead Sea, and that of the Moabites on the other. On the north-west Edom touched upon the land of the Philistines, and on the west it was separated from Egypt by the Midianites of Mount Sinai, and by the desert to the north of Mount Sinai. On the east and on the south the wide desert of Arabia was thinly peopled by other tribes of Arabs of the same wandering unsettled habits, the nearest being the Sabeans, Hagarites, and other tribes of Midianites. In later times the boundaries of Idumæa extended northwards almost to Hebron, and even included part of the hill country of Judea. Previously to the occupation of Edom by the descendants of Esau, it was called Mount Seir, which is first mentioned in the Bible, Ge. xiv. 6, where Chedorlaomer and the kings that were with him smote the Horites in their Mount Seir. The Horites of Mount Seir dwelt in caverns in the mountains, whence their name is derived, "Hor," cave; and Jerome tells us that at his day "the whole of the southern part of Idumæa to Petra and Aila was full of caverns, used as dwellings on account of the excessive heat" (Jer. on Obadiah). Traces of these abodes are yet seen in and about Petra. To the Horim succeeded the children of Esau, De. ii. 12. Esau had removed here during his father's lifetime, and his third wife was a daughter of Ishmael and sister of Nabaioth, whose descendants the Nabatheans long after obtained chief power in the land of Edom. The northern part of Mount Seir is now called Jebal, and the southern E'sherah. At the base of the chain are low hills of limestone or argillaceous rock; then lofty masses of porphyry, which constitute the body of the mountain; above these is sandstone broken into irregular ridges and groups of cliffs, and farther back are ridges of limestone, probably nearly 3000 feet high. The porphyry cliffs are estimated to be elevated fully 2000 feet above the great valley between the Dead Sea and the Ælanitic Gulf. The whole breadth of the mountain tract between the Arabah and the eastern desert above does not exceed fifteen or twenty geographical miles. The mountains on the western side of the valley are entirely desert and sterile, while those on the east are visited by rain, and are covered with tufts of herbs and occasional trees. The valleys are full of trees, shrubs, and flowers, the eastern and higher part being extensively cultivated and yielding good crops.

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As long as the navigation of the sea was difficult, Edom offered the readiest route for the passage of merchants from the Persian Gulf to Egypt. The caravans or troops of camels laden with merchandise passed from the head of the Persian Gulf to Edom, and thence to the Hebrew cities on the east of the Delta. Towns arose on the spots which gave water to the camels and their owners on the march; these flourished for some centuries, until it was found that the merchandise of the East could be carried more cheaply along the southern coast of Arabia and up the Red Sea. Among the towns either within the bounds or bordering upon Edom mentioned in Scripture are Dinahab, Bozrah, Teman, Avith, Pau, Ge. xxxvi. 32-35, 39; Kadesh-barnea, Nu. xxxii. 8; Elath, 2 Ki. xiv. 22; Ezion-geber, 1 Ki. ix. 26; but the most important place in all the region was Selah, Petra, or Joktheel, the capital of Arabia Petræa. This city was situated about 110 miles S.S.E. of Jerusalem, in a small inclosed hollow in the range of Mount Hor, on the east side of Wady Arabah, and surrounded by steep cliffs of a rose-coloured sandstone, but watered by a brook which gave the spot its value. The place is called in Scripture Selah, the rock, 2 Ki. xiv. 7; Is. xvi. 1; of which Petra is the Greek translation having the same meaning. It is not easy to determine the extent of the ancient city, though it could not have extended beyond the natural boundaries formed by the mountains, namely, a length of a little more than a mile, with a variable breadth of half a mile; but following the irregular line formed by the numerous valleys which open into the principal one, the circumference may have been four or five miles; it was nevertheless a place of great magnificence (Strabo, Pliny, Josephus), and commanded a large share of the traffic of the East. Being withdrawn from all the caravan routes, the roads which lead to it through the dreary mountain passes cannot be found without the help of a guide. On one side the entrance is through a frightful chasm, so narrow that not more than two horsemen can ride a-breast; on the other side, the road which leads down into it is too steep for a loaded camel. The small brook (Pliny, Nat. Hist. 6. 28, v. 32) which enters the valley through the Wady Syke on the east, was paved at the bottom, and the sides were faced with hewn masonry. Considerable remains of the wall and pavement, and some large flagstones belonging to a paved way that ran along the side of the river, still remain, as do the foundations of several bridges that spanned its channel. Laborde and Linant arrived from the south and descended by the ravine; advancing a little, they "commanded a view of the whole city covered with ruins, and of its superb inclosure of rocks pierced with myriads of tombs, which form a series of wondrous ornaments all round." The city contains a number of remarkable excavations. The temples hewn out of the rock are all of a Roman style of architecture, ornamented with porticos and Corinthian columns of the age of the Antonines. One building, to which the Arabs have given the name of House of Pharaoh, is in the form of a square thirty-four yards each way. The four walls are nearly entire, and the east one is surmounted by a handsome cornice; but the other details with which the interior was overloaded were in stucco plastered on the walls. The front facing the north was adorned with a colonnade, of which four pillars are still standing; and behind the colonnade is a piazza, from which three chambers are entered, one of them by a noble arch from thirty-five to forty feet high, where the ground was covered with fragments of columns five feet in diameter. The theatre, which is of a semicircular form, with seats cut like steps in the rock, is capable of holding 4000 persons. A triumphal arch (No. 353) springing from rock to rock, spans the narrow

[353.] Triumphal Arch at Petra.—Laborde.

gorge by which the city is entered. The tombs in which the inhabitants were buried remain in the form of cells pierced into the cliffs on all sides, and upon different levels, around the theatre, the market-place, the temples, and along the roads even for miles out of the city; but the dwelling-places of the living have long since disappeared, swept away in all probability by the waters of the little stream, which in the winter season is often swollen to a torrent. (Bartlett's Forty Days in the Desert.) The most remarkable tombs stand near the road which follows the course of the brook. The first of these on the right is cut in a mass of whitish rock which is in some measure insulated. The interior has been a place of sepulture. Farther on to the left is a wide façade of rather a low proportion loaded with ornaments in the Roman manner, but in bad taste, with an infinity of broken lines, unnecessary angles and projections, multiplied pediments, half-pediments, and pedestals set upon columns that support nothing—all most fantastical; what is observed of this front is applicable more or less to every specimen of Roman design at Petra. The doorway has triglyphs over the entablature, and flowers in the metopes. The chamber within is not so large as the exterior indicates. Immediately over this front is another of almost equal extent, but so wholly distinct from it that even the centres do not correspond—the doorway has the same ornaments. The rest of the body of the design is no more than a front without any other decoration than a

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plain moulding. Upon this are set in a recess four tall and taper pyramids. The interior of the mausoleum is of moderate size, with two sepulchral recesses upon each side, and one in form of an arched alcove at the upper end; a flight of steps leads up the narrow terrace upon which it opens (Irby and Mangles, p. 405-407). The engraving,

[354.] Petra, South-east view of the Khasné. – Laborde.

No. 354, represents the principal monument, the Khasné, or Treasury of Pharaoh, so called from the belief of the natives that the wealth of Pharaoh, the supposed founder of such costly edifices, is inclosed within the urn which surmounts its top, at a height of 120 feet. Hence whenever they pass, they discharge their guns at the urn in the hope of demolishing it and thereby obtaining the treasure. This monument is sculptured out of an enormous and compact block of freestone, slightly tinged with oxide of iron. Although the front is so splendid, the interior appears unfinished, and the monument seems to have been abandoned soon after it was executed. There are two lateral chambers, one of which is irregularly formed, while the other presents two hollows, apparently for two coffins, which may have been placed provisionally in this little rock until the grand receptacle should be completed. Linant sketched a tomb which seemed to combine in itself two characters, each of which may be found separately in those by which it is surrounded, "the upper part being in the Syriaco-Egyptian style, the lower part decorated in the Græco-Roman fashion." To the right of this monument are two tombs entirely detached from the rock of which they had formed a part. An excavation in an unfinished state afforded a clue to the plan which was pursued in the construction of the other monuments. The rock was at first cut down in a perpendicular direction, leaving buttresses on each side which preserved the original inclination of its surface. The front thus made smooth was next marked out according to the style of architecture adopted, and then the capitals and columns were fashioned. Thus the workman began at the top and finished at the bottom, allowing the weight of the material to rest on the ground until the monument was completed. A strange spectacle! a city filled with tombs, some scarcely begun, some finished, looking as new and as fresh as if they had just come from the hands of the sculptor, while others were fallen into ruin and covered with brambles.

The peninsula of Sinai, between the two gulfs at the head of the Red Sea, was in ancient times held by the Midianites, a tribe of Arabs usually at peace with Egypt and dependent on that kingdom. The Egyptians not only worked the copper mines in the peninsula and held Feiran (Paran), Nu. x. 12, the chief town, but also several small towns on the coast, particularly at the head of the eastern gulf, named Ezion-geber, in a spot still marked by its Egyptian name Wady Tabe, the valley of the *city*, and the only port on the Red Sea which naturally belonged to the Edomites. When Moses, after escaping out of Egypt, reached Ezion-geber, and there left the friendly Midianites, he asked leave of the Edomites to pass through their land, Nu. x. 29; but being refused, he made a circuit through the countries to the east of Mount Hor, and reached the valley of the Jordan through the land of Moab. From that time forward the wars of Judea with the Edomites were almost unceasing.

History. — The early Edomites were strict believers in one true God, but in course of time they became idolaters (2 Ch. xxv. 20; Joseph. Antiq. xv. 7, 9). They were a warlike and unsettled people, whose whole property consisted in their cattle, their waggons, and what their waggons could carry. They did not cultivate the soil and had no respect for a landmark. Like the Ishmaelites their hand was against every man, and every man's hand against them, Ge. xvi. 12.

When the twelve tribes of Israelites first placed their armies under one leader, and made Saul their king, the Edomites were among the enemies from whom he had to clear the frontier, 1 Sa. xiv. 47. As the Hebrew kingdom grew stronger, David, after conquering the Philistines, the Moabites, and the Syrians, put garrisons into the chief cities of Edom to stop their inroads for the future, 2 Sa. viii. 14. The Edomites had been living for many generations under one petty chief or king, and the names are known of seven "dukes that came of Hori" (Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan), and of eight kings (Bela, Jobab, Husham, Hadad, Samlah, Saul, Baal-hanan, and Hadar), who ruled over them "before there reigned any king over the children of Israel," Ge. xxxvi. 29, 39. They were, however, too unsettled to allow of the power descending from father to son; and the cities of Teman and Bozrah, with other places, in their turn gave chiefs to the whole tribe, Ge. xxxvi.; 1 Ch. i. 43. Joab, the captain of David's forces, put an end to this line of kings, and during the six months he remained in Edom, he slew every man and every male child in the land, who did not escape from him by flight. Among those who fled was Hadad, a son of the chief, whose servants carried him off in safety, and brought him into

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Egypt, where he was kindly received by the king of Bubastis, 1 Kl xl. 15. For the rest of David's reign, and for the greater part of that of Solomon, the Edomites remained in quiet obedience to the king of Judea.

It is probable that during the quiet of Solomon's reign, the caravans through the land of Edom were more numerous, and the wealth of the cities greater, than when the country was independent. The most important route was from Dedan on the Persian Gulf, through Teman, and thence on to Egypt. Another great route which crossed the first near Petra was from Sheba, in South Arabia, to Jerusalem, Job vi. 19; Is. xxl. 13, 14. To increase the trade from the coasts of the Red Sea to Jerusalem, Solomon, and Hiram king of Tyre, jointly fitted out a fleet of merchant-ships at Ezion-geber, the port at the head of the Ælanitic Gulf. The ships were of the largest class, and called ships of Tarsus, taking their name from that city so famous for ship-building. The ships were launched once in three years, and were manned by Tyrian sailors. As they sailed only with the wind, and bartered along the coast, their progress was slow; the voyage out and back probably occupying two years, the third being spent in port, while the foreign treasures were sent on to Tyre and Jerusalem. This new trade was no loss to the cities of Edom, as the caravans from Ezion-geber all passed through their country. Solomon's ships brought gold from Ophir, the port of the Nubian gold mines, with apes, ivory, ebony, and rare birds from the countries beyond Abyssinia, 1 Kl. ix. x.

As Solomon's life drew to a close his power grew weaker. He had married an Egyptian princess, a daughter of Shishank of Bubastis, and his first trouble came from his father-in-law. It has been already stated that when young Hadad the Edomite fled from David, he was kindly received in Egypt. Shishank gave him the sister of his own queen Tahpenes to wife; and Hadad's son Genubath was reared in the palace with the Egyptian princes. When Shishank of Bubastis became king of all Egypt, and too strong to value his alliance with the Israelites, he sent back Hadad, who was now more than forty years old, to raise the Edomites in rebellion against Solomon and to make himself king. The Edomites readily followed Hadad in an attack upon their old enemies the Israelites, 1 Kl. xi. 14, and at once stopped Solomon's trade on the Red Sea. Eighty years afterwards, B.C. 897, Jehoshaphat king of Judah again made the Edomites submit. He dethroned their king, sent a deputy from Jerusalem to rule over them, and attempted to regain the trade of the Red Sea. For this purpose he built a number of merchant vessels at Ezion-geber, but the port was attacked and his ships broken to pieces either by the Edomites or by the Egyptians; and the Israelites were never again masters of the trade on the Red Sea. In the reign of Jehoram, the successor of Jehoshaphat, the Edomites revolted from Judah and again made for themselves a king. Jehoram fought a severe battle with them, but was unsuccessful, and the Edomites remained independent, 2 Kl. viii. 20. B.C. 838, Amaziah king of Judah fought another great battle with the Edomites, and slew many thousands of them in the Valley of Salt near the Dead Sea. He also took the city of Selah (Petra) afterwards called Joktheel, 2 Kl. xiv. 7, and the record of the event is the *first mention* in history of this interesting city.

Uzziah or Azariah, the next king of Judah, followed up this conquest of Petra by again acquiring for the trade of his nation a port on the Red Sea. Solomon's port had been at Ezion-geber on the western side of the head of the Ælanitic Gulf, but there may have been reasons for thinking the opposite side of the bay better suited for ships, and there Uzziah built the town of Elath, the Ælana of the Romans, and now called Akabah, not five miles from the old port. The Jews, however, were not strong enough either to use or to hold these conquests, and in a very few years Elath and Petra were again in the hands of the men of Edom, 2 Kl. xiv. 22. B.C. 742, in the reign of Ahaz king of Judah, while the land was invaded on the north by the powerful Syrians, and on the east by the equally powerful Philistines, the Edomites overran the southern portion, and carried off numerous captives. Ahaz in his despair took the unwise step of calling in the Assyrians to help him. The Assyrians readily came, but they only added to the misfortunes of Judea, and they carried off such treasure as had escaped the former invaders, 2 Ch. xxviii. 16. Then probably was written the prophecy of Joel, who says that what the first flights of locusts had left, the latter, namely the Assyrians, had eaten, ch. i. 4, and also Ps. lxxxiii., in which the poet declares that among the enemies who had made a league for the destruction of the nation, were the Edomites and Moabites, and Philistines and Tyrians; and that the Assyrians also had come to help those descendants of Lot. On the conquest of Judea by the Babylonians, B.C. 600, the Edomites again rushed in to snatch at their share of the booty. When Jerusalem was being stormed and plundered by the Chaldean army, the Edomites cried "Raze it, raze it, even to its foundations," Ps. cxxxvii; and the anger of the Jews against the insults and lesser injuries caused by the Edomites, was almost equal to that which they felt against the Babylonians. It was then that the prophet Ezekiel wrote that, in punishment for the cruelty of Edom against Judah, it should at a future day be made desolate even as far as Teman, and the men of Dedan should be put to the sword, ch. xxv., and that the cities of Mount Seir should be laid waste, ch. xxxv. It was then that the prophet Obadiah wrote of the city of Petra, that the pride of its heart had deceived it, that though dwelling on high in the clefts of the rock, it should be brought low.

When Cyrus king of Persia led his conquering armies westward, and restored the Jewish captives in Babylon to their country, giving them leave to rebuild their temple, B.C. 536, the Edomites were among the nations whom he conquered. The Jews rejoiced at hearing of their slaughter, and thought it a just punishment for former injuries, Is lxiii. The Edomites, with the rest of their Arab neighbours, remained subject to Persia as long as that empire lasted, but regained their independence when the Persians were overthrown by Alexander the Great. About this time we find the name of Nabatæans, or Nebaioth, given to the inhabitants of Edom. This did not imply that any change had taken place in the population, for in the book of Genesis, ch. xxv., among the Arabs of the desert, or sons of Ishmael, we find Nebaioth mentioned together with Kedar and Tema, and other tribes of that neighbourhood. It had been usual for the Edomites of Petra to send a yearly tribute of a lamb to Jerusalem, and Isaiah says, "Send ye the lamb to the ruler of the land from Selah, through the desert, unto the mount of the daughter of Zion," ch. xvi. 1. And in the later writings of Isaiah, the same tribute is

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said to be sent from the Nabatæans, ch. lx. 7. We see therefore that the Edomites of Selah or Petra are also called Nabatæans; and in yet later times we shall find the names of Arabia Nabatæa and Arabia Petræa both given to the desert country of Edom. At the same time we find an alteration in the limits of Edom, which were now removed as far as the hill country of Judea. Historians rarely speak of any but the governing class in a nation; so much so, that if from any cause these are removed and a lower class rises into notice, the country seems peopled by a new race of men; thus it was in this southern portion of Judea. When the priests and nobles were carried into captivity by the Babylonians, the peasants left behind readily formed one nation with the Edomites, with whom they were more closely allied in blood and feeling than with their Jewish masters, and henceforth we shall find two meanings belonging to the word Edomite or Idumæan; sometimes the name will belong to the Arabs of the desert about Petra, but the Greek name of Idumæan more usually belongs to the less wandering race of southern Judea, within twenty miles of Jerusalem; the wilder Edomites or Nabatæans being driven back to the south of the Dead Sea. The successors of Alexander never held Edom. The Ptolemies were willing to uphold it as an independent state, usefully placed between Egypt and her rival kingdoms. Antigonus, when king of Asia Minor, was defeated in his attempt to take the city of Petra. Having heard that the Nabatæans had left the city less guarded than usual, he sent forward four thousand light armed foot and six hundred horse, who overpowered the guard and seized the city. The Arabs, when they heard of what had happened, returned in the night, surrounded the place, came upon the Greeks from above, and overcame them with such slaughter, that, of the four thousand six hundred men, only fifty returned to Antigonus to tell the tale. The Nabatæans then sent to Antigonus to complain of this crafty attack upon Petra. He endeavoured to put them off their guard by disowning the acts of his general, and sent them home with promises of peace, but at the same time sent forward his son Demetrius with four thousand horse and four thousand foot to take revenge. The Arabs, however, were on their guard; and these eight thousand men under the brave Demetrius were unable to force their way through the narrow pass into the city (Diod. Sic. lib. xix.) When the Maccabees made the Jews again for a short time an independent nation, they renewed the old war with the Idumæans, but they did not attempt to enforce Jewish authority over any portion of the country, except that which had once been Judea. Judas Maccabeus, B.C. 164, did not march farther southward than the heights of Acrabattene, which divide the valley of the Dead Sea from the country of Edom (Josephus, Ant. xii. 8, 1, and xiii. 9, 1).

In the reign of the emperor Trajan, Arabia Nabatæa was received into the bounds of the Roman empire, and the rocky fastness of Petra was obliged to receive a Roman garrison. Under the Romans the city once more became prosperous, but this prosperity was only a gleam of brightness before its death. The improvements in navigation, and the geographical discoveries marked by the voyage of Scylax in the reign of Darius, by that of Eudoxus in the reign of Ptolemy Euergetes II., and by that of Hippalus in the reign of the emperor Claudius, slowly but surely ruined these cities in the desert. The trade winds had been discovered between the mouths of the Indus and the coast of Africa, and the Alexandrian merchants regularly sailed from the Red Sea to India and Ceylon. Tyre and Sidon lost their trade by sea, and Petra its trade by land; and in the reign of the emperor Valens, about A.D. 370, Petra was again recovered by its native Arabs, but lost its importance, and its fall was hardly noticed by historians (Socrates, Hist. lib. iv.; Zozomen, Eccl. Hist. lib. vi.) In the Greek ecclesiastical Notitiæ of the fifth and sixth centuries it appears as the metropolitan see of the Third Palestine. Of its bishops, Germanus was present at the council of Seleucia, A.D. 359, and Theodorus at that of Jerusalem, A.D. 536 (Reland). From that time the rock city was lost to the civilized world, and had no place in the map until it was discovered by Burckhardt in our own days (Sharpe's Historic Notes). Burckhardt passed through the land of Edom in 1812, entering it from the north; in 1818 Messrs. Legh, Bankes, Irby and Mangles entered at the same point, and ten years later Laborde and Linant entered from the south, since when it has been visited and described by numerous travellers. The whole region is at present occupied by various tribes of Bedouin Arabs (Burckhardt's Travels; Robinson's Bib. Researches; Laborde, Voyage de l'Arabie Pétrée; Olin's Travels in the East; Schubert; Stephens; Irby and Mangles). [J. B.]

ILLYRICUM, a district of country lying along the north-east coast of the Adriatic, but of very uncertain dimensions. Even in ancient times it appears to have been understood somewhat differently by Greek and Roman writers; and among the Romans it often shifted its boundaries, from the incursions of the Gauls and other local vicissitudes. It is only once mentioned in the New Testament, and that simply as the extreme limit to which, in the direction toward Rome, St. Paul at a particular period had carried the preaching of the gospel, Ro. xv. 19. The inhabitants were a wild race, the kind of mountaineers of Greece, and in modern times have their representatives in the Albanians. But nothing depends either on the exact boundaries of the district, or the particular character of the people, for the elucidation of Scripture; and it is enough to have indicated its general position.

IMAGERY, CHAMBERS OF. *See* CHAMBERS.

IMMAN'UEL, or EMMANUEL [*God-with-us*], the name imposed on the prospective child, which the Lord by Isaiah declared he would give as a sign to the house of David, Is. vii. 14. It has been a long-agitated question, whether the child meant was the Messiah, or a child born in the time of the prophet, perhaps to himself, typical of the birth at some future time of the Messiah: or, finally, of such a child simply, with nothing more than a name and accompaniments, that admitted of being accommodated to Messiah's person and birth. It is the former alone of these opinions that we believe to be justified by the use made by the evangelist Matthew, ch. i. 22, 23, and even by the original passage itself, when closely examined, and viewed in all its parts. But the investigation of the subject is too long and complicated for a work like the present. Those who wish to see the grounds of the opinion here indicated, will find them in Fairbairn's *Hermeneutical Manual*, p. 416, seq. Other views may be seen in Barnes on *Isaiah*, the *Commentaries* of Grotius, Meyer, Olshausen, Alford, &c., also the *Scripture Testimony* of Dr. Pye Smith.

IMPUTE, IMPUTATION. The sense of the original verb, which corresponds to our *impute* both in

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the Hebrew (חָשַׁב) and Greek (λογίζομαι), is simply to *count, reckon,* or *be counted, reckoned, charged* to one. And so our translators understand them, and use these English equivalents interchangeably with *impute,* Ro. iv. 2-4, 6, 8. The word itself (λογίζομαι) seems not to convey any meaning beyond this. It is the context alone that determines whether that which is said to be counted or reckoned to one is something which actually or personally belongs to him, or something which belongs not to him in this sense, but to another, and is simply set down to his account, so that he is regarded and treated as if the thing in the strict and proper sense were his. The English word, from the Latin *imputare,* has precisely the same sense, although use has confined it to matters of morals, and in great measure indeed to things that are blameworthy. Without doubt, therefore, the true idea is better conceived by the English reader under such terms as *count, reckon;* for the allusion seems to be to the books of judgment, Da. vii. 10; Re. xx. 12; and when this is kept in mind the phraseology of counting or setting down to one is seen to be at once appropriate and forcible. Undue stress seems to have been laid by some on the mere word, as if it contained in itself a doctrinal system, or at all events presented an important proof of that system. Whereas there is obviously no more mystery in the original term than in the English renderings mentioned above. It scarcely needed the ability and pains which a recent writer of distinction has bestowed on it to prove this point. Nor is it altogether clear that the divines to whom he refers do not speak of the use of the word *in its connections.* His work, however, contains the most profound and elaborate critical analysis of the words with which we are acquainted, and the reader is referred to it as containing all that can be desired on the subject—*Sermons on Faith,* by Bishop O'Brien, 2d ed. p. 409–456.

What we are mainly concerned with is the use or application of the words in Scripture. Are they applied only to things strictly personal to a man, or have they the wider latitude which we have assigned them? It is often asserted with great confidence that "there is not one passage in which the word is used in the sense of *reckoning* or *imputing* to a man that which does not strictly belong to him, or of charging on him that which ought not to be charged on him as a matter of personal right." That the words are very frequently used in relation to things of this strictly personal character is undeniable, Le. vii. 18; 2 Sa. xix. 19; Ps. xxxii. 2; Ro. iv. 9. When, in the second of these passages, Shimei says unto David, "Let not my lord *impute* iniquity unto me," he acknowledges in the same breath that the sin was his and only his—"for thy servant doth know that I have sinned." It is equally true, however, that the words in question are frequently applied to things that do not strictly belong to us, but which, though not belonging to us, are set down to our account, Le. xvii. 4; Nu. xviii. 27; Phile. 18; Ro. iv. 6. In the first of these passages it is declared that the man who brought not his sacrifice or victim to the door of the tabernacle of the congregation, according to the divine institute, should have *blood imputed to him,* and should be cut off from among his people. He had committed no actual murder, yet that crime is imputed to him, and he is dealt with accordingly. So in Paul's letter to Philemon, the apostle requests that the wrong which Onesimus had done might be *placed to the writer's account,* though manifestly he had no hand in committing it whatever. And in Ro. iv., where righteousness is said to be imputed *without works,* there is undoubtedly an imputation of righteousness which is not *by works,* &c., which does not personally or actually belong to us, but to another, and is set down to our account.

Divines find a threefold imputation in Scripture, viz. that of Adam's sin to his posterity; that of our sins to Christ; and of his righteousness to us or to his people. In relation to the first of these, they speak of mediate and immediate imputation—mediate being that corruption or depravity of nature which we derive from Adam; and immediate, the guilt, or rather liability to punishment, which belongs to us in consequence of his sin. The sin of Adam is counted in the sight of God as ours, and we are dealt with accordingly. In like manner, the sins of his people are counted to Christ, and he is dealt with accordingly—*made sin* for us, who knew no sin. Christ's righteousness, also, is counted in the sight of God as ours, and we are dealt with accordingly—*made the righteousness of God* in him, 2 Co. v. 21; Ro. v. 19. (*See* JUSTIFICATION, SIN, &c.)

This is not the place for anything like an exposition of these co-relate doctrines. It is, however, but just to state that their advocates are careful to guard against two sources of misconception, to one or other of which they think nearly all objections may be traced. First, they deny that imputation supposes either actual personal sin, or actual personal righteousness, in the parties to whom sin or righteousness is imputed. Adam's sin never can be ours in the same sense in which it was his. The same is true of Christ's righteousness. In both cases there is simply a placing to our account. Second, they deny that imputation supposes any transference of moral character. The *imputation* of sin or righteousness is not the *infusion* of it. Finally, a denial of the imputation of sin removes none of the difficulties connected with the fact of mankind coming into the world with a liability to suffering and death antecedent to all personal transgression. The natural depravity out of which actual sin springs is itself to be regarded as penal. Since then God manifestly deals with us as a guilty race, or treats us *as* guilty, this doctrine of imputation seems to furnish some ground for it. He can treat none as either guilty or righteous whom in some sense he does not hold or count such. [R. F.]

INCENSE. The compound of sweet-smelling ingredients denoted by this term appears to have been employed among the covenant-people only in acts of worship; and that special compound, which was appointed to be used in the services of the sanctuary, was expressly forbidden to be applied to purposes of common life. "As for the perfume (or incense) which thou shalt make, ye shall not make to yourselves according to the composition thereof; it shall be unto thee holy for the Lord," Ex. xxx. 37. The ingredients of this sacred aroma are defined to be equal portions of stacte, onycha, galbanum, and pure frankincense (for which see the several words); and these, after being beaten small, were laid up in the tabernacle, to be ready for daily use. As it was simply, however, in connection with the altar of incense that the article thus compounded was employed in the divine service, the explanations necessary to bring out its meaning and design will be best given in connection with it.

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ALTAR OF INCENSE, AND ITS RITUAL OF SERVICE.—This article of the tabernacle furniture was made of wood—shittim-wood, as it is in the English Bible, but as it should rather be, acacia-wood—overlaid with gold; on which account it was sometimes called the *golden* altar, in contradistinction to the altar of burnt-offering, which was made of brass, Ex. xl. 5; Re. viii. 3. The form was square—a cubit in breadth, and two cubits in height; that is, it was a stand made in a square form, probably about 2½ feet broad and 3½ feet high: of suitable proportions both ways for a pedestal, on which to place the pot or censer containing the incense. The top was surmounted by a crown or projecting ornament, and at the several corners were horns—partly, perhaps, also for ornament, but more especially as a mark of correspondence and agreement with the altar of burnt-offering. For the prescriptions respecting this altar of incense have throughout a bearing on the brazen altar in the outer court, and seem intended to place the two in a mutual relation to each other. The name alone of altar (מִזְבֵּחַ, *mizbeach*, slaying or sacrificing-place), which is the common designation of both, sufficiently indicates this; for such a term could be applied to the incense-table only on the ground of a real connection between it and the place where sacrifices of slain victims were actually presented. This connection was also marked by the sprinkling of its horns with the blood of the sin-offering on the great day of annual atonement—the only article apparently in the holy place to which that blood was specially applied—precisely as the horns of the altar of burnt-offering were also sprinkled, Ex. xxx. 10; Le. xvi. 16, 18. Then, there was the coincidence of the daily service at the two altars—the offering of incense on the one morning and evening (when the lamps were put out and lighted) so as to afford a kind of perpetual incense before the Lord, corresponding to and concurring with the morning and evening burnt-offering on the other, by which there was effected a kind of perpetual burnt-offering, Ex. xxx. 7, 8, compared with ch. xxix. 38-42—the perpetual incense within ascending simultaneously with the perpetual burnt-offering without. These various points of contact between the two altars seem plainly designed to indicate a close relationship between them—as if the one were somehow the necessary complement of the other. And this impression is confirmed by the fact, that in the services specially connected with each, neither could proceed without the other: the pot of incense had every day to be replenished with live-coals from the altar of burnt-offering, as the only fire by which the cloud of incense was to be raised from the sacred perfume; while, on the other hand, this same cloud of incense had to be raised, and sent by the high-priest into the most holy place, before he could enter there with the sin-atoning blood that had been offered on the brazen altar, and sprinkle the mercy-seat. Instant death was even threatened if he presumed to enter without the incense going before, and covering the mercy-seat, Le. xvi. 11-13. So that, as there could be no incense offered without fire from the sacrificial altar to kindle it, neither could there be any acceptable sacrifice for sin without the interposition of incense to open the way for its presentation.

Wherein then lay the virtue of this sacred odour? What was expressed or symbolized by it? The perfume, formed of the four ingredients already specified, we have no reason to suppose differed in itself from other things of a like kind, any farther than that it yielded an odour peculiarly sweet and fragrant: it was the best known of such compositions; and so was set apart for a sacred use, and designated pure and holy. As a sign of this consecration, and fitness for the service of the sanctuary, it had the common symbol of incorruptness applied to it—it was salted, Ex. xxx. 35 (not tempered together, as in the Sept. and our English Bible). But not in this, nor in the natural properties belonging to it, did there lie any virtue entitling it to such a place in sacred ministrations—for the idea of some, that it was chosen as a corrective to the unpleasant smell apt to be generated by offerings of blood, scarcely deserves to be mentioned. It was the *symbolical* meaning of the perfume which alone was regarded in the important function assigned to it. The expressed odours of sweet-smelling plants are the breath, as it were, of their pure and balmy nature—a fragrant exhalation from their innermost being, most grateful to the senses, and refreshing to the powers of our bodily frame. And as such it was fitted to serve as an appropriate emblem of that in the soul of man, which is most grateful to the mind of God—namely, the devout breathing of spiritual desire and affection toward him. What can be more pleasing to the Great Source of life and being, than to find the souls he has made turning their regards to him in the simplicity and confidence of faith—making him the sanctuary of their inmost thoughts and feelings—and pouring out before him the varied expression of their fears and hopes, of the sense they have of their own guilt and his infinite goodness, and of their earnest desires for his forgiveness or his help? This is emphatically the breathing of the soul's best, holiest, heavenliest aspirations; and therefore, in the sphere of natural things, was fitly symbolized by the ascending odours of the sweetest-scented herbs. The offering of incense, then, was an embodied prayer: but prayer in the larger sense, as comprehensive of all the appropriate outgoings of the believing soul toward God—supplication, indeed, primarily, but along with that, adoration, confession, and thanksgiving.

So the matter is explained in various parts of Scripture. It is so most distinctly in the book of Revelation, which is not only written in the language of type and symbol, but often also accompanies its use of these with explanatory statements of their meaning. Thus at ch. v. 8, where the twenty-four elders, representatives of the church of Christ's redeemed ones, appear each with golden vials or censers, full of incense or odours, "which are," it is added, "the prayers of saints:" and the same explanation is again given at ch. viii. 3, in connection with the action of an angel, and an action represented as taking place at the golden altar. It was, so to speak, the old service of the earthly sanctuary proceeding in the heavenly places, and to the incense was given "the prayers of saints"—the reality to the symbol—that they might be offered before God. But in Old Testament times also this was perfectly understood. David expressly designates his prayer incense: "Let my prayer, (incense, so it is literally) be set in order before thee," Ps. cxli. 2—implying that the one was but another name or form of the other. And in the historical statement made quite incidentally at the beginning of St. Luke's gospel, that while Zacharias was offering incense in the sanctuary "the whole multitude were praying without," it is clear

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that the people generally had a correct understanding of the symbol: they were accompanying the priestly action by an exercise, which at once showed their apprehension of its meaning, and their sympathy with its aims.

Now, we have only to carry with us this view of the incense-offering, in order to see the propriety and naturalness of the prescriptions respecting the altar of incense and its rites of service. Its connection by name and otherwise with the altar of burnt-offering explains itself on the ground, that prayer also is a sort of sacrifice—the offering up of the desires and feelings of the heart to God—and, as such, the internal counterpart of the external offering of slain victims. Not only so, but acceptable prayer on the part of the sinner must raise itself on the foundation of sacrifice by blood; as a sinner he could only approach God through a medium of blood, without which there was no remission of sin; his very prayer must, as it were, rise from the altar where such blood was shed, and derive thence its warrant to enter into the presence of the holiest. And as prayer thus leaned on the atonement, so again did the atonement require for its actual efficiency the appropriating and pleading energy of prayer: it saved not as a natural charm, but only as an accepted channel of communion with heaven: even with the blood of atonement in his hand the worshipper must go as a suppliant to the footstool of the throne. It is so still the pattern given here in the handwriting of Moses is inwrought with lessons that speak to all times. For it is in the name of Jesus, and on the ground of that holy atonement for sin, which he once for all accomplished on the cross, that the believer must draw near to God; his prayers, as well as his deeds of righteousness, are accepted only in the Beloved. Prayer offered otherwise is like incense offered with strange fire—a virtual repetition of the sin of Nadab and Abihu. And the action here also is reciprocal; for the worshipper's acceptance in the Beloved is to be sought and obtained through prayer; so that neither is the atoning virtue of the cross available to the individual sinner without the prayer of faith, nor is this prayer accepted but in connection with the atonement. Nay, in Christ himself, as the representative of fallen man, we see the twofold truth exemplified, and rising to its fullest realization; since he is at once the perfect sacrifice, and the all-prevailing intercessor; and while he both offered his own blood without spot to the Father, and thereafter entered with it into the heavenly places, it was not without the incense of prayer preceding, as well as following the work of reconciliation. It is not less true that he saves by his intercession, than that he saves by his death.

A still further peculiarity in the account of the altar of incense finds a ready explanation in the preceding remarks. For, while the altar of incense had its position simply in the holy place, "before the veil," and not actually within it, language is used concerning it, which might seem to imply that it belonged to the most holy as much as to the holy place. Thus it is itself designated "most holy," Le. xxx. 10; and in the description given of the service of the great day of atonement, it is spoken of as "the altar that is before the Lord"—as if in a sense it were within the veil. In the Apocalyptic vision, formerly referred to, it appears in the immediate presence of Jehovah, Re. viii. 3; and also in He. ix. 4, the golden censer, which was but an appendage of the golden altar, is assigned to the holy of holies—not that it actually belonged to the furniture of that innermost region of the tabernacle, but that in its highest intention and use it had respect to the things therein contained. From it the high-priest, on the great day of atonement, had to raise the cloud of perfume which covered the mercy-seat; and every day, though in a smaller degree, the same incense-cloud had to be sent within the veil and made to fill the presence-chamber of God. For this end the altar was placed directly in front of the veil, that the smoke arising from it might the more readily penetrate within. And thus, again, was a salutary lesson proclaimed for all times; namely, that the believer should be ever dwelling beside the secret place of the Most High, so as to have freedom of access to the throne of grace, and be in a manner praying always with all prayer and supplication. If it is but a rare, or an occasional work with him, he too clearly knows not the height of privilege to which he is called in the Redeemer, nor has found his way to the reality symbolized in this portion of the handwriting of ordinances.

INCHANTERS, INCHANTMENTS, considered as distinct from the acts of divination, and the persons who practised them, had respect more especially to the charming of noxious animals, such as adders, serpents, &c. Magical arts of this kind have from an early period been particularly cultivated in Egypt, and even constituted a sort of separate craft, of which notice has already been taken under the article ADDER. Arts of this description were strictly forbidden by the law of Moses, De. xviii. 9-12; because, though lying perfectly within the compass of human ingenuity and skill, they were closely allied to demonology, and most apt to be abused to purposes of superstition. Inchantments in this special sense do not appear to have been practised in Israel; such as existed belonged to the more general heads of divination, magician, and witchcraft (which see).

INDIA is no farther mentioned in Scripture than as one of the boundaries of the great empire of Ahasuerus —"from India unto Ethiopia," Es. i. 1; viii. 9—and as nothing depends on it for the interpretation of the Bible, so it cannot with propriety be made a subject of inquiry here. Neither its precise locality, nor population, nor products are ever referred to.

INGATHERING, FEAST OF. *See* FEASTS.

INHERITANCE. This, in the English Bible, is the translation of three different terms in the Hebrew. There is first יְרֻשָּׁה (*yerushah*), from יָרַשׁ (*yarash*), to seize, take, occupy; then נְחֻלָּה (*nachalah*), from נָחַל (*nachal*), to seize, take, distribute; and חֵלֶק (*chêlek*), from חָלַק (*chalak*), to divide. The Hebrew word אֲחֻזָּה (*achuzzah*) very frequently occurs in connection with "inheritance," signifying the actual possession of that which is one's right by inheritance, but it is never so translated, see Nu. xxxii. 32; Eze. xlvi. 16, 18. Inheritance refers chiefly to the inheritance of land, Nu. xvi. 14; xxxiv. 18, not to the inheritance of movable property, or even of houses, except in some instances, as will afterwards be noticed. It is a subject of the greatest social importance, exercising a powerful influence on the national condition, and is therefore worthy of the place it takes in the national constitution of the Jewish people (M. de Tocqueville de la Democratie en Amérique, c. iii.; M'Culloch on the Succession to Property, p. 1 and 2).

Of the patriarchal law of inheritance we have very

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few details, nor does it bear much upon the principal question of this article, as the patriarchs had no land in their possession. Their entire property was movable, Ge. xiii. 2. Over this they appear to have exercised very considerable control in its distribution. From a comparison of 1 Ch. v. 1 with Ge. xlviii. 5, 6, it would appear that even then the eldest son succeeded by right of birth to a double portion of his father's property, for Jacob's assuming Joseph's two elder sons as his own, and thereby giving to Joseph a double portion in Israel, is described as the transfer of Reuben's, his eldest son's, birthright from him to Joseph. And in this instance we find the father setting aside the elder son for misconduct, and substituting one of his younger sons in his room. With regard to their other children, they probably gave them equal shares, unless something in their conduct caused them to make a difference. In the case of Abraham, it is easy to see why he made a marked distinction between Isaac and his other children. To all of them he gave gifts, but to Isaac he gave the great bulk of his property, Ge. xxv. 5, 6; xxiv. 36 This was evidently on account of God's promise to Isaac, Ge. xvii. 21, and perhaps also on account of his personal good conduct. It is a mistake to suppose, as some do, that this was made because Isaac was a legitimate son, and the others were illegitimate. All Abraham's children were legitimate. The concubine of that early time had not the rank or dignity of the wife, but there was then little, if any difference, except the name. The man with whom she lived is called in Hebrew her husband, as she also is sometimes designated wife, Ge. xvi. 3; Ju. xix. 3; xx. 4; her father is called his father-in-law, Ju. xix. 4; and he is called her father's son-in-law, Ju. xix. 5; no distinction was made in the treatment of the sons, whether by wife or concubine, Ge. xxxvi. 12-16; xlix. 1, ff.; and the children of the concubine were reckoned the children of the wife, who also was usually the one to present the concubine to her husband, Ge. xvi. 2; xxx. 3, 13; xxxvi. 12-16. The position of concubine became afterwards more degraded, but it was such in the patriarchal time (see Jahn's Arch. Bib. c. x. § 155). The case of Jephthah, Ju. xi. 1, 2, is sometimes alleged as showing the radical distinction between the children of wives and concubines in the matter of inheritance, but it has no proper bearing on the question. Jephthah was not the son of a concubine, but of a harlot (זוֹנָה, *zânah*), a term never confounded with that of concubine, but distinguished from it, Ju. xix. 1, 2. The position of daughters as to inheritance is not so clear, but they would seem to have usually obtained a share. The complaint of Laban's daughters that they had no longer an inheritance in their father's house, shows that they considered themselves to have been deprived of that which it was usual for daughters to receive, Ge. xxxi. 14. In the land of Uz they sometimes, but apparently not always, received their share of the paternal inheritance, Job xlii. 15. Where there was no child, the son of some confidential servant, such as a steward, born in the master's house, appears to have been occasionally, at least, made the heir, Ge xv. 2, 3.

The Mosaic law of the inheritance of land is laid down most distinctly in Nu. xxvii. 1–11, and from this, taken in connection with other passages, we can form a perfectly clear idea of it. On the father's death his land was divided among his sons, his daughters receiving no share of it, Nu. xxvii. 8. If there was but one son, he inherited all; if there were more than one, the eldest inherited twice as much as the younger sons, this distinction being conferred in the Mosaic law on primogeniture, De. xxi. 17. Up to Moses' time there was no rule as to who should be reckoned the eldest son, the father selecting the eldest son of whichever wife he pleased. This gave rise to great jealousies and intrigues, which were put an end to by Moses' enactment (De. xxi. 17; M'Culloch, Succession to Property, p. 16). Illegitimate sons did not share in the inheritance with legitimate sons, Ju. xi. 2. In the division of the land disputes occasionally arose, and wrong was sometimes done, to remedy which there would appear to have been judges or dividers appointed, Lu. xii. 13, 14. The rule of the exclusion of daughters from a share when there were sons living, is sometimes thought to have been departed from in the case of Caleb's daughter, Jos. xv. 18, 19; Ju. i. 15; 1 Ch. iv. 15. It may be an exception, but it is not necessarily one. Caleb may have acquired by conquest rights independent of his inheritance by lot, and over which he may have had more control, Jo. xiv. 6-15. Even in the English feudal system a liberty of alienation was allowed in the case of land acquired by individuals, which was not allowed in regard of patrimonial inheritance (M'Culloch on Succession, p. 9). The preference of males to females in inheritance was shared by the ancient Germanic nations, and prevailed in England (M'Culloch, p. 22, 23). In Greece and Rome, when a man had no son, he was permitted to adopt the son of another, even though he was not related to him. The adopted son took the name, and succeeded to the property of his new father (Potter's Grecian Ant. b. iv. c. xv; Adam's Roman Antiquities). A similar custom seems to have prevailed in ancient Egypt (Ex. ii. 10; Josephus, Ant. ii. 9, 7). There was no such custom among the Jews; on the contrary, it was opposed to their law of succession. Accordingly, while we have the term (*υἱοθεσία υἱοθέτησις, adoptio*), in Greek and Latin, we have no corresponding term in the Hebrew; and while illustrations of the new relation of believers to God as their Father in Jesus Christ, are not unfrequently taken in the New Testament from the custom of adoption, they are addressed to churches where the Roman and Grecian custom was well understood, Ro. viii. 15; Ga. iv. 5; Ep. i. 5. The law of the heir while under age, Ga. iv. 1, 2, would naturally be the law of Judea as of other parts of the world. This would give the parent a certain amount of authority over his sons in protracting or limiting the time during which they should exercise power.

If a man died without sons, his daughters inherited equal portions, Nu. xxvii. 4-8. By thus retaining the land in the family the name of the deceased was kept alive, ver. 4. While other women might marry in whatever tribe they pleased, heiresses must marry within their own tribe, Nu. xxxvi. 8. As a general rule they would marry their nearest kinsman in the permitted degrees, Nu. xxxvi. 11; Tobit vi. 12; vii. 14; but this was not required in the original law. If they failed to marry within their own tribe, their inheritance was forfeited, and went to the parties next named in succession (Joseph. Ant. iv. 7, 5). Under some circumstances this law seems to have been departed from, as in 1 Ch. ii. 34–36, where we read of an heiress marrying an Egyptian servant, and their son inheriting. There is another alleged exception in 1 Ch. ii. 21–24, Nu. xxxii. 41; but it is possible that the daughter of Machir may not have been an heiress at the time of her marriage. A considerable liberty of choice was thus

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left to Jewish heiresses, and one much greater than was permitted in Athens, where they were compelled to marry their nearest kinsman (Potter's Grecian Ant. on Laws belonging to Marriages; M'Culloch on Succession, p. 17). The early Roman law excluded females from inheritance when there were brothers, and their privilege of adoption had the same effect (M'Culloch, p. 18, 20); the law of gavelkind in Kent is exactly that of Moses in regard to daughters (M'Culloch, p. 23); the law of Mahomet gives sisters one-half of their brothers' share of the inheritance (Sale's Koran, i. 94 and 100, ed. 1764). We thus find the Mosaic law recognizing the natural equity of leaving a father's inheritance to his children; while with respect to the apparent injustice of leaving daughters unprovided for where they had brothers, the injury was only apparent. Where Jewish women were as a rule unprovided for, and where marriage was all but universal among the men, the want of fortune brought no disadvantage; while beauty, and personal worth, would give to individual women that distinction which wealth alone too often confers with us.

We come now to a remarkable peculiarity in the Jewish law of succession, viz. in the case of those who died without children, their widows surviving them, De. xxv. 6. This law was, however, derived from a much earlier period, and existed in full force in the family of Jacob, Ge. xxxviii. 8, 9. The law was, that if a man died without leaving any child, his brother or nearest kinsman should marry the widow, their eldest son should succeed to the inheritance of the deceased as his son, while the other children should belong to the actual father, and succeed to his inheritance, De. xxv. 5, 6. Some might from the Hebrew raise the question whether this law did not come into force if a man died without *a son*, for where the authorized version translates by "child," in De. xxv. 5, the Hebrew is בֵּן (*ben*), which very rarely includes the female (Gesenius, Fuerst). Here it seems to do so. Both Septuagint and Vulgate thus understand it; the law of succession to daughters, in the absence of sons, appears to require it; and so the Jews all understood it, Mat. xxii. 23, and parallels. The law that the nearest kinsman of the deceased should marry his widow was not absolutely compulsory, but the refusal to do so was looked on as a great reproach, De. xxv. 7-10. In case of such refusal the obligation devolved on the kinsman next to him, who in such a case also redeemed the land of the deceased if it had been sold, Ru. iii. 12, 13; iv. 1-12. The instance in the book of Ruth is curious. Naomi being past the age for marriage, ch. i. 12, Boaz marries Ruth her daughter-in-law, and the widow of her son, but the child born from this marriage is reckoned the son of Naomi, and of course of her husband Elimelech, ch. iv. 17, the intervening generation being passed over. Boaz did not raise up a son to Chilion, but to Elimelech. From this case we may judge that when a man died leaving sons, who also died without issue, the property reverted to the widow of their father during her lifetime; for it is Naomi, not Ruth, who sells the land of Elimelech, ch. iv. 3. On Naomi's death Ruth would inherit, ch. iv. 5. From Pr. xxx. 23 it would appear as if a handmaid, when she was a concubine, inherited after the wife, in case neither had children.

On the failure of sons and daughters, the brothers of the deceased inherited, Nu. xxvii. 9. By brothers here we must understand the sons of his father, not kinsmen, which the term is often put for. If he had no brothers, the inheritance went to his father's brethren, or, as we would say, his uncles, by the father's side, Nu. xxvii. 10. Up to this the law of Jewish inheritance is precisely the same as prevailed among the ancient Germans, with the exception of the law regarding widows; but here there is a divergence. If there were no uncles by the father's side, the inheritance went, among the Germans, to the maternal uncles (Tacitus de Mor. xx.); but these were not recognized in the Jewish law, as the inheritance would in that case frequently pass from one tribe to another. In the absence of paternal uncles the inheritance went to the nearest kinsman of the deceased belonging to his family and tribe, Nu. xxvii. 11.

While the law of succession thus kept land in the possession of the same family from generation to generation, the law of mortgage had the same effect. In no instance could a Jew alienate his inheritance for ever by the sale of it, Le. xxv. 23. A redemption for the land, Le. xxv. 24, called the right of the redemption (מִשְׁפַּט הַגְּאֻלָּה, *mishpat hagulah*, Je. xxxii. 7), must in every case accompany the temporary sale of the land. A kinsman could at any time redeem it by payment of a regulated charge; or the owner could at any time redeem it for himself on the same terms, if he had acquired the means, Le. xxv. 24-27. This would act as a spur to industry. In any case the land must return to the original owner or his heirs at the year of jubilee, without any payment, Le. xxv. 28. All these conditions would reduce land, as a marketable commodity, very low. The two cases in Scripture where details are given of the redemption of land, acquaint us with further particulars, Je. xxxii. 6-9; Ru. iv. 1-6. These do not appear to be the redemption of land which had been sold out of the family, but the sale of the properties by their proper owners. In both cases it appears that the first offer of the land must be made to the nearest kinsman, which is indeed implied in the power he possessed of redeeming it any time, Le. xxv. 25. From Ruth it appears that where the land to be sold belonged by possession or reversion to a widow, not past the time for marriage, the kinsman purchasing was obliged also to marry her. It was this which made Elimelech's nearest kinsman refuse the right of redemption, lest he should mar his own inheritance, Ru. iv. 6. Josephus (Ant. v. 9, 4) thinks this was because he had already a wife and children. A more likely reason is, that he was afraid that if he had but one son, that son would be the legal son of Elimelech, and not his own, and so the succession of his own name should be endangered, Ge. xxxviii. 9; De. xxv. 6. Elimelech's inheritance was at this time probably in the hand of the nearest kinsman (Josephus, Ant. v. 9, 4); but nothing probably had been paid for it at the time of Elimelech's departure, when the land, owing to the famine, was of little or no value, ch. i. 1. The inalienability of land has been generally enforced; in England it continued down to the reign of Henry VIII. (M'Culloch on Succession, p. 9). The Roman parent had the power to disinherit his son (Adam's Roman Antiquities—Right of Testament), but this power was not possessed in Judea. Over his movable property a Jewish parent had power, but not in the disposition of the land. It is probably of movable property that Pr. xvii. 2 speaks. It was the inalienability of the land that made the pious Naboth reject Ahab's proposal with horror, 1 Ki. xxi. 3. The most accurate maps

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and accounts of the several inheritances of each family must have been made and preserved, when we find each, after the seventy years' captivity in Babylon, returning to his own inheritance, Ne xi. 20. It was not in the power of the prince to alienate his own inheritance, or that of his people, Eze. xlvi 16-18. The inalienable right of succession by birth may illustrate the nature of our Lord's sonship, which was his by inheritance, He. i. 4, 5; and adds force to the frequent declarations of Scripture that glory is the inheritance of the wise, and folly of the simple, Pr. iii. 35; xiv. 18.

The inalienability which attached to the land of Judea did not attach to houses and movable property. Houses in walled towns could be alienated for ever if not redeemed within one year from the day of sale, Le. xxv. 29, 30. Houses in unwalled towns and villages could not be alienated, as being probably essentially connected with the neighbouring land, Le. xxv 31. The agricultural population seldom lived out of villages. The power thus given over houses was of course much more exercised over movable property, with respect to which there is no law in Scripture, and over which therefore the owner had full control. It would in ordinary circumstances go to one's children or nearest kinsman, but the owner had full power to dispose of it during his lifetime in any way he judged best. From Pr. xvii. 2 we judge that it was sometimes given to a servant in preference to a son. The liberty thus granted argues great wisdom in Jewish law. The power of alienating movable property is essential to progress (M'Culloch on Succession, p. 5). This power was granted in its full extent to the Jews, while it was very much restrained among nations accounted more civilized. No kind of property could be devised in Athens, except to children, before the age of Solon; nor in Rome, except by a will made in an assembly of the people; and the disposal of it was much restrained in England to the reign of Henry II. (M'Culloch, p. 3, 4, 7, 8). Jewish law of the remotest period was framed on a wiser plan. The property spoken of in Lu. xv. 11–13, is by some supposed to be movable property, but others with greater probability think it to be the landed inheritance (so Alford, Gr. Test. in loco).

As landed property could not at any time be alienated from children, so movable property in Judea would appear to have been disposed of during the owner's lifetime, and by his verbal disposition, rather than by written wills coming into force after his death, as with us, Ge. xxiv. 36; xxv. 5, 6 The will is not once mentioned in the Old Testament; there is no Hebrew word for it. The διαθήκη of the New Testament, frequently translated "testament," is never so used in the Septuagint, which is our best guide to the New Testament Greek. (*See* COVENANT.) We know of no instance of wills in use among the Jews except in the case of the Herods, and even these refer only to the disposition of the kingdom (Josephus, Ant. xvii. 3, 2; Jewish Wars, ii. 2, 3). Tobit viii. 24 has the appearance of a Jewish will, though not really one, but was a paper drawn up to guard against misappropriation after death, Tobit vi. 12. To suppose the patriarchal blessing, Ge. xxvii 19, 37, analogous to a modern will is rather fanciful, and Caleb's blessing, Jos. xv. 19, was the bestowal of property in his lifetime. And this absence of the will in Jewish antiquity is conformable to general custom. It is a mistake to represent it as of immemorial antiquity (Townsend's Manual of Dates—Wills). The power to devise by will was unknown in the earlier periods of society (M'Culloch on Succession, p. 3). There was no will at Athens before Solon, and even then it was only such as had no children that could devise. At Rome the power to devise was not of early date, and it was a very considerable time before this power was conceded in England (M'Culloch, p. 3, 5, 7, 8; Blackstone's Com. ii. 32).

The last feature of the Jewish law of inheritance that requires consideration is the perpetual division and subdivision of land made by it among the Jewish proprietors. The law of primogeniture, the grand characteristic of the feudal system, was only so far recognized in Judea as that the elder son should inherit a double portion. The necessary effect of this was to subdivide the land and create a great body of small landed proprietors, every Jewish male being born to land. Political economists differ as to the general propriety of this rule, but in the case of Judea we find that even those who deny its general propriety allow it to have been of use there. This is all that is required, as no one supposes that laws of this kind were intended for use elsewhere under different circumstances. Adam Smith condemns the law of primogeniture as most injurious under present circumstances, and advocates the division of landed property (Wealth of Nations, p. 171, M'Culloch's edition). M'Culloch approves generally, and with much reason, of the law of primogeniture. He shows in the instances of Ireland and France that endless subdivision of land is injurious, and fortifies his arguments by the opinion of Sir Matthew Hale (M'Culloch, p. 30, 34, 87-90; Hale's History of Common Law, ch. xi. p. 253, Runnington's edit. 1779). The division of land in France is however twice as great as in Judea: in France it is divided among sons and daughters (M'Culloch, p. 81), while in Judea it was divided only among sons, when sons existed. M'Culloch notices cases in which he thinks the subdivision of land useful, and where its injurious effects are prevented by the peculiar circumstances of the times or country. Many of these apply with peculiar force to Judea. Thus in a hilly country, where the lands do not admit of the easy employment of horses, or of improved implements, he thinks small farms preferable to large. Beyond almost any country Palestine agrees with this, a land of hills and valleys, where in ancient times manual labour raised terraces up to the tops of the hills (Josephus, J. Wars, iii 3; De viii. 7-9). He also thinks small farms are preferable in the vicinity of large towns (M'Culloch, p. 128). There are few countries where considerable towns lie so thickly as they did in the two Galilees, the smallest of them containing over fifteen thousand inhabitants (Josephus, J. Wars, iii. 2, 3; De. vi. 10). M'Culloch mentions other circumstances in favour of the subdivision of land. He mentions the great popularity of the law even in France, and the attachment to the country which the proprietors have in consequence: also in Germany (p. 101, 136). It had of course this effect among the Jews when every one ate of his own vine and his own fig-tree, Is. xxxvi. 16. He also mentions the extraordinary impulse which under certain circumstances the subdivision of property gives to population (p 137), an impulse very desirable in a land subject to frequent wars and waste of population. It is to the frequency of war in the early state of Rome that he attributes the fact that there this subdivision led to no injurious consequences (p. 169). He might have added that but for this rapid increase of population Rome could never have sent forth those native armies to which she owed

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her empire. No country required a quick increase of population on this account more than Judea. In perpetual war with the neighbouring smaller nations, her little territory was the battle-field of Egypt and Assyria, of Greece and Rome. With all this necessary waste, her population was recruited so as to meet it. The law of inheritance, it may be, inapplicable to England or France in their present state, was the wisest law for the land for which it was enacted. It provided a numerous population to defend the soil which possession made dear to every Jew: it provided food for an urban population of vast amount: it clothed the rugged hillsides of Pærea and Judea with the olive and the vine, the fig-tree and the palm, and enabled manual toil to maintain there a population more numerous than that which cultivated the great plain of Esdraelon, or the fertile valley of the Jordan. [H. C.]

INK is referred to in but a few passages in Scripture, and simply as the fluid used in writing. That it was usually black, we know from other sources and from the remains of antiquity that have descended to modern times. It was differently composed from that now in current use, being formed sometimes of the finest soot of lamps, sometimes of the black liquor found in the cuttle fish and other substances, together with a certain intermixture of gums and acids, which produced a composition that was remarkably durable, even more so than modern ink, but was thicker, and less adapted for speedy execution. For ornamental purposes, however, other kinds of ink were employed by the ancients, and of various colours—red, blue, purple, and of gold and silver tints. (*See* WRITING.)

INN. This word occurs altogether five times in our English Bibles; but scarcely in any of them can it be said to be a proper rendering of the original; as *inns* in our sense of the term had no existence in ancient Palestine and the adjacent countries. The earliest mention of an inn is in connection with the history of Jacob's family, Ge. xlii. 27; on their return homewards his sons stopped to give their asses provender in the *inn* (מָלוֹן, *malon*), literally the lodging-place, where travellers were wont to make a halt in their journey. So again it occurs at Ex. iv. 24, in the account of the return of Moses from Midian to Egypt. At the threshold of the New Testament history it meets us in connection with the birth of our Lord at Bethlehem; who was laid in a manger (or stall), because, it is said, "there was no room for them in the inn" (ἐν τῷ καταλύματι). The word here employed, if viewed in respect to its etymology, means a loosing-place—a place where travellers ungirded their beasts of burden, and rested for the night, or during the heat of day. But there can be no doubt that the word is used with some latitude in the Greek translations of the Old Testament scripture, and that it also denoted any place for rest or refreshment, such as a couch, or tent, or settled abode, 1 Sa. ix. 9; Ex. xv. 13; Je. xxv. 38. So that the mere use of the word (καταλύμα) at the beginning of the gospel history would not of itself determine to what

[355.] Interior of Vizir Khan, Aleppo.—From a drawing by E. Falkener, architect.

class of buildings the birth-place of Jesus belonged; for this, we are thrown upon the general manners and customs of the East; and these still retain so much of their ancient type, that there is no great difficulty in sketching what was, at least, the probable state and aspect of things.

By the inn, then, we are to understand the khan or caravanserai so often described by those who have visited the East, and which, unlike the inns of our own country, are entirely unfurnished. It is a kind of building intended merely to afford convenient shelter and lodging-room for travellers, usually constructed in the form of a quadrangle surrounding an open court, the entrance to which is by an archway closed by a strong gate. The walls are generally lofty and strong, and sometimes provided with means of defence. The compass of this court, and the number as well as character of the apartments which surround it, differ materially, according to the position and plan of the building. Almost invariably, however, there is a well in the centre of the court, and, if there are no stalls for the cattle, then these, after being unburdened of their load, are left to repose in the inclosure, or to browse on what herbage they can find in the immediate neighbourhood. But commonly there are openings in the surrounding wall

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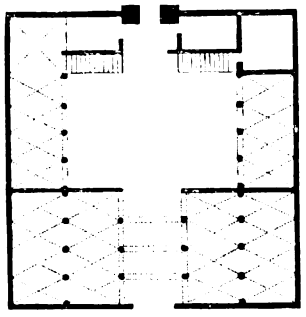
into a number of recesses, which contain chambers both for the traveller and his beast. The floor of these receding apartments rises two or three feet above the central court, and consists of a platform or bank of earth faced with masonry. When stalls are attached, these usually run in covered avenues behind the separate apartments, but on a somewhat lower level; in which case the more elevated floor of the apartments is made to project behind into the stable, so as to form a bench, toward which the head of the horse or camel is turned, and on which the nose-bag is allowed to rest. It was in a place of this sort that the Virgin Mary brought forth the blessed Redeemer. The khan at Bethlehem had cells or apartments for the travellers, as well as stalls for the cattle; but the former were already pre-occupied before the holy family arrived;



[356.] Plan-section of Khan at Adalia.—From a sketch by E. Falkener, architect.

and they had nothing for it but to betake to one of the outer pendicles destined for beasts of burden. There the Saviour of the world was born, and on the projecting ledge, which had its appropriate use in supporting the nose-bags of horses and camels, did he find his first humble bed. With inimitable simplicity the evangelist merely records this astounding fact; but the thoughts it is fitted to raise of the love and condescension of Christ, and of the aspect borne by his mission to the lowest and poorest of mankind, it might take volumes to unfold. The caravanserais on the highroads of the countries farther to the east appear to have been, from ancient times, of a more spacious and costly description than those in Palestine and its immediate neighbourhood. Layard characterizes the khans between Bagdad and the sacred places as "handsome and substantial edifices, which have been built by Persian kings, or by wealthy and pious men of the same nation, for the accommodation of pilgrims" (Nineveh and Babylon, p. 478). The general plan and structure, however, usually correspond with the description already given. But a somewhat different form is found, especially in Asia Minor, as may be seen from the engravings. No. 355 presents a considerable elevation, with apartments entering from covered galleries for the accommodation of the travellers, while the lower story is devoted to stables for horses or other cattle, and store-rooms for goods. No. 356 exhibits a plan-section of another building of the same description. In this plan the main entrance is at the lower part, the stairs leading to the covered galleries from which the sleeping apartments enter are at the farther end of the court. The pillars that sustain the flat roof are represented in section by little dark circles, and the structure of the roof itself by a series of oblique lines. Khans of such a description are probably not very numerous, and only found where there is much traffic.

Manifestly different from the ordinary khan was the inn (πανδοκεῖον) mentioned by our Lord in the parable of the good Samaritan, Lu. x. 34. As a host (πανδοκεύς) was connected with it, it presents a nearer approach than the other to what is now known as an inn. But the probability is that it is rather to be understood of a lodging house, than a place of public entertainment. That houses of that description existed in towns there can be no doubt, although we possess little specific information concerning them, and find them occasionally associated with persons of loose character, Jos. ii. 1. There is no reason however to suppose, why they may not also have sometimes been kept by persons of good repute.

INSPIRATION. A word of but rare occurrence in the English Bible—once only in the general sense, of the spiritual influence by which men are enabled to attain to the knowledge of divine things, Job xxxii. 8; and once in the more special sense, of the supernatural agency by which the revelation of these is communicated in sacred Scripture, 2 Ti. iii. 16. It is simply in this latter sense that the word is now commonly taken, when used of what pertains to the religious sphere; and its importance, as connected with Scripture, is not to be estimated by the word itself occurring only in a single passage, for the idea embodied in it is expressed in many passages, and is often presented as of the highest importance. If the distinctive character of Scripture consists in its having been given by inspiration of God, then by the sense attached to this distinction will necessarily be determined the place Scripture occupies in men's regard, and its relative position in respect to other writings. The subject, especially when viewed in connection with recent speculations, is of large extent, and can only be treated here with reference to its more essential features, and the main objections urged by the opponents of inspiration in the proper sense of the term. Little more indeed than an outline in either respect can be attempted; but the sources will be indicated, as we proceed, where fuller investigations may be found.

I. *The sense to be attached to the inspiration of Scripture as this may be gathered from Scripture itself.* In exhibiting the import of Scripture on the matter, it is necessary to make a distinction between one portion of the sacred writings and another, in particular between the Old Testament and the New. For, while both form properly but one book, yet the one being completed ages before the other came into existence, and also being distinctly borne witness to, and authenticated by the other, the evidence for that portion of Scripture is in some sense peculiar, and may be best taken apart. Two lines of proof seem perfectly sufficient to establish its plenary inspiration.

1. First, then, *the writings of the Old Testament* viewed collectively are characterized by epithets which mark them as emphatically of God. They are designated "holy Scriptures" (ἱερὰ γράμματα), or simply "the Scripture," by way of eminence, having a place and a character altogether its own, 2 Ti. iii. 15; Ro. i. 2; Jn. v. 39; x. 34-36. Still more characteristic and decisive is the epithet "oracles of God," applied to them by the apostle Paul, Ro. iii. 2, since by oracles were universally meant communications bearing on them the

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full impress of the Deity they were understood to come from; and to call the Old Testament writings God's oracles was all one with saying they were strictly divine utterances. But the most conclusive, and, as it may fitly be called the classical passage on the subject, is the one already referred to in 2 Ti., in which, after having described the Scriptures, with which Timothy had been familiar from his childhood, as able to make him wise unto salvation, the apostle adds, "All scripture is given by inspiration of God (literally, every scripture, that is, every particular portion of the collective whole designated immediately before 'the holy Scriptures,' is theopneustic, God-inspired), and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness." The object of this statement plainly is to individualize the productions designated immediately before as "the holy Scriptures," and to assert for them one and all the same divine, and because divine, profitable character. To render, as some would do, "every scripture that is God-inspired is also profitable," so as to leave altogether indetermined what, or how much of Scripture actually is such, would obviously bring an element of uncertainty into the apostle's train of thought, strangely inconsistent with its professed aim. Instead of confirming what had been said before, and assigning a fundamental reason for it, as one naturally expects, the passage would rather create perplexity and doubt; for while it had been affirmed of the Scriptures generally, that they are fitted to make wise to salvation, *now* it would be intimated that only such of them as had been inspired of God are profitable for spiritual uses. But then the question inevitably arises, which? How, or where is the line to be drawn between the one class and the other? On this important question not a hint is dropped, and, we may certainly infer, there was no intention to raise it. The passage, however, may be so read, as to throw the predicate simply on the *profitable* (every scripture inspired of God is also profitable, &c) —though not in our judgment the natural construction —but if so construed it must be after the manner of Origen in ancient times, recently followed by Ellicot, Alford, and some others, by connecting the epithet *theopneustic*, as well as the predicate *profitable*, with the entire body of the writings in question. The meaning in this case comes to be nearly identical with that obtained by the other mode: every scripture being given by inspiration of God is also profitable, &c. So that thus also the declaration, to use the words of Ellicot, "enunciates the vital truth, that every separate portion of the holy book is inspired, and forms a living portion of a living organic whole."

2. Beside these more general testimonies embracing the entire compass of Old Testament scripture, there are *specific testimonies asserting the same of particular portions*. The *law* is one of these portions, which is constantly represented as having been given by God, though instrumentally brought in by Moses, De. xxxiii. 3, 4; Jn. i. 17, &c. Its common name is "the law of the Lord;" and so sacred was it deemed on account of this high origin, that our Lord declared "one jot or tittle should in no wise pass from it till all should be fulfilled," Mat. v. 18. The *historical portions* also of the Pentateuch have substantially the same character ascribed to them; they belonged to the divine law in the wider sense, and bore on them the attributes of God's supreme authority and unchanging faithfulness. Referring to some things contained in those historical records, the apostle calls upon the persons he addressed to hear therein the law, Ga. iv. 21. Referring to other portions, our Lord once and again prefaces his quotations from them with the emphatic announcement, "It is written"—as if to have found them there were enough to insure their absolute verity—and he once speaks of them as constituent parts of a scripture which from its essential character cannot be broken, Mat. iv. 4, 7; xix. 4; Jn. x. 35. If we turn to the *prophetical parts* of Old Testament scripture, we find them, if possible, still more intimately connected with the immediate agency of God. Thus Peter affirms that "prophecy came not in old time (rather, at any time, ποτέ) by the will of man, but holy men of God spake as they were moved by the Holy Ghost," 2 Pe. i. 21, 22. Whatever may be the legitimate bearing of this testimony on the interpretation of prophecy, there could scarcely be a stronger assertion made of the divineness of its origin; and it is even stronger in the original than in our translation, as *borne along*, rather than *moved* by the Holy Ghost, is the exact import of the expression concerning the prophets. The testimony is equally explicit and comprehensive. Of the prophetical writings generally it affirms that they were the product, not of man's genius or foresight, but of the Spirit of God operating through the medium of a human agency. Nothing short of this, indeed, is intimated by the prophets themselves, prefacing their utterances, as they so commonly do, with "thus saith the Lord," or delivering their messages of weal and woe as "the Lord's burden." Nay, we find them expressly distinguishing their case from that of false prophets, in that the latter went after their own spirits, hence saw nothing, and spake from their own hearts, while the others followed the Lord's Spirit, and saw and spake the Lord's word, Eze. xiii. 2, 3; Is. ii. 1, &c. Hence, also, we so often read in New Testament scripture of the Lord having spoken by the mouth of such and such a prophet, or of the Holy Ghost having through him uttered what must needs be fulfilled, Ac. i. 16; iii 18; iv. 25. Indeed, it is upon these writings of Old Testament scripture, especially the prophetic writings, that the apostles avowedly based the chief articles of the faith respecting Christ; to these they constantly appealed as providing an indefeasible warrant for the testimony they delivered, Ac. ii. 16, &c.; 1 Co. xv. 3, 4; Ro. xvi. 26; and as this plainly implied the infallibility of Old Testament scripture, such infallibility must have presupposed as its ground the inspiration of the writers. The testimonies are thus every way full and explicit; and by no fair construction can they be understood to import less than that the writings of the Old Testament, individually and collectively, bear on them the stamp of God's authority, and are to be regarded as the peculiar revelation of his will to man.

Passing now to the *Scriptures of the New Testament*, there are several considerations which conclusively establish for them the same rank. (1.) First of all, it may be inferred from *the personal standing of the writers* by whom they were indited, which places them above that of the sacred penmen of earlier times. Apostles and prophets rank next to Christ in the gospel dispensation; and apostles as such stand higher than those who were simply prophets, hence taking precedence in the enumeration made alike of heaven-endowed agents and of instrumental working in the establishment of the New Testament church, 1 Co. xii. 28; Ep. ii. 20; iv. 11. The

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prophets mentioned in such passages are those of the New Testament, as is manifest from their relative position: first Jesus Christ, then apostles, then prophets. Now, in Old Testament times, the highest function was that of prophet—the highest, if we except Moses, who, as mediator of the old covenant, had a place altogether peculiar, by virtue of which he stood in a relative correspondence with Christ. But in the new dispensation, without including Christ, there is a higher class than prophets—the apostles; whose revelations of divine truth can in no respect be assigned to a lower sphere than that occupied by ancient prophets. If regard be had to the measure of knowledge communicated through them concerning divine things, a greatly higher place belongs to them, and one which it were utterly incongruous to associate with a less direct influence from above. Even the prophets of the New Testament rank in that respect above those of the Old; for he who was less than they was still greater than all who had gone before him, Mat. xi. 11; and their insight into the mysteries of God's kingdom was such as the prophets of former times had not been able to reach, Ep. iii. 5; 1 Co. ii. 9, 10. But the apostles occupied a position of still greater nearness to the Lord, and were the more immediate expounders of his will to men. So that whatever has been affirmed in New Testament scripture of the writings of the old covenant, as to their strictly authoritative and divine character, may, *a fortiori*, be affirmed of the writings which proceeded from the apostles and prophets of the new. (2.) *The special promises given by our Lord to his immediate disciples respecting the supernatural and direct aid of the Holy Spirit* form another argument for the inspiration of by much the greater portion of New Testament scripture. In the first recorded promise of that description he so identifies them with the agency of the Spirit, that the words they should speak were to be rather his than theirs—"not ye that speak, but the Spirit of your Father which speaketh in you," Mat. x. 20. The promise, indeed, had immediate respect to the troubles and dangers connected with persecution for the cause of Christ; but if for this, then assuredly for all the other emergencies and duties connected with their office, in which they should require the like special guidance and support—most of all for what they had to do as the exponents of Christ's mind to the church in all future time. To leave no doubt, however, that such was our Lord's meaning, subsequent promises expressly certify them of this—Jn. xiv. 16, 17, 25, 26; xv. 26, 27; xvi. 12-15—assuring them of the Spirit as an abiding guide and comforter, who should bring all that Christ had said to their remembrance, should lead them into all the truth, should also show them things to come, and should in all respects bear such a witness for Christ in their souls, as they had to bear for him to the world. If such promises were actually fulfilled, as we cannot doubt they were, what could the result be but that the things they spoke and wrote, as they were received by them from above, so they were again given forth with infallible certainty as the oracles of God. (3.) *Historical testimonies* still further confirm the conclusion. On the day of Pentecost the apostles are declared to have spoken as the Spirit gave them utterance, Ac. ii. 4; and St. Paul expressly affirms that the things he taught had been received by revelation from the Lord, and that he spake forth what he received in words taught him by the Holy Ghost; so that the things he communicated to the churches were to be received as the commandments of the Lord, Ga. i. 11, 12; Ep. iii. 3; 1 Co. ii. 10-13; xiv. 17. Or, as he again puts it, Christ spoke in him, and his word was the word of God, 2 Co. ii. 17; xiii. 3. In like manner the apostle Peter expressly designates the gospel which he and his fellow-disciples preached, "the word of the Lord, which liveth and abideth for ever," 1 Pe. i. 25; and his own words, and those of the other apostles, in particular Paul's, he classes with those of the prophets, and assigns them a place among "the scriptures," 2 Pe. iii. 1, 2, 16. It is as the writings of apostles, that this high character is claimed for them—as indeed the very office of apostle gave those who held it a right to represent, and authoritatively declare the mind of the Lord. And hence also, in the closing book of New Testament scripture, so completely is the word of the apostle identified with that of the Master, that final excision from the family of God is threatened against any one who should either add to, or take from, the things he had written, Re. xxii. 18, 19.

The proof every way is satisfactory and complete; it is so for the inspiration of the New as well as of the Old Testament writings; and the assertion of Coleridge, that he could find no claim to proper inspiration in word by the sacred writers, explicitly, or by implication (Confessions, p. 17), has probably few parallels for its utter obliviousness or disregard of the facts of the case. It is easy, no doubt, for speculative minds to start cavils and throw out questions of doubt or difficulty at various points along the line of proof; but on the supposition that the sacred writers were sincere and honest men—seeking to convey, not for sophists and disputers, but to plain and simple-minded persons like themselves, an impression in accordance with the native import of their words—no conclusion may more certainly be drawn, than that according to their representations, Scripture in its totality—the collection as a whole, and each particular part of it—was given by inspiration of God, and is in consequence to be regarded as the peculiar and authoritative revelation of his will to men.

Necessary explanations. It is not to be understood by what has been said, that Scripture is entirely of a piece. Written as it is with much variety of form—containing a revelation from God made in divers manners, as well as at sundry times—and assuming often the form of narrative and dialogue—it cannot intend, when asserting its immediate connection with the Spirit of God, that every portion, viewed singly and apart, is clothed with divine authority, and expresses the mind of Heaven. For that, it would require to have been cast throughout into the form of simple enunciations or direct precepts; and all conversational freedom of discourse, and expressions of thought and feeling adverse to the truth, must have been withheld. In speaking, therefore, of the inspiration of Scripture, respect must be had to the distinctive characteristics of its several parts. And where the sentiment uttered, or the circumstances recorded, cannot, from its obvious connection or import, be ascribed to God, the inspiration of the writer is to be viewed as appearing simply in the faithfulness of the record, or the adaptation of the matter contained in it to its place in the sacred volume. Were it but a human idea, or a thought even from the bottomless pit, yet the right setting of the idea, or the just treatment of the thought, may as truly require the guidance of the unerring Spirit, as the report of a message from the upper sanctuary.

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This diversity, however, in the *form* of the revelation gives no countenance to the idea of diverse *degrees* of inspiration—such as of supervision for one kind of writing, direction for another, elevation for a third, suggestion for a fourth. Wherever the gift of inspiration was actually possessed and exercised, it was a supernatural work of the Spirit; and, as already indicated, we have no materials for determining its precise action on the individual mind, or any warrant to say, here there was less of the element, and there more. We cannot so distinguish even in the commoner operations of the Spirit, of which every true believer is the subject; and much less can it be done in regard to the special agency, of which the sacred penmen were conscious.

In one respect we *can* distinguish between the actions of the Spirit in this supernatural territory—for it is matter of revelation—but it is only in respect to the different *modes* of manifestation, or the respective states of those who were subject to them. Every word given by inspiration of God, and every document composed under the influence of the same, is equally a word of God, and equally entitled to the implicit regard of man; but, according to the form assumed in the action of the inspiring Spirit, it may indicate a higher or a lower stage in the development of the divine counsels—a relatively greater or less importance in the communications made. It was the distinguishing characteristic of Moses in Old Testament times, that God "spake with him face to face, as a man speaketh unto his friend;" and again, "With him I speak mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord shall he behold," Ex. xxxiii. 11; Nu. xii. 8. In this Moses stood on a higher level than the prophets, of whom it was at the same time said, by way of comparative depreciation, "If there be a prophet among you, I the Lord will make myself known to him in a vision, and will speak unto him in a dream," Nu. xii. 6. The mode of revelation to the prophets by way of vision and dream, implying a state of ecstasy on their part—a kind of unnatural state, in which they were for the moment carried out of themselves, so that they might be able to apprehend the representation made to them—high as it raised them, in one respect, bespoke in another, a relative inferiority. More elevated than this, because denoting less of distance from the heavenly sanctuary, bespeaking closer fellowship with God, was the condition of him, who, without needing to be thrown into any ecstatic transport, simply in the habitual frame and temper of his mind, was honoured to become the channel of direct communications from above. Such, in ancient times, was the more distinguished privilege of Moses, who, therefore, stood above all the prophets that lived under the old covenant. But higher still was the position of Jesus Christ, who, not at stated times merely, but perpetually, and in his ordinary moods of thought and feeling, enjoyed the freest intercourse with the Father, and disclosed the mind of the Father. (*See* PROPHECY.) The apostles, too, shared in a measure in this freer mode of communication, and but rarely required to be raised into the ecstatic condition. But whatever diversity there may have been in the *mode*, it does not at all affect the *result* as to its proper character and bearing. However received, and however uttered, it was the word of the Lord, which those chosen instruments of the Spirit were commissioned to make known; it was this, and not man's word, which at first proceeded from their lips, and which now stands recorded in their writings.

II. *Objections urged against the doctrine of plenary inspiration.*—These are of the most varied and heterogeneous nature; but they may not inconveniently be ranged under a threefold division: first, those which strike at the existence of a written revelation from heaven, by holding it to be impossible, or at least actually impracticable and unnecessary; secondly, those which admit a portion of the contents of the Bible to possess an inspired character, but deny it of others; and thirdly, those which own a kind of universal inspiration, but only as connected with the spirit, not with the letter of Scripture—with its general scope and meaning, not with its formal utterances and actual contents.

1. The most fundamental line of objection is undoubtedly that which stands first, and which is directed against the possible or actual existence of a book-revelation, bearing on it the stamp of God's authority. The persons who take up this position do not usually deny a sort of inspiration, and are much in the habit of speaking of "heaven-taught souls," "God-inspired men," but what is meant by this is the attribute merely of genius or elevated moral feeling, and belonged to Milton, Shakspeare, and even the sagacious Franklin, as well as to "the wisdom of Solomon and the poetry of Isaiah" (Foxton). But inspiration of this sort has in it nothing of the supernatural; it may distinguish one man from another as to comparative clearness of apprehension or correctness of view; but it indicates nothing as to a more direct communion with heaven, such as lies beyond the reach of nature's powers and capacities. Inspiration involving the play of a supernatural element has no place in the creed of such men; for this is all one with the miraculous, and the miraculous is altogether excluded from their philosophy. On this aspect of the matter, however, it is needless to enter here, as it will come into consideration in its proper place. (*See* MIRACLE.) But apart from this ground, the idea of inspiration in the proper sense is held by some to be at once unnecessary and impracticable, because it is to the religious consciousness or spiritual faculty in man, that the cognition of the truth belongs; to this it is alone competent; so that "an authoritative external revelation of moral and spiritual truth is essentially impossible to man" (Newman). The representation has been made in various forms; and of late it has more commonly assumed the form of exhibiting inspiration as from the very nature of things incapable of rising above the subjective acts and operations of human consciousness. It neither is, nor can be, more than "a spiritual apprehension on the part of the sacred writers, which admitted of many degrees, some being more inspired than others." When the prophets spoke of the word of the Lord coming to them, or when they began their messages by "thus saith the Lord," it is not meant that "the Deity really spoke to their external organs of hearing, or that they received a distinct commission to write. They were moved by their own spiritual impulse to utter or write the extraordinary intuitions of truth, which the Spirit enabled them to reach. . . . God spake to them not by a miraculous communication, foreign to human experience, but by the inward voice of spiritual consciousness, which daily and hourly tells every one, if he will listen, what his

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work in this world is, and how he should do it" (Davidson, Introd. to the Old Test. vol. ii. p. 179, 239, &c.) In short, there is a divine element in man, simply as such, though it exists in some, whether by natural constitution or by superior moral training, in higher potence than in others; and the expression given to this divine element is for the time the voice of God speaking in and by man, but only speaking according to its measure of light, and consequently giving forth no absolutely correct and authoritative utterance—often partially erring, indeed, in its views of the true and right.

The argument, especially when put in the first form, as directed against the possibility of an inspired person or volume carrying the stamp of Heaven's authority, consists of a shallow and almost transparent fallacy. (See Rogers' Eclipse of Faith, p. 63, 246.) For, grant all that can be claimed for a spiritual faculty in man's nature, designated the religious consciousness, or whatever name may be preferred, it can no more lie beyond the reach of external influences than any other innate faculty of the soul. It is common, however, to one and all of these alike, that they not only may be addressed from without, but must be so, in order to become capable of higher attainments—they must lay themselves open to the external sources, which are fitted to stimulate and direct their energies. The understanding, when grappling with the abstract conceptions of natural science—even the imagination, the most independent and creative of all the faculties, when scorning the bounds of sense and time, and making for itself a world of its own—requires in many ways to serve itself of adventitious helps and written compositions. And whatever power there may be in man, capable of receiving or giving forth impressions of spiritual things, it cannot but be susceptible of like influences from without, whether coming direct from above, or through the channel of human agencies, nor, judging from the history of the past, can it be said to be less dependent on them. Practically, this spiritual faculty has not been able to save the great mass of its possessors from the grossest errors of superstition; ignorance of God, painful uncertainty in regard to the higher interests of the soul, wide-spread and ineradicable corruption of manners have ever prevailed where men have been left to its unaided direction. Should it seem strange, then, for God to have stepped in to the rescue, and, through some more select instruments of his working, provided for this defective attribute of humanity an unerring light, which it had elsewhere searched for in vain? The province of this objective aid (supposing it to have been given) is not to supersede the faculty itself, but only to supply it with the materials needed to secure its safe and healthful operation. And the fundamental fallacy of those who repudiate the idea of such aid, consists in their groundless belief, that the subjective action of the faculty is itself sufficient—a belief which is belied by the whole history of the past, and which in former times was sharply rebuked by Ezekiel, ch. xiii., and some of the other prophets. These divine seers, it is held, did not mean what, in one of the above quotations, it is asserted they did mean, when they spoke of seeing the vision, and uttering the word of the Lord.

Leaving this higher ground, however, of the possible or impossible, it is alleged against the stricter view of the inspiration of Scripture, that there is positive evidence of its not having belonged to the sacred penmen. For example, it is affirmed even of the highest of these, the apostles, that "they were sometimes involved in *minor misconceptions, and taught specific notions inconsistent with a pure spiritual Christianity*, as Peter did when he was chided by Paul" (Morell). If such had really been the case, it must have furnished a proof against much more than the doctrine of plenary inspiration; for misconceptions of any sort in regard to divine truth, and notions at variance with spiritual Christianity, involve something else than merely verbal inaccuracy But the statement itself is groundless. The case referred to of the rebuke administered by one apostle to another (viz. by Paul at Antioch to Peter), is no evidence whatever that the notions of either of them were wrong, but simply that the conduct of one was not upright. It proves, indeed, that Peter's sanctification was imperfect, but indicates nothing as to his inspiration being partial. The supernatural influence of the Spirit promised to him and the other apostles guarded their doctrine against all error—for otherwise they could not have fulfilled their mission to the world—but it did not secure them as individuals against sinning. What they spake in the Lord's name carried with it the weight of his authority; but their personal actions must be judged by the divine standard of rectitude, which they were themselves authorized to set up.

The individuality stamped upon the writings of the sacred penmen, is urged as another proof against their plenary inspiration. "It is inconceivable that each writer should manifest his own modes of thought, his own educational influence, his own peculiar phraseology; and yet that every word should have been dictated to him by the Holy Spirit." Sometimes the objection is put even more offensively, and we are told (by Coleridge for example) of the doctrine turning the sacred penmen into "human ventriloquists," "automaton poets," tending to "petrify the whole body of holy writ with all its harmonies and symmetrical gradations," and such like. The objection assumes what no judicious advocate of inspiration will allow, that, as some of the older, especially Lutheran, writers put it, the inspired writers were mere scribes or pens, "to whom every word was dictated by the Holy Spirit, simply to be noted down" (Hollaz). If this had been the case, then all Scripture would need to have been given like the law of the two tables at Sinai. The inspiration of the sacred writers undoubtedly consisted with their freedom and individuality. There is not a volume in existence, composed by different authors, more strongly marked by the distinctive peculiarities of the several writers, than the Bible. The style, the language, the imagery, the reasoning and the rhetoric were all such as each individual from his particular circumstances and native cast of mind might have been expected to employ; and not less in the wrapt effusions of the prophet, when disclosing the higher purposes of God, or foretelling things to come, than in the homely evangelist, and the apostolic herald of the gospel, every appropriate feeling has its play, and every distinctive gift its befitting exercise. This was necessary to secure the end the Bible has in view. It would in great measure have failed of its purpose, if the divine had not been thus tempered by the human, and the human exhibited in its manifold variety. Being made *for* man, the laws of human sympathy required that it should come *through* man, and through man speaking not less freely and naturally, that the Spirit of God employed him as his organ. Here, indeed, lay the great problem which had

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to be wrought out in order to provide a suitable revelation for the world. It had to be at once of God and of man, of God as to the matter, of man as to the manner—divine in the doctrines taught and the tidings made known, human in the form they assumed and the channel through which they were conveyed. And thus we have a Bible "competent to calm our doubts, and able to speak to our fears. It is not an utterance in strange tongues, but in the words of wisdom and knowledge; it is authoritative, for it is the voice of God; it is intelligible, for it is in the language of men" (Westcott, Introd. to Study of the Gospels, p. 7). To hold a problem of this sort incompatible with the laws of human thought and action, would be to limit the Holy One of Israel, and also to judge otherwise respecting his connection with the words his agents employ, than is commonly done respecting the actions they perform. When Joseph discovered himself to his brethren in Egypt, he told them not to be grieved at what had happened, for "God had sent him before them to preserve life." So also the apostles, when speaking of the events connected with our Lord's crucifixion, declared that Herod, and Pontius Pilate, and the Jews had only done what had been appointed to be done by the determinate counsel and foreknowledge of God. The actions, though in different respects, were as truly God's as man's; on the one side God-ordained, on the other planned and executed by man. It was not as mere senseless tools, mechanically doing the will of another, but with their own free consent and deliberate choice, that either the children of Jacob sold Joseph into Egypt, or the rulers and people in Judea crucified Christ. And yet the things done in both cases alike—apart, of course, from the motives prompting their performance—were of God. It is the very perfection of the divine administration, that it brings about the ends which it requires to have accomplished, by means of rational agents, without in the least infringing on their liberty of choice and action. And why may not the same perfection be displayed in the bringing forth of that Word, which God delights to magnify above all his name? Can he not here also act upon men's faculties in accordance with their natural laws? Have we so thoroughly explored all these laws, and all the modes of access which the infinite and unsearchable Spirit has to the minds of his creatures, that we can venture on denying its practicability, except by a mechanical dictation of vocables? There neither is, nor can be, any such necessity; for "where the Spirit of the Lord is, there is liberty." The soul never moves so freely, and with such buoyant energy along its course of action, as when it is most fully under the influence of that blessed Spirit. There is, therefore, no essential contrariety between the doctrine of plenary inspiration, and the free development of human individuality in the writers. (See Lee's Inspiration of Holy Scripture, sec. i.; also Westcott's Introduction to the Study of the Gospels.)

It is further alleged that Scripture itself shows a *comparative disregard of minute verbal accuracy*, since in quotations and repetitions of previous portions of Scripture it often departs from the precise words, sometimes gives the substance only, but not the exact meaning of the original. The question here also is not as to the fact, but as to the proper explanation of the fact. Even in Old Testament scripture several examples are to be found of the kind of variations referred to. The repetition of the ten commandments in De. v. differs in a few slight particulars from that given in Ex. xx.; Ps. xviii. in like manner differs frequently in the words, though very little in the sense, from 2 Sa. xxii.; so also Ps. liii. as compared with Ps. xiv., &c.; and in the quotations from the Old Testament made in the New, many are given according to the Septuagint, even when it does not very exactly render the original, and others differ to some extent as well from the Septuagint as from the original. Being a matter of detail, it is impossible to go at length into it here. The objection, however, proceeds on a ground by no means to be conceded—namely, that the original passage was so absolutely the best for all times and circumstances, that no deviation could anyhow be made from the letter of it without substituting a worse for a better. Some of the deviations are chiefly to be regarded as notes of time, and on that account serve an important purpose (as in De. v. compared with Ex. xx., showing the former to have been meant to be a substantial, though not slavish rehearsal of the latter). Others may be regarded as proofs of the individuality of the writers—itself also in certain respects a matter of considerable importance—and of their desire to bring out some specific shades of meaning, which might otherwise have been overlooked. Many of them find their solution in the change of circumstances which rendered a sort of explanatory or paraphrastic rendering of the original advisable and proper. And while nothing in respect to doctrine or duty is ever built on the variations introduced into passages subsequently employed or quoted, while often the greatest stress in those respects is laid upon the precise words of the original, the freedom thus manifested in the handling of Scripture is itself fraught with an important lesson, serving as a kind of protest against the rigid formalism and superstitious regard for the letter, which prevailed among the rabbinical Jews. Unlike these, the New Testament writers always exhibit the deepest and most correct insight into the spirit and design of the Old Testament passages they refer to, even when showing an apparent disregard of the precise form. They showed, as Auberlen remarks (Die Göttliche Offenbarung, p. 216), that they knew how to read, as well as write Scripture. So that, when the matter is fully considered, and weighed in all its bearings, there is nothing in it that militates against the doctrine of the plenary inspiration of Scripture. (See for the details Fairbairn's Hermeneutical Manual, part iii.)

Closely akin to the preceding objection, is one founded on the *discrepancies of Scripture;* such as the disagreements that occasionally appear in the numbers and dates mentioned in one place as compared with another; the verbal differences that are found in the reports of our Lord's discourses as given by the several evangelists; and in various transactions of his life, the dissimilar notices of things said or done, which seem to bespeak a want of perfect coincidence. It is the practice of the opponents of inspiration to magnify to the uttermost such discrepancies, and to represent them as incapable of any satisfactory explanation; while careful inquiry, and sometimes a perfectly probable supposition, would readily dispose of the difficulty. Explanations of this nature will be found at their proper places in many parts of this work. There are, however, some which undoubtedly indicate error—as at 2 Ki. viii. 26, where Ahaziah is said to have been twenty-two years old when he began to reign, as compared with 2 Ch.

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xxii. 2, which gives his age at forty-two. Both cannot be right; and indeed, as Jehoram, the father of Ahaziah, died at the age of forty, the son could by no possibility be forty-two when he began to reign. The error is so palpable, that it can only be ascribed to an accidental corruption in the text; and several others might be mentioned of a like description. In the course of transmission from age to age the Scriptures were liable to occasional corruptions of this sort, and could not have escaped it, except by a perpetual miracle. But the corruptions are so few and unimportant, as in no material degree to affect the general result.

As regards the verbal differences in the accounts of our Lord's parables, discourses, and ministerial transactions, it must be admitted there is a relative imperfection; for the diverse reports cannot be equally exact. The only question is, whether the imperfection may not have been such as in the circumstances was unavoidable, in order to secure the main result; whether it might not be inseparable from that human element which had here to be allied to the divine? To give play to the freedom and individuality attaching to this element, imperfections of various kinds are unavoidable. A human ministry, holding the treasure of the gospel in earthen vessels, must exhibit imperfections, as well in the unfolding, as in the receiving of the truth, which would not have attached to a ministry of angels. Yet God has seen meet to prefer the human to the angelic; and, as we can easily perceive, has wisely done so, for the sake of that sympathy and fellow-feeling between the bearers of the message and those to whom it is sent, which was indispensable to its free entertainment. So, too, in connection with particular agents of God's working, with many even of his more honoured instruments, there have been imperfections in style, in manner, in spirituality of soul or strength of frame, which could not but impress themselves more or less on the form of their communications from the upper sanctuary. No one who intelligently holds the doctrine of inspiration will deny this; for apparently it could not have been avoided, without controlling the liberty of the individual, and turning him into a kind of automaton—whereby a greater evil should have been incurred than it had been attempted to avert. With all the supernatural grace and energy of the Spirit, scope must still have been allowed for the operation of personal gifts and tendencies; so that what appeared to one in our Lord's words and actions as fit to be noted, did not always so present itself to another—different epitomes of his discourses were adopted, and the Greek words, which seemed to some the best equivalents for the original Aramaic, did not in every instance precisely correspond with those adopted by others. Yet shall we err, if we hold each sacred? Shall we not find in each something which expresses the mind of the Lord? Doubtless we shall; none of them give the whole; but what is more specific in one throws light on what is more general in another; what is more full here, on what is more concise there; and thus, though each by itself is relatively imperfect, the whole together may afford as complete an exhibition of the truth as it was reasonable to expect, or possible to obtain.

It is further to be noted, that on the supposition of the Bible being a book given by inspiration of God, the analogy of God's procedure in nature and providence would lead us to expect difficulties of various kinds, apparent anomalies, and things in one place not quite easy to reconcile with others that occur elsewhere. Origen in the comparative infancy of Christianity drew attention to this point, and threw out the profound reflection—"In both (*i.e.* nature and revelation) we see a self-concealing, self-revealing God, who makes himself known only to those who earnestly seek him: in both we find stimulants to faith, and occasions for unbelief." "There are apparent anomalies," says an acute living writer, "in the phenomena of the material world; but their general uniformity teaches us that these are only discrepancies in appearance. There are difficulties in applying the great doctrine of gravitation—as in the case of the tides—but we *feel* that they arise, not from any want of universality in the law, but from our ignorance of the conditions of the problem. There are also difficulties in Scripture; and shall we not rest assured from that divine wisdom which we can discern, that they spring only from our ignorance of the circumstances on which the question turns? If the gospels [or the Scriptures generally] had presented no formal offences, how soon should we have heard objections drawn from the general course of God's dealings? How readily should we have been reminded of the plausibility of human forgeries, and the mystery of divine providence? It would have been even said, that the advance of Christianity was due to the beauty of its external form, and the perfection of its superficial smoothness, and not to the power of its inner truth: whereas, at present, the discrepancies of Scripture lead us back to the Author of nature; and as we do not question his eternal providence, though many parts of it transcend our knowledge, so neither let us doubt the perfect inspiration of the Scriptures, though frequently we may be unable to recognize the treasure of God in the earthly vessels which contain it." (Westcott, Introd. to Study of the Gospels, p. 374, ch. vi. vii. viii. treat this branch of the subject admirably.[1])

Once more, *the various readings in the manuscript*

[1] The particular aspects, and, as such, incomplete representations of things inseparable from the *human* element in inspiration, as above stated, is probably all that is meant by Auberlen and Delitzsch in the qualifications they on that account connect with the doctrine of inspiration. Speaking of the differences appearing in the gospels, Auberlen says that "one report must be controlled by the others, and that where such control is impossible, there may be a want of exactness in external things" (*Die Göttliche Offenbarung*, p. 210)—that is, apparently, the impression produced being only partial would necessarily have been imperfect, one sided. Hence, while he speaks of our having in Scripture "an absolutely true original source of revelation," he yet will not have this to be understood "in the sense of absolute faultlessness." Delitzsch, finding fault with the view of the old Lutheran systematic theologians as too rigid, uniform, and constrained (*Biblische Psychologie*, p. 367, 2d ed.), justly says, that the inspiration-act should and must be represented as an organic life-like interpenetration of the divine and human factors, without thereby imperilling the infallible certainty of the revelation of the truth made in Scripture, and the trustworthiness of the original history of salvation fixed in it for all coming time." As necessary to this, he thinks that full play required to be given to the manifold individuality and freedom of the several writers; which, he further conceives, could not be done, without admitting of certain failures in memory or in powers of combination—such failures as the very highest and most spiritually gifted human agency cannot be supposed to be altogether free from. Taken in connection with the other statement respecting the infallible certainty and truthfulness of Scripture, the failures here meant can scarcely be more than what we understand by individual aspects or partial representations of things—true as far as they go, yet not the whole truth.

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copies of Scripture, rendering it in certain cases doubtful which is the true text; and the necessity of using translations for the great mass of those to whom Scripture comes, have been urged as arguments against its plenary inspiration; for practically, it is alleged, and as among the general readers of the Bible, it is not absolutely the whole, or every word of Scripture, but only its general substance, which they can regard as being of God. In reality, however, the cases are essentially different. Was all Scripture given by inspiration of God? is a question of a far more fundamental kind, and, in the answer to be given to it, far more important, than this other, Is such a version a faithful representation of its meaning, or are such and such copies exact transcripts of its original contents? These latter points are fair subjects for human inquiry and research; they lie within the province of man's powers and capacities; but not so the question which concerns the fidelity of the original records to its professed object—its title to be regarded as an unerring and infallible revelation of the mind of God. If this was not the character of the original Scriptures, no power of man can bring them up to the mark, or even tell precisely wherein they come short. There is no sure criterion to fall back upon, no higher counsel to call in for the rectification of that wherein it might be erring or defective. But in respect to versions, we have an ultimate standard in the original Scriptures, so far as the true text is capable of being ascertained; and, again, for the ascertaining of this, we have innumerable resources of a learned kind, which, as is well known to every person of moderate theological attainments, have left very little room to doubt as to the correct reading of all but a mere fragment of Scripture. The passages are scarcely worth naming, in regard to which there is now any material difference of opinion among those who are competent to judge in such matters.

2. A second class of objections to the doctrine under consideration, is directed only against parts of Scripture —admitting a partial, but rejecting a universal inspiration in the writers of it. Those things which came directly from God, such as the words of Christ, and the utterances of the prophets, are allowed to be inspired; but there are many other things in Scripture to which this element, it is thought, cannot belong—partly because it was not needed, and partly because it was unsuitable. Indeed, the authority of the apostle is not unfrequently appealed to in support of this view; since in 1 Co. vii. he expressly distinguishes between certain things he wrote as from himself, and the things enjoined by the Lord. There are altogether three advices of that sort. The first has respect to the behaviour of married persons in respect to their common joys—in these he says it would be well for them to agree occasionally to a remission, that they might the more unreservedly give themselves to prayer, ch. vii. 5. But in so speaking, he added, he spake by permission, not by commandment; that is, he gave merely a prudential advice, but did not impose an authoritative prescription. He still wrote as an inspired man—only the inspiration under which he acted, showed itself in his declining to bring such a matter under explicit enactment, and confining what he said to a piece of friendly counsel. The same explanation is undoubtedly to be given in regard to the last of the points in question, his word to virgins—concerning whom he intimates, that he had no commandment from the Lord, but gave his judgment, that, on account of the existing troubles to which believers were exposed, it were better for them to abide as they were, ch. vii. 25-28. Here also it may be said the matter of the advice was not inspired; it did not go forth as an authoritative deliverance, which as a matter of conscience unmarried females were to obey, but was only a word of counsel they were to consider. Yet even so there was an element of inspiration in the word, in that the apostle judged it a matter improper to be laid as an obligation on the conscience—a most important element, indeed, if one has respect to the false teaching and ensnaring vows which on this very subject came in process of time to be prevalent in the Christian church. We are inclined to view in much the same light also the word spoken by the apostle on the intermediate subject—what he says regarding the preservation and disruption of the marriage tie, ch. vii. 12-15. He had immediately before delivered a command, as from the Lord, to persons in wedlock, that the wife was not to depart from the husband, nor the husband to put away his wife. He puts a case, however, not embraced in any command uttered by our Lord, the case of one of the parties remaining in unbelief, after the other had been converted; and in respect to such a case he gives the twofold advice as from himself, not from the Lord—Adhere to the marriage relation if you possibly can; but if the other party absolutely refuses to abide, and resolutely abandons the relationship, then let it be so; the believing brother or sister is not bound by obligations it is no longer possible to fulfil. Some, among others Gaussen, would regard the apostle as here by his apostolic authority revoking an order which had been appointed in earlier times, viz. that a believing person should not be yoked to an unbelieving or heathen spouse; this might now be, the apostle states, in the circumstances supposed:—a very forced interpretation, and one that does not fairly meet the point in hand; for the case of persons under the old covenant marrying heathen wives is not at all parallel to that of two who had been married in heathenism, while one afterwards became Christian. Others, such as Haldane, Wardlaw, Henderson, Alford, conceive the apostle as giving an authoritative word on a case, regarding which he could refer to no express deliverance of the Lord, though the word he himself gave was not the less binding, and in its matter is part of the inspired record. It may, perhaps, be so taken—only such a view introduces a distinction somewhat dangerous, and not elsewhere so broadly stated, between the word of the Lord and the word of his apostle. It was the very honour of the apostles, that they were to speak the mind, and give forth the commandments, of the Lord: so it is stated even in this epistle, ch xiv. 37. Therefore, it seems better to regard the apostle here, as in the other cases, giving merely a prudential advice on a matter that did not admit of specific legislation; he could advise as a Christian man, but he could not as an apostle impose an authoritative obligation; in this caution and reserve his inspiration from above showed itself.

Rightly understood, then, these were plainly exceptional cases, and afford no ground for excluding certain portions of Scripture from the inspired record. The portions so excluded are of various classes; and the *historical portions of Scripture* may be regarded as among the first to be so reckoned. For these, it is alleged, nothing more was needed in the writers than competent knowledge and strict veracity on the part

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of the narrators: it is simply a matter of testimony, which depends on the credibility of the witnesses. And this credibility, it is sometimes alleged, would even have been impaired by supernatural influence; for to be trustworthy, it must be independent, and so "unprompted and unassisted by human, and much more by divine co-operation" (Kitto's Journal of Sacred Literature, April, 1850). This last form of the objection, which has been urged with great confidence, proceeds on the same false assumption which has already been exposed—namely, that there could be no powerful, regulating influence from above on the minds of the inspired writers without suspending their freedom, and rendering them the unconscious instruments of another's will. On the contrary, however the supernatural influence may have operated, it must have consisted with the entire freedom and spontaneous action of the individuals themselves. The principle announced above has in its main position to be reversed:—the testimony of the sacred historians must, indeed, have been free from *human* interference or control, but was perfectly compatible with a full afflatus from the *divine;* for the action in this case, unlike the former, must be from within, and so perfectly harmonizes with the soul's own movements.

Granting, however, that the divine element in inspiration does not neutralize, or in any sense impair, the human character of the testimony, was it needful? Might not the sacred historians have done their work without it? They do not themselves, it is true, bring it distinctly forward, or rest on it their title to be believed; some of them speak of the natural advantages they had for obtaining a correct knowledge of the things they relate (St. Luke in particular does so); but they are silent as to any supernatural aid derived from the Spirit of God. So, indeed, they should have been; as writers of history they come before us as witnesses, and in so far as they mention anything connected with their testimony, they mention only that which lies within the cognizance of our faculties, and which formed a natural and obvious recommendation of their testimony. The Spirit, in his higher, as well as in his ordinary workings, never disparages the human, in what properly belongs to it, but rather serves himself of it to set forth and exhibit that which is divine. The fittest, therefore, even in a human respect, were chosen to deliver to the church the testimony she was to believe respecting the wonderful works of God—though still the portions containing this testimony, as well as other parts of Scripture, are declared to have been given by inspiration of God, and the special supernatural aid of the Spirit was promised to the disciples by our Lord, for the express purpose, among other things, of enabling them to bear faithful witness to what they had seen and heard. Nor will any one be disposed to question the propriety, and even the necessity of this, if he seriously considers how much depends upon the historical portions of Scripture. A large part of God's revelation of his mind to men is embodied in the facts of history. It was so from the earliest times; and so far is it from being otherwise now, that there is scarcely an element of truth, a ground of obligation, or an aspect of Christian hope, which are unfolded in the doctrinal parts of Scripture, that are not connected with, and made to grow out of, the fundamental facts of Christianity. How important, then, that these should have been exhibited in a form that might serve as the proper basis of what had to be built on it? The truthfulness of the narrative was certainly an essential property in it for such a purpose; but it was by no means the only one. There was needed, besides, a principle of selection, that those things only might be introduced which were suitable to the end in view; and along with this, a mode of narration which was in proper agreement with the things recorded, and fit for being translated into the languages of all nations. Who without the special unction of the Holy One could have decided what, in either respect, was best, or, even after conceiving the idea in his mind, could have executed it aright?

Especially may this be said of the history of Jesus, God manifest in the flesh. How easy, and how natural also, in regard to such a life, had it been to run into endless details; and into these details to crowd many things, which it would have been gratifying to human curiosity to know? But to comprise the whole that was needed in the compass of a few chapters, which might be read through at a sitting; and in a space so brief to give a distinct and faithful portraiture of the wonderful Being to whom it relates—to condense what was to be transmitted for future ages of the words and the works of Jesus, as profitable for doctrine, for instruction, and admonition in righteousness—an undertaking like this was immensely too critical and difficult for any merely human narrator to do as of himself. And least of all could it have been left to the comparatively rude and unskilled hands to which it actually fell to be executed. The more may we so judge, when we think of the reserve that had to be maintained, the wisdom of withholding what might have been communicated, as well as of communicating what might have been withheld, which constituted a great part of the difficulty of the undertaking. Looking back now through the successive tides of error and corruption, which at different periods have made way upon the church—as, for example, to the huge systems of priestcraft and Mariolatry which have been reared, one might almost say, in the marked absence of anything to countenance them in Scripture—it seems marvellous that so little should have been recorded, that could even seem to afford a handle to those, who would have been sure, had it existed, to seize upon it for evil. Sacred history has hence been aptly "likened to a dial, in which the shadow as well as the light informs us" (Trench, Hulsean Lectures).

Yet even this was not all; for the mode of narration, hardly less than the things narrated, required the moulding and impress of a divine hand. Not only had the right things to be told, but they had to be told in such a manner as to affect suitably every thoughtful mind, become even a sort of germinal power in the heart of every believer, and the history of every nation in Christendom. They *have* been so written; and hence, to use the words of Gaussen, "that mysterious, and ever fresh attractiveness, which belongs to all their narratives, which captivates the mind in every clime; in which, throughout life, we find, as in the scenes of nature, a charm always new; and which, after having arrested and engaged our affections in early youth, have a still stronger hold upon the heart when hoary hairs find us on the verge of the tomb. There must surely be something superhuman in the very humanity of terms so familiar and so artless. Men know not how to write thus" (Theopneustia, ch. iii. sect. 2; the whole section well worth reading).

Another large portion of Scripture, which the advo-

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cates of a partial inspiration would exempt from its operation, consists of such parts as make use of *reasoning in some form for the establishment of truth*—including many sections of Old Testament scripture, and the greater part of the epistles in the New. Paley, in his *Evidences* (part iii. ch. 2), distinguishes between the doctrinces in the apostolic writings, and the analogies, arguments, and considerations by which they were illustrated and enforced—the one, he said, came to them by revelation, the other were suggested by their own thoughts, and might be held valid or not. Morell, in his *Philosophy of Religion*, seeks to carry the matter farther, and to ground it on a fundamental principle; namely, that it is not the logical, but the intuitional consciousness which has to do with the perception of divine truth; and "to speak of logic as such being inspired, is a sheer absurdity, because no amount of inspiration can affect the formal laws of thought." But intuition also stands related to these laws, as well as logic; and if God can, notwithstanding, present to man's intuitional faculty what it could not otherwise apprehend, he may surely breathe such energetic impulse into the logical, as shall enable it to reason with a precision and a certainty, which otherwise were unattainable. And that he both needed to do so, and actually did it, in the case of the apostles of the Christian faith, is confirmed beyond all reasonable doubt by the history of the past. What is the formal ground of the many heresies in doctrine and crude speculations, which have continually marred the perfection, and often endangered the existence of the Christian church? What but the tendency to misuse, or, in other words, to reason amiss upon the facts of gospel history? No doubt, the faculty of reason is an attri bute of humanity, and *should* be able to draw from th ose facts the conclusions they legitimately yield in regard to soundness of doctrine and integrity of life. But from the current of depravity in the soul, what should be done by the reasoning powers of man, and hypothetically can be done, has never actually been accomplished; nay, there is scarcely a form of error, or a perversity in conduct, which has not in some form or another sought its justification in the ostensible realities of the gospel. And it is mainly because of the sound and unerring logic respecting these, exhibited in the epistolary writings of the New Testament—the logic of men who wrote and reasoned under the inspiration of God—that Christianity has stood its ground against the sophistries of men, and has ever thrown off the noxious spawn of corruptions which have from time to time been engendered within its pale. Had the apostles left the church without such means of solid instruction and infallible guidance, they would but too manifestly have launched the ark of God on a heaving and perilous ocean, wanting the necessary safeguards against evil, and the chart requisite to steer her course amid conflicting opinions. And this inestimable service, it must be borne in mind, was rendered by plain and comparatively unlettered men—and by them, working not in a calm and philosophic retreat, but amid the most stirring and eventful scenes that the world has ever witnessed—in a time of marvellous change, when the things of God's kingdom were forsaking their old channels, and creating for themselves new forms of life and action. In such a time, and with such elements boiling and fermenting around them—themselves also tossed as from wave to wave on a sea of trouble—it was in the nature of things impossible that their minds should have preserved their even balance, and produced the clear, compact, and profound writings which proceeded from their pen, unless they had been specially qualified for it by the inspiration of God.

Again, exception is often taken to certain things, in themselves *small and unimportant, or things pertaining to the natural rather than to the religious sphere*, in respect to which, it is thought, the sacred writers required no supernatural aid, and might even have occasionally erred without at all interfering with their commission, or invalidating their authority in spiritual matters. Of this sort are the genealogical tables, and such things as the request of Paul to Timothy to bring the cloak he had left at Troas, or to take a little wine for his stomach's sake; perhaps also his notions, and those of the other apostles, about evil spirits. Viewed by themselves, no doubt, notices and requests of this sort could have been written by any one of competent information; but incorporated, as they are, with a record which claims to be, not in part, but in whole, a revelation from God, they cannot be so isolated; and it would be a serious matter for the general character of Scripture, if these were separated from the sacred volume as inspired. For who then could draw the line of demarcation between the inspired portion and the non-inspired? "If St. Paul, for instance, were mistaken or insincere in his expressions as to the existence of evil spirits, or the immaterial nature of the soul of man, what reason have Christians for their confidence that a future state of retribution may not be a faulty inference from insufficient grounds, or a compliance with Jewish error? How are we to be sure that on the unity of God himself the apostles may not have mistaken their Master, or that the Son of God has not, in this instance, conformed to the established usages of speech, and the popular superstition of his countrymen? It is the misfortune of this Scythian mode of warfare, that it is only suited to a territory which, like Scythia, is little worth preserving; and that the practice once begun of abandoning to the pursuer whatever parts of Scripture it does not exactly suit us to defend, no means of defence will at length remain for those tenets themselves which we now regard as of vital importance" (Heber's Bampton Lectures, lec. viii., where this point is well reasoned).

If the points in question are held to be free from mistake or error, yet trivial and common, they are not on this account to be placed beyond the inspired domain; for as such they are only on a footing with the wilds and deserts of nature, which are not the less a part of God's handiwork, that they appear to human view to be comparatively worthless; they still, beyond doubt, have their hidden uses. But this is ground we are scarcely required to take up in regard to such portions of Scripture which have, if less important uses than others, yet uses that can quite readily be discerned and appreciated. This, at least, belongs to all of them of a serviceable character, that they connect the writer with the times and circumstances in which he lived. They were so many points of contact between himself and the living world around him; and points that often form a kind of bridge between the sacred and the profane territory; in the first instance, giving an air of naturalness and verisimilitude to the revelation, and afterwards supplying data for the verification of its contents. How much should the Bible have wanted

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in general interest and appearance of truthfulness, if it were stripped of the minor details which are found in it? And how many incidental confirmations of its genuineness and authenticity should have been lost, which, mainly in connection with these notices of common affairs, have been furnished by later research? It is to them, in great measure, we owe the possibility of such works as Paley's *Horæ Paulinæ*, Smith's *Narrative of Paul's Shipwreck*, and many similar works, which have rendered the most essential service to the defence of the Bible. The genealogies themselves have their value; for they are, in a manner, the skeletons of history, on whose naked ribs, or projecting outlines, we can often grope our way to interesting or important movements in the past. And, besides the more special lessons which it will always be found on careful reflection can be derived from the mention of things comparatively little and common, there is this instructive lesson —that the book, which is empatically the revelation of God's mind to men, does not disdain to touch on even the smaller matters that concern them, and while it seeks to lift them above earthly and sensuous things, still willingly accords to these the place that properly belongs to them.

Certain portions of Scripture have yet again been excepted to, because they teach, it is alleged, *a defective morality;* and what is of such a character cannot, in the strict sense, be ascribed to God. As instances of this description it is usual to point to the law of divorce allowed under the Old Testament, but absolutely repudiated under the New (except for the one cause of fornication); to the permission, within certain limits, in former times to retaliate against evil, now also prohibited; to the expulsion of the Canaanites, &c. These subjects will be found treated in their proper places (*see* DIVORCE, CANAANITES, REVENGE, &c.), and vindicated from the false charges often made against them. Undoubtedly, there is a difference in such things between the Old and the New, as there is generally between preparatory and ultimate dispensations. The divine economy could not be progressive without admitting imperfections of a certain kind at one period, as compared with another. And the fallacy of the objection lies in this, that it supposes what is fit and proper for the more advanced state must have equally been so for the immature; it would insist upon the child being put upon precisely the same regimen as the full-grown man. In no age of the church can God sanction or countenance sin; but he may be more or less severe, also more or less outward, in the methods he authorizes or adopts for checking and chastising sin, according to the state of privilege enjoyed by his people, and the circumstances in which the world is placed. This consideration, fairly apprehended and applied, will be found quite adequate to account for the differences which, in a moral respect, exist between the earlier and the later portions of Scripture.

3. There still remains a third class of objectors to the doctrine of inspiration, as now maintained; consisting of those who indeed admit a kind of universality in the inspiration of Scripture, but only, as they are wont to express it, in the spirit, not in the letter. In the letter there may be much that is of no importance, or that is even tinged with prejudice and error; and to follow it implicitly might be to fall into sundry mistakes, and at all events to come greatly short of an enlightened and spiritual Christianity. But we are safe, if we imbibe the spirit of the Bible—this, this alone is of God. There is something so vague in such a mode of representation, that it is scarcely possible to grapple closely with it. What it denominates the spirit of the Bible is a varying commodity, ever changing with the times, and rejecting now less, now more of the plain teaching and essential doctrines of the gospel, as suits the caprice of the individual, or the moral atmosphere of the age. "Not the letter but the spirit of Scripture," though it has sometimes been adopted as a maxim by persons who were substantially evangelical in their views, has yet more commonly been the watchword of those who have sought, alike in doctrine and practice, to exalt the human over the divine, and to make the Bible teach what their own corrupt hearts desire to find in it. It *was* the watchword of the scandalous party in Geneva, who, at the period of the Reformation, styled themselves *spirituals*, but who were more commonly, and much more appropriately, designated *libertines;* that also of the rationalists in the last century, and the "friends of light," and "German Catholics" in the present, who, amid various specific differences, have had one common characteristic, that little of Christian has belonged to them but the name.

This vagueness and uncertainty is fatal to the principle as one aspiring to throw light on the subject of inspiration. It has nothing determinate or fixed about it. But, apart from this, the disparaging of the letter of Scripture for the sake of exalting the spirit, always proceeds upon a false assumption—namely, that the spirit, as either actually possessed, or capable of being possessed, by men, may of itself decide authoritatively upon everything that is or should be found in a revelation from God. Alike false, whether the assumption may take a rationalistic or a pietistic direction! Naturally, indeed, there is a spirit in man which gives him understanding; and in the children of faith there is a spirit in the higher sense, which they receive from above, and which qualifies them for knowing and experiencing the things of God. But in neither case does this proceed so far as to entitle those who have it to decide what should be in a revelation from God, and what should not. There must still at many points be room for the question, "Who hath known the mind of the Lord; or who hath been his counsellor?" "Cannot man acquiesce," asks a learned German writer (Hamann), "in knowing nothing of the mysteries of those things which are in heaven above him—when he is compelled to acknowledge that he knows nothing, even in the circle of this world's ordinary events, of that which is before him, of futurity? And if it be difficult adequately to translate the phrases of one *human* language into another, on account of the want of correspondence between the ideas of one nation and another, how much more must it be impossible to set forth in human language the mysteries of *divine* things?" Much more, indeed, especially since there is not only such an imperfect medium of communication as human language, but also such a limited organ of apprehension as the human mind. Considering what the sacred volume purports to be, we may as fitly expect that there should be certain things in it, respecting which we should have to say, "These are matters for my faith to embrace, not for my reason to comprehend," as that there should be others of which we can say, "I acquiesce in them, because they are in accordance with the light of my reason and conscience." Here, therefore, the only true watch-

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word is, Scripture at once in letter and spirit—the one as well as the other, and indeed for the sake of the other. God has joined both together, and let no man put them asunder. The Spirit in his working among men ever links himself to the written word as the channel in which he moves, and the instrument by which he accomplishes his blessed results. And nothing contrary to what is found there, nothing even that is superadditional to it, can proceed from him, who has here disclosed the whole counsel of God, and sealed it up as heaven's treasury of truth for men till the consummation of all things.

[Many of the works have been already noticed in which the subject of inspiration, or particular points connected with it, have been treated at some length. The work of Gaussen, *Theopneustia, the Plenary Inspiration of the Holy Scriptures*, 1841, handles some points well, but as a whole is defective, and wants thoroughness both in learned and scientific exposition, for present times—not inaptly characterized by Tholuck as more distinguished for its enthusiastic and brilliant religious rhetoric, than for profound theological study (Herzog's *Encycl.* art. "Inspiration"). *The Inspiration of Holy Scripture*, by Dr. Lee of Dublin, 1857, 2d ed., maintains substantially the same view as Gaussen, and contains much excellent matter; unhappily, however, takes the form—imperfectly adapted for such a theme—of pulpit discourses, supplemented by notes so extremely numerous, and often on points of such inferior moment, as both to interfere with the reader's comfort, and also somewhat weaken the general impression. Hannah's Bampton Lecture, for 1863, on the *Relation between the Divine and Human Elements in Holy Scripture*, presents a fresh investigation, in a thoughtful and reverent spirit, of many of the topics now agitated on inspiration, and is an important contribution to the literature of the subject. The works of Auberlen and Delitzsch, referred to in the preceding article, only incidentally touch on inspiration; nor has German theology produced any recent work of moment on the subject. Undoubtedly, the doctrine of plenary inspiration is still held only by a few in Germany. A good article by Steudel, on the *Infallible Inspiration of the Apostles*, appeared in the *Tübinger Zeitschrift für Theologie*, 1840, and a translation of it in the *British and Foreign Evangelical Review*, for Oct. 1862; also an article by Rudelbach, chiefly historical, written in a healthy and vigorous tone, at the commencement of Rudelbach's *Zeitschrift für Luth. Theologie*, the first part of which appears in the *British and Foreign Evangelical Review*, for April, 1863. Tholuck's article in Herzog's *Encycl.* is also chiefly historical, and in principle belongs to the middle position usually maintained by the author.]

INTERCESSION. This word is commonly employed in the English Bible as the rendering of a word (ἐντυγχάνω, ἔντευξις) which does not precisely correspond with it. The Greek word, whether as a noun or as a verb, signifies primarily a falling in with one, or getting close to him, then having intimate converse or dealing with him, obtaining his ear for anything we want, so that to press a suit or make entreaty with one came to be a quite common meaning of it. But it did not necessarily imply that what was sought had respect to another, any more than to one's self; and it might indifferently be a good or an evil that was the specific object of the entreaty. Hence, it is sometimes coupled with the preposition *against*, as when Elias is said to have made "intercession against Israel," Ro. xi. 2, although the link of connection is usually *for*, or in favour of one. As an equivalent, *intercession* is somewhat too limited, since it always carries a reference to others as the objects of the entreaty. But in regard to the more prevalent application of the term, in Scripture as well as in common discourse—namely, as regards the priestly action of Jesus in representing the cause, and seeking the good, of his people in the presence of the Father—the English word conveys the idea with substantial correctness, Is. liii. 12; Ro. viii. 34; He vii. 25. Elsewhere it is called his advocacy, or simply his praying for them, 1 Jn. ii. 1; Lu. xxii. 32. In its aim and sphere the intercession of Christ must be understood to be as wide as those of his mediatorial work generally; it has respect to all for whom he died, and is specially directed to the end of bringing home to their experience the blessings of his redemption. In one passage—though only in one—the action of the Holy Spirit in the souls of believers is designated by the same term, Ro. viii. 26, "he maketh intercession for them with groanings." The word *intercession* here plainly does not quite suit, as they are themselves the subjects, as well as the objects of the operation. The meaning is, that he has close dealing and intercourse with them for their spiritual good, raising in them the affections and desires which are proper to their condition.

IRA [meaning uncertain], the name of one or more of David's distinguished men of valour. In 2 Sa. xx. 26, we read of "Ira the Jairite" as a *cohen*, strictly a priest, but probably here, as in some other places, a chief officer, or active man of business for David—this, rather than "chief ruler," the rendering adopted in the English Bible. In 2 Sa. xxiii. 26, "Ira the son of Ikkesh the Tekoite" appears in the list of thirty heroes. And still again at ver. 38 we have "Ira the Ithrite" as another of the same class. It is possible that the first may have been identical with one of the two latter; but these two themselves, occurring in the same list, must have been diverse persons. Except the distinction, however, of having attained to such high positions in David's military or civil staff, nothing further is known of them.

IRON. The references to this metal in Scripture are both of very early and very frequent occurrence—implying that somehow mankind must have come in a comparatively rude state of science and art to considerable skill in the manufacture of iron, and in applying it to a variety of uses. In the Cainite section of the antediluvian race, Lamech's son by Zillah, Tubalcain, is said to have been "an artificer in brass and iron," Ge. iv. 22. And though no mention is made of the use of iron in the construction of the ark, yet there can be no doubt that instruments of iron must have played an important part in the erection of such a vast structure. "A furnace of iron" is taken as the image of the fearful bondage from which the Lord delivered his people in Egypt, De iv. 28—an image which could never have been thought of, unless furnaces in connection with iron had already been in familiar use. So well was the article known at that early period, and so much esteemed for the purposes it was made to serve amid the conveniences of life, that Canaan is said, among other natural advantages, to have possessed hills out of which the people might dig brass and iron, De. viii. 9. Iron is also specified among the spoils of war taken at the overthrow of the Midianites, which had to be purified by being passed through the fire, Nu. xxxi. 32. And in the subsequent history of the covenant-people we read of iron being used as the material from which a great variety of implements were formed—axes, harrows and saws, nails, weapons of war, bars and gates, rods and pillars, &c., De. xix. 5; 2 Ki. vi. 5, 6; 2 Sa. xii 31; 1 Ch. xxii. 3; 1 Sa. xvii. 7; Ps. cvii. 16; Is. xlv. 2; Je. i. 18, &c. Nor is the evidence of Scripture singular on this point; it is borne out by the well-nigh contemporary testimony of the monuments. "In the sepulchres of Thebes," Wilkinson says, "I have had occasion to remark butchers sharpening their knives on a round bar of metal at-

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tached to their apron; and the blue colour of the blades and the distinction maintained between the bronze and steel weapons in the tomb of Remeses III., one being painted red and the other blue, leave little doubt that the Egyptians of an early Pharaonic age were acquainted with the use of iron" (Ancient Egyptians, c. ix.) In Ethiopia, he also states, iron was even more abundant than in Egypt; and that while among the ancient Latins and Greeks bronze was much used in the fabrication of warlike weapons, the Etruscans are known to have almost invariably used iron for swords, daggers, spear-heads, and other offensive weapons, confining bronze to defensive armour. The remains of ancient Nineveh still further confirm the testimony; for though articles simply of iron have not been found there, any more than in Egypt (on account of the rapid decomposition it undergoes from exposure to air and moisture), yet *coated* articles of iron have been found at Nineveh, overlaid with bronze, several specimens of which were discovered by Layard, and have been deposited in the British Museum (Nineveh and Bab. p. 191). Iron weapons also were found, but in so brittle a state, that most of them fell to pieces when exposed to the air. Fragments, however, of shields, arrow-heads, axes, and other things, have been saved, and brought to this country.

There can be no doubt, therefore, of the fact, that among the nations of antiquity generally the use of iron was known from very remote times, and in reference to purposes which bespoke its comparative cheapness and abundance. The difficulty is to understand how the practical skill could have been acquired, which was necessary for such an end. For it is rarely found in the metallic state, never in any quantities; and the extraction of it from the ore, and raising it to the proper degree of hardness, is not quite a simple process. It requires, in the first instance, a considerable degree of heat, much beyond what is needed for melting most of the other metals. Tin melts at a temperature of 470° Fahrenheit, copper, silver, and gold at 1800°, or from that to 2000°. But to melt cast-iron requires a heat of 3000°, and malleable iron is only softened by a heat of this temperature. It seems doubtful, however, whether the ancients knew cast iron, although it is certain they were acquainted with malleable iron and steel. And it is supposed that the process adopted is much the same with that by which Indians of the present day smelt the iron ore, and convert it into *wootz*, or Indian steel. It is thus described in Ure's *Dictionary of Arts and Manufactures*, under "Steel":—"The furnace or bloomery, in which the ore is smelted, is from four to five feet high; it is somewhat pear-shaped, being about five feet wide at top, and one at bottom. It is built entirely of clay, so that a couple of men may finish its erection in a few hours, and have it ready for use the next day. There is an opening in front about a foot or more in height, which is built up with clay at the commencement, and broken down at the end of each smelting operation. The bellows are usually made of a goat's skin, which has been stripped from the animal without ripping open the part covering the belly. The apertures at the legs are tied up, and a nozzle of bamboo is fastened into the opening formed by the neck. The orifice of the tail is enlarged and distended by two slips of bamboo; these are grasped in the hands, and kept close together in making the stroke for the blast; in the returning stroke they are separated to admit the air. By working a bellows of this kind with each hand, making alternate strokes, a tolerably uniform blast is produced. The bamboo nozzles of the bellows are inserted into tubes of clay, which pass into the furnace. The furnace is filled with charcoal, and a lighted coal being introduced before the nozzles, the mass in the interior is soon kindled. As soon as this is accomplished, a small portion of the ore, previously moistened with water to prevent it from running through the charcoal, but without any flux whatever, is laid on the top of the coals, and covered with charcoal, to fill up the furnace. In this manner ore and fuel are supplied, and the bellows are urged for three or four hours. When the process is stopped, and the temporary wall in front broken down, the bloom is removed with a pair of tongs from the bottom of the furnace." The iron thus made is converted into steel by being cut into pieces, and put into a crucible made of refractory clay, mixed with a large quantity of charred husk of rice. In this state it is put into a furnace and subjected for two or three hours to heat urged by a blast, when the process is considered complete. The crucibles are taken out and allowed to cool; they are then broken, and the steel is found in the form of a cake at the bottom.

The mode of hardening iron or steel by plunging it when red hot into water is of great antiquity. And the hardness of iron above the other metals was matter of frequent reference both with sacred and classical writers. Hence, rods, bars, or yokes of iron are proverbial expressions for things of great firmness and strength, Job xl. 18; Ps. ii. 9; Je. xxviii. 13; and the fourth kingdom in Daniel's vision is represented as being strong as iron, which breaketh in pieces and subdueth all things, Da. ii. 40. There is no evidence, however, of the ancient Israelites having been themselves manufacturers of iron; and it is still doubtful, whether the expression formerly quoted about the mountains of their land being such, that iron and brass could be dug from them, is to be understood in a literal or a metaphorical sense. Iron is mentioned among the articles of commerce in which Tyre traded, Eze. xxvii. 19; and the allusion in another prophet to northern iron as of superior value, Je. xv. 12. has been supposed to refer to that produced by the Chalybes on the Euxine Sea, who were celebrated for their skill in this line of industry.

I'SAAC [properly *Yits'hak'*, יִצְחָק, occasionally יִשְׂחָק *laughing*], the son of Abraham by Sarah, and emphatically the child of promise. Born, as he was, out of due time, when his father was an hundred years old and his mother ninety, the parents themselves laughed with a kind of incredulous joy at the thought of such a prodigy, Ge. xvii. 17; xviii. 12; and referring to the marvellousness of the event when it had actually taken place, Sarah said, that not only she, but all who heard of it, would be disposed to laugh, Ge. xxi. 6. The name Isaac, therefore, was fitly chosen by God for the child, in commemoration of the extraordinary, supernatural nature of the birth, and of the laughing joy which it occasioned to those more immediately interested in it. Why his birth should have been appointed to take place in so remarkable a manner has been explained in a previous article (*see* ABRAHAM). It was a sign from heaven at the outset, indicating what kind of seed God expected as the fruit of the covenant, and what powers would be required for its production—that it should be a seed at once coming in the course of nature, and yet in some sense above nature—the special gift and offspring of God.

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The first noticeable circumstance in the life of Isaac was what took place in connection with his weaning. His precise age at the time is not given, but we may suppose him to have been (according to eastern custom) fully two years old. In honour of the occasion Abraham made a great feast, as an expression, no doubt, of his joy that the child had reached this fresh stage in his career—was no longer a suckling, but capable of self-sustenance, and a certain measure of independent action. For the parents, and those who sympathized with them, it would naturally be a feast of laughter—the laughter of mirth and joy; but there was one in the family—Ishmael—to whom it was no occasion of gladness, who saw himself supplanted in the more peculiar honours of the house by this younger brother, and who mocked while others laughed—himself indeed laughed (for it is the same word still, מְצַחֵק, Ge. xxi. 9), but with the envious and scornful air which betrayed the alien and hostile spirit that lurked in his bosom. He must have been about sixteen years old at the time; and Sarah, descrying in the manifestations then given the sure presage of future rivalry and strife, urged Abraham to cast forth the bondmaid and her son, since the one could not be a co-heir with the other. Abraham, it would seem, hesitated for a time about the matter, feeling pained at the thought of having Ishmael separated from the household, and only complied when he received an explicit warrant and direction from above. And, at the same time, he got the promise, as the ground of the divine procedure, "For in Isaac shall thy seed be called," that is, in Isaac (as contra-distinguished from Ishmael, or any other son) shall the seed of blessing that is to hold of thee as a father have its commencement. It is probable that Abraham needed to have this truth brought sharply out to him, for correction on the one side, as well as for consolation and hope on the other, as his paternal feelings may have kept him from apprehending the full scope of former revelations concerning the son of Hagar. The high purposes of God were involved in the matter, and the yearnings of natural affection must give way, that these might be established. In the transactions themselves the apostle Paul perceived a revelation of the truth for all times—especially in regard to the natural enmity of the heart to the things of God, and the certainty with which, even when wearing the badge of a religious profession, it may be expected to vent its malice and opposition towards the true children of God. The seed of blessing, those who are supernaturally born of God, like Isaac, and have a special interest in the riches of his goodness, are sure to be eyed with jealousy, and, in one form or another, persecuted by those who, with a name to live, still walk after the flesh, Ga. iv. 21-31. (*See* ISHMAEL.)

The next recorded event in the life of Isaac is the memorable one connected with the command of God to offer him up as a sacrifice on a mountain in the land of Moriah, Ge. xxii. The circumstance has been noticed, and its moral import in connection with the leading aim of the covenant pointed out, in the life of Abraham, who was the chief agent in the transaction. That Isaac knew nothing of the relation in which he personally stood to the divine command, came affectingly out in the question he put to his father while they journeyed together, "Behold the fire and the wood, but where is the lamb for a burnt-offering?" Even then the secret was not disclosed to him; and only, it would appear, when the act itself was in process of being consummated, did the fearful truth burst upon his soul that he was himself to be the victim on the altar. Yet the sacred narrative tells of no remonstrant struggle on the part of this child of promise, no strivings for escape, no cries of agony or pleadings for deliverance: he seems to have surrendered himself as a willing sacrifice to the call of Heaven, and to have therein showed how thoroughly in him, as in his believing parent, the mind of the flesh had become subordinate to the mind of the spirit. To act thus was to prove himself the fitting type of Him, who had the law of God in his heart, and came to do, not his own will, but the will of him that sent him. But the death itself, which was to prove the life of the world, it belonged to the antitype, not to the type, to accomplish. The ram provided by God in the thicket must meanwhile take the place of the seed of blessing.

A long gap again ensues in the narrative of Isaac's life; and from the day of his sacrificial dedication of himself in spirit on the altar in Moriah, we hear nothing of him till the period of his nuptials with Rebekah. This was not long after the death of Sarah, who survived the birth of her son thirty-seven years, Ge. xxiii. 1; and when the nuptials were solemnized, it is said that Isaac was forty years old, Ge. xx. 20—meaning probably that he was somewhere in his fortieth year. We may therefore reasonably infer, that a period of twenty years or more had elapsed since the last event recorded concerning him. In this fresh scene he appears the same dutiful and obedient son as before, yielding to the earnest desire and purpose of his father, that a wife might be obtained for him from his father's kindred in Padan-aram, where the worship and manners of the people—if not strictly pure—were at least greatly less corrupt than among the inhabitants of Canaan. He hailed Rebekah when she arrived, "took her into his mother's tent, and she became his wife; and he loved her, and was comforted after his mother's death," Ge. xxiv. 67. So far, nothing discovers itself awry in the bent of Isaac's mind, or blameworthy in his procedure. All seems to have gone well with him, while the dew of his youth was upon him. Twenty years more again pass away, without any note of blame attached to his behaviour, and indeed without any records whatever of his life and experience—so smooth and equable, apparently, was the tenor of his course, that it was without noticeable break or interruption of any kind. At the end of these additional twenty years, when he was himself sixty years of age, his placid life was varied by the birth of the twin brothers—Esau and Jacob. Still, nothing is said of Isaac's feelings on the occasion—either before or immediately subsequent to the birth, further than that he had entreated the Lord to give him offspring by his wife. And not till, perhaps, other twenty years or more had run their course, do we get an insight into his state of mind relatively to the two sons. When we do get it, it is one which somewhat disappoints us, as it appears to indicate in the declining years of Isaac a tendency much the reverse of what shone forth in the hopeful spring-time of his life—a tendency to weak indulgence on the fleshly side. "Isaac," it is said, "loved Esau, because he did eat of his venison, but Rebekah loved Jacob," Ge. xxv. 28. It looks as if some strange enchantment had come over him, causing things in a manner to change places in his account—as if the child that was born after the spirit had somehow degenerated into the character of one born after the flesh! To love the one

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son rather than the other, merely because that one ministered to his appetite in savoury meat, and to do this, notwithstanding the intimation given before the birth of the sons as to their relative place and destination in the divine counsels—that "the elder should serve the younger"—indicated a manifest defect of spiritual feeling and discernment—the fruit probably in some degree of that perpetual fulness and ease he had enjoyed. The tried faith of the father grew under its trials, till it reached the noblest heights, and achieved what at one period might have seemed impossibilities. But faith in the more favoured son seemed to lose its vigour for want of robust and manly exercise; so that after exhibiting a fresh and blooming youth, it fell into a premature and sickly age: the type in this of his posterity, who too often in their fulness waxed fat and kicked, forgat the Rock of their salvation, and turned aside from their high calling, till they were cast into the furnace of affliction, and through experiences of sore trouble were made to fight their way back to a better position.

The life of Isaac, however, was not passed wholly without trials coming in from without. One entire chapter is occupied with these, Ge. xxvi.; but there is nothing very remarkable in them, nor is the precise period of the occurrence of any of them given. They commenced with a visitation of famine, which is expressly said to have taken place after the one that had happened in the days of Abraham; from which it may seem to be implied, that Abraham had already deceased at the time of this fresh visitation. And as Isaac was seventy-five years old at the death of his father, Ge. xxi. 5; xxv. 7, the famine in question would fall subsequently, not to the birth merely of Isaac's sons, but to their growth to early manhood; for they were fifteen years old when Abraham died. At the occurrence of this new famine Isaac was expressly admonished by God not to go down into Egypt, but to abide within the boundaries of the Promised Land; and occasion was taken to renew the promise to him and his seed, and to confirm in his behalf the oath which had been made to his father. The Lord pledged his word to be with him and to bless him in the land—which he certainly did, though Isaac did not feel so secure of the promised guardianship and support as to be able to avoid falling into the snare which had also caught his father Abraham. When sojourning in the neighbourhood of Gerar, during the prevalence of the famine, and no doubt observing the wickedness of the place, he had the weakness to call Rebekah his sister, in case the people might kill him on her account, if they had known her to be his wife. It does not appear that any violence was offered to Rebekah; and the Philistine king, on discovering, as he did, from the familiar bearing of Isaac toward Rebekah, that she must be his wife, simply rebuked him for having, by his prevarication, given occasion to a misapprehension which might have led to serious consequences, Ge. xxvi. 10. To receive such a rebuke from a Canaanite prince, should have been felt to be a humiliation, and, happening as the circumstance did, at so advanced a period of the patriarch's life, it cannot but be regarded as another proof of the defective clearness and energy of his faith. In other respects, his connection with the Philistine territory was every way creditable to himself, and marked with tokens of the divine favour. He cultivated a portion of ground, and in the same year reaped an hundred-fold—a remarkable increase, to encourage him to abide under God's protection in Canaan. His flocks and herds multiplied exceedingly, so that he rose to the possession of very great wealth; he even became, on account of it, an object of envy to the Philistines, who could not rest till they drove him from their territory. He re-opened the wells which his father had digged, and which the Philistines had meanwhile filled up, and himself dug several new ones, but they disputed with him the right of possession, and obliged him to withdraw from them, one after another. At last, at a greater distance, he dug a well, which he was allowed to keep unmolested; and in token of his satisfaction at the peace he enjoyed, he called it Rehoboth (*room*), Ge. xxv. 22. Thence, he returned to Beersheba, where the Lord again appeared to him, and gave him a fresh assurance of the covenant-blessing; and Abimelech, partly ashamed of the unkind treatment Isaac had received, and partly desirous of standing well with one who was so evidently prospering in his course, sent some of his leading men to enter formally into a covenant of peace with him. Isaac showed his meek and kindly disposition, in giving courteous entertainment to the messengers, and cordially agreed to their proposal.

It was probably a period considerably later still than even the latest of these transactions, to which the next notice in the life of Isaac must be referred. This is the marriage of Esau to two of the daughters of Canaan (Judith and Bashemath); which is assigned to the fortieth year of Esau's life, coeval with Isaac's hundredth. These alliances were far from giving satisfaction to the aged patriarch; on the contrary, they were a grief of mind to him and his wife Rebekah, Ge. xxvi. 35; and, if duly considered, they might have aided him in obtaining a clearer insight into the relative position of the two sons, and the purposes of God respecting them. He failed, however, to obtain the proper insight; and the next recorded transaction—that, namely, which concerned the bestowal of the blessing—presents him to our view in the melancholy attitude of one pressing blindfold along a course of his own, while purposing to take the path marked out by Heaven—playing wrongfully with God's counsel, and himself played upon by human intrigue. From notices occurring in the life of Jacob (which see), the period when this sad exhibition took place could not be under thirty, possibly not much less than forty, years after Esau's marriage to Canaanitish women, and hence, when Isaac himself was well-nigh 140 years of age. The sacred narrative merely states, that he was at the time "old, and his eyes were dim, so that he could not see," Ge. xxvii. 1. The indications of spiritual decay, which have already appeared in his later career, now reach their climax; and had they passed unnoticed in the sacred record, the memorable circumstances attending this transaction would have warranted us to infer that there had been such in the previous life. For, whatever allowance may justly be made for infirmity of nature, it is impossible to disguise from our view the fundamental element of a simply natural, or predominating carnal tendency in Isaac's procedure on the occasion, such as no child of faith could have fallen into of a sudden. Not only does he hold, in opposition to all signs and intimations to the contrary, that Esau is by reason of his slight priority of birth to be the heir of covenant-blessing; but the moment he selects for pouring out his soul in the formal bestowal of this

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blessing, is one of fleshly gratification —when refreshed with the enjoyment of his son's savoury meat—as if it were flesh rather than spirit that was to bear sway in the transaction, and a genial reciprocation of human sympathies that was intended, rather than the solemn utterance of an oracle of God. Scripture records no such other scene in connection with the announcement of Heaven's more peculiar purposes—none in which the spirit of the man of God sought as the condition of its speaking the stimulus of fleshly appetite. The dying utterances of Jacob over his offspring were otherwise pronounced; otherwise too, at a later period, the last words of David; and, generally, the soul of spiritually gifted men strove to work itself free from the disturbing influence of earthly passion, and from the very consciousness of fleshly environments, when addressing itself to the work of learning or communicating the mind of God. It was therefore an ill-omened preparation for what was to come, when this venerable, but too partial and erring patriarch, charged his son Esau to go a hunting for venison, and provide for him a savoury dish, such as he loved, that he might eat thereof and bless his son. But another will interposed. The God of the covenant could not allow his chief representative on earth thus to betray the higher interests of the covenant, or suffer through his imperfection the carnal to lord it over the spiritual. The design formed to serve Esau heir to the special blessing of Abraham must somehow be defeated: and though the guile actually employed for this end by Rebekah and Jacob were worthy of the strongest reprobation, it is impossible not to see in them the overruling providence of God correcting the backsliding of his servant, and meting back to him somewhat of his own measure. The infirm patriarch himself saw it; and with fear and trembling confirmed, in behalf of Jacob, the word he had unwittingly pronounced over him, as embodying the real truth and purpose of Heaven. The word, as *he* meant it, had been spoken unadvisedly with his lips, but (pitying his weakness, and still using his instrumentality) the Spirit of the Lord had spoken by him.

We can scarcely doubt, that the painful but instructive experience of this occasion left salutary impressions on the mind of Isaac, and that his concluding days were again gladdened and refreshed with something like the dew of his youth. Certainly, the parting charge and blessing he gave to Jacob, when sending him away to Padan-aram for a wife, Ge. xxviii. 1-4, is altogether such as we should wish it to have been; it breathes the very spirit of Abraham, and recognizes the proper aim and objects of the covenant. We hear, however, no more of his sayings or doings. In a feeble old age, for the most part probably bed-ridden, he lingered on for upwards of forty years more—lived till Jacob returned from his long sojourn in Padan-aram; for Jacob is reported to have visited him at Mamre, and the two brothers joined hands to commit his remains to the family burying-ground. He died at the advanced age of 180 years, Ge. xxxv. 27-29. On the whole, it may be said, that the laughing joy, which greeted Isaac at his birth, had its reflection afterwards in the prolonged, honourable, singularly peaceful, and prosperous career he was enabled to lead. And if, for a time, the bright sunshine of his life was clouded, and the laughter turned into sadness, it was chiefly because the cup of outward blessing had proved too full, and the gifts of grace had in his case kept too long and close dalliance with the bounties of nature, whereby, in a spiritual respect, he became weakened in the way, and suffered the adversary to gain an advantage over him. Still he lived and died in the faith of his father Abraham; and a soft and tender interest must ever hang around his memory, more especially on account of the marvellous and affecting things connected with the earlier part of his history.

ISAIAH. I. *Position of the Book in the Canon.*—The two books of Kings are followed by the so-called greater prophets (*prophetæ majores*), with Isaiah at their head, alike in the Hebrew and Alexandrian canon. Isaiah, Jeremiah, Ezekiel—so they follow one another in our editions according to the periods of their agency. In German and French MSS. another arrangement is found here and there—Kings, Jeremiah, Ezekiel, Isaiah. This is the arrangement handed down in the Talmud. The motive for it is the similarity of the contents. Jeremiah follows the book of Kings, because his prophecies group themselves almost entirely around the Chaldean catastrophe, with which the book of Kings closes; and Isaiah follows Ezekiel, because the book of Ezekiel closes with consolation, and the book of Isaiah, as the Talmud says, is consolation throughout. The opponents of the authenticity of Is. xl.–lxvi. have made their own use of this Talmudic arrangement. But the motive for it is not a chronological one. The chronological arrangement is that of the Masora, and of the MSS. of the Spanish class, which has passed over into our editions.

In this way Isaiah commences the books of prophetic discourse, and the book of Kings closes the books of prophetic history. For, according to the arrangement of the canon, the historical books from Joshua onwards, and the prophetic books from Isaiah onwards, pass for a bipartite whole of prophetic literature. These books are all called *nebiim* (prophets), for the history of the past in the one is just as prophetic as the history of the future in the other. The literature of the prophetic books has separated itself only by degrees from the literature of the prophetic historiography, and become independent, without ever being entirely detached from its historical basis. The oldest prophets of the series, which begins with Samuel, published their prophetic treatises and discourses in the form of contemporary history. The independent position of a prophetic literature, in the narrower sense, begins with the pamphlet of Obadiah respecting Edom. Obadiah is probably the same person with the learned prince in the reign of Jehoshaphat, 2 Ch. xvii. 7; the occasion of his prophecy is the revolt of Edom under Joram, which is related in 2 Ch. xxi. 10. In point of time Obadiah is followed by Joel, who appeared in the first half of the reign of Joash. His book even shows that the separation of prophecy from historiography is only a relative one. For the two halves of the book of Joel are connected by ch. ii. 18, 19ª ("then showed the Lord zeal for his land," &c.), as by a historical clasp. With the book of Isaiah also are interwoven many pieces of prophetic history. That these pieces are from Isaiah's own hand is already probable on this account, because prophecy and historiography were from the beginning onwards sisters, and were never absolutely separated. This probability is increased by the circumstance, that the chronicler, 2 Ch. xxxii. 32, refers to a portion of these historical pieces as incorporated with the book of Isaiah, and that at 2 Ch. xxvi. 22 he informs us that Isaiah

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was the author of a historical monograph, which embraced the whole reign of king Uzziah.

II. Next to the position of the book in the canon, *the name of the prophet* first of all claims our attention. In the usual inscription the name runs יְשַׁעְיָה (*Isaiah*). In the book itself, and everywhere in the holy scriptures of the Old Testament, the prophet is called יְשַׁעְיָהוּ (*Isaiahu*), while the shorter form occurs in the latest sacred books as the name of other persons. The shorter form of such names was already in use in ancient times by the side of the longer; but in later times it came to be exclusively employed, and on this account it is made use of in the ordinary title, סִפְרֵי יְשַׁעְיָה (*the book of Isaiah*).

The name is a compound one; it means *the salvation of Jehovah;* the prophet was conscious to himself that he did not bear it accidentally; יֵשַׁע (*Jesha*), and יְשׁוּעָה (*Jeshuah*), *i.e.* salvation, are among his favourite words; yea, one may say, he lives and moves altogether in the future JESUS, who is the personal salvation of Jehovah, and the incarnate Jehovah himself. The mysterious name of God—Jehovah—signifies *the Existent,* not however *the ever-Existent,* that is, *the Eternal,* in the metaphysical sense, but *the continually Existent, i.e. the Eternal,* in the historic sense; Jehovah means the God who, within the sphere of history, reveals his glory in grace and truth. The goal of this historical process, into which God the absolutely free, Ex. iii. 14, has entered, is just the incarnation, for which reason the divine name Jehovah disappears in the New Testament before the name Jesus (Ἰησοῦς). The יְהוּ (*Jahu*), in the name of the prophet, is shortened from יְהוֹוָה (*Jehovah*), by the rejection of the second ה. One sees from this abbreviation that the quadriliteral was pronounced with *a* in the first syllable, and thus either *Jahaveh* or *Jahavâh.* That the original pronunciation was *Jahavâh* is evident from this, that all proper names without exception, which are formed from the conjugation Kal of verbs לה, end in *âh,* and that the final vowel in the oldest Greek renderings is *ω* (*e.g.* Je. xxiii. 6, Ἰωσεδὲκ =יְהוֹוָה צִדְקֵנוּ); the closing sound was thus the barytone *kamets.* The pronunciation *Jehovah* has arisen from the blending of the *keri* and *chethîb,* and has come into use since the time of the Reformation. The name of the prophet thus means *the salvation of Jahavâh.* The LXX. always render it Ἡσαΐας, with strongly aspirated H, the Vulgate *Isaias,* for which *Esaias* also is found.

III. We turn now to the inner title of the book, and in connection with this we take into consideration *the lineage of the prophet and circumstances in his life.* Isaiah is called in the title, which the collection of his prophecies gives to itself, בֶּן־אָמוֹץ (*son of Amos*). A Jewish rule, already known to the fathers, asserts, that where the father of a prophet is named, he also was always a prophet. But this rule is an arbitrary invention. An old Jewish view also, that Amos was the brother of Amaziah, the father and predecessor of Uzziah, is without support; but, although not true, is yet sensible. Isaiah's demeanour and appearance make an altogether kingly impression. He speaks with kings like a king. With majesty he steps forth to meet the magnates of his people and of the imperial power. In his mode of representation he is among the prophets what Solomon is among the kings. In all positions and states of mind he is lord of the situation, master of the word, simple and yet grand, sublime without affectation, splendid without finery. A Talmudic parable says, that Ezekiel, with respect to what is given him to see, conducts himself like one of the country people in the procession of a king, but Isaiah like an inhabitant of the city. But this polished, noble, kingly character has its root elsewhere than in blood. Thus much only may be affirmed with certainty, that Isaiah was a native of Jerusalem. For, with the great variety of his prophetic missions, we yet never meet with him outside of Jerusalem; here, and in fact in the lower city, as may be inferred from ch. xxii. 1, and from the manner of his intercourse with king Hezekiah, he dwelt with his wife and children; here he flourished under the four kings who in ver. 1 are mentioned ἀσυνδέτως (unconnectedly), just as in the titles of the books of Hosea and Micah. Everything peculiar that is related to us in the *Vitæ Prophetarum,* which pass current under the names of Dorotheus and Epiphanius, is worthless. But the tradition is credible which the Talmud communicates from an old genealogical roll, found in Jerusalem, and from the Palestinian Targum at 2 Ki. xxi. 16, that king Manasseh put the prophet to death, and that in fact he was sawn asunder, (to which allusion is made in He. xi. 37 by the word ἐπρίσθησαν). There is no ground for denying the historic credibility of this traditional determination of the close of Isaiah's ministry. That king Manasseh is not named in ch. i. 1, does not contradict that tradition, especially if this ver. 1, as we may understand it, is the collective title which Isaiah himself has given to the collection of his prophecies, when he collected and published them in the reign of Hezekiah. We must then assume that this publication fell into one of the last years of Hezekiah, and that the prophet in the very beginning of the reign of Manasseh became a sacrifice to that heathenism which had again arrived at supremacy. But as respects the *terminus a quo* of his ministry, the question is to be put to the collection itself.

IV. *The Starting-point of the Ministry of the Prophet.* —It has been asserted that ch. vi. does not record the first call of Isaiah, but his call to a special mission, or, as Sebastian Schmid, the teacher of Spener, says, *ad unum specialem actum officii.* There are only two arguments which seem to call for this: first, that ch. vi. is not the commencement of the collection; and, second, that the general title, ch. i. 1, presupposes a ministry of Isaiah under Uzziah: while ch. vi. is dated from the year of this king's death. On the ground of these arguments Drechsler and Caspari hold the decree of hardening, which is proclaimed in ch. vi., as the result of the fruitlessness of the prophetic preaching contained in ch. i.–v.; the decision wavers here still, but the call to repentance is in vain, Israel hardens himself, and now, after God's goodness has endeavoured in vain to lead him to repentance, and God's long-suffering has exhausted itself, he is hardened by Jehovah himself. According to this view, ch. vi. stands in its right historical place. But why should not this judicial character, his becoming an instrument of Israel's hardening, have been stamped on the prophetic call of Isaiah just at the commencement? And does not the vision with which the prophet is favoured, and which is without its equal in his lifetime, make on every unprejudiced man the impression of an inaugural vision? This impression is confirmed by this additional circumstance,

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that the chapters i.–v. really contain all the elements which are furnished to the prophet in ch. vi. by means of revelation, and that the result of these discourses corresponded to that which is judicially determined in ch. vi. The first discourse, ch. i, lays open to the people the way of grace, inasmuch as God offers them forgiveness of their bloody sins, and expects new obedience in gratitude for this; but even this discourse, in consideration of the uselessness of this evangelic attempt at restoration, takes the turn indicated in ch. vi. 11–13. The theme of the second discourse, ch. ii.-iv., is this, that only after the downfall of Israel's false glory will the promised true glory be realized, and that only a small remnant after the destruction of the mass of the people will live to realize it. The parable, with which the third discourse, ch. v., begins, rests on the presupposition that the cup of iniquity of the people is full, and the threatening of judgment, which is introduced by this parable, agrees as to substance and in part verbally with the divine answer, which the prophet receives in ch. vi. to his *how long*. Thus the discourses which precede ch. vi. are not against but in favour of the view, that in ch. vi. Isaiah records his consecration as a prophet; this circumstance also is in favour of it, that already in ch. i.-v. he gives to Jehovah the favourite name of קְדוֹשׁ יִשְׂרָאֵל (*the Holy One of Israel*), which is the echo of the seraphic "Holy, holy, holy," and is among the peculiar physiognomic features of the predictions of this prophet. But why does not ch. vi. stand at the head of the collection? This question will afterwards be solved for us. And why is Uzziah mentioned, ch. i. 1, as one of the kings under whom Isaiah flourished, although his ministry first began in the year of Uzziah's death? We answer: "the year that king Uzziah died," is the year in which Uzziah was still reigning, but his death was at hand; the ministry of Isaiah thus began, of course, not in the first year of Jotham, but rather in the fifty-second of Uzziah; and although this commencement under Uzziah was only very short, yet it comes to be reckoned as an epoch of the greatest importance. On this very account that the time of Uzziah was a decisively critical one for Israel, Isaiah wrote a special historical work regarding this time, which is quoted 2 Ch. xxvi. 22. The end of Uzziah's time, which coincides with Isaiah's call, forms a deep section in Israel's history. Uzziah reigned fifty-two years (809–758 B.C.) This long period was for the kingdom of Judah exactly what the shorter time of Solomon had been for the whole of Israel—a time of mighty and blessed peace, during which the people were loaded with the love-tokens of their God. But these riches of the divine goodness had as little influence over the people as their earlier calamities. Then began, in the relation of Jehovah to Israel, that momentous change, as the instrument of which Isaiah in special and above the other prophets was chosen. The year in which this happened was the year of Uzziah's death. In this year Israel was given up as a people to hardening; and as a body, as a kingdom and land, was given up to destruction and devastation by means of the imperial power. The year of Uzziah's death is, as Jerome remarks, the year of Romulus' birth; shortly after Uzziah's death, 754 B.C., according to Varro's chronology, Rome was founded. The instruments of the outward judgments, which the inward judgment of hardening was to bring forth, were thus already set apart and in readiness; not only Assyria, the earliest form of the imperial power, but also Rome, its final form. The beginning, which is marked out by the death of Uzziah, was big with the end. Hence, after Uzziah, the activity of the prophets reaches a height never before seen. The prophets appear numerous and active, like the storm-heralding birds in a thunder-charged atmosphere. The year of Uzziah's death divides the history of Israel into two halves. Amos, who appeared about the tenth year of Uzziah, the twenty-fifth of Jeroboam II.; Micah, who prophesied from the time of Jotham (probably from the joint-reign of Jotham onwards) up to the fall of Samaria in the sixth year of Hezekiah; but above all, Isaiah stands on the boundary of the two halves of Israel's history. No prophet marks out this middle-point of Old Testament history as Isaiah does. He is the prophet by way of eminence, the universal prophet, who is placed in the middle betwixt Moses and Christ, and rules over the periods of the world-empires with his prophetic glance. In the consciousness of this, his central all-important position, he begins the discourse, ch. i., which forms the introduction, and, as it were, the prelude to his prophecies, in the style of Deuteronomy. He begins it as Moses begins his song, De. xxxii. This great song is a compendious sketch of the history of Israel up to the end of days. This history falls into four great periods. The contents of the first period are Israel's creation and training; the contents of the second, Israel's ingratitude and apostasy; the contents of the third, Israel given over to the heathen; the contents of the fourth, the restoration of the sifted, but not annihilated people, and the union of all nations in the praise of Jehovah, who has manifested himself in judgment and grace. Isaiah stands on the threshold of the third of these four periods. What Jehovah says by means of him, and what he calls upon heaven and earth to hear, coincides in substance with the address of Jehovah, which is introduced by the וַיֹּאמֶר (*and he said*), De. xxxii. 20.

V. Now that we have fixed and characterized the *terminus a quo* of Isaiah's ministry, let us figure to ourselves in a sketchy way *the four Epochs of the Ministry of the Prophet*. The first epoch begins, as we have shown, with the last year of Uzziah (who had now retired from the government), and comprehends from that point onwards the sixteen years of Jotham. At that time the kingdom of Israel and the kingdom of Judah had simultaneously reached their highest prosperity. Since the time of David and Solomon the people had not stood upon so high a pinnacle of power and good fortune, as at that time under Jeroboam II. and Uzziah, the two rulers from the house of Jehu and from the house of David, who vied with each other in the duration and splendour of their dominion. It was not till after the death of these two kings, and only by degrees, that the glory of the two kingdoms withered away. During the sixteen years of Jotham the condition of Judah remained substantially the same as under Uzziah. The extended boundaries of the kingdom remained; capital and country were more and more strongly fortified; rearing of cattle, agriculture, commerce flourished; the Ammonites became tributary; the worship of Jehovah was practised. But prosperity degenerated into luxury, and the worship of Jehovah became stiffened into a dead form (*opus operatum*). It is during this flourishing period of Judah's history, the most flourishing since

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the times of David and Solomon, the longest during the whole existence of the kingdom, the last before its downfall, that Isaiah proclaims the overthrow of the false worldly glory, and calls to repentance; but the call to repentance is in vain as respects the mass of the people; it moves them not, but only hardens them still more, and is therefore exchanged for the threatenings of bondage, desolation, and cursing. The second epoch of Isaiah's ministry extends from the commencement of the reign of Ahaz to that of Hezekiah. It is another sixteen years. Into this period there fall three events, by means of which the history of Judah receives the impulse to a new change. (*a.*) In place of the outward conformity to law and orderliness in the worship of Jehovah under Uzziah and Jotham, open idolatry in the most varied and horrible forms makes its appearance at the commencement of Ahaz's reign. (*b.*) In the next place, the hostilities already begun under Jotham were continued by Pekah king of Israel, and Rezin king of Syria of Damascus; the so-called Syro-Ephraimitic war threatened Jerusalem, and in expressed intention the continuance of the kingdom of David. (*c.*) In this distress Ahaz summoned the help of Tiglath-pileser king of Assyria—he made flesh his arm, and thereby involved the people of Jehovah in a hitherto unexampled way with the imperial power, by which, from this time onwards, they lost their independence. The imperial power is the Nimrodian form of the heathen state. Its peculiarity is to step forth beyond its natural boundaries, not merely for the purpose of self-defence and revenge, but of conquest, and of throwing itself like an avalanche upon foreign nations, in order to roll itself together into an ever greater world-embracing Colossus. In this striving after the dominion of the world, Assyria had the superiority in Isaiah's time, but the future heirs also of the might of Assyria—the Chaldeans, Medes, Persians—were already, at that time, stepping upon the theatre of history; Greece itself (*Javan*) no longer lay outside the prophetic horizon, Ob. 20; Joel iv. 6; and in the far west Rome was being founded in Jotham's time. Assyria and Rome are the first and last members of the period of the world-kingdoms. Isaiah's time was the prelude to this period. In face of the troubles now beginning, which sweep the mass of Israel away without remedy, Isaiah plants the standard of Immanuel for the believers; he predicts the divine wrath, of which the imperial power is the instrument, but he also predicts the divine wrath, of which the imperial power is the object, after it has served for its instrument, and the divine love, which embraces Egypt and Assyria with Israel in a bond of holy fellowship, ch. xix. 24,25, and the final world-dominion of Jehovah and of his Christ. The third epoch of the ministry of Isaiah extends from the beginning of Hezekiah's reign to the fifteenth year of this king. Under Hezekiah matters improved almost in the same degree as under Ahaz they degenerated. He forsook the way of his idolatrous father, and restored the worship of Jehovah. The mass of the people, it is true, remained inwardly unchanged, but nevertheless Judah had again an honest king, who listened to the word of the prophet standing by his side, two pillars of the state, mighty men of prayer, 2 Ch. xxxii. 20. When it came to breaking loose from the Assyrian dominion, this was indeed on the part of the nobles and the mass of the people an act of unbelief in dependence on the help of Egypt, trusting in which the northern kingdom came to ruin in the sixth year of Hezekiah, but on the part of Hezekiah an act of faith in dependence on Jehovah, 2 Ki. xviii. 7. That unbelief came to shame, and this faith was rewarded. Sennacherib, the successor of Shalmaneser, marched onwards against Jerusalem, plundering and devastating the land—thus the fleshly defiance of the nobles and of the mass of the people was punished. But Jehovah averted the worst; the flower of the Assyrian army was destroyed in one night, so that now also, as in the Syro-Ephraimitic war, it did not come properly to a siege of Jerusalem—thus the faith of the king and of the better portion of the people resting in the word of promise was rewarded. There was still a divine power in the state, which preserved it from destruction. The judgment inevitable, according to ch. vi., suffered another postponement at the point where one had to expect the last annihilating stroke. In this miraculous preservation, which Isaiah prophesied and brought about, the public ministry of this prophet reaches its highest point. Isaiah is the Amos of the kingdom of Judah, for with Amos he has the fearful calling in common, to see and to announce that the time of forgiveness for Israel as a people and as a kingdom is for ever past. But he is not at the same time the Hosea of the kingdom of Judah; for it is not the calling of Isaiah, but it became that of Jeremiah, to accompany the kingdom on the way to execution with the funeral-dirge of prophetic announcement. For it was permitted to Isaiah, as it was denied to his successor Jeremiah, once more to overcome with the word of power of his prophecy from the depths of a mighty spirit of faith that night, which threatened in the Assyrian time of judgment to swallow up his people. There is besides also a fourth epoch of Isaiah's prophetic ministry, which extends from beyond the fifteenth year of Hezekiah to the end of his life. We are not determined to accept such a fourth epoch by the tradition that he died as a martyr under Manasseh, and that in this way he still survived the whole superadded period of king Hezekiah's reign beyond the Assyrian catastrophe. The collection of his prophecies themselves renders it necessary for us to suppose, that he was still active as a prophet after the fifteenth year of Hezekiah, although he no longer took to do with public events. For during this more contemplative epoch the cycle of prophecy, ch. xl.-lxvi., must have arisen, where the prophet placed ἐν πνεύματι, in the midst of the exile, preaches to the exiles. But several pieces besides, which are inserted in the first half of the collection, ought to be assigned to this fourth period. The imperial power is there everywhere no longer Assyria, but Babylon, and when it is called Assyria, yet this name is only emblematic; the representation is more glorious, more ideal, and so to speak, ethereal, for prophecy has its footing here no longer upon the soil of the present, but soars in the distance of the last times, and paints its delineations on the ether of the future—these dying strains of the prophet are all apocalyptic. But can we really trace back these prophecies to that Isaiah who appeared in the year of Uzziah's death? Does not modern criticism raise its loud protest against it, inasmuch as it stigmatizes the belief that these prophecies are rightly handed down as Isaiah's, as the *ne plus ultra* of want of science?

VI. This leads us to speak of *the Authenticity of the Prophecies of Isaiah*. It passes current in modern criticism, at least in Germany, as a settled point, that the second part of the collection—ch. xl.–lxvi.—is the

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work of a prophet belonging to the second half of the Babylonian exile; secondly, that the Babylonian series of prophecies, which runs through the first part of the collection, viz. ch. xiii. 1–xiv. 23, xxi. 1-10, xxiii., although not to be assigned to the author of the second part, yet certainly have not Isaiah for their author; thirdly, that the eschatologic, and, so to speak, apocalyptic groups of prophecy—ch. xxiv.–xxvii. and ch. xxxiv. xxxv.—must belong to a much later period than that of Isaiah. The beginnings of this criticism were somewhat as follows. It started from the second part. Koppe first expressed a doubt as to the genuineness of ch. l.; then Döderlein gave utterance to positive suspicion as to the genuineness of the whole; and Justi, at a later period Eichhorn, Paulus, Bertholdt, raised this suspicion to certainty of their being spurious. It was impossible that the result thus arrived at should remain without retrospective influence on the first part of the collection. Rosenmüller, everywhere very dependent upon his predecessors, was the first who denied to the oracle upon Babylon—ch. xiii.–xiv. 23—the Isaian origin to which the inscription bears witness; Justi and Paulus undertook the justification of the decision, strengthening him not a little in his opinion. Now the matter went farther: with the prophecy against Babylon—ch. xiii.–xiv. 23—the decision with respect to the other—ch. xxi. 1-10—was pronounced; and with reason was Rosenmüller greatly astonished, when Gesenius let the former fall, but illogically let the latter stand. The oracle respecting Tyre—ch. xxiii.—still remained, which, according as one found announced therein a destruction of Tyre by the Assyrians or by the Chaldeans, might remain Isaiah's, or must be assigned to a later anonymous author. Eichhorn, followed by Rosenmüller, decided for the spuriousness; Gesenius understood by the destroyers the Assyrians, and, as the prophecy consequently did not stretch beyond Isaiah's horizon, he defended its genuineness. Thus was the Babylonian series set aside, or certainly rendered thoroughly suspicious; but the prying look of the critics made still further discoveries. Eichhorn found in the cycle of prophecy, ch. xxiv.–xxvii., Isaiah's unworthy puns; Gesenius, a covert announcement of the fall of Babylon. Both therefore condemned these four chapters, and with success; for Ewald removes them to the time of Cambyses. With the prophetic cycle, ch. xxxiv. xxxv., short work was made, because of its affinity with the second part. Rosenmüller without more ado calls it *carmen ad finem vergentis exilii Babylonici compositum*. This is the origin of the criticism of Isaiah. Its first attempts were still very school-boy-like. The names of its founders have almost entirely disappeared. Gesenius first, and especially Hitzig and Ewald, have raised it to the dignity of a science.

The beginnings of this criticism were not fitted to beget confidence. It grew up in the swaddling-clothes of rationalism—this German form of French encyclopedism and of English deism. And besides, its more recent Coryphæi are by no means free from naturalistic preconceptions. The position of Gesenius towards holy Scripture was, as is well known, no very respectful one. As regards Hitzig, he says expressly in his *Commentary on Isaiah*, that a proper foreknowledge is not to be ascribed to the prophets—that over the eye of the Old Testament prophets in general there lay the very same darkness as to the future, to which the human race even during the existence of the Delphic oracle was condemned. And Ewald remarks on Is. vi.: "In recalling his ministry of many years, it appears to Isaiah as if He, before whose eye all connection and all development is clear from the beginning, gave him from the very first moment the sad commission to be a prophet of evil." Thus ch. vi. is a prophecy after the event, clothed in the form of an inaugural vision. In this sense Ernst Meier compares ch. vi. with Goethe's consecration as a prophet, entitled "Dedication," which also is not a youthful piece; and remarks that this classical poem may well match Isaiah's consecration as a prophet. The position which unmasks itself in such an expression is a fettered one. It is shut up between the two preconceived opinions—"there is no proper prophecy;" and its correlate, "there is no proper miracle." It calls itself liberal, and thus free; but, rightly looked at, it is in bondage. In this bondage it has two charms wherewith it fortifies itself against every impression of historic testimonies. Either it makes prophecy a retrospect, and history a myth; or it explains the documents in question as products of another much later period. A biblical critic will be looked upon as so much the greater, the more acutely he understands how to apply these two artifices.

But although biblical criticism is stained with sin, yet sin is not its essence. It belongs to the many new branches of church science, to which the reformation of the church gave the impulse. Were we to wish that it had never appeared, this wish has the appearance of pitiful apprehension lest holy Scripture should not be strong enough to sustain its tests and assaults. Nay, it is a well-authorized and necessary member in the organism of church science; and since its unpleasant results can be overcome only by criticism, there is no escape from it. Far removed, however, from being a necessary evil, it is rather a source of more profound Scripture knowledge. Without criticism there is no insight at all into the historical origin of the sacred writings, and thus no history of sacred literature is possible. The historical books of the Old Testament—in particular the books of Kings and Chronicles, along with Ezra and Nehemiah—represent themselves as a tissue of original writings interwoven one with another. Critical analysis discovers here a whole world of literature, one part piled upon another in quite separable portions. In the place where superficial observation perceives only the work of one author, criticism shows us the united activity of many—a rich mosaic of precious stones and many fragments from lost works of highly distinguished men. Just as it stands with the historical books, so it stands, for example, with the book of Proverbs also, where, under the name of Solomon, the gnomic pearls of different times and of several authors are arranged beside one another; just as in the psalter the poets of many centuries are collected together under the banner of David, the father of sacred lyric poetry. It might thus be possible, certainly, that a book of prophecy also, which bears the name of one author, like the book of Isaiah, on narrower investigation should resolve itself into a plurality of prophetic discourses of different authors, comprehended under the one to whom they stand in more or less secondary relation. The prophetic discourses ch. xl.–lxvi. would not thereby necessarily lose anything of their predictive character and of their incomparable value. Their anonymous author

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might pass henceforward, also, as the greatest evangelist of the Old Testament. We have no doctrinal reasons which would forbid us to distinguish in the book of Isaiah prophecies of Isaiah himself, and prophecies of anonymous prophets annexed to these. Such critics as Gesenius, Hitzig, and others, are compelled by dogmatic premises of a naturalistic kind to deprive the pre-exilian Isaiah of such prophecies as ch. xiii.–xiv. 1–23, and especially ch. xl.–lxvi. To us, however, no sort of pre-conceived opinion dictates the result beforehand. Only in one matter will nothing be able to confound us, that we have to do with real, and not with merely pretended prophecies.

If now we examine without prejudice the facts of the case, at the outset we are met by the following considerations against breaking up the unity of the book of Isaiah into an anthology of several authors. 1. No single one of the canonical books of prophecy is compounded in such a way of ingredients belonging to different authors and periods, as is alleged of the book of Isaiah. In no single case are prophecies found which did not belong to the prophets whose names the books bear. The later criticism grants this even of the books of Jeremiah and Ezekiel. "We have indeed up to this point discovered many an interpolated passage," says Hitzig at Jer. l., "but not one independent oracle which had been forged." The book of Ezekiel is not only in the recognized way free from all foreign additions, but has also been organized into the whole which lies before us by the prophet himself. Only with the book of Zechariah is it said that the case is similar; but the view that Zec. ix.–xiv. contains the prophecies of one or two prophets who lived before the captivity attached to the book, has never obtained so extensive acceptance, as the view that Is. xl.–lxvi. is an appendix to the book of Isaiah from the time of the exile. Even De Wette, who was so ready to receive all the results of the negative criticism, has never let go the authenticity of Zec. ix.–xiv. 2. It would certainly be a singular freak of chance, if a mixture of prophecies were to have remained of just such prophets as bear in themselves, not the type of Jeremiah or Ezekiel, but of Isaiah, and indeed to such an extent that they might be confounded with Isaiah himself – so much the more singular, since we cannot infer from what lies before us, that Isaiah's type of prophecy, which represents the golden age of prophetic literature, had propagated itself up to the exile. Habakkuk is such a prophet of Isaiah's type; but Zephaniah is found making the transition from the type of Isaiah to that of Jeremiah. 3. This also would be singular, that just the names of these prophets have had the common destiny to be forgotten, although in point of time they all stood nearer to the editors of the canon than the old model-prophet on whom they had formed themselves, and with whom they perfectly harmonized; yea, whom they (especially the author of ch. xl–lxvi.), if possible, even surpassed.

These considerations make the authenticity of the disputed prophecies probable, but they do not yet prove it. There are, however, three positive arguments which are capable of convincing all those who do not, on extraneous doctrinal grounds, hold it impossible that Isaiah should have been the author of the disputed prophecies. 1. No one will deny, that the chapters xl.–lxvi., compared with all other prophetic writings which have come down to us, have most affinity with Isaiah. The name of God, which is the echo of the seraphic *sanctus* in the heart and mouth of Isaiah, that name peculiar to Isaiah—Holy One of Israel—is common to the disputed prophecies with those which are recognized as genuine. It is even found in the second part of the collection still oftener than in the first—there twelve times, here seventeen times; and a more recent Jewish expositor, Samuel David Luzzato in Padua, says beautifully and strikingly: "As if Isaiah had foreseen that later scepticism will decide against the half of his prophecies, he has impressed his seal on all (חתם חתת זד בכתלן), and has interwoven the name of God, "Holy One of Israel," with the second part just as with the first, and even still oftener." But to this pre-eminent common peculiarity, there correspond also many less manifest common characteristic features of technical form. It is peculiar to Isaiah to repeat a catch-word used in the middle of the verse at the end of the verse. It is the figure of repetition (*epanaphora*) or recurrence (see Naegelsbach's Remarks on the Iliad. p. 43, 225), which outside the book of Isaiah occurs proportionally seldom comp. Ge. xxxv. 12; Le. xxv. 41; but which in the book of Isaiah occurs as frequently in the disputed passages, ch. xlii. 10; xxxiv. 9; xl. 19; xlii. 15, 19; li. 13; liii. 6, 7; liv. 4, 13; lv. 4; lviii. 2; lix. 8; lxiv. 5, as in the undisputed, ch. i. 7; xiv. 25; xv. 8; xxx. 20; in the former (so far as our observation extends) even still oftener. The observation of such Isaian idioms, which run in equal numbers through the whole collection, richly counterbalances the isolated words and phrases fished out of the prophecies in dispute—words and phrases which, because they do not occur in the acknowledged prophecies, are to be reckoned as proofs of the spuriousness of those others. This mode of proof, which Knobel especially has cultivated, is external and one-sided. The fair and just critic must have his eyes as open for what is conformable as for what is discrepant, and must not count but weigh both. We assert confidently, that what coincides with the acknowledged prophecies, in those which are disputed preponderates; while many a thing which is singular may be expected in them on this account, that they are the last productions of the prophet, and, so to speak, the children of his old age. Let one read for example ch. xiii.–xiv. 1–23. This oracle respecting Babylon begins immediately, ver. 2, with favourite figures of Isaiah—the lifting up of the banner and the shaking of the hand; and in ver. 3 there meets us the peculiarly Isaian designation עליזי גאותי (*my proudly exulting ones*), which Zephaniah, ch. iii. 11, has borrowed. Or let one test the beginning of the (as is alleged) spurious cycle, ch. xxiv.–xxvii. It begins with הנה (*behold*). This הנה is a favourite of Isaiah: it always introduces with him something future, e.g. ch. iii. 1; xvii. 1; xix. 1; xxx. 27; and prophecies which begin thus immediately with הנה, are found only with Isaiah, and with no other prophet; for at Je. xlvii. 2, xlix. 35, comp. ch. li. 1; Eze. xxix. 3, introductory formulas precede the הנה (*behold*). To the "behold" at the beginning of the introduction (here occupied with the theme) ch. xxiv. 1–3, there corresponds at the end the confirmatory *for the* LORD *hath spoken;* which occurs, not indeed exclusively with Isaiah, but yet especially with this prophet, ch. i. 20; xxi. 17; xxii. 25; and passim. And does not one recognize Isaiah also in the detailed enumeration ch. xxiv. 2? which may be compared with the enumeration of what is high and exalted, ch. ii. 12–16; of the

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props of the state, ch. iii. 2, ff.; of the articles of a lady's toilette, ch. iii. 18–23? Or let one, *vice versa*, take his stand-point in an acknowledged cycle of prophecy like ch. xxviii.–xxxiii., what striking parallels to ch. xl.–lxvi. meet us there! Let one compare ch. xxviii. 5, with lxii. 3; ch. xxix. 23, with lx. 21; ch. xxix. 18, with xlii. 8; ch. xxx. 26, with lx. 19, ff.; the finishing sentence (*epiphonem*) ch. xxxiii. 24, with xlv. 25, lx. 22; also, יבלי־מים (*streams of waters*), ch. xxx. 25, which occurs besides only at ch. xliv. 4, comp. ch. xli. 18. Indeed, if Isaiah is not the author of ch. xl.–lxvi. then must it have been a follower of Isaiah—one who has so thoroughly imbibed Isaiah's spirit and manner, that he has become, as it were, his counterpart. And this great prophet, who even outshines the Solomon-like glory of the old Isaiah, and whose language stands in relation to that of the old Isaiah as a *spiritual body* to a *natural body*, was an anonymous person! He had lived during the exile, and in fact towards the end of the exile, between 560 and 538, the year in which Cyrus appeared as victor over Astyages, and the year in which he plundered Babylon; and the returned people had forgotten the name of the greatest of all the Old Testament prophets, of this evangelist of the Old Testament, whose language is like heavenly music! There needs, so it appears to us, rank superstition in order to reckon this possible and true. 2. Besides this first argument for the authenticity of the disputed prophecies of the first part, and for the authenticity of the second part, there is the following additional one. The second part—ch. xl.–lxvi.—with its theme, its stand-point, its style, its ideas, is throughout ch. i.–xxxix. in continual progress towards making its appearance. Let one read, for example, ch. xxii. 11; xxv. 1; xxxvii. 26. The thought here expressed, that everything which comes to pass in history has an ideal pre-existence with God—*i.e.* that it is from eternity present in God as an idea or spiritual image—this thought, which is only hinted at there, pervades ch. xl.–lxvi. in manifold echoes. Another example: what ch. xi. 6, ff.; xxx. 26, and other passages, say respecting the future glorification of the heavenly and earthly creation, this the second part repeats, in nobly finished pictures; and partly, as at ch. lxv. 25, in precisely the same words. But as regards the doubtful prophecies of the first part, viz. ch. xiii. 1–xiv. 23; xxi. 1–10; xxiii.; xxiv.–xxvii.; xxxiv.–xxxv.—they are in every respect a series introductory to the second part, and, as it were, paving the way and serving as a prelude to it. Here also the prophet has his stand-point beyond the Assyrian period in the Babylonian. The stand-point is equally ideal, the language equally soaring and musical, the contents equally apocalyptic. These prophecies, whose authors the later criticism falsely alleges to be prophets unknown and distinct from the great anonymous writer, are, as may be shown, and in part has been already shown by Caspari, up to the minutest fibres, Isaian. With respect to chapters xl.–lxvi., they stand in the collection as life-guards running on before. They are the steps on which Isaiah has mounted to the height on which he soars in ch. xl.–lxvi. 3. Another incontrovertible argument for the genuineness of ch. xl.–lxvi. and the other prophecies which stand and fall with the second part, is the relation of dependence in which later prophets from Nahum onwards, especially Zephaniah and Jeremiah, stand to these prophecies. Zephaniah and Jeremiah are the most reproductive of all the prophets. Everything that was not yet fulfilled in the Assyrian time of judgment, and whose fulfilment impended in presence of the Chaldean time of judgment, is by Zephaniah gathered together with lively compendious brevity into a mosaic picture, with retrospective reference to the earlier prophets from Isaiah to Joel. And Jeremiah, placed in the very midst of the Chaldean time of judgment, brings together in his book all the prophecies of the Assyrian and pre-Assyrian period still unfulfilled. Everywhere here is the echo of older prophecies, ideas, and expressions perceptible; and there appear in the elegiac flow of Jeremiah's discourse, carried forward by it, and dissolved into it, parts borrowed sometimes from Hosea and Amos, sometimes from Nahum and Habakkuk. Among these ingredients there are also found reminiscences from the disputed prophecies of the book of Isaiah, and especially from ch. xl.–lxvi. There are connections which exclude the possibility of chance. And this only is matter of question, whether in this case Isaiah is the original for Zephaniah and Jeremiah, or whether a later pseudo Isaiah has copied these two prophets. The latter view is not probable, when we think of the widely extended relation of dependence in which Zephaniah and Jeremiah stand to the older prophets. The chief passages which come to be considered here are the following: 1. From *Nahum*, ch. iii. 4, ff.; comp. Is. xlvii.; ch. ii. 1, comp. Is. lii. 7^a, 1^b. That Nahum elsewhere also repeats what belongs to Isaiah is clear from ch. ii. 11, comp. Is. xxiv. 1; ch. iii. 13, comp. Is. xix. 16. 2. From *Zephaniah*, ch. ii. 15, comp. Is. xlvii. 8, 10; ch. iii. 10, comp. Is. lxvi. 20; from which the passage of Zephaniah is abbreviated, with the addition of Is. xviii. 1, 7. Passages borrowed from Isaiah—especially ch. xiii. and xxxiv.—are found elsewhere also in Zephaniah. 3. From *Jeremiah*: (*a*), The prophecy against Babylon, ch. l. li., in which one hears throughout echoes of Is. xl.–lxvi., so loud that Movers, Hitzig, and De Wette look upon the prophecy as interpolated by a pseudo-Isaiah. But that one prophet should have looked over and retouched the prophecy of another, just as a teacher the copy of his scholar, is in itself even a low view, which is as much inconsistent with the moral as with the supernatural character of prophecy. Further, there are found in that prophecy of Jeremiah against Babylon, echoes also of Is. xiii. xiv.; of ch. xxi. 1–10; and of ch. xxxiv.—just such pieces as the more recent criticism does not assign to one and the same author with ch. xl.–lxvi.; one would therefore be under the necessity of assuming several interpolators, which is absurd. Thirdly, that interpolation-hypothesis is completely dashed in pieces by this fact, that the prophecy of Jeremiah against Babylon is in general a mosaic of older prophecies, one might almost say, an anthology; for here they are all, as it were, planted together in a garden, in which they again come into bloom. If, then, Isaian elements meet us here, we shall not reckon them as original, though also not as interpolated, but as again made use of; as the name Holy One of Israel, also, which is twice applied to God in this prophecy, has its origin in the mouth of Isaiah. (*b*), The passage respecting the nothingness of the gods of the heathen in comparison with Jehovah of Israel, ch. x. 1–16; compare especially Is. xliv. 12–15; xli. 7; xlvi. 7. Here also Movers and his followers explain the connection in this way, that the pseudo-Isaiah has introduced

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something of his own into the discourse of Jeremiah. But this hypothesis refutes itself by this circumstance, that the verses alleged to be smuggled in bear evident traces of Jeremian peculiarity in themselves, as has been shown by Caspari, and in the concluding observations of Drechsler's *Isaiah*. (c), The comforting call, ch. xxx. 10, ff. (repeated ch. xlvi. 27, ff.) in which Israel is addressed as עַבְדִּי (*my servant*), which occurs nowhere else in Jeremiah, and in no Old Testament book except Isaiah. But, besides, this passage has also such a deutero-Isaian ring, that, because standing alone with this peculiarity in the book of Jeremiah, it is to be looked upon either as inserted or as imitated. The view that it is inserted, has against it in both passages where it occurs, ch. xxx. 10, ff.; and xlvi. 27, ff.; the close connection out of which it grows; we shall therefore reckon it as imitated. The passages adduced are by no means all; they are only the chief passages which prove that Nahum, Zephaniah, and Jeremiah, or at least the two last, had before them the prophecies of Isaiah—the doubtful not less than the undoubtedly genuine—and applied them to their own use. We need not be stumbled by this dependent relation. Every prophet has indeed his own individual peculiarity, which the Spirit of God makes serviceable to his own end; but all selfishly exclusive maintenance of it is lost in the consciousness of his being only a member in the organism of revelation, and of the instruments subservient to it. Hence a following prophet does not think it beneath him diligently to appropriate to himself expressions and views of his predecessors; or he reproduces those which have become his own spiritual property involuntarily.

There are thus three proofs by which the traditional testimony as to the authenticity of the disputed prophecies is immovably established: 1. The disputed prophecies are not so nearly related to any prophet as to the author of those which are recognized as genuine. 2. The genuine prophecies contain the *semina et stamina* (seeds and stems) of the disputed ones, and present to our observation the progressive origin of the peculiarity of these latter. 3. Zephaniah and Jeremiah were acquainted with the disputed prophecies no less than with the incontestably genuine; the former also thus date from before the exile, and are thus by the old Isaiah. In presence of these proofs we must bring into subjection every thought exalting itself against obedience to the fact. It is certainly singular that Isaiah, in a time when the Assyrian empire still stood, already predicts the fall of the Chaldean by means of the Medes and Persians; and still more singular, that everywhere in ch. xl.–lxvi. he speaks as if he lived in the midst of the exile among the exiles. It is elsewhere the peculiarity of prophecy —the book of Daniel and of the Apocalypse included— that it has its root in the soil of the present: out of this it grows, and from this it raises its summit in the distant future. Frequently, indeed, is it the case that a prophet is transported from his real present, and placed in the future; but yet in such a way that he goes forth from his real present and returns to it. On the other hand, one looks in vain in Is. xl.–lxvi. for the prophet anywhere in the course of these twenty-seven chapters making the distinction observable between his ideal and real present. One has thought to find this exchange of situation in some passages; but by that self-deception which frequently meets headlong apologetic zeal. No, the author of Is. xl.–lxvi. is throughout, not in Judea, but in Babylon. The exile is the stand-point from which he looks into the future; the people of the exile is the community to which he preaches; the outward and inward circumstances of the exiles are the motives according to which his sermon shapes itself. The exile has already lasted a very long time (עוֹלָם); but Cyrus has already appeared, in whom the spirit of prophecy recognizes the conqueror of Babylon and the deliverer of Israel. The redemption is at the door; and only in so far as this moves nearer and nearer, is the stand-point of the prophet in some measure movable. But over and above, the exile is and remains the home of all his thoughts; and Hitzig is right in this, that such an indigenousness in the future, maintained throughout twenty-seven chapters, is without example in prophetic literature. But arguments founded on fact compel us to hold what is otherwise unprecedented as true and real. Nor is it even absolutely incomprehensible. Rightly has Hengstenberg compared these discourses of Isaiah, of which the precursors are the contested prophecies of the first part, with the Deuteronomic last discourses of Moses in the plains of Moab, and with the last discourses of the Lord Jesus in the circle of his own. They are a last will and testament of Isaiah to the community of the exile and of the time of redemption. They have sprung from revelations which Isaiah received after the fifteenth year of Hezekiah. In the last years of his life, which according to tradition extended to the beginning of Manasseh's reign, Isaiah was no longer so publicly active as before. He had retired; we can understand why: 1. After the Assyrian catastrophe, by means of which Isaiah's public ministry had reached the crowning point of its verification, there followed a period of tranquil and orderly flow. In such times the order of prophets is accustomed to step into the background; the impulses are wanting which call forth their denunciations, threatenings, and consolations. 2. Up to the fourteenth year of Hezekiah Isaiah had seen, immediately behind the fall of Assyria, the rise of the time of Messianic glory. But the catastrophe took place without this time of glory bursting forth. The prophet saw that catastrophe and this glory together, according to the law of perspective foreshortening. Now, however, after that the nearer future had been realized, the glorious restoration of Israel, with the sufferings preceding it, moved back in the prophet's view into the more remote distance. His look was now directed away from Assyria to Babylon. Placed in the midst of the exile, which already, at ch. v. 13, vi. 12, xi. 11, ff., xxvii. 13, comp. xxii. 18, he recognizes as the unavoidable destiny of Judah as well as Israel, and which in ch. xxxix. he expressly predicts as a Babylonian one, he announces, for the comfort of believers, the fall of Babylon, and sees in this catastrophe the decisive step for the accomplishment of the salvation. The contested discourses of the first and second part have grown out of the same prophetic certainty as expresses itself in Mi. iv. 10, that Babylon will become the place of punishment and of redemption for the daughter of Zion. This knowledge lay also naturally not far off. Since 747 (the beginning of the *era of Nabonassar*) the Chaldeans were in possession of the viceroyship (satrapy) of Babylon, and in the time of Hezekiah the tributary kings of Babylon sought to free themselves from Assyria, and to drive her from the possession of

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the imperial power; as is now attested, also, by the royal annals of the Assyrian monuments, although we do not yet venture to make use of these monumental remains as historical sources. This much however is certain, that the kings of Assyria were in perpetual conflict with the satraps of Babylon, and that they sought to secure for themselves the possession of Babylon by placing brothers and sons in the viceroyship. The Medes also, the future heirs of the Chaldean imperial power, stood already ominously enough on the theatre of history: they had broken loose from Assyria, and were forming an independent kingdom. This beginning of the Median monarchy with Dejoces falls, according to the testimonies of Herodotus and Diodorus, betwixt the end of the summer of 711 and the end of the summer of 710, thus about the time of the downfall of Sennacherib. There were contemporary foreshadowings of this circumstance, that the Chaldeans would be the next heirs of the Assyrian power, and the Medes the next heirs of the Chaldean. A prophet, however, is not directed to political combinations. We point to this, only because it is peculiar to prophecy to attach itself to the movements of the future in the womb of the present, and because it is called to point out the signs of the times. Besides, we dare not assign, *a priori*, impassable limits to the working of the spirit of prophecy. How far the glance of a prophet extends, is not to be measured according to the situation of the present, but is determined according to the will of the revealing Spirit. The horizon of a prophet is always narrower or wider according to his charisma.

VII. Now that we have convinced ourselves, by the method of unprejudiced investigation, that Isaiah is to be regarded as the author of the whole of the prophetic discourses which the collection contains, let us inquire, who arranged this collection of Isaiah's discourses? *i.e.* who is *the editor of the book of Isaiah?* That Isaiah himself has edited his book of prophecy is, at the outset, by no means unlikely. The most of the books of prophecy which the canon contains are edited by the prophets themselves whose names they bear. Thus, for example, it is not to be doubted that Micah has in his book gathered together compendiously, into a chronologically indivisible whole, the contents of his prophetic announcements under Jotham, Ahaz, and Hezekiah. And that Ezekiel arranged and published his prophecies, just as we have them, no one doubts, not even Hitzig. It may be asked, however, whether the case does not perhaps stand with the book of Isaiah precisely as with the book of Jeremiah. We know from himself, that Jeremiah dictated his prophecies in the fourth year of Jehoiakim to Baruch, but that Jehoiakim destroyed this roll, and that the prophet then reproduced it with additions, so that he twice edited his prophecies in a book. Nevertheless, the book of Jeremiah, as we have it, cannot be that second edition of the prophet in its original form. One of the leading arguments, which tell against it, is this, that the book has an appendix, viz. ch. lii., which is introduced from the second book of Kings, and that the hand of the collector (διασκευαστής), who betrays himself thereby, has also extended the text of Jeremiah, at ch. xxxviii. 28–xxxix. 14, from the second book of Kings. Does the matter then stand precisely so with the book of Isaiah? It also contains a historical section, ch. xxxvi.-xxxix., which we read a second time at 2 Ki. xviii. 13–xix. This section describes the ministry of Isaiah during the last years of the Assyrian epoch. If it has been introduced from the second book of Kings into the book of Isaiah, then it would follow necessarily therefrom, that Isaiah is not himself the editor of his prophecies. But that premiss shows itself to be untenable, and therefore also this conclusion. Although the text of this historical section in the book of Kings, critically considered, is in many respects better than the text in the book of Isaiah, yet the true state of matters is this, that the author of the book of Kings has taken the passage in question from the book of Isaiah. The quality of the text proves nothing either for or against, for the text also of the historical section, 2 Ki. xxiv. 18–xxv.; Jer. lii., has been preserved purer, and more faithful in the book of Jeremiah, namely, in the secondary passage, than in the source whence it has flowed into the book of Jeremiah. On the other hand, the originality of the section in the book of Isaiah results from the following arguments:—1. The arrangement of the four histories, which it contains, corresponds to the plan of the book of Isaiah; the two first of these narratives contain the closing act of the Assyrian drama, the two others form the transition to the second part of the book, ch. xl.-lxvi., which has the Babylonian exile for its stand-point and its sphere. 2. The psalm of king Hezekiah is wanting in the book of Kings, and it may be easily conceived why it was dropped there. 3. We have also an indirect express testimony for the view, that the section in question in the book of Isaiah is original. The chronicler says, at the close of the history of Hezekiah's reign, 2 Ch. xxxii. 32, "Now the rest of the acts of Hezekiah, and his goodness, behold, they are written *in the vision of Isaiah the prophet, the son of Amoz, in (into) the book of the kings of Judah and Israel.*" Into the great book of Kings, which is the chief source of the chronicler, there had thus passed over a historical report respecting Hezekiah from חִזָּיוֹן יְשַׁעְיָהוּ (*vision of Isaiah*, which is the title of this book), quite in the same way as into our canonical book of Kings, which likewise was in the hands of the chronicler. 4. That the author of the canonical book of Kings had our book of Isaiah before him among his original materials, we see from 2 Ki. xvi. 5, a passage which was written with an eye on Is. vii. 1. 5. Then we learn from Is. vii. 1, ff.; xx., especially viii. 1-4; comp. vi. 1, that Isaiah has incorporated historical communications with his prophecies, and that in these he related matters about himself sometimes in the first person, sometimes, as at ch. xxxvi.–xxxix , in the third. In addition to this, Isaiah, as 2 Chron. xxvi. 22 attests, was also the author of a historical monograph on king Uzziah. And why should not the section, ch. xxxvi.–xxxix., if we regard it without prejudice, be from Isaiah's own hand? Modern criticism certainly holds this to be impossible, because of the miracles there related. But Isaiah must certainly have reckoned himself as a wonder-worker. since he offers his services to king Ahaz for a heavenly or earthly miracle, according to his liking. And that Jehovah himself is a God that doeth wonders, is a fundamental supposition of prophecy. That in particular he will loose the Assyrian knot, which the unbelief of Ahaz has tied, by means of a miracle, Isaiah expressly predicts. This loosing chapters xxxvi. and xxxvii. record; the scene of the close, as of the beginning of the Assyrian drama, is *the conduit of the upper pool in the highway of the fuller's*

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field, ch. vii. 3; xxxvi. 2. The style in which this whole historical section is written, is not the annalistic, but the prophetic style of history, for these two types of historical style are to be distinguished: one is able in the canonical book of Kings to separate with great certainty what belongs to the one and what to the other manner of writing history. And how worthy of Isaiah is this historical section written with prophetic pen! The representation is noble, elegant, pictorial, worthy of being compared with the most glorious productions of Hebrew historical writing. The historical section, ch. xxxvi.-xxxix., is thus not opposed to the view that Isaiah himself has arranged his prophecies just as we have them. That the collection does not contain pseudo-Isaian prophecies, which demand a post-Isaian editor, we have already seen. There just remains the question, whether perhaps the collection is so destitute of plan, that on this account its composition may not be traced back to Isaiah. Ewald and others are of opinion that the collection exhibits itself as a confused mass. But this reproach rests upon ignorance. It is of course not arranged chronologically so far as details are concerned. The succession of time forms only the lowest scaffolding. For all the dates which meet us, viz. ch. vi. 1; vii. 1; xiv. 28; xx. 1; xxxvi. 1, are points in a progressive line. In other respects also, on the whole, chronological progress is evident. The Uzziah-Jotham group, ch. i.-vi, is followed by an Ahaz one, ch. vii.-xii., and this by a Hezekiah one, ch. xiii.-xxxix., and this by the latest altogether esoteric one, ch. xl.-lxvi. But this chronological arrangement is in particulars interrupted in many ways, especially within the circle of the oracles against the heathen, ch. xiii.-xxiii. It may be asked then, whether this interruption also has motives of design. We may presume so, for the books of Jeremiah also (as we have it) and Ezekiel are so drawn up that the arrangement according to time is subordinated to a higher arrangement according to matter.

VIII. So is it also in the book of Isaiah: not only the contents of this book, but also the disposition of its separate parts, bears the stamp of the kingly spirit of the prophet, as will be shown, if we now consider *the Arrangement of the Collection*. The book of Isaiah falls into two halves, ch. i.-xxxix., xl.-lxvi. The first half is divided into seven parts, and the second into three. One may call the first half the Assyrian, for its goal is the fall of Assyria; the second the Babylonian, for its goal is the redemption from Babylon. But the first half is not purely Assyrian, for betwixt the Assyrian pieces Babylonian ones are inserted, and in general such as interrupt the chronologically restricted horizon of those Assyrian pieces. The seven parts of the first half are the following, viz. 1. Prophecies while the mass of the people are on the way to hardening, ch. ii.-vi. 2. The comfort of Immanuel during the Assyrian calamities, ch. vii.-xii. These two parts form a syzygy (pair). It ends in a psalm of the redeemed, ch. xii., the echo at the end of days of the song by the Red Sea. It is divided into two parts by the consecration of the prophet, ch. vi., which looks threatening and promising on the opposite sides. It is introduced by a summary preface, ch. i, in which Isaiah, the prophet placed midway betwixt Moses and Jesus the Christ, begins in the manner of the great testamentary song of Moses, De. xxxii. 3. This is followed, ch. xiii.-xxiii, by prophecies of judgment and salvation to the heathen, belonging for the most part to the Assyrian time of judgment, but inclosed and divided into two parts by Babylonian pieces. For a prophecy respecting Babylon, ch. xiii.-xiv. 23, the city of the imperial power, forms the commencement; an oracle respecting Tyre, ch. xxiii., the city of the world's commerce, which receives its death-blow from the Chaldeans, forms the conclusion, and a second prophecy respecting the wilderness by the sea, *i.e.* Babylon, ch. xxi. 1-10, forms the middle of this ingeniously laid out collection of oracles respecting the circle of nations outside Israel. 4. To this collection is attached a great apocalyptic prophecy respecting the judgment of the world and the last things, which gives it a background losing itself in eternity, and together with it forms a second syzygy, ch. xxiv.-xxvii. 5. From these farthest eschatologic distances the prophet then returns to the reality of the present and of the nearest future, when in ch. xxviii.–xxxiii. he discusses the downfall of Assyria and its consequences. The middle point of this group is the prophecy respecting the precious corner-stone laid in Zion, and this group also is matched by the prophet. 6. In ch. xxxiv. xxxv., with a farther reaching eschatologic prophecy of revenge and redemption to the church, a prophecy in which we already hear the key-notes of ch. xl.–lxvi. as in a prelude. 7. After these three syzygies, in ch. xxxvi.–xxxix. we are put back by means of the two first histories into the Assyrian time, the two others show us from afar the development with Babylon then preparing itself. These four histories are on purpose so arranged, giving the succession of time, that they appear as it were Janus-headed, half looking backward, half forward, and that in this way the two halves are by their means clasped together. The prophecy, ch. xxxix. 5-7, stands betwixt the two halves like a finger-post, which has the inscription בָּבֶל (*Babel*). In that direction proceeds the onward course of Israel's history; in that direction is Isaiah henceforth buried in spirit with his people; there he preaches in ch. xl.–lxvi. to the Babylonian exiles the redemption near at hand.

As the first half of the collective book is divided into seven parts, like the books of Hosea and Amos, and like Ezekiel's oracles respecting the heathen, ch. xxv.-xxxii, so the second half is tripartite. The tripartite arrangement of this cycle of prophecy is scarce doubted any more by any one, since Rückert in his translation and exposition of the Hebrew prophets (1831) gave utterance to this observation. Not less certain is it, that each part in itself consists of 3 × 3 discourses. The division into chapters bears involuntary testimony to this, without however everywhere hitting on the right beginnings. The first part of this great trilogy, ch. xl.–xlviii., falls into the following nine discourses: ch. xl., xli., xlii., xliii. 1–13, xliii. 14–xliv. 1–5, xliv. 6–23, xliv. 24–xlv., xlvi. xlvii., xlviii. The second part, ch. xlix.–lvii., falls into the following nine: ch. xlix., l., li., lii. 1–12, lii. 13–liii., liv., lv., lvi. 1–8, lvi. 9–lvii. The third part, ch. lviii.–lxvi., falls into the following nine: ch. lviii., lix., lx., lxi., lxii., lxiii. 1–6, lxiii. 7–lxiv., lxv., lxvi. Only in the middle of the first part is the drawing of the boundary line somewhat questionable. In the two others a mistake is quite impossible. This second half of the book of Isaiah is thus throughout a *ternarius sanctus* (a sacred ternary), just like the gospel of John (in the New Testament), which is throughout arranged as a trilogy. The theme of ch. xl.–lxvi. is the approaching redemption and the consolation, but at

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the same time a call to repentance which it includes in itself. For the redemption is for that Israel which remains faithful in confessing Jehovah in calamity also, and while the salvation is delayed, not for the apostates, who deny Jehovah in word and deed and place themselves on a level with the heathen: "*there is no peace, saith the Lord, to the wicked.*" So ends ch. xlviii. 22, the first part of the seven-and-twenty discourses. The second part concludes ch. lvii. 21, more forcibly and with a fuller tone: "*there is no peace, saith my God, to the wicked.*" And at the end of the third part, ch. lxvi. 24, the prophet drops the form of that refrain, and gives utterance with the deepest pathos, and in awful features of description, to the miserable final destiny of the transgressors: "*their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh*"—exactly as at the close of the fifth book of Psalms the short form of the blessing ("*blessed be,* &c.") is dropped, and a whole psalm, the hallelujah Ps. cl., takes its place. The three parts, marked off in such a way by the prophet himself, are only variations of one theme, but have each a peculiar element of it as their middle point, and a peculiar key-note, which is struck in the very first words. In each of the three parts a different antithesis stands in the foreground; in the first part, ch. xl.-xlviii., the antithesis of Jehovah and the idols, of Israel and the heathen; in the second part, ch. xlix.-lvii., the antithesis of the suffering of Jehovah's servant in the present, and his glory in the future; in the third part, ch. lviii.-lxvi., the antithesis within Israel itself, viz. the hypocrites, the immoral, the apostates on the one side, the faithful, the mourners, the persecuted on the other. For in the first part the redemption from Babylon is represented, in which the prophecy of Jehovah, the God of prophecy and the framer of the world's history, is fulfilled, to the shame and downfall of the idols and their worshippers; in the second part the exaltation of the humbled servant of Jehovah, which is at the same time the exaltation of Israel to the height of its world-calling; in the third part the conditions of sharing in the future redemption and glory. In this third part the glory of the church and the Jerusalem of the future are described more majestically than in the two others. The promise rises in the circle of the 3×9 discourses always higher, until in ch. lxv. and lxvi. it reaches its loftiest height, and interweaves time with eternity. "With great spirit," says the son of Sirach, ch. xlviii. 24, ff., with reference to these chapters, xl.-lxvi., "did Isaiah look on the last things and comforted the mourners in Zion. Onwards into eternity he depicted the future, and what was hidden before it made its appearance."

IX. *The Literary Style of Isaiah.*—It is only now, after we have convinced ourselves that the book of Isaiah, alike in respect of its rich contents, and in respect of its well-conceived arrangement, proceeds from Isaiah himself alone, that we can sketch a true and warrantable picture of his literary peculiarity. As he is, when we look at the contents of his book, the most universal of prophets, so he appears, when we look at the form of his book, as a master in all the forms of style and representation. In no prophet do we find so kinglike a mastery of mind over matter, so inexhaustible a versatility in all shades of discourse, so pictorial a music of speech. His mode of representation embraces all kinds and degrees of style, from the most tender and delicate historical prose up to a dithyrambic sublimity and an ecstatic speaking with tongues, where he does not at all speak as with the tongue of men but as with the tongue of angels. Whether his prophetic thoughts may clothe themselves in the garb of psalmody, or of elegy, or of gnomic poetry, his performance is always of the most excellent kind. The prophet shows himself as a psalm-writer in ch. xii., where he closes the book of Immanuel (as we may call ch. vii.–xii.) with a song of the redeemed, which is the counterpart of the song on the other side of the Red Sea, Ex. xv.; and in ch. xxv. 1–5, where, placed at the end of days, he begins to celebrate what he has seen in psalms and songs, for the cycle of prophecy, ch. xxiv.-xxvii. (which we may call the book of the world's judgment), is the finale to ch. xiii.–xxiii. (the book of the oracles respecting the heathen) in strictest musical sense. Everything here is full of song and music. The picture of the catastrophe, ch. xxiv., is followed by a fourfold hymnal echo: the downfall of the imperial city is sung, ch. xxv. 1-5, the self-manifestation of Jehovah in blissful presence is sung, ch. xxv. 9, the bringing back and the resurrection of Israel is sung, ch. xxvi. 1-19, the fruitful vineyard of the church under Jehovah's protection is sung, ch. xxvii. 2-5. And this music runs through all keys, from the most sublime heavenly hymn down to the most lovely popular little song—it is a great and varied concert, which is only introduced by the epic commencement, ch. xxiv., and the epic conclusion, ch. xxvii. 7, ff.; and in the interval the prophecy is continued recitatively. This whole finale, ch. xxiv.-xxvii., is a great hallelujah, hymnal in contents, musical in form, and that to such a degree, that, for example, ver. 6 of ch. xxv. sounds like joyous music at a happy meal; it is as if one heard stringed instruments played with rapid strokes of the bow. One has brought up the frequency of paranomasia in ch. xxiv.–xxvii. as an objection against the authenticity of this cycle, and certainly one finds here more music together in the sound of the words than anywhere else, but that Isaiah is fond of painting for the ear is shown by his undisputed prophecies also, e.g. ch. xxii 5, xvii. 12, ff. Here in ch. xxiv.–xxvii. it occurs to a greater extent than anywhere else, because this cycle is to be a finale, by means of which all that has gone before is outdone. And (just to give prominence to one Isaian feature of this cycle) is not the tone of the popular song, which the prophet begins at ch. xxvii. 2–5, just the same as at ch. v. 1, where the same individual, who, ch. i. 2, began like another Moses, steps forth before his people like a minstrel, and as at ch. xxiii. 15, ff., where he interweaves with his oracle respecting Tyre the song of an Almeh or Bajadere? And what a master is Isaiah also in the *kînah* or elegy! Approaches to it are found in ch. xxi. 3, ff.; xxii 4; but in the oracle respecting Moab, ch. xv. xvi., from beginning to end all is elegiac, the prophet feels in sympathy with what he prophesies, as if he belonged to the poor people, whose messenger of misfortune he must be. He bewails the laying waste of the Moabite vine-trellises, mingling his tears with the tears of Jazer:

"Therefore I bewail with the weeping of Jazer the vine of
Sibmah:
I water thee with my tears, O Heshbon and Elealeh;
That upon thy harvest and upon thy vintage
The war-cry is fallen."

This tetrastich, which forms one Masoretic verse, is in

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measure and movement the Hebrew counterpart of a sapphic strophe. Prophecy, which is in general as much human as divine, becomes here soft and tearful to a degree we are more accustomed to in Jeremiah than in Isaiah. As the plectrum, by touching the chords of the harp, causes them to tremble violently, so the fearful things which he hears Jehovah say respecting Moab touch the chords of his inner man. "Wherefore my bowels sound like a harp for Moab, and mine inward parts for Kir-haresh." How altogether different a key-note is that with which the prophet begins ch. xxviii. 23! He has often already spoken the language of gnomic poetry, especially in ch. xxvi., but here he claims the attention of his hearers exactly like a teacher of wisdom. "Give ye ear, and hear my voice; hearken and hear my speech!" For the consolation of the promise here assumes the garb of a longer parabolic discourse, ch. xxviii. 24, ff, in which God's instructive and pedagogical wisdom is illustrated by means of figures drawn from husbandry. Thus Isaiah sparkles in all varieties of poetic speech. If we cast another glance on ch. xl.–lxvi., then we must say, there is in respect of style nothing more finished, nothing more glorious in the Old Testament, than this trilogy of discourses by Isaiah. In ch. i.–xxxix. the language of the prophet, although there also presenting every variety of colour, is in great measure compressed, massive, plastic; but here in ch. xl.–lxvi., where the prophet no longer has his footing on the soil of the present, but is carried away into a distant future as into his home, the language also acquires the character of the ideal, the supernatural, the ethereal, the infinite; it has become a broad, clear, bright stream, which transports us on majestic but soft and transparent waves, as it were, into the other world. Only in two passages does it become harsher, more troubled, clumsier, viz. ch. liii. and lvi. 9–lvii 11a. In the former it is the passion of grief, in the latter the passion of anger, which stamps itself on the language. In every other direction to which it turns, the influence of the subject and of the passion is evident. In ch. lxiii. 7 the prophet begins the tone of liturgic praise; in ch. lxiii. 19b–lxiv. 4, it is sadness which restrains the flow of discourse; in ch. lxiv. 5, one perceives, as at Je. iii. 25, the tone of וִדּוּי, or the liturgic prayer of confession.

X. In the second part of the collection the Messianic proclamation also reaches its zenith. In order rightly to estimate the ascending progression, which the prophecy of Isaiah in this respect also presents, let us consider *the Christological Character of the Prophecies of Isaiah*. If we compare Obadiah, Joel, Amos, Hosea, with Isaiah and Micah, then it strikes us at first sight, that the person of the Messiah steps into the foreground of prophecy with Isaiah and his later contemporary Micah in such a way as it had never before done with any prophet. In the book of hardening, ch. i.-vi., threatening and promise still stand in their first stadium: the proclamation of judgment reproduces with application to the present so ripe for judgment the curses of Deuteronomy and Leviticus, and the future glory of Israel appears here only as the restoration of the past. The prophecy ch. iv. 2, the fundamental prophecy respecting the צֶמַח יְהוָה (*zemach Jehovah*), *the Branch of the Lord*, which is continued in Je. xxiii. 5; xxxiii. 15; Zec. iii. 8; vi. 12, is still so much mixed with light and shade, held forth so enigmatically, that it is matter of question, whether *zemach* is meant as a person or as a thing; the former, however, is more probable: Jehovah will call forth a branch, the land will produce a fruit, *i.e.* heaven and earth will take hold of each other, in order to give Israel a king, who will bring true lasting glorification to the remnant of Israel, after that all false glory is overthrown. The book of hardening, ch. i.-vi., which (at least ch. ii.–vi.) belongs to the Uzziah-Jotham period, is then followed by the book of Immanuel, ch. vii.-xii. Here we find ourselves at the beginning of the war, which had been undertaken by Syria and Ephraim in common for the conquest of Judah and for the destruction of the dynasty of David. In the year of Uzziah's death the prophet by means of a heavenly vision has been appointed as an instrument of hardening and its consequences—rooting out and banishment for the mass of Israel, and now he stands with his son Shear-jashub, whose name (*the remnant shall return*) shadows forth the further progress of Israel's history, before king Ahaz, to whom he offers to pledge God's faithfulness to his promise by means of any miraculous sign he might choose, be it a heavenly or an earthly one. With respect to this offer Ahaz is free to choose, but he hardens himself by hypocritically declining it, because he is secretly intending to summon the help of Asyria against the two confederates. Hence the prophet announces to him an אוֹת (*sign*), which has a dark foreground and a light background, turning the former to the despisers of Jehovah, the latter to the believers. Before the seer-gaze of the prophet there stands an עַלְמָה (*almah*), *i.e.* an unmarried woman, but one who is young, capable of bearing children. She conceives and bears a son, and calls his name Immanuel. The prophet now mentions not the devastation which the Syrians and Ephraimites will produce in Judah, but he predicts forthwith the devastation of the lands of the two confederates (*i.e.* by means of Asyria), then however the concourse of the swarms of the Egyptian flies and the Assyrian bees in the land of David, and its devastation by means of that very Assyria, whose help Ahaz has summoned, and which Jehovah now summons as his instrument of punishment. In this time of deepest humiliation—this is just the dark foreground of the sign—when the imperial power has turned the holy land into wilderness and pasture, the son of the virgin will grow up. Mercy comes in this way on the path of judicial punishment, but it comes: the name and person of Immanuel are the pledge of salvation in the midst of that extreme danger of overthrow, which has come upon the house and people of David through their fleshly self help. This is the light background of the sign, which the prophet from ch. viii. 23 onwards unfolds for the believers. The deepest darkness is broken through by the rise of a great light: the promised child is born, the heir and defender of the throne of David; joy, freedom, peace, glory are in his train. His names are פֶּלֶא, *Wonderful*, for his origin, appearance, and work are wonderful; יוֹעֵץ, *Counsellor*, for his wisdom leads to the happiness of his people; אֵל גִּבּוֹר, *the mighty God*, for Jehovah, the mighty God, see ch. x. 21, is present in him among his people; אֲבִי־עַד, *the everlasting Father*, for with a father's love and care he rules over his own unto eternity; שַׂר־שָׁלוֹם, *the Prince of Peace*, for universal

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peace is the fruit of his rule. The son of the virgin, whom the prophet, ch. vii. 14, foresees when not yet conceived and born, lies here already in the cradle of the prophetic word, which joyfully greets him, and in ch. xi. the prophet sees him grown up and reigning, and describes the universal righteous rule of peace of this second David, who, after that the Lebanon of the imperial power is for ever thrown down, springs from the tree of the house of David, which had become a root-stump, but not without hope. Thus does Isaiah prophesy in presence of the Assyrian development, which the unbelief of Ahaz has entered into, and by whose consequences the holy land was still heavily oppressed, when Jesus was born, for the imperial power is essentially the same, whether it be called Rome or Assyria. At one and the same time with Isaiah Micah proclaimed the Prince of Peace of Bethlehem-Ephratah. This high flight of the Messianic prophecy in the time of Ahaz has its foundation in two laws of sacred history: in the first place, in the law of intensity of all beginnings, for the entanglement entered into with Assyria by Ahaz is the beginning of the period of the imperial powers; secondly, in the law of contrast, for the worse the existing rulers were of the house of David, the deeper became the longing after the second David, the clearer and the brighter he appears on the horizon of prophecy, as here in the case of Isaiah and Micah, where the bad character of Ahaz is the dark background of his picture. The following stadium of the Messianic proclamation is weaker and of a lower flight, for in the time of Hezekiah Judah had a king walking in the footsteps of David. In the cycle of prophecy, ch. xxviii.-xxxiii., Isaiah sets over against the false supports of a God-forgetting policy the strong and precious corner-stone, which Jehovah has laid in Zion as the only and infallible ground of confidence; this prophecy, ch. xxviii. 16, is Messianic, but yet not so concretely personal as before. We find in this cycle comprehensive and numerous portraitures of the glorious time following the judgment, ch. xxviii. 5, ff.; xxix. 17-24; xxx. 19-26; xxxii. 1-8, 15-20; xxxiii. 13-24, but nowhere do we see the august form of the Messiah standing forth prominently from that glorious time in the same characteristic distinctness as before. Where Isaiah speaks here of a king, who shall reign in righteousness, and whom the preserved faithful ones are reckoned worthy to see in his beauty, ch. xxxii. 1; xxxiii. 17, comp. 6; there it is only the king who, surrounded by like-minded princes and leaders of the people, ch. xxxii. 1b, 2; xxviii. 6, stands at the head of a well-ordered state, so that one may hesitate as to whether Hezekiah or the Messiah is meant. From what other cause does that spring than this, that the contrasts of the present with the Messianic future were less glaring, and therefore also the impulses to the Messianic prophecy were not so strong? On the other hand, we may apply to the author of ch. xl.-lxvi. what was said of the apostle John—*volat avis sine meta*. In this testamentary book of consolation for the exiles the idea of the Messiah appears to be lost in the idea of Israel, but in reality it is by means of this seeming disappearance as it were born anew. What is hitherto wanting to the prophetic picture of the Messiah is the *ecce homo*. The passion of Christ has indeed a noble type in David, who, pursued by Saul and betrayed by Ahithophel, prefigures that which will be done to the future Christ by the rulers of his own people and by one of his own disciples. This type is also not altogether silent, for the Spirit of prophecy mixes in the words of David's psalms, respecting his own typical suffering, prophetic words of the suffering of his antitype, the second David. But a direct prophecy of the sufferings which will precede the glories of Christ is up to this point not in existence. The second part of the book of Isaiah shows us the process of divine logic, by means of which the passion as prelude to the glory has been taken up into the prophetic picture of the Messiah. During the time of the exile, in which throughout ch. xl.-lxvi. Isaiah lives and moves, it was not the house of David, but an important phenomenon of quite a different kind, which attracted the prophet's gaze to itself, viz. the people of God, who, removed from the limits of their narrowly confined nationality, were now placed in the midst of the heathen world, in order to overcome it with spiritual weapons. In the sense of this high Messianic-apostolic calling, the whole Israel of the exile is called עַבְדִּי יְהוָה, *the servant of Jehovah*. But the mass is blind and deaf, and unable to accomplish this calling, therefore the idea of the Jehovah-servant is destroyed, a division is accomplished within it: this becomes, in its full sense, not the mass, which is so only by virtue of the divine will, the reverse, however, in respect of personal conduct, but the portion of the people true to its calling, which on this very account is persecuted by the mass of its own people not less than by the heathen, the church of Jehovah, which amid the deepest humiliation in the form of a servant and of wretchedness bears the salvation of its people and the salvation of the heathen on its heart, visible in its members, invisible in as far as it has not the outward unity of a commonalty, but only the inner unity of a similar disposition. This community, which suffered not because of its sins, but for Jehovah's honour and Israel's continued existence, and which in its innocent and willing suffering and dying was the holy seed of Israel's future, is a narrower circle within the wider one of collective Israel; and inasmuch as this narrower circle concentrates itself still more narrowly on the one person of a servant of Jehovah, the idea of the Messiah, after it has been exchanged for the idea of Israel as the servant of Jehovah, comes forth again from this absorption more significant, more spiritual, and more glorious. There is no Old Testament idea of so wonderful logical development, as this idea of the servant of Jehovah in Isaiah. It forms, as it were, a pyramid: its lowest base is Israel collectively, its middle base the true Israel, its summit Christ as the realization of the idea of Israel and of the decree of redemption. The idea is thus a threefold one, but inwardly coherent, and according to this its living threefold character, it ascends and descends, it expands and contracts, and by means of this self-movement produces from itself a fulness of new, spiritual, and especially Christological branches of knowledge. They are the following:—1. The knowledge of the *munus triplex* (threefold office). The servant of Jehovah is a prophet, for his most immediate calling is the proclamation of salvation, ch. xlii. 4. But he is also a priest, for he performs the priestly work of שׂוּם עָוֹן in the deepest, most universal sense, as ch. liii. predicts. And he is not prophet and priest alone, but also a king, to whom the kings of the earth do homage, ch. xlix. 7; lii. 15, thus King of kings. His three-

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fold office is the effulgence of his one calling as Saviour and of his undivided glory. 2. The knowledge of the *status duplex* (the twofold state). The servant of Jehovah goes through ignominy to glory, and through death to life; he conquers by being overthrown; he rules after having acted as a servant; he lives after he has been put to death; he finishes his work after he appears to be rooted out. 3. The knowledge of the *satisfactio vicaria* (vicarious satisfaction). The type of the blood hitherto silent begins in ch. liii. to speak. For here Israel confesses himself to be a great sufferer as having to offer satisfaction (אָשָׁם) for the sins of his people, which he has taken upon himself, and his suffering is expressly designated a vicarious punishment (מוּסַר שְׁלוֹמֵנוּ), *i.e.* as a divine punishment endured not for his own sake, but instead of his people, and after he has offered himself, he is in his exaltation also still one, who, himself altogether righteous, makes many righteous and bears their sins, thus an everlasting priest on the ground of his offering of himself. 4. The knowledge of the *unio mystica capitis cum corpore* (mystical union between head and members). In the older picture of the Messiah the unity of the Messiah and Israel is rather an outward one: Israel is the people over which he rules, the army which he leads into the fight, the state which he regulates. But when the future Mediator of salvation is contemplated as the servant of Jehovah, the conception of his relationship to Israel also is deepened. He is Israel himself in person, he is the idea of Israel in complete realization, the essence of Israel in its purest manifestation, and therefore he is called Israel, ch. xlix. 3, as the New Testament church is called Christ, 1 Co. xii. 12. He is the theanthropic summit, in which Israel's development from a divine-human basis culminates. Israel is the stem, he is the top of the tree; the church is the body, he the head. Such a fulness of knowledge has burst forth in the second part of the book of Isaiah, this most sacred book of the Old Testament, which in its ethereal form unites the depth of idea of the Gospel of John with the figurative splendour of the Apocalypse of John. Prophecy has now expressly and carefully carried out not only the distinction of Israel according to his everlasting destination and his appearance in time, but also the distinction between suffering and glory, death and life, depth and height, in the person of the future Christ. And faith, which penetrated to the understanding of prophecy, now clung not merely to "the Lion of the tribe of Judah," but also to "the Lamb, who bears the sin of the world;" not merely to a new covenant, but also to a new "mediator between God and men;" not merely to a propitiation of Jehovah's, but also to a human propitiator. "O the depth of the riches both of the wisdom and knowledge of God!" Let us pray with Ailred, the abbot of Rieval (†1166): *Qui sancto Isaiæ inspirasti ut scriberet, inspira quæso mihi ut quod scripsit intelligam, quia jam inspirasti ut credam; nisi enim crediderimus, non intelligimus.* [F. D.]

IS'CAH [*one who looks forth*], a niece of Abraham, the daughter of Haran, and sister to Milcah and Lot, Ge. xi. 29. A tradition among the Jews has identified her with Sarah, but whether entitled to reliance or not, there are no proper grounds for affirming. Abraham called Sarah the daughter of his father, though not of his mother, Ge. xx. 12; but he might possibly have meant daughter in the larger sense, as including grandchildren along with children. The natural supposition is rather against this, however; and it is impossible to say more for the tradition than that it is of ancient date, and is mentioned both by Josephus and by Jerome.

ISCAR'IOT. *See* JUDAS.

ISH'BI-BE'NOB OR **ISBO-BENOB** [*dweller at Nob*], a Philistine giant, son of Rapha (so it should rather be, than "son of the giant"), who on one occasion made a deadly assault on David, and apparently might have attained his purpose, but for the timely interposition of Abishai, who rushed to the rescue, and slew the giant. That David's life must have been in great jeopardy at the time is evident from the resolution come to by his friends, that he was no more to hazard his life in actual conflict, 2 Sa. xxi. 16, 17.

ISHBO'SHETH [*man of shame*]. *Bosheth* or shame was an epithet applied by the Israelites to idols, or the false gods they represented; and so a man of *bosheth* might be much the same as a man of an idol—of Baal, for example. This seems to be the explanation of the circumstance, that Ishbosheth, the surviving son of Saul, according to 2 Sa. ii. 8, &c., is in 1 Ch. viii. 33 called *Esh-baal*, man of Baal (for *esh* is merely an abbreviation of *ish*). How either form of the name should have been imposed upon one of Saul's sons, it is difficult to conceive; since Saul is never charged, amid all his defections, with a formal attachment to idolatry. Possibly, it was bestowed at first as a nickname, in memory of the son's false position and miserable end, and gradually supplanted his proper name. On the death of Saul and his other sons, Ishbosheth, who appears to have been the youngest, was raised to the throne by Abner, who also drew over by much the larger portion of the tribes to his side, 2 Sa. ii. 8; iii. 17, in spite of a strong feeling existing among them for David. After various skirmishes between the forces of the rival kings, a pitched battle was fought, in which the army of David under Joab was completely victorious. After this the interest of David continually waxed stronger, while that of Ishbosheth declined, 2 Sa. iii. 1. It was on the military skill and influence of Abner that the latter chiefly depended; but a breach took place between them on account of criminal intercourse having arisen between Abner and one of Saul's concubines, which, according to eastern notions, amounted to a sort of treason. On being charged with this impropriety by Ishbosheth, Abner strongly resented it, and threatened to transfer the kingdom to David. He seems presently after to have entered into negotiations for that purpose; but in the midst of them himself fell a victim to the resentment of Joab for the death of Abishai. The fall of Abner was like a death-blow to the cause of Ishbosheth; on hearing it his hands became feeble, and all Israel was troubled, 2 Sa. iv. 1. Two men however, captains of Ishbosheth (Baanah and Rechab), sought to turn the matter to good account for themselves; they resolved to cut off the head of their master, and carry it in triumph to David at Hebron—which they succeeded in doing, but only to meet with the punishment which their treacherous conduct deserved. David ordered the immediate execution of both of them, 2 Sa. iv. 2-12. Ishbosheth is said to have been forty years old when he was raised to the throne, 2 Sa. ii. 10; but this appears not to include the earlier part of the struggle, when it seemed doubtful whether he should be recognized as king by any considerable portion of the people. The struggle for this recognition, and the sub-

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sequent reign, probably together occupied the whole seven years that David was at Hebron; for he appears immediately on Ishbosheth's death to have removed the seat of government to Jerusalem.

ISHI. This name corresponds to two words in the original, differently spelled, though pronounced alike, and of quite different significations. Of these one (אִישִׁי, *my man*) occurs only once as a proper name. It is in Ho. ii. 16, where the Lord says to converted Israel, "In that day thou shalt call me ISHI," that is, my husband, returning to Jehovah with true conjugal affection. The other *ishi* (יִשְׁעִי, *salutary*) occurs as the name of individuals, but is applied to none of any note: one a descendant of Judah, 1 Ch. ii 31; another of the same tribe, 1 Ch. iv. 20; four of the tribe of Simeon, connected with an expedition against the Amalekites, 1 Ch. iv 42; one of the tribe of Manasseh, 1 Ch. v 24.

ISH'MAEL [*whom God hears*]. 1. The son of Abraham by Hagar, the Egyptian bondmaid. The circumstances connected with the birth of this remarkable person have been already described in the articles ABRAHAM and HAGAR; and under the latter those also have been referred to which were connected with his early life, and his expulsion, along with his mother, from the tent of Abraham. The name was communicated by an angel on the occasion of her first expulsion, and before the child was born, as a memorial of the Lord's compassion toward her, in directing her to a well, when she was ready to perish for thirst in the wilderness of Beersheba, Ge. xvi. 15. It was doubtless also intended to serve as a perpetual monitor to her and her son, whence to look for protection and deliverance in the hour of need, and what resources they might still find in the favour and lovingkindness of the God of Abraham—although from special circumstances the peculiar place of honour in the divine covenant could not be granted to Ishmael. That the more essential blessings of the covenant, however, were open to him as well as to the other offspring of Abraham, was expressly signified by his circumcision, which took place when he was thirteen years old, Ge. xvii. 25. But he was not satisfied with this; and his carnal pride and envy were stirred amid the rejoicings that celebrated the weaning-day of Isaac, as if the exulting hopes entertained regarding this youthful child of promise were so much taken from himself, Ge. xxi. 9. It must have appeared to him ridiculous—fit subject for the laughter of scorn—that so much account should be made of the little, newly weaned Isaac, in comparison of himself, who had become a stripling on the verge of manhood. In so thinking and feeling, he showed that he had an eye only to what was outward in the flesh, what met the superficial and carnal view of nature, blind to the deeper mysteries of God's covenant of blessing; and in this he was a fitting type, as he is designated by the apostle, of those in after-times, who, like him, stood within the outer circle of the covenant, but who knew nothing of its higher gifts, had no sympathy with its spiritual aims, and breathed only envy and malice toward such as had, Ga. iv. 29. The same spirit substantially is ever evincing itself anew within the bosom of the Christian church; though in its forms of manifestation it perpetually varies according to the changeful conditions of society, and the moods of individual men. Wherever the carnal heart remains, even though it may clothe itself with the form of godliness, the spirit of enmity to God's cause and people will be found lurking: and it is the Ishmael, not the Isaac in Abraham's family, that must be looked to as the prototype of the real character and destiny. But Ishmael was also, in a sense, an heir of promise. Even before he was born an assurance was given to Hagar by the angel of the Lord, that he should be the head of a numerous offspring—a seed that could not be numbered for multitude, Ge. xvi. 10. The assurance was renewed, when he and his mother were finally separated from the household of Abraham, Ge. xxi. 18. On the first occasion too, the characteristics were briefly but most graphically given, which were to distinguish both the man himself, and the multitudinous offspring that were to proceed from him. He was to be "a wild man"—literally *a wild ass of man*, Ge. xvi. 12; that is, his relative position and habits should be like those of that untamed creature, the chartered libertine of the desert, "whose bands God hath loosed, whose house he hath made the wilderness, and the barren land his dwellings: he scorneth the multitude of the city, neither regardeth the crying of the driver; the range of the mountains is his pasture," Job xxxix. 5-7. There could not be a more exact image of the general character and habits of the races which occupy the vast deserts and pasture-lands of Arabia, and among which the descendants of Ishmael have ever been regarded as holding the chief rank. These Bedouins, as they are now commonly called, of the desert, are the hereditary assertors, and most remarkable types, of the unrestrained freedom of the family or clan, as opposed to the settled order and regulated liberty of civilized life. The hand of each, as was originally said of Ishmael, is against every one, and every one's hand against him; or, as they still say in Nubia, "In the desert every one is the enemy of another." The roving habits of nomades, and something like the license of freebooters, are the kind of understood conditions of such a state of society—no law recognized but that of immemorial usage, no authority beyond that of each petty chieftain; it is a state irreconcilably at war with the quiet labours of husbandry, and the fixed abodes as well as peaceful arts of civic life, for these are inconsistent with that airy freedom which it worships as the ideal good; and wherever it prevails, agriculture, as a matter of course, except on the most limited scale, disappears, cultivation of every kind languishes, the world becomes a virtual desert. The wonderful thing is—not that such a state of society exists now, and has existed so long in Arabia (where the nature of the country is in great measure adapted to it)—but that, according to the terms of the original prediction, it should have connected with it as its upholders so large, vigorous, and, in a political respect, powerful a population. The races represented and headed by Ishmael's descendants—scattered and disorganized as they are among themselves—are justly entitled to be reckoned "a great nation," Ge. xxi. 18, and have played an important part in the world's history. "While many conquerors," as remarked by Baumgarten, "have marched into the Arabian wilderness, they have never been able to catch this grand wild ass and to tame him." But he has done to others what they could not do to him. The victorious arms of the Arabians have spread the terror of their name far and wide; they have ascended more than a hundred thrones; and have established their colonies, their language, and their religion from

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the Senegal to the Indus, from the Euphrates to the islands of the Indian Ocean.

So far, however, as Ishmael himself, and his lineal descendants, were personally concerned, the prophecy uttered concerning their future place and destiny, has more immediate respect to what should distinguish them in their proper home. They were to inhabit and spread themselves over the desert region stretching from the south of Palestine onwards through the vast Arabian peninsula. It is with reference to this habitat that we are to understand the somewhat peculiar expression, "He shall dwell in the presence of all his brethren," Ge. xvi. 12—an expression again used at Ishmael's death, "He died in the presence of all his brethren," Ge. xxv. 18. It is literally *upon the face of* (עַל פְּנֵי), *in sight of*, or *before* them; that is, Ishmael and his seed were not to vanish away into nothing, or disappear in some remote region, but should maintain their position in that high table-land which lies to the south of Judea, and toward which it might be said to look. Hence we are told of the family of Ishmael, in the passage last referred to, and with the view apparently of throwing light on the expression under consideration, that "they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria." It was a somewhat elevated and at that time comparatively frequented region, connecting, as it did, the two greatest and most ancient kingdoms in that part of the world; so that, while separated from the other offspring of Abraham, the son of Hagar and his seed had a position not far distant, and dwelt constantly in front of them. To be assured of this when sent forth to what seemed a forlorn and hopeless exile, was a most appropriate and seasonable consolation.

In regard to the domestic relations of Ishmael, we know only for certain, that his mother took him a wife out of her native country, Egypt, that he had twelve sons and one daughter, and that he died at the advanced age of 137 years. Whether all his children were the offspring of one mother may be doubted, both from what may be supposed to have been the habits of Ishmael, and in particular from his daughter Mahalath being expressly designated the sister of Nebaioth, the eldest son, Ge. xxviii. 9. This seems to point to a distinction in the family circle, and to imply the existence of brothers, of whom it could not be said that Mahalath was in the same sense their sister that she was of Nebaioth. The daughter referred to was married to Esau, as is stated in the last reference, and would become, with her offspring, if she had any, merged in the vigorous stock of the Edomites. The fact of such a marriage, too, incidentally shows, that the separation of Ishmael from Abraham's household was by no means absolute—that he did not, ultimately at least, stand to the next generation of the chosen family in the relation properly of an alien—nay, that in marrying into his family Esau imagined his parents would regard him as cultivating a suitable connexion, and taking a step that might partly compensate for the impropriety of his earlier alliances. Ishmael's attendance at the burial of his father Abraham is a further, and not less decisive, proof of the same thing, Ge. xxv. 9. It is clear, therefore, that there must have been a formal reconciliation; and we can scarcely doubt, that as Abraham's later offspring by Keturah received each a portion of their father's goods, Ishmael also, who was probably more than any of them the object of paternal affection, was not denied his share. The sons of Ishmael were Nebaioth, Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadar, Tema, Jetur, Naphish, Kedemah, Ge. xxv. 13-15. These, it is said, were the names "of the sons of Ishmael by their towns, and by their castles, twelve princes according to their nations." In other words, the twelve sons of Ishmael, somewhat like the twelve sons of Jacob, became so many heads of tribes; which implies, that in the next generation they spread themselves pretty widely abroad. It appears, from the passage already cited, Ge. xxv. 18, that the head-quarters of the race lay in the northern parts of the Arabian peninsula; but in process of time they would naturally stretch more inland, eastward and southward. That they also extended their journeying northwards is evident from the notice which occurs in the history of Joseph, where it is said that the brethren of Joseph espied "a company of Ishmeelites coming from Gilead with their camels bearing spicery, and balm, and myrrh, to carry it down to Egypt," Ge. xxxvii. 25. The company has afterwards the name of Midianites applied to it, ver. 28, probably on account of its consisting of more than one class of people, Midianites also in part; but being first called Ishmeelites, we can have no reasonable doubt that these formed a considerable portion of the caravan-party. The trade of inland carriers between the countries in the north of Africa, on the one side, and those in southern and western Asia (India, Persia, Babylonia, &c.) on the other, is one in which sections of the Ishmeelite race have been known from the remotest times to take a part. It suited their migratory and unsettled habits; and they became so noted for it, that others, who did not belong to the same race, were not unfrequently called Ishmeelites, merely because they followed the Ishmeelitic traffic and manners. It is impossible to say how far the descendants of Ishmael penetrated into Arabia, or acquired settlements in its southern and more productive regions. As it is certain the Ishmeelite mode of life has been always less practised there, and a modified civilization is of old standing, the probability is that the population in those regions has little in it of Ishmeelite blood. But with all their regard to genealogies the Arabic races have for thousands of years been so transfused into each other, that all distinct landmarks are well nigh lost. And the circumstance of Mohammed having, for prudential reasons, claimed to be a descendant of the son of Abraham, has led to an extension of the Ishmeelite circle far beyond what the probable facts will bear out. Arabian traditions on this subject, therefore, are of no value, and it is but to waste time to make search for them—so far as the illustration of Scripture is concerned. We know nothing for certain respecting the real seed of Ishmael but what is recorded there.

2. ISHMAEL. A son of Nethaniah, who was "of the seed royal," Je. xl. 1; 2 Ki. xxv. 25; and a person of consummate arrogance, treachery, and deceit. His proud spirit would not allow of his submitting to the delegated authority of Gedaliah, whom the king of Babylon had made governor of Judah on the overthrow of Jerusalem and of the supremacy of the house of David. But he feigned submission for a time, in order that he might with the more certainty accomplish his diabolical purpose of effecting the destruction of Gedaliah and those who attached themselves to him. In

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this work of deceit and violence, it appears, he was in concert with Baalis, king of the Ammonites, who is even said to have sent him for the purpose, Je. xl. 4—though what should have led him to do so we are not told. The actual design, however, was no secret to some about Gedaliah, who forewarned him of it, and counselled decisive measures to prevent its execution; but in vain. Gedaliah refused to entertain any suspicion of the foul intentions of Ishmael, and admitted him to free and familiar intercourse. This, however, only served to furnish Ishmael with the opportunity he wanted; and on the occasion of a feast, at which he was received in confidence, he and his men smote Gedaliah with the sword, and all who were with him. Next day he met a company of spiritual mourners, on their way to the prostrate temple of Jerusalem with incense and certain offerings, and taking them aside to the residence of Gedaliah he slew them, and cast their dead bodies into the pit which already contained the corpses of Gedaliah and his companions, with the exception of ten, who got their lives for a prey on account of certain treasures which they had hid in a field, and which Ishmael no doubt deemed of more value than their blood. After these deeds of treachery and slaughter Ishmael gathered about him as many as he could of the people that remained, including the daughters of king Zedekiah, with the intention of carrying them over to the Ammonites, but he was attacked near Gibeon by a company under Johanan the son of Kareah, and the people were rescued out of his hands. He escaped with eight men to the Ammonites, and is heard of no more.

3. ISHMAEL. Several other persons of this same name occur in the genealogies, but without any note of distinction—1 Ch. viii. 38; 2 Ch. xix. 11; xxiii. 1; Ezr. x. 22.

ISH'TOB [*men of Tob*]. It seems somewhat doubtful whether *Ishtob* should be regarded as one word, the name of a petty kingdom connected with Syria; or should be separated into its two component elements, and rendered *men of Tob*. It occurs only at 2 Sa. x. 6, 8, where the several parties composing the great Syrian army that came against David are given. Nothing is known of Ishtob as a region of country, but Tob is mentioned in connection with the history of Jephthah, Ju. xi. 3; and the probability is, that what is to be understood by Ishtob in the passage of Second Samuel is simply the people of that place or district.

ISLE, most commonly in the plural ISLES (אִי or אִיִּים, understood to be from אוּי, *to inhabit*), primarily *inhabited*, or *habitable land*, as opposed to the sea or rivers, then *shore-land*, *coasts of the sea*, or land in the sea, *island*. The word is used with considerable latitude in Scripture, and may be found in all the senses now indicated. It occurs in the most general sense in Is. xlii. 15, where it is fitly rendered *dry land*, the converse of the *rivers* spoken of immediately before. But in the great majority of cases it is applied to denote maritime regions of some sort, either upon the coast of a mainland, or appearing as distant and isolated spots in the sea. Hence, it came naturally to signify places lying remote from the covenant-people, which could only be reached by crossing the seas—as in Ps. lxxii. 10, "The kings of Tarshish and the isles;" Is. xli. 5, "The isles saw it and feared, the ends of the earth were afraid;" Zep. ii. 11, "All the isles of the heathen shall worship him." It is sometimes used of specific maritime regions, as Chittim, Caphtor (Crete), Je. ii. 10; xlvii. 4, &c.; but the more general sense is the prevailing application of the term.

IS'RAEL [*fighter* or *soldier of God*]. **1.** The name given by the angel of God to Jacob, in commemoration of the conflict of faith, which in deep humility and earnestness of soul he maintained with the heavenly messenger at Peniel, Ge. xxxii. 28; "Thy name," it was said to him, "shall be called no more Jacob, but Israel; for thou hast fought (so it should be rendered) with God and with men, and hast prevailed." (*See* JACOB.) **2.** From Jacob, as the immediate head of the twelve tribes, or covenant-people, the name of Israel became the common and distinctive appellation of the whole community. They were at once called the seed of Jacob, and the tribes or people of Israel. **3.** After the unhappy division into two separate kingdoms in the time of Rehoboam, it was chiefly appropriated to the kingdom comprising the ten tribes—partly, perhaps, because this division formed considerably the larger portion of those who were entitled to the name, and partly because it might have been invidious to select from among the several tribes any less comprehensive appellation—while, on the other side, Judah formed so preponderating a part of those who adhered to the house of David, that the kingdom of Judah became for that portion the fitting designation. **4.** Notwithstanding this actual division, however, and the separation of Judah from Israel, the term Israel still remained the proper designation of the covenant-people, and is often so used in the prophets; the twelve tribes of Israel still formed the ideal representation of the whole stock, 1 Ki. xviii. 30, 31; Ezr. vi 17; Je. xxxi. 1, &c. Hence also in New Testament scripture Israel is applied to the true people of God, whether of Gentile or of Jewish origin, Ro. ix. 6; Ga. vi. 16, &c.; it is comprehensive of the entire church of the redeemed.

IS'RAEL, KINGDOM OF. The name Israel, which at first had been the national designation of the twelve tribes collectively, Ex. iii. 16, &c., was, on the division of the monarchy, applied to the northern kingdom (a usage, however, not strictly observed, as in 2 Ch. xii. 6), in contradistinction to the other portion, which was termed the kingdom of Judah. This limitation of the name Israel to certain tribes, at the head of which was that of Ephraim, which, accordingly, in some of the prophetical writings, as *e.g.* Is. xvii. 13; Ho. iv. 17, gives its own name to the northern kingdom, is discernible even at so early a period as the commencement of the reign of Saul, and affords evidence of the existence of some of the causes which eventually led to the schism of the nation. It indicated the existence of a rivalry, which needed only time and favourable circumstances to ripen into the revolt witnessed after the death of Solomon.

1. *Causes of the Division.*—The prophet Abijah, who had been commissioned to announce to Jeroboam, the Ephraimite, the transference to him of the greater part of the kingdom of Solomon, declared it to be the punishment of disobedience to the divine law, and particularly of the idolatry so largely promoted by Solomon, 1 Ki. xi. 31-35. But while this revolt from the house of David is to be thus viewed in its directly penal character, or as a divine retribution, this does not preclude an inquiry into those second causes, political and otherwise, to which this very important revolution in Israelitish history is clearly referable. Such an inquiry

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indeed will make it evident how human passions and jealousies were made subservient to the divine purposes.

Prophecy had early assigned a pre-eminent place to two of the sons of Jacob—Judah and Joseph—as the founders of tribes. In the blessing pronounced upon his sons by the dying patriarch, Joseph had the birthright conferred upon him, and was promised in his son Ephraim a numerous progeny; while to Judah promise was made, among other blessings, of rule or dominion over his brethren—"thy father's children shall bow down before thee," Ge. xlviii. 19, 22; xlix. 8, 26; comp. 1 Ch. v. 1, 2. These blessings were repeated and enlarged in the blessing of Moses, De. xxxiii. 7, 17. The pre-eminence thus prophetically assigned to these two tribes received a partial verification in the fact, that at the exodus their numbers were nearly equal, and far in excess of those of the other tribes; and further, as became their position, they were the first who obtained their territories, which were also assigned them in the very centre of the land. It is unnecessary to advert to the various other circumstances which contributed to the growth and the aggrandizement of these two tribes, and which, from the position they served to acquire for them above the rest, naturally led to their becoming heads of parties, and as such the objects of mutual rivalry and contention. The Ephraimites indeed from the very first gave unmistakable tokens of an exceedingly haughty temper, and preferred most arrogant claims over the other tribes as regards questions of peace and war. This may be seen in their representation to Gideon of the tribe of Manasseh, Ju. viii. 1, and in their conduct towards Jephthah, Ju. xii. 1. Now if this overbearing people resented in the case of tribes so inconsiderable as that of Manasseh what they regarded as a slight, it is easy to conceive how they must have eyed the proceedings of the tribe of Judah, which was more especially their rival. Hence it was, that while on the first establishment of the monarchy in the person of Saul, of the tribe of Benjamin, the Ephraimites, with the other northern tribes with whom they were associated, silently acquiesced, they refused for seven years to submit to his successor of the tribe of Judah, 2 Sa. ii. 9-11, and even after their submission they showed a disposition on any favourable opportunity to raise the cry of revolt: "To your tents, O Israel," 2 Sa. xx. 1. It was this early, long-continued, and deep-rooted feeling, strengthened and embittered by the schism, though not concurring with it, that gave point to the language in which Isaiah predicted the blessed times of Messiah: "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim," Is. xi. 13. Indeed, for more than 400 years, from the time that Joshua was the leader of the Israelitish hosts, Ephraim, with the dependent tribes of Manasseh and Benjamin, may be said to have exercised undisputed pre-eminence to the accession of David. And accordingly it is not surprising that such a people would not readily submit to an arrangement which, though declared to be of divine appointment, should place them in a subordinate condition, as when God "refused the tabernacle of Joseph, and chose not the tribe of Ephraim, but chose the tribe of Judah, even the mount Zion which he loved," Ps. lxxviii 67, 68.

There were thus indeed two powerful elements tending to break up the national unity. In addition to the long-continued and growing jealousy on the part of the Ephraimites to the tribe of Judah, another cause of dissatisfaction to the dynasty of David in particular, was the arrangement just referred to, which consisted in the removal of the civil, and more particularly ecclesiastical government, to Jerusalem. The Mosaic ordinances were in themselves exceedingly onerous, and this must have been more especially felt by such as were resident at a distance from the sanctuary, as it entailed upon them long journeys, not only when attending the stated festivals, but also on numerous other occasions prescribed in the law. This must have been felt as a special grievance by the Ephraimites, owing to the fact that the national sanctuary had been for a very long period at Shiloh, within their own territories; and therefore its transference elsewhere, it is easy to discern, would not be readily acquiesced in by a people who had proved themselves in other respects so jealous of their rights, and not easily persuaded that this was not rather a political expedient on the part of the rival tribe, than as a matter of divine choice, 1 Ki. xiv. 21. Nor is it to be overlooked, in connection with this subject, that other provisions of the theocratic economy relative to the annual festivals would be taken advantage of by those in whom there existed already a spirit of dissatisfaction. Even within so limited a locality as Palestine, there must have been inequalities of climate, which must have considerably affected the seasons, more particularly the vintage and harvest, with which the feasts may in some measure have interfered, and in so far may have been productive of discontent between the northern and southern residents. That there were inconveniences in both the respects now mentioned, would indeed appear from the appeal made by Jeroboam to his new subjects, when, for reasons of state policy, and in order to perpetuate the schism by making it religious as well as political, he would dissuade them from attendance on the feasts in Judah: "It is too much for you to go up to Jerusalem," 1 Ki. xii. 28; and from the fact that he postponed for a whole month the celebration of the feast of tabernacles, ver. 32—a change to which it is believed he was induced, or in the adoption of which he was at least greatly aided, by the circumstance of the harvest being considerably later in the northern than in the southern districts (Pict. Bible, note on 1 Ki. xii. 32).

Again, the burdensome exactions in the form of service and tribute imposed on his subjects by Solomon for his extensive buildings and the maintenance of his splendid and luxurious court, must have still further deepened this disaffection, which originated in one or other of the causes already referred to. It may indeed be assumed that this grievance was of a character which appealed to the malcontents more directly than any other; and that these burdens, required especially for the beautifying of the capital, must have been exceedingly disagreeable to the inhabitants of the provinces, who did not in any way participate in the glories, in support of which such onerous charges were required. The burdens thus imposed were indeed expressly stated to be the chief ground of complaint by the representatives of Israel headed by Jeroboam, who, on the occasion of his coronation at Shechem, waited on the son of Solomon with a view to obtain redress, 1 Ki. xii 4. The long smouldering dissatisfaction could no longer be repressed; and a mitigation of their burdens was imperiously demanded by the people. For this end Jeroboam had been summoned, at the death of Solomon, from Egypt; whose presence must have had a marked

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influence on the issue; although it may be a question whether Jeroboam should not be regarded rather as an instrument called forth by the occasion, than as himself the instigator of the revolt. With this agrees the intimation made to him from the Lord many years before by Ahijah the Shilonite. The very choice of Shechem, within the territories of Ephraim, as the coronation place of Rehoboam, may have had for its object the repression of the rebellious spirit in the northern tribes by means of so grand and imposing a ceremony.

However this may have been, or in whatever degree the causes specified may have severally operated in producing the revolt, the breach now made was never healed; God himself expressly forbidding all attempts on the part of Rehoboam and his counsellors to subjugate the revolted provinces, with the intimation—"This thing is from me," 1 Ki. xii. 24. The subsequent history of the two kingdoms was productive almost only of further estrangement.

2. *Extent and Resources of the Kingdom of Israel.*—The area of Palestine, even at its utmost extent under Solomon, was very circumscribed. In its geographical relations it certainly bore no comparison whatever to the other great empires of antiquity, nor indeed was there any proportion between its size and the mighty influences which have emanated from its soil. Making allowance for the territories on the shore of the Mediterranean in the possession of the Philistines, the area of Palestine did not much exceed 13,000 square miles, or, according to a familiar comparison, less than one-half the extent of Ireland, or about equal to that of the six northern counties of England. This limited extent, it might be shown, however, did the present subject call for it, rendered that land more suitable for the purposes of the theocracy than if it were of a far larger area. What precise extent of territories was embraced in the kingdom of Israel cannot be very easily determined; but it may be safely estimated as more than double that of the southern kingdom, or, according to a more exact ratio, as 9 to 4. Nor is it easy to specify with exactness the several tribes which composed the respective kingdoms. In the announcement made by Ahijah to Jeroboam, he is assured of ten tribes, while only one is reserved for the house of David; but this must be taken only in a general sense, and is to be interpreted by 1 Ki. xii. 23, comp. ver. 21; for it would appear that Simeon, part of Dan, and the greater part of Benjamin, owing doubtless to the fact that Jerusalem itself was situated within that tribe, formed portion of the kingdom of Judah (Ewald, Geschichte, iii. 409). It is to be noticed, however, that Judah was the only independent tribe, and therefore it might be spoken of as the *one* which constituted the kingdom of the house of David.

With regard to population, again, the data are even more defective than with respect to territorial extent. According to the uncompleted census taken in the reign of David, about forty years previous to the schism of the kingdom, the fighting men in Israel numbered 800,000, and in Judah 500,000, 2 Sa. xxiv. 9; but in 1 Ch. xxi. 5, 6, the numbers are differently stated at 1,100,000 and 470,000 respectively, with the intimation that Levi and Benjamin were not included, comp. ch. xxvii. 24. And as bearing more directly on this point, Rehoboam raised an army of 180,000 men out of Judah and Benjamin to fight against Jeroboam, 1 Ki. xii. 21; and again, Abijah, the son of Rehoboam, with 400,000 men, made war on Jeroboam at the head of an army of 800,000, 2 Ch. xiii. 3. According to the general laws observable in such cases, these numbers may be said to represent an aggregate population of from *five and a half to six millions*, of which about *one-third*, or two millions, may be fairly assigned to the kingdom of Judah at the time of the separation.

3. *Its Political and Religious Relations.*—But whilst in extent of territory and of population, and it might be shown also in various other respects, the resources of the northern kingdom were at the very least double those of its southern rival; the latter embraced elements of strength which were entirely lacking in the other. There was first the geographical position of the kingdom of Israel, which exposed its northern frontier to invasions on the part of Syria and the Assyrian hosts. But more than this or any exposure to attack from without, were the dangers to be apprehended from the polity on which the kingdom was founded. Jeroboam's public sanction of idolatry, and his other interferences with fundamental principles of the Mosaic law, more especially in the matter of the priesthood, at once alienated from his government all who were well affected to that economy, and who were not ready to subordinate their religion to any political considerations. Of such there were not a few within the territories of the new kingdom. The Levites in particular fled the kingdom, abandoning their property and possessions; and so did many others besides; "such as set their hearts to seek the Lord God of Israel, came to Jerusalem, to sacrifice unto the Lord God of their fathers. So they strengthened the kingdom of Judah," 2 Ch. xi. 13-17. Not only was one great source of strength thus at once dried up, but the strongly conservating principles of the law were violently shocked, and the kingdom more than ever exposed to the encroachments of the heathenism which extended along its frontier.

One element of weakness in the kingdom of Israel was the number of tribes of which it was composed, more especially after they had renounced those principles of the Mosaic law, which, while preserving the individuality of the tribes, served to bind them together as one people. Among other circumstances unfavourable to unity was the want of a capital in which all had a common interest, and with which they were connected by some common tie. This want was by no means compensated by the religious establishments at Bethel and Dan. But it is in respect to theocratic and religious relations that the weakness of the kingdom of Israel specially appears. Any sanction which the usurpation of Jeroboam may have derived at first from the announcement made to him by the prophet Ahijah, and afterwards from the charge given to Rehoboam and the men of Judah not to fight against Israel, because the thing was from the Lord, 1 Ki. xii. 23, must have been completely taken away by the denunciations of the prophet out of Judah against the altar at Bethel, 1 Ki. xiii. 1-10, and the subsequent announcements of Ahijah himself to Jeroboam, who failed to fulfil the conditions on which the kingdom was given him, 1 Ki. xiv. 7-16. The setting up of the worship of the calves, in which may be traced the influence of Jeroboam's residence in Egypt, and the consecrating of priests who could have no moral weight with their fellow-subjects, and were chosen only for their subservience to the royal will, were measures by no means calculated to consolidate a power from which the divine sanction had been

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expressly withdrawn. On the contrary, they led, and very speedily, to the alienation of many who might at the outset have silently acquiesced in the revolution, even if they had not fully approved of it. The large migration which ensued into Judah of all who were favourable to the former institutions must still further have aggravated the evil, as all vigorous opposition would thenceforth cease to the downward and destructive tendency of the anti-theocratic policy. The natural result of the course appears in the fact that the step taken by Jeroboam was never retraced by any of his successors, one after another following the example thus set to them, so that Jeroboam is emphatically and frequently characterized in Scripture, as the man "who made Israel to sin," while his successors are described as following in "the sin of Jeroboam."

Further, as the calves of Jeroboam are referable to Egypt, so the worship of Baal which was introduced by Ahab, the seventh of the Israelitish kings, had its origin in the Tyrian alliance formed by that monarch through his marriage with Jezebel, daughter of Ethbaal king of Sidon. Hitherto the national religion was ostensibly the worship of Jehovah under the representation of the calves; but under this new reign every attempt was made to extirpate this worship entirely by the destruction of God's prophets and the subversion of his altars. It was to meet this new phase of things that the strenuous agency of Elijah, Elisha, and their associates, was directed, and assumed a quite peculiar form of prophetic ministration, though still the success was but partial and temporary. (See, however, under ELIJAH and ELISHA.)

4. *Decay and Dissolution of the Kingdom of Israel.*—The history of the kingdom of Israel is the history of its decay and dissolution. In no true sense did it manifest a principle of progress, save only in swerving more and more completely from the course marked out by providence and revelation for the seed of Abraham; and yet the history is interesting in showing how, notwithstanding the ever widening breach between the two great branches of the one community, the divine purposes concerning them were accomplished. That a polity constituted as was that of the northern kingdom contained in it potent elements of decay must be self-evident, even were the fact less clearly marked on every page of its history. Although its founder Jeroboam himself reigned twenty-two years, yet his son and successor was violently cut off after a brief reign of only two years, and with him the whole house of Jeroboam. Thus speedily closed the first dynasty; and it was but a type of those which followed. Eight houses, each ushered in by a revolution, occupied the throne in rapid succession, the army being frequently the prime movers in these transactions. Thus Baasha, in the midst of the army at Gibbethon, slew Nadab the son of Jeroboam; and again Zimri, a captain of chariots, slew Elah, the son and successor of Baasha, and reigned only *seven days*, during which time however he smote all the posterity and kindred of his predecessor, and ended his own days by suicide, 1 Ki. xvi. 18. Omri, the captain of the host, was chosen to punish the usurper Zimri, and after a civil war of four years, he prevailed over his other rival Tibni, the choice of half the people. Omri, the sixth in order of the Israelitish kings, founded a more lasting dynasty, for it endured for forty-five years, he having been succeeded by his son Ahab, of whom it is recorded that he "did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him," 1 Ki. xvi. 33; and he again by his son Ahaziah, who after a reign of two years, died from the effects of a fall, and leaving no son was succeeded by his brother Jehoram, who reigned twelve years, until slain by Jehu the captain of the army at Ramoth-Gilead, who also executed the total destruction of the family of Ahab, which perished like those of Jeroboam and of Baasha, 2 Ki. ix. 9.

Meanwhile the relations between the rival kingdoms were, as might be expected, of a very unfriendly character. "There was war between Rehoboam and Jeroboam all their days," 1 Ki. xiv. 30; so also between Asa and Baasha, 1 Ki. xv. 14, 32. The first mention of peace was that made by Jehoshaphat with Ahab, 1 Ki. xxii. 44, and which was continued between their two successors. The kingdom of Israel suffered also from foreign enemies. In the reign of Omri the Syrians had made themselves masters of a portion of the land of Israel, 1 Ki. xx. 33, and had proceeded so far as to erect streets for themselves in Samaria, which had just been made the capital. Further incursions were checked by Ahab, who concluded a peace with the Syrians which lasted three years, 1 Ki. xxii. 1, until that king, in league with Jehoshaphat king of Judah, attempted to wrest Ramoth-Gilead out of their hands, an act which cost him his life. The death of Ahab was followed by the revolt of the Moabites, 2 Ki. i. 4, who were again however subjugated by Jehoram in league with Jehoshaphat. Again the Syrians renewed their inroads on the kingdom of Israel, and even besieged Samaria, but fled through panic. In the reign of Jehu "the Lord began to cut Israel short: and Hazael smote them in all the coasts of Israel," 2 Ki. x. 32. Their troubles from that quarter increased still further during the following reign, when the Syrians reduced them to the utmost extremities, 2 Ki. xiii. 7. To this more prosperous days succeeded, with a reverse to Judah, whose king presumptuously declared war against Israel.

Under Jeroboam II., who reigned forty-two years, the affairs of the northern kingdom revived. "He restored the coast of Israel, from the entering of Hamath unto the sea of the plain; . . . . he recovered Damascus, and Hamath, which belonged to Judah, for Israel," 2 Ki. xiv. 25, 28. Damascus was by this time probably weakened by the advance of the power of Assyria. This period of prosperity was followed by another of a totally different character. Jeroboam's son and successor Zachariah, the last of the dynasty of Jehu, perished violently, after a reign of six months, by Shallum, who, after a reign of only one month, was slain by Menahem, whose own son and successor Pekahiah was in turn murdered by Pekah one of his captains, who was himself smitten by Hoshea. In the days of Menahem, and afterwards of Pekah, the Assyrians are seen extending their power over Israel; first under Pul, to whom Menahem paid a tribute of threescore talents of silver, that his hand might be with him to confirm the kingdom in his hand, 2 Ki. xv. 19. And now the Assyrians are found pushing their conquests in every direction; at one time, in the reign of Pekah, leading away into captivity a part of the inhabitants of Israel, 2 Ki. xv. 29, and again coming to the assistance of Ahaz king of Judah, then besieged in Jerusalem by the Israelites, in conjunction with the Syrians, who had somehow recovered their former ascendency. This interposition led to the destruction of Damascus, and in the succeed-

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ing weak reign of Hoshea, who had formed some secret alliance with Egypt which was offensive to the Assyrian monarch, to the destruction of Samaria, after a three years' siege, by Shalmaneser, and the removal of its inhabitants to Assyria; and thus terminated the kingdom of Israel, after an existence of 241, or according to another reckoning 260 years.

From the preceding brief sketch of the troubled history of the northern kingdom, there is at once apparent the strong contrast which in various respects it presented to the kingdom of Judah. First, its ever changing and short-lived dynasties stand in strong opposition to the regular and almost continuously direct succession in the line of David. Ushered in without any associations which could command popular respect, those dynasties generally perished by the hand of violence, which their own incompetent authority failed to keep in check. To this too is to be added the character of the kings themselves, of which it is invariably stated they "did evil in the sight of the Lord." There were no doubt wicked sovereigns in the kingdom of Judah, but the majority were of a different description, and so there were seasons of national revival both civil and religious; but in the rival kingdom there was nothing of this character, so that its whole history may be regarded as little else than a decline and fall.

5. *Comparative Chronology of the Two Kingdoms.*—The following table contains all the data bearing on this subject, with the conclusions of the most eminent chronologers:—

TABLE OF THE CHRONOLOGY OF THE KINGS OF ISRAEL AND JUDAH,

Showing, 1. The year of the contemporary monarch in which each of them respectively began to reign. 2. The duration of their reigns. 3. The year B.C. in which they ascended the throne, according to the calculations of Usher (E. V); Winer (*Biblisches Realwörterbuch*, i. 619, 620, Leip. 1822); and Clinton (*Epitome of Chronology*, p. 128, 135, Oxf. 1851).

Years of preceding king of Judah.	Duration of reign.	Kings of Israel.	Commencement of Reign. Usher.	Winer.	Clinton.	Kings of Judah.	Duration of reign.	Years of preceding king of Israel.
	22	1 Jeroboam . .	975		976	Rehoboam . .	17	
			958	957	959	Abijah . . .	3	18th
			955	...	956	Asa	41	20th
2nd	2	Nadab . . .	954	...	958			
3rd	24	2 Baasha . . .	953	...	954			
25th	2	Elah	930	...	...			
27th	7 days	3 Zimri	929	928	930			
31st	12	4 Omri	929	928	930			
38th	22	Ahab	918	...	919			
			914	...	915	Jehoshaphat .	25	4th
17th	2	Ahaziah . . .	898	897	896			
18th	12	Jehoram . . .	896	...	895			
			892	889	891	Jehoram . . .	8	5th
			885	...	884	Ahaziah . . .	1	12th
	28	Jehu	884	...	883	[Athaliah] . .	6	
			878	...	877	Jehoash . . .	40	7th
23rd	17	Jehoahaz . .	856	..	855			
37th	16	5 Jehoash . . .	841	840	839			
			839	838	837	Amaziah . .	29	2nd
15th	41	Jeroboam II. .	825	...	829			
			810	809	808	Azariah . . .	52	27th
38th	½	Zachariah . .	773	772	770			
	⅓	6 Shallum . . .	772	771	770			
39th	10	7 Menahem . .	772	771	770			
5th	2	Pekahiah . .	761	760	759			
52nd	20	8 Pekah . . .	759	758	757			
			758	...	756	Jotham . . .	16	2nd
12th	9		742	741	...	Ahaz	16	17th
		9 Hoshea . . .	730	729	...			
			726	725	...	Hezekiah . .	29	3rd
		Samaria taken .	721	...	...			
Sum of the preceding	241 years, 7 months, and 7 days.		698	696	697	Manasseh . .	55	
			643	641	642	Amon . . .	2	
			641	639	640	Josiah . . .	31	
			610	609	...	Jehoahaz . .		
			610	609	...	Jehoiacim . .	11	
			599	598	...	Jehoiacin . .	¼	
			599	598	...	Zedekiah . .	11	
			588	586	587	Jerusalem taken		

Duration of the kingdom of Judah from its first foundation, ... 487 years.
,, ,, from the disruption, ... 387¼ ,,
Survived the fall of the kingdom of Israel, ... 133¼ ,,

OBS. 1. The brackets in the column headed "Kings of Israel," inclose the several individuals of the successive dynasties, which thus appear to be altogether more in number.

,, 2. The dotted spaces in the second and third of the columns headed "Commencement of Reign," indicate that in these instances the dates coincide respectively with those in the column immediately on the left.

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The chronological data of this period furnished in the Bible are exceedingly numerous and minute, with respect as well to the duration of the respective reigns as to the year of the contemporary sovereign of the other kingdom in which in either case any succeeded to the throne. The great difficulty, however, is that when the mutual checks thus furnished are applied, there is a striking discrepancy in the sums of the years resulting in the two cases. Thus, reckoning the years assigned to the kings of Israel, the sum is found to be 241 years, seven months, and seven days; while according to the years of the kings of Judah down to the same date, the fall of Samaria, in the sixth year of Hezekiah, 2 Ki. xviii. 2, 10, it amounts to 260 years. Various attempted explanations have been given of this discrepancy, none of which however is entirely satisfactory; as on the supposition of mistakes by transcribers, or the use by the historian of round numbers, regardless of the fraction of a year, leading in some cases to excess, and in others to the contrary, or on the assumption of interregnums or co-regencies. Of such interregnums chronologers assume one of eleven years between Jeroboam II. and Zachariah, and another of nine years between Pekah and Hoshea, for neither of which however is there any evidence in Scripture, while the probabilities are entirely in the contrary direction.

The question will be greatly simplified by dividing the period into two parts, as indicated by the transverse line in the table, the last date in the upper division of which marks a point of contact in the two histories, inasmuch as the kings of Israel and Judah perished simultaneously. Now up to that date the years assigned to the kingdom of Israel amount to 98 and 7 days, while in the case of Judah they reach only 95, thus showing in the former an excess of 3 years and 7 days over the latter. Subsequently, however, the relation is altered, for the numbers are, for the kingdom of Israel 143 years 7 months, and for Judah 165, an excess of 21 years 5 months in favour of the latter. In explanation, in the first place, of the excess of 3 years in favour of Israel in the earlier portion of the history, let it be observed, (1.) that Jeroboam is said to have reigned 17 years; yet Abijah succeeded him in the eighteenth year of Jeroboam; so that 17 here denotes 17 and a fraction, say $17 + x$; (2.) Ahab again reigned 22 years, for Jehoshaphat succeeded to the throne of Judah in his fourth year, and Ahaziah in Jehoshaphat's seventeenth year; (3.) Jehoshaphat's reign also requires a similar correction. Jehoram of Israel came to the throne in Jehoshaphat's nineteenth year, and in Jehoram's fifth year, Jehoram of Judah succeeded; so that Jehoshaphat reigned $(18 - x) + (5 - y) = 23\ z$. The excess of 3 years can be thus nearly, if not altogether accounted for from the fact of the historian's use of round numbers. Such an explanation will not however suffice for the more serious difficulties which are presented in some of the subsequent cases in the lower division of the table. The nature of these will be sufficiently indicated by one or two instances. Thus, according to 2 Ki. xv. 1, Azariah, or as he is otherwise called Uzziah, succeeded in the twenty-seventh year of Jeroboam II., which would thus make his father's reign to have lasted more than 14 + 26 years. It is the general opinion that the number 27 cannot be correct, and is variously corrected to 14, 16, and 17. Thus also there must be some error with respect to the 41 years assigned as the reign of Jeroboam; but into these and other details it is impossible to enter. There can be no doubt that the numbers are in many instances corrupt, and that that is one of the chief sources of the difficulties with which chronologers are here called upon to contend. [D. M.]

ISRAELITES, JOURNEYINGS OF THE. *See* WILDERNESS.

ISSACHAR. 1. So the name of one of Jacob's sons is uniformly written in the English Bible, according to an abbreviated form adopted by the rabbinical authorities, as if it were יִשָּׂכָר, *the hired* or *bought* (son); but as it exists in the Hebrew text, in the Samaritan copies, and in the Targums of Onkelos and Jonathan, it reads ISASCHAR, יִשׂ שָׂכָר — compounded thus יֵשׁ שָׂכָר, *there is*, or *he is hire;* namely, a compensation or return for the good rendered. The difference in meaning is not material between the two forms; and either might have been adopted on the occasion which gave rise to the name. The occasion was the conception of Leah's fifth son to Jacob, which took place in connection with the presentation to Rachel of certain mandrakes that had been gathered by Leah's eldest son Reuben; in lieu of these (which were supposed to have some power in promoting fecundity) Leah obtained fresh access to Jacob, and the result of the intercourse was the birth of a son, whom she called Issachar: for "she said, God hath given me my hire (*sachar*); and she called his name Issachar," Ge. xxx. 18. An additional reason, however, was thrown in at the actual imposition of the name —"because she had given her maid to her husband:" probably, because the two gifts (viz. of the mandrakes to Rachel, and of Zilpah to Jacob) appeared to Leah but two phases of the same thing—successive acts of praiseworthy self-denial in respect to the multiplication of offspring. There is not a shadow of inconsistence in the two reasons for the name in question, but a perfectly natural ground for their association, considering the feelings which appear at the time to have wrought in the bosom of Leah and her sister Rachel.

Nothing whatever is recorded of Issachar as an individual, excepting that he shared in the common procedure and fortunes of the sons of Jacob, and became the father of four sons, Tola, Shuvah, Job, and Shimron. By the time of the exodus the number of grown males belonging to the tribe of Issachar had grown to 54,400, Nu. i. 29; while at the close of the sojourn in the wilderness they reached as high as 64,300, inferior only to Judah and Dan, Nu. xxvi. 25. In the journeyings through the wilderness, the position of this tribe was on the east of the tabernacle, in company with Judah and Zebulun; on Gerizim also he stood beside Judah at the ceremony of pronouncing the blessing and the cursing, Zebulun being on Mount Ebal; but in the land of Canaan the inheritance of the tribe lay alongside that of Zebulun on the south. With reference to that inheritance, and the effect it was destined to produce on the general character of the tribe, it was said prophetically by Jacob, that Issachar should be like "a strong ass couching down between two burdens (or between panniers); seeing that rest was good, and that the land was pleasant, and bowing his shoulder to bear, and becoming a servant unto tribute," Ge. xlix. 14, 15. In plain terms, this tribe was to have a very pleasant and fertile territory, to the cultivation and enjoyment of which he should yield himself with such hearty good-

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will, as to care for little besides: to labour, and do service, and make the most of his naturally rich heritage, should be his chief concern—leaving higher concerns, and the more general interests of the community, mainly to the solicitude of others. The event, so far as we have the means of ascertaining it, strikingly corresponded with this anticipation. The portion of Issachar, as described in Jos. xix. 17–23, appears to have comprised nearly the whole of the fine plain of Esdraelon: the border lay toward Jezreel, reaching to Tabor, and with its outgoings at Jordan—or, as Josephus has it, "from Carmel to the Jordan in length, and in breadth to Mount Tabor" (Ant. v. 1, 22). Zebulun skirted along its borders, but there can be no doubt that it was the special portion of Issachar. The richness of this plain, even in its present state of comparative desolation, has been celebrated by all travellers. Robinson calls it "the cream of Palestine," and says, "There is not a richer plain upon earth" (Later Res. p. 117). "The very weeds," says Stanley (p. 348), "are a sign of what in better hands the vast plain might become. The thoroughfare which it forms for every passage, from east to west, from north to south, made it in peaceful times the most available and eligible possession in Palestine." Its name alone—Jezreel, the seed or sowing-place of God—bespoke its surpassing fruitfulness; and the choice by the luxurious Ahab of a seat within its bounds for his royal residence, was equally significant of its rare beauty and manifold attractions. No wonder, then, that Issachar, on being set down in such a choice region, should have said within himself, that the rest was good and the land pleasant; and also but too natural, however it might be matter of regret, that in the fulness of his sufficiency he should have given himself more to the pleasures and pursuits connected with the region, than to things of greater moment and public concern. The tribe, however, were not altogether engrossed with what immediately concerned themselves; they had some place, though a comparatively small one, in the struggles made by the community for the general good. In the early conflict waged by Deborah and Barak against the host of Sisera special mention is made of the service rendered by the princes or heads of Issachar, Ju. v. 15. One of the judges of Israel also arose out of this tribe—Tola, who judged Israel twenty-three years, though no special account is given of his exploits, Ju x. 1, 2. Several generations later, they took a creditable part in the effort to bring about a united action in favour of David, and to have him crowned at Hebron. Two hundred of them who went thither are expressly said to have been men "who had understanding of the times, to know what Israel ought to do," and who had all their brethren at their commandment, 1 Ch. xii. 32. This indicates among the leading men of the tribe superior shrewdness and sagacity, such as is wont to distinguish persons who give themselves to practical business, and look well after their own affairs. And there must have been at the period in question a great deal of active energy in the tribe; for, beside the two hundred wise heads just referred to, the descendants of Tola, Issachar's eldest son, could muster in the days of David no fewer than 22,600 valiant men of might, while many thousands besides of such like men were to be found in the other families of the tribe, 1 Ch. vii. 1-5.

In a strictly religious respect, however, sacred history has recorded nothing to the credit of the tribe of Issachar; and it can scarcely be doubted, that after the time of David idolatry and corruption made way among the members of that tribe, with at least equal rapidity to its progress in the others. They went along with Jeroboam in his rebellion and his sin; and it was a man of Issachar, who in the second generation, wrested the sceptre from the house of Jeroboam, and set up a new dynasty in its stead. This was "Baasha, the son of Ahijah, of the house of Issachar," who smote Nadab, Jeroboam's son, at Gibbethon, which the armies of Israel besieged, and himself took possession of the throne, 1 Ki. xv. 27. He executed fearful judgment upon the house of Jeroboam, leaving to him, it is said, "nothing that breathed;" but the work of vengeance was done, on his part, in the prosecution merely of his personal ambition and worldly interest, not from any zeal he had for the honour of God; and in the course of twenty-six years the like retribution was executed, and in no better spirit, upon his house by Zimri, who conspired against the son of Baasha and smote him and all the house of Baasha. That still a remnant of faithful persons existed in the tribe of Issachar may be inferred from the fact, that it appears to have furnished not a few to the passover of Hezekiah, who were allowed to celebrate the feast, though they had not cleansed themselves according to the purification of the sanctuary, 2 Ch. xxx. 18, 19. No further notice, of a specific kind, occurs of them; the tribe, as a whole, shared in the troubles and desolations which ere long befell the kingdom of Israel generally; so that the strong ass had, for his sins, to couch under other burdens than those which originally lay upon him, and for the good rest and pleasant land which God gave him had to bow his neck to the yoke of a foreign oppression and a miserable exile.

2. ISSACHAR. Only another person of the name of Issachar is noticed in Old Testament scripture, and he is simply designated as the seventh son of Obed-edom, a Korhite, 1 Ch. xxvi. 5.

ISSUE. Under this general head two sources of defilement are mentioned in the legislation of Moses—one connected with males the other with females. The law respecting the former is given in Le. xv. 1–15. It is there designated "a running issue (or flux) out of his flesh;" and by flesh is undoubtedly meant flesh in the stronger sense, the instrument of propagation of seed; so that the flux in question is plainly an issue of seminal matter, and of that as the result of undue indulgence in fleshly lust, enervating the organs, and inducing a certain degree of diseased action. There is no need for supposing, with Michaelis (Laws of Moses, art. 212), any reference to what is technically called *gonorrhœa virulenta*, one of the fruits of the venereal disease—both of which were altogether unknown in ancient times, and indeed till the intercourse of Europeans with America. But the other, which was a sort of disease, though of a milder form, was stamped in the law with condemnation, and required specific purification, because it bore, in a very peculiar manner, not only upon generation of offspring (which is throughout marked in the law as tainted with evil) but upon a vicious and offensive excess in that line. It bespoke a specially corrupt state of the generative organs of human life, itself corrupt; and on this account the person subject to it was pronounced himself unclean, and a source of uncleanness to whatever he might come in contact with. In the case of females, the issue occa-

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sioning uncleanness was that of ordinary menstruation, or of discharges connected therewith but unduly prolonged, Le. xv. 19-31. Menstruation lasting, at an average, for four or five days, the legal time set for getting cleansed of its impurity was seven days—the cleansing being performed simply by washing the person and the garments; but if the issue continued beyond the usual time, then it was treated as a diseased state of body—symbolical of an intensified spiritual corruption—and, as in the case of males above described, was regarded as calling for special acts of purification. In both cases alike, there was not only to be a washing of the clothes and person, but the presentation of two doves or pigeons, the one for a sin-offering, the other for a burnt-offering; in order to restore the individual, as one brought into a certain consciousness of sin, to the rights and privileges of God's house, Le. xv. 15-29. To bring sin to remembrance—the sin of one's nature and origin—might be said to be the design of all such ordinances respecting defilement and purification, even in their commoner and perfectly natural form. And when there came to be anything abnormal, such as in a more obvious and palpable manner bore the impress of irregularity or excess, then the rite of purification received a corresponding increase, in order to connect what appeared more distinctly with the corruption of nature as its cause.

The bloody issue of the woman in the gospel, who was healed by the touch of Christ's garment, Mar. v. 25-29, there is every reason to believe was an extreme case of prolonged menstruation, and came under the legal prescription given in Le. xv. 25. She would therefore be the more anxious for a remedy, and might the more readily receive it at the hands of Christ, as, in addition to the bodily pain and trouble connected with it, she was rendered ceremonially unclean during its continuance, and necessarily debarred from access to the temple of God. The merciful interposition of Jesus in her behalf, at once relieved her of a distressing malady, and set her free from legal uncleanness.

IT'ALY, as used in the New Testament, denotes the same extent of country that it does in modern times; it comprehends the whole peninsula which reaches from the Alps to the Straits of Messina. The term was originally applied to only the more southerly portion of the region; but before the gospel era it was extended so as to embrace the whole. It but rarely occurs in New Testament scripture, and only as a general designation, Ac. xxvii. 1; He. xiii. 24.

ITH'AMAR [*isle of palm*], the youngest son of Aaron, and one of the two heads under whom the Aaronic families were ranged—those, however, of the line of the elder son Eleazar being the more numerous, 1 Ch. xxiv. 4-6. After the death of their brothers Nadab and Abihu for attempting to offer with strange fire, the duties of the priesthood fell to be discharged by Eleazar and Ithamar, along with their father Aaron; and on the death of the latter, Eleazar as the elder brother succeeded to the high-priesthood. In process of time, however, this office came into the hands of a descendant of Ithamar—though by what concurrence of circumstances is unknown. As Eli is the first person in this line who is said to have held the high-priesthood, the probability is, that he was actually the first, and that it was conferred on him in consideration of the same high moral qualities which raised him to the distinguished position of a judge in Israel. It continued, however, but a short time in this line, as in the days of Solomon it again reverted to the elder branch, in the person of Zadok. Eli, Ahitub, Ahimelech, Abiathar, are the only descendants of Ithamar known to have filled the high-priest's office; and it would seem as if Abiathar shared the dignity with Zadok even before the latter was formally installed in it, 1 Sa. i-iii. xxi. xxii. 20, &c.

ITH'RA, otherwise called **JETHER** the Ishmaelite, 1 Ch. ii. 17, but under the name of Ithra designated an Israelite, and by Abigail, the sister of Zeruiah, the father of Amasa, who became the chief captain of Absalom's army, 2 Sa. xvii. 25. The peculiarities of this connection have been already noticed under ABIGAIL—*which see.*

ITTAI. 1. THE GITTITE, as he is always called—that is the native of Gath. He appears to have been the ablest and most devoted of the friends whom David made to himself during his residence in Gath, and was looked up to by the others as their leader. That he was actually a native of Gath, and consequently a foreigner by birth, is expressly intimated by David, who reminded him on the occasion of Absalom's revolt, that he was "a stranger and an exile," and "had come but yesterday," 2 Sa. xv. 19. No one, however, stood more firmly by David in that time of shaking and confusion than this converted Philistine. He followed the king into his exile with "all his men, and all the little ones that were with him." Such was the confidence reposed in him by David, and the general esteem in which he was held, that a third part of the army was put under him, when preparation was made for the decisive conflict at Mahanaim, 2 Sa. xviii. 2. That he acquitted himself well on the occasion may be inferred from the general result of the struggle, in respect to which no exception is taken as to the part performed by the leader of the men of Gath. It would seem, however, that while his services were cheerfully rendered and accepted in this emergency, no permanent place was assigned him beside the leading officers of David's kingdom: this, it was probably felt, would be too strong a step to take in respect to a Philistine by birth, and might be fitted to created jealousy and distrust. The name of Ittai, therefore, never occurs but in connection with the rebellion of Absalom; but the part he played then was alike honourable to him, and to the master whose cause he espoused, and for whom he showed himself willing even to hazard his life.

2. ITTAI. This name occurs only once, as borne by a native Israelite. Among the thirty honourable and heroic men of David's court was an Ittai, son of Ribai of Gibeah in Benjamin; but how he distinguished himself is not specified, 2 Sa. xxiii. 29.

ITURE'A, a district on the north of Palestine, which along with Trachonitis formed the tetrarchy of Philip, one of the sons of Herod the Great, Lu iii 1. It is simply mentioned in this connection by the evangelist, without any indication of the region where it lay, or the limits it occupied; nor are these anywhere very exactly defined. But there can be no doubt it stretched from the base of Mount Hermon toward the north-east in the direction of Haûran, between Damascus and the northern part of the country anciently called Bashan, including perhaps a little of the latter. It is supposed to have derived its name from Jetur, one of the sons of Ishmael, 1 Ch. i. 31; and Jetur, along with the Hagarites and some others in the same region,

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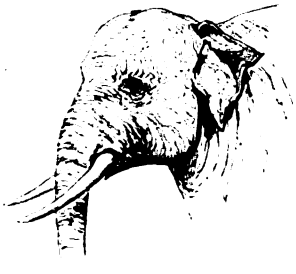
were among the tribes with whom the men of Reuben, Gad, and the half tribe of Manasseh, who received for their possession the territory of Gilead and Bashan, had to make war. The war was successfully waged by these parties, and the children of Manasseh dwelt in the land, and spread "from Bashan unto Baal-hermon and Seir, and unto Mount Hermon," 1 Ch. v. 23. Little comparatively is known of the region as it existed in ancient times, or of the changes through which it passed; but a portion of the Ishmaelite race appear to have still held their ground in it, for the Itureans were noted in subsequent times for the usual Arab propensities, and required to have strong measures taken with them. Before the Christian era the district had fallen into the hands of the Romans, and formed part of the extensive domains given to Herod. By him it was destined to his son Philip, and the arrangement was confirmed by the Roman emperor.

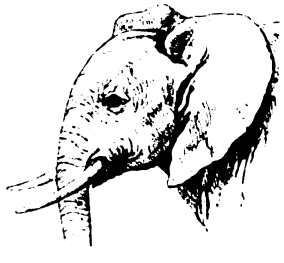
IVAH, once written AVA, 2 Kl. xvii. 24; xviii. 34; xix. 13, is mentioned along with Babylon, Cuthah, and Hamath, as places from which the king of Assyria brought people to inhabit Samaria, and also along with Sepharvaim and Hena as places whose gods and people Sennacherib had conquered. But no certain trace of it has been found either in ancient history or among existing ruins. It seems to have been a town or district in the region of Babylonia, and is supposed by some to have derived its name from a Babylonian deity of the same name.

IVORY [Heb. שֵׁן (*shen*), which is properly *tooth*, but is often used of *elephant's tooth*, or ivory, as the tooth by way of eminence; *shenhabbim*, a compound of *shen*, is employed in 1 Ki. x. 22; 2 Ch. ix. 21, but why is still uncertain]. The tusk of the walrus or sea-horse, as well as of the elephant, consists of ivory—of a kind also peculiarly hard and white—but this would seldom be resorted to in more ancient times. The projecting character of the elephant's tusks gives them somewhat of the appearance of *horns*, and on this account Ezekiel speaks of horns of ivory as among the articles of Tyre's merchandise, ch. xxvii. 15. There can be no doubt that a great traffic was carried on in ivory among the nations of antiquity; and that this was shared in by the Hebrews in the more flourishing periods of their commonwealth, is manifest from the allusions made to it in Scripture. "Palaces of ivory" are spoken of as among the known marks of royal majesty and splendour, Ps. xlv. 8; Solomon had a throne made of it, overlaid with gold, 1 Kl. x. 18, and it formed part of the precious things which his Tarshish fleet brought from the distant regions with which it traded, 1 Kl. x. 22; 2 Ch. ix. 21. As the taste for luxury and indulgence grew, the use of ivory for household display naturally increased also. Ahab is said to have made for himself an ivory house; and the prophet Amos denounces couches, and even houses of ivory, as among the signs of inordinate luxurious living which prevailed in the later days of the kingdom of Israel, and as such destined to be brought to desolation, 2 Kl. xxii. 39; Am. iii. 15; vi. 4. The ancient Egyptians and Assyrians are known to have indulged the taste for ivory from remote times, and specimens of ivory work have survived to the present day, some from the excavations of Nimroud, and some from Egypt, supposed to be of a date anterior to the Persian invasion. Herodotus speaks of Ethiopia as one of the ivory-producing countries (iii. 114); it paid twenty large tusks of ivory as an article of tribute to the king of Persia (iii. 97). And in the more flourishing periods of Greece and Rome the use of it for statues, the finer articles of household furniture, and ornaments of various kinds, was so general and is so well known, that it is needless to cite authorities on the subject. One is disposed at first to wonder, that elephants should have existed in such numbers as to furnish materials for so extensive a trade as appears to have been carried on in ivory. But when it is considered, that for the last few years the annual importation of ivory into Great Britain alone has been about one million pounds, requiring the slaughter of probably 8000 elephants to furnish it, while still there is no apparent diminution in the sources of supply, there can be no room to doubt, that means far more than sufficient must have existed for meeting the demands of ancient art and civilization, when these were relatively much smaller than they are now. Only two species of elephants are recognized—the African and the Indian—easily distinguished from each other by the size of the ear, which in the former is much larger than in the latter. The tusks of the African elephant attain sometimes a length of 8 or even 10 feet, and a weight of 100 to 120 pounds; but those of the Indian elephant are much shorter and lighter, while in the females they often scarcely project beyond the lips.

[359.] Tribute of Elephants' Tusks brought to Thothmes III. Thebes.



[357.] Indian Elephant—*Elephas Indicus.*



[358.] African Elephant—*Elephas Africanus.*

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J.

J AND I. It should be understood, that while in English we distinguish betwixt the letters I and J, there is no such distinction in Hebrew. It is the same letter, only in the one case placed before a consonant, and in the other before a vowel. In the latter case, the proper pronunciation is that of the English Y, not J—although in ordinary speech and popular discourse it is necessary to yield to established usage.

JA'ARE-OR'EGIM, the name, according to 2 Sa. xxi. 19, of the father of Elhanan, who slew the brother of Goliath; but the text is understood to have suffered corruption. (See under JAIR, which appears to be the correct name.)

JAAZANI'AH [properly *Jaazan-jahu*, or according to the pronunciation, YAAZAN-YAHU, *whom Jehovah will hear*]. **1.** A man of some note at the time of the Babylonish captivity, and who, as one of the captains of the forces, accompanied Ishmael the son of Nethaniah, when he went to pay his respects to Gedaliah, 2 Ki. xxv. 23. But he appears to have taken no part with Ishmael in his treacherous conduct subsequently toward Gedaliah; he may rather be presumed to have joined Johanan and the others in recovering the prey from Ishmael, and then going to Egypt, Je. xli. 11; xliii. 4, 5. **2.** One of the elders of Judah, son of Shaphan, who in Ezekiel's vision are represented as conducting the idolatrous worship which was proceeding in Jerusalem, Eze. viii. 11. This person appears to have been singled out from the others on account of the symbolical import of his name, and to render the flagrant impropriety of the proceeding more manifest. The leader of the ideal party of worshippers bore a name which signified *Jehovah will hear*, while by their deeds they were virtually proclaiming "Jehovah seeth us not, Jehovah hath forsaken the earth," Eze. viii. 12. (See under CHAMBERS OF IMAGERY for the nature of the vision.) **3.** Another representative man of this name is mentioned by Ezekiel, and with much the same design—Jaazaniah son of Azur, ch. xi. 1, *God hears, son of help*. It is in connection with a prophecy which utters God's judgment upon the sins of the land, and his determination to bring all to desolation; so that the names should be found to be like a bitter mockery of the reality. **4.** A Rechabite, the son of Jeremiah, with whom the prophet Jeremiah had some dealings, and whom he pointed to as, along with his brethren, examples to the covenant-people, Je. xxxv. 3.

JA'AZER, often also written JA'ZER, a town in Gilead, taken from the Amorites, and in the territory which was assigned to Gad, Nu. xx. 32; xxxii. 3, 35; 2 Sa. xxiv. 5. It became one of the cities of the Levites, Jos. xxi. 37. It is mentioned in connection with good pastures, and also with the cultivation of the vine, Nu. xxxii. 1; Is. xvi. 8, 9. Its renown for vines is also celebrated by Jeremiah, and a sea of Jazer spoken of, ch. xlviii. 32. What is meant by this sea is not known, as, according to what is regarded as the probable site of the place, there neither is now, nor ever was, any lake or expanse of water that might with propriety be designated a sea. In the ancient *Onomasticon* of Eusebius the site is placed at the distance of fifteen Roman miles from Heshbon, and ten from Philadelphia, to the west. Modern research has as yet thrown no certain light upon this subject.

JA'BAL [*flowing stream*], one of the descendants of Cain, and the son of Lamech and Adah, Ge. iv. 20. He is described as the father of such as dwell in tents and have cattle—the originator, as we may designate him in modern language, of the nomade or wandering shepherd life. Abel, though a tender of flocks, was not a follower of this mode of life; as, indeed, the number of flocks to be tended in his day was not likely to have been such as to require his going to any distance from home, or the cultivation of migratory habits. Things had reached a more advanced stage in Jabal's time, and he signalized himself by the invention of articles (formed probably to a great extent of skins), which enabled him to move about and tent it afield.

JAB'BOK [*pouring out* or *emptying*], a brook which traverses in a western course the land of Gilead, and empties itself into the Jordan about half way between the Sea of Galilee and the Dead Sea. The modern name is *Zurka* or *Serka*. [Such is the general opinion, but see for a different one under JOKBEHAH and PENUEL.] It bounded the kingdom of Sihon on the north, as Arnon did on the south; hence the children of Israel are said to have possessed his land "from Arnon unto Jabbok," Nu. xxi. 24. But it was also the border of the children of Ammon, whose possessions reached to the Jabbok, a rugged and precipitous region: whence in the passage referred to, the Israelites are said to have possessed Sihon's land up merely to the border of the children of Ammon, because that border was strong. Various streams run into the Jabbok on its course, but most of these are only mountain-torrents, flowing in winter, dry in summer; at its confluence with the Jordan the Jabbok itself never ceases to flow, and in the rainy season is often a considerable river. It was beside this brook, and near one of its fords, that the memorable scene lay of Jacob's wrestling with the angel of the Lord, in connection with which his name was changed into Israel, Ge. xxxv. 22-30.

JA'BESH, or more commonly JABESH-GILEAD, because it lay in the extensive transjordanic region which bore the name of Gilead. It was in that portion of the territory which belonged to the half tribe of Manasseh, and seems to have been by much the most considerable city in their Gileadite possessions. It stood at the distance of six Roman miles from Pella in the direction of Gerasa, according to the ancient accounts; but the memorial of it has so completely perished, that the site is only with some probability referred by Robinson to the ruin of ed-Deir on the southern brow of Wady Yâbis (Later Res. p. 319). The correctness of this identification, however, is liable to some doubt (Wilton's Negeb, p. 197). On two or three occasions it played an important part in the history of ancient Israel. The first proved to be an unhappy one for Jabesh. For some reason not explained, it had sent no contingent to the fierce war which the other tribes waged, during the time of the judges, against the tribe of Benjamin; and a strong band in

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consequence was sent to revenge the criminal neglect. Nearly the whole of the male, and many also of the female inhabitants of Jabesh perished under this severe visitation; but four hundred unmarried women were spared and given as wives to the remnant of Benjamin's army, Ju. xxi. 8-14. The city appears before very long to have recovered from the disaster, and in the time of Saul it had again acquired much of its former importance. Near the beginning of his reign Nahash the Ammonite brought a formidable host against it, and was so determined to reduce the place to the most abject condition, that he refused even to accept their surrender, unless he was allowed to thrust out their right eyes, and lay the matter as a reproach on all Israel, 1 Sa. xi. 1. In this extremity they despatched messengers to the recently elected king, who took instant measures to arouse the spirit of his countrymen for the rescue of Jabesh, and the result was, not only the relief of the city, but the utter discomfiture of the host of the Ammonites. The people of Jabesh cherished a grateful spirit toward Saul for this timely interposition; and it is pleasant to notice, that when he and his sons fell by the hands of the Philistines, and their bodies were fastened in triumph to the wall of Beth-shan, the valiant men of Jabesh-Gilead made a nocturnal incursion, carried off the bodies, and buried the bones under a tree at Jabesh, 1 Sa. xxxi. 11-13. Such an act was honourable to their character as well as to their valour, and David did not fail to testify his appreciation of it, 2 Sa. ii. 5. The name of Jabesh never occurs again in Israelitish history, and its inhabitants doubtless shared the general fate of their brethren of the ten tribes.

JA'BEZ. The name of a person belonging to the families of the tribe of Judah, but mentioned in the genealogical list of 1 Ch. iv. so abruptly, that no indication is given, either of the family to which he belonged, or the period when he lived. There is even a kind of enigma connected with his name: for it is said, ver. 9, that his mother called his name Jabez, "saying, Because I bare him with sorrow"—בְּעֹצֶב, *b'ozeb*. One would have thought, in that case, that *Ozeb* or *Jazeb* (he will give sorrow), not *Jabez*, would have been the natural name. Possibly the one was but another form of the same word, and used interchangeably with it, although no instance of the *Jabez* form of the verb occurs in Scripture. But however that may be, the person who bore the name of Jabez, judging from the brief notice given of him, appears to have been peculiarly associated with experiences of trouble, and through these was led to seek more earnestly the protection and support of God. Not only did his mother bear him with sorrow, but afterwards he is said to have cried to God, as from the midst of distress, "Oh that thou wouldst bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldst keep me from evil, that it may not grieve me." The burden of the request plainly was, that notwithstanding the ill omen of his name, it might not prove a prophecy of his condition; and God, it is said, granted his request. But no further or more special insight is given into the nature of his case. Some of the rabbins would identify him with Othniel, but without the slightest foundation.

JA'BEZ, a town in the tribe of Judah, said to be occupied by scribes, 1 Ch. ii. 55. As it is mentioned in connection with Salma, who is called the father of Bethlehem, ver. 51, and is also associated with the Kenites, the probability is, that it lay somewhere in the south of Judah, and at no great distance from Bethlehem. But nothing of a definite kind is known of it.

JA'BIN [*intelligent*]. 1. A king in the north of Canaan, whose capital was Hazor, and who headed one of the most formidable combinations against which Joshua had to contend. All the tribes around the Sea of Galilee, and northward towards Hermon and Damascus, assembled under this warlike chief, forming a multitude, as is said, like the sand upon the sea-shore, Jos. xi. 1-4, for the purpose of arresting the progress of Joshua's arms, by which already all the southern districts of the land had been subdued. But the effort proved altogether unsuccessful. Joshua fell upon them suddenly at their encampment beside the waters of Merom, and put the mighty force to the route. After pursuing the vanquished foes far north, Joshua on his return burned Hazor, and slew Jabin the king.

2. Another JABIN, however, called king of Canaan (plainly meaning thereby the northern and but partially subdued portion of the land), who also had the seat of his kingdom at Hazor, makes his appearance in the time of the judges. The chronology of the early period of the judges cannot be very exactly fixed, but the common reckoning places about 150 years between Joshua and Barak, in whose time this second Jabin arose. It has been thought improbable by some modern interpreters, that a king of the same name, occupying the same capital, and holding the same relative superiority, should have appeared to repeat virtually over again the story of the first, within so comparatively brief a period; and attempts have been made to throw the two accounts into one, by the supposition of only one Jabin, but of two victories over him, an earlier gained by Joshua, and a later by Barak. But this is quite arbitrary, and indeed irreconcilable with the accounts themselves, as well as with the respective times of the transactions. For the latter Jabin not only formed a warlike coalition against the Israelites, but for the period of twenty years lorded it over them —implying a season of preceding defection, as well as of prolonged bondage and oppression. The Israelitish dominion in the northern parts of Palestine was for generations after the conquest but very imperfectly established; and as the Amalekites, the Midianites, and the Philistines in the south, after having been vanquished at the time of the conquest, again and again rose to a temporary ascendency over Israel, it is even less to be wondered at that the Canaanites in the north should have done the same, as Israel's power and defences were there weaker. Nor is it in the least degree unlikely, that the person who proved himself equal to this task may have been a descendant of the Jabin of Joshua's time, assuming his name, and striving to reconstruct his empire. The attempt did not succeed; for the covenant-people under the command of Barak completely broke the bonds of the oppressor, and scattered for ever the Canaanitish hope of dominion. (*See* BARAK.)

JA'CHIN [*he will confirm*]. The name given to one of the pillars which were set up in the porch of Solomon's temple—the one on the right side, 1 Ki. vii. 21. It derived its name, doubtless, from the stability it appeared to give to the part of the building with which it was connected. (*See* TEMPLE.)

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JA'CHIN. 1. The first person we meet with bearing this name, was the fourth son of Simeon, whose descendants were from him called Jachinites, Ge. xlvi. 10; Nu. xxvi. 12. 2. The head of the twenty-first course of priests in the time of David; of whom nothing further is known, 1 Ch. ix. 10; xxiv. 17.

JACINTH [Greek ὑάκινθος, *hyacinth*], the name first of a flower, then of a precious stone somewhat resembling it in colour. In our English Bible it occurs only once in the former sense, Re. ix. 17; and once in the latter, indicating one of the gems that are represented as forming the foundations of the New Jerusalem, Re. xxi. 20. The Septuagint has given this as its rendering of *leshem* (לֶשֶׁם, Ex. xxviii. 19), one of the stones in the high-priest's breast-plate, for which our translators, following the Vulgate, have preferred *ligure*. The hyacinth or jacinth stone was of various colours, from white or pale-green to purple-red. Pliny speaks of it as shining with a golden colour, and in much favour as an amulet or charm against the plague (H. N. xxxvii. 9). It is related to the *zircon* of mineralogists.

JA'COB [*supplanter*], one of the twin sons of Isaac and Rebekah, and born in the sixtieth year of his father's life, fifteen years before the death of Abraham, Ge. xxv. 7, 20, 26. The name of this son, as of his brother Esau, was imposed on account of appearances which presented themselves at the birth, and which were so peculiar as to be deemed typical of the future characters of each. Esau had his name from the remarkable profusion of red hair which covered his body: the indication, it was thought, of a wild, somewhat savage, rough and sensual temperament, such as certainly belonged to him in after-life. The peculiarity in the case of the other consisted in an act, the hand of the child being seen, even before birth, to project, and lay hold of his brother's heel. The possibility of such a thing has been called in question; but a medical authority, *Trusen*, quoted by Kurtz (Hist. of Old Cov. sect. 69), has vindicated it: "We account for the circumstance in this way, that generally twins are smaller than when there is only one child. In those cases the delivery is usually rapid, and certain parts of the child fall forward." The act itself of taking hold by the heel is the part of a wrestler, of the weaker of the two combatants, who when cast on the ground naturally tries, by seizing the heel of his more powerful adversary, to overturn him, and so to effect by stratagem what he failed to accomplish by force. Hence, to hold by the heel came to be much the same as to supplant—the Jacob, in the merely natural sense, would be one watching his opportunity to trip—striving by policy, or it may be by guile, to prevail over another. Of this, certainly, there was but too much seen in the earlier history of Jacob: he did not belie his name, although by the grace of God the old here became transformed into a new—what was at first sought by natural craft was at last won by a divine skill—by the artless simplicity and strength of faith.

The double presage thus given at the birth of these singular children was preceded by one still earlier—occasioned by the sense of a violent struggle in the womb of the mother. Her painful sensations led her to make inquiry at the Lord concerning the meaning of what she felt; and it was told Rebekah (though how she got the answer we know not) that there were two nations in her womb, and that two manner of people should be separated from her; that the one should be stronger than the other, and that the elder should serve the younger, Ge. xxv. 23. This plainly bespoke a coming rivalry and strife between the two children, which should also become hereditary in their offspring, while the superiority was to lie mainly on the side of the younger and his posterity. The whole history both of the men themselves, and of the nations that sprung from them, gave but too ample confirmation to this singular announcement.

As the youths were ripening to manhood, the different natures displayed themselves in the modes of life they respectively pursued; and in contrast to Esau, who began to be a cunning hunter, a man of the field, it is said of Jacob, that "he was a plain man, dwelling in tents," Ge. xxv. 27; that is, he was a youth of simple manners and quiet life, with nothing about him of heroic energy or resolute daring, leading him to court scenes of peril and adventure. Such a disposition and course of life would naturally keep him much beside his mother, and give him many opportunities of growing upon her affection. It should also have done so, one is apt to think, with the mild, peaceful, and retiring Isaac, whose image Jacob so markedly bore, and in whose steps he so closely walked. Yet it was Esau, rather than Jacob, whom Isaac loved, and this, it is said, "because he did eat of his venison"—an unworthy reason, certainly, for a strong predilection—but perhaps insensibly heightened by an undue appreciation of the qualities in Esau's mind (so different from Isaac's own), which made the hunting for venison a favourite employ. He might think Jacob's less active and energetic disposition, in comparison of Esau's, a symptom of weakness, rendering him prone to unmanly compliances, and consequently but poorly fitted to head the fortunes of a family, which had to maintain its ground, and hold on its way to the ascendency, in the face of numerous and formidable enemies. A more spiritual sense and a more realizing faith would have corrected such impressions; but it was here precisely where the character of Isaac was defective (*see* ISAAC), and Rebekah appears in some measure to have possessed what her husband comparatively wanted. She had, too, the advantage of having been brought into closer contact with God from the first respecting her two children; and though we cannot doubt, that the oracle going before their birth, and the remarkable circumstances by which the birth was accompanied, would be communicated also to Isaac, yet it is but natural to suppose that they would make a greatly deeper impression upon the mind of Rebekah, and dispose her to read with a more thoughtful and observant eye the proceedings of the youths as they grew to manhood.

But with such a temper as Jacob's, placed alongside that of Esau, one might say it was his misfortune, rather than his privilege, to know so much concerning the future, as that the superiority was somehow to become his. For, in order to make good what he more or less clearly apprehended to be in his destiny, it naturally led him to anticipate Providence, and to ply artificial resources which might hasten forward the result. It was clear he could never cope successfully with his brother by strength of arm, or by dint of those qualities which, in worldly affairs, usually secure for a man the advantage over his fellows; but he might possibly do it by a more cautious, foreseeing, calculating policy.

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Here, the rough, impulsive, sensuous character of Esau, formed an element of weakness, which Jacob might readily hope to turn to account. And he found an opportunity of doing so on a certain occasion, when Esau came in from the field faint and weary, and besought Jacob with passionate earnestness to give him to partake of the dish of lentile pottage, which he was at the time making ready. An unselfish, generous spirit would have promptly complied with such a request, thinking of nothing, caring for nothing, beyond giving relief to a brother's necessities. But Jacob had lost the frankness and simplicity of love toward his brother, by fixing his eye too intently on the prospective elevation of his state, and contriving how he might reach it. So, taking his brother here by the weak side, he got him pledged to surrender his birthright, as the condition on which he was to receive of the desired pottage. A sin and folly on both sides; on Esau's, to part, for so small a gratification, with the honour and advantage connected, by common usage, if not by divine right, with primogeniture; and on Jacob's, to imagine that a boon so ungenerously and stealthily acquired, should be viewed either by God or man as validly obtained. Not thus could the oracle be made good, that the elder should serve the younger; while still, in the thoughtless indifference of the one, and the eager solicitude of the other, respecting the destined superiority, no doubtful indication was given of the result in which the struggle should issue.

A long interval, apparently, elapses between this and the next incident recorded in the life of Jacob. Meanwhile Esau has taken to himself wives, first one, then another, of the daughters of Canaan, giving thereby additional proof of his essentially profane, heathenish tendencies, and deepening the conviction in Rebekah's mind of his unfitness to represent the peculiar interests of the covenant. Yet Isaac retained still his predilection for this son, and at length formed, and announced the purpose of bestowing upon him the blessing—which, had the purpose been allowed to take effect, would have conferred on Esau, not only the double portion of goods, and the natural ascendency properly belonging to the first-born, but also the special favour of God and the heritage of Canaan. The circumstances connected with this unfortunate transaction, and the guilt in which the several parties concerned were respectively involved by it, have been related in the life of Isaac, and need not now be particularly referred to. Jacob's tendency to artful and cunning policy took, on this occasion, the form of deliberate and wilful deception—somewhat relieved as to his personal guilt by the urgent solicitation of his mother to adopt the course he did. But this cannot really go very far in the way of palliation. For Jacob was now, not only a person of mature years, but, on any computation, well advanced in life. The ordinary reckoning makes him near eighty years old when he set out for Padan-aram: and as the necessity for his going thither arose out of the part he acted in reference to the blessing, there could scarcely be more at the utmost than a few years between the one event and the other. At the time of Joseph's birth his period of fourteen years' service for his two wives appears to have just expired, as he then made his first demand for wages, Ge. xxx. 22-25, xxxi 41; and about thirty-eight years after (viz. thirty for Joseph's age when he stood before Pharaoh, and seven of plenty, and about three of famine, Ge. xli. 46; xlv. 46), we find Jacob declaring to Pharaoh that he was 130 years old. The 38 added to 14 make 52 for the time of his entering into an arrangement with Laban; and allowing 1 year between that and his departure from his father's roof, it will leave 77 for the actual period of his departure from Canaan. Between this period, again, and the transactions regarding the blessing, if we assign seven years, we shall obviously make a large allowance; so that Jacob must apparently have been somewhere about seventy when he got the blessing.

It is, indeed, one of the circumstances connected with the life of this patriarch, which it is not quite easy to account for, that he should have passed such a prolonged time of inaction in his father's tent, and should only have entered on his proper career at a period when we might have expected to hear of his beginning to yield to the infirmities of age. There are considerations, however, which serve in a good degree to lighten, if not wholly to remove, the difficulty. It seems plain, both in regard to him and to Esau, and was probably intended as a sign of the preternatural power intermingling with the affairs of the covenant, that an extraordinary measure of vital force and energy belonged to them. We see this in the unusual appearances at their birth, already referred to, which were also manifestations of precocious strength; and again, in the longevity, coupled with continued vigour and elasticity of frame, to which they both attained. When Jacob returned from Mesopotamia, though they could scarcely have been under a hundred years old, they both acted like men in the prime of life; and even twenty years later, we find them coming from some distance and attending the funeral of their father Isaac, Ge. xxxv. 29. Such a sustained virility was in all probability connected with a comparatively slow development; and Jacob at seventy may not have been relatively more advanced—in reality he appears to have been even less advanced—than the generality of men at the age of fifty. Then, as regards his strange delay in seeking to have a wife and family of his own—strange, when one thinks of his impatient striving in other respects after a personal connection with the seed of blessing—the languor and inactivity of his father must be taken into account; and more than that, the misdirected bias of Isaac's mind in reference to the two sons. If he had rightly interpreted the indications of God's will concerning them, and had carefully watched their respective tendencies, he would have adopted timely measures for the marriage of Jacob with some relative of his own in northern Syria. But having failed to concern himself about this, and Jacob, on his part, justly deeming it improper to enter into alliance with the daughters of Canaan, year after year passed on without any decisive step being taken. Isaac too, it would appear, began comparatively early to fall into an infirm state of health; and, from that time, it would naturally seem to both Isaac and Rebekah the most expedient course to wait till the termination of Isaac's life, when, without raising the delicate question as to the comparative claims of the two brothers, the family relations of Jacob might be quietly adjusted. There was evidently in the course adopted too much of the craft and policy of human wisdom; and if the providence of God had not interfered to force on a crisis, worse evils might have happened than those which actually fell out.

The immediate results of the deceit practised by Jacob on his father in connection with the blessing,

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were such as to show the utter folly of attempting after this manner to work out God's purposes. Instead of getting the first place of honour in the family, he was the object of deadly hatred, not secure even of life; and instead of a double portion of the patrimonial possessions, he had to go forth with his staff in his hand, a poor exile fleeing for safety to a distant land. His crooked policy would have supplanted himself as well as Esau, had not God, out of regard to his own covenant, and to the faith which still, amid all that was wrong in behaviour, held possession of the patriarch's heart, graciously interposed to give a new turn to affairs. It is only now, when God begins to work for him, that Jacob's career, as the heir of covenant-blessing, properly commences. Like his father Isaac as to birth, so Jacob, as to his position and fortune, was to be emphatically the product of grace; he was to have all given him anew, given direct from above, as if in him, who was to be in the stricter sense the head of the covenant-people, the covenant itself should find a fresh beginning. Therefore, the depths of his poverty and abasement were made the occasion for displaying the riches of the divine mercy and goodness. And before setting out from his father's tent, he gets from his father the full Abrahamic blessing, more explicitly and roundly uttered than before; he is charged also to go and take a wife, not of the daughters of Canaan, but of the house of Bethuel the Syrian, Ge. xxviii. 1-4. Not only so, but when, on the first evening after his departure from Beersheba, feeling, as he could not fail to do, desolate and forlorn, with nothing but the stones for his pillow, and the naked earth for his couch, the God of the covenant appeared to him by night, for the purpose of reassuring and comforting his heart—gave him, under the vision of a ladder reaching up to the highest heavens, with angels ascending and descending, to know, that however cut off from intercourse with men on earth, the way was still open for him into the presence-chamber above; while God himself, as the God of Abraham and Isaac, was seen standing at the top, and confirmed in his behalf the covenant made with his fathers, assuring him of the heritage of Canaan, and a multitudinous seed of blessing to occupy it. We can easily understand what another man Jacob rose from such a scene than when he lay down. The God whom he had offended by his sin, and who seemed to have been frowning on him in his providence, was unexpectedly found to be near, with thoughts of peace and assurances of blessing; and Jacob, at once awed and gladdened by what had passed, called the place Bethel (God's house), anointed the stony pillow on which his head had reposed, and vowed, that if he was brought back in peace, he would return to worship there, and would give God the tenth of all he might gain. (For the forms here assumed by Jacob to give expression to his pious gratitude, *see* ANOINTING and TITHES.)

It is needless to dwell on the things which befell Jacob when he reached Padan-aram, or the fortunes which awaited him there: his reception in the house of Laban—his attachment to Rachel, the younger daughter of Laban—his engagement to serve for her seven years—the trick played upon him by the substitution of Leah for Rachel on the wedding-night—his subsequent marriage to Rachel on agreeing to serve a second period of seven years—the family that gradually accrued to him through these wives, and the two concubines they presented to him—finally, the possessions in flocks and herds which he acquired during the six following years that he served for wages—all these are narrated with remarkable naturalness and simplicity by the sacred historian, and are familiar to every reader of the Bible. Jacob cannot be throughout justified in them, though he appears rather as one pliantly concurring in what they contained of evil, than himself desiring or seeking it. Such was the case particularly in respect to his polygamy and concubinage, which brought along with them many domestic troubles, the clear marks in providence of their impropriety; but which Jacob appears to have no way sought, which were pressed upon him indeed by others, and in respect to which he only erred in not putting the proposals from him. In the modes he adopted, however, to appropriate a larger share than might otherwise have fallen to him of Laban's flocks, Ge. xxx. 37-43, we cannot but observe something of the natural tendency in Jacob's mind to artful stratagem. But it is wrong to charge him in such a proceeding with a disposition to overreach and defraud; since he acted in conformity with the terms of an explicit agreement, and only took advantage of a known law of nature, which has after all but a limited range of operation, and would have yielded no appreciable result in his behalf, unless it had been approved and seconded by the agency of a higher power. Jacob himself knew perfectly that the success attending the measure was God's rather than his own, Ge. xxxi. 12. It *was* God's interposition to do him right; and it had been better if Jacob had simply left it to such interposition. But it must be remembered, that in Laban Jacob had a very selfish, cunning, and niggardly master to deal with; one who grudged even the equitable recompenses which he was entitled to for the eminent services he had rendered him. And that Laban was both faithfully served, and had been an immense gainer in a worldly respect by reason of Jacob's connection with him, was boldly asserted by Jacob, in the altercation that ensued on his departure from Mesopotamia, and not disavowed by Laban himself, Ge. xxxi. 37-42. A supernatural element plainly wrought in God's dealings at this time toward his servant, showing, in ways which the world itself could appreciate, that through Jacob, as the peculiar child and representative of the covenant, he was both singularly blessed and made a blessing. The prosperity accorded to him, however, proved more than Laban and his sons could bear; looking rather to Jacob's gains in their service, than to their own through him, they first changed his wages, as he says, ten times—meaning probably nothing more than with considerable frequency—and, when this failed, they began to frown on him with displeasure, and speak against him as a plunderer of their property. Jacob therefore wisely judged that it was time for him to leave. But could he safely return to the land of Canaan? Might he not meet there with even worse treatment from Esau than he was doing from Laban? So he naturally dreaded; but God mercifully appeared to relieve him of his apprehensions, and said, "Return unto the land of thy fathers, and to thy kindred, and I will be with thee," Ge. xxxi. 3. Accordingly, having gained the consent of his wives, he concerted measures for departing, and did so with such secrecy, that he was three days on his journey before Laban was even apprised of his intention. On hearing what had happened, Laban in hot rage pursued after them; but was admonished by God, before he overtook them in the land of Gilead, to beware of doing

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anything to hurt them. The matter ended, after a sharp interchange of words, in a friendly greeting and reconciliation; and the two parties (in accordance with a custom of the times) raised together a heap of stones as a witness of their sincerity, and of the mutual good faith which they pledged beside it. Laban parted with his daughters and his son-in-law with a salutation and a blessing.

So far things have gone prosperously with Jacob; the word of God to him at Bethel promising protection and blessing has been wonderfully verified; and with a numerous family and large possessions, he has again reached in safety the borders of Canaan. But is there still no danger in front? Shortly after parting with Laban, he met, we are told, troops of angels, apparently a double band, and wearing somewhat of a warlike aspect, for he called the place in honour of them by the name of *Mahanaim*—two hosts, Ge. xxxii. 1, 2. Whether this sight was presented to him in vision, or took place as an occurrence in the sphere of ordinary life, may be questioned (though the latter supposition seems best to accord with the narrative); but it is not of material moment; for either way the appearance was a reality, and bore the character of a specific revelation to Jacob, adapted to the circumstances in which he was placed. It formed a fitting counterpart to what he formerly had seen at Bethel; angels then were employed to indicate the peaceful relation in which he stood to the heavenly world, when obliged to retire from Canaan; and now, on his return, they are again employed with a like friendly intent—to give warning, indeed, of a hostile encounter, but, at the same time, to assure him of the powerful guardianship and support of Heaven. The former part of the design was not long in finding confirmation. For, on sending messengers to his brother Esau with a friendly greeting, and apprising him of his safe return, after a long and prosperous sojourn in Mesopotamia, he learned that Esau was on his way to meet him with a host of 400 men. There could be no reasonable doubt (especially after the preliminary intimation given through the angelic bands) as to the intention of Esau in advancing toward his brother with such a force. The news of Jacob's reappearance in Canaan, and that no longer as a dependant upon others, but as possessed of ample means and a considerable retinue, awoke into fresh activity the slumbering revenge of Esau, and led him, on the spur of the moment, to resolve on bringing the controversy between them to a decisive issue. This appears from the whole narrative to be so plainly the true state of matters, that it seems needless to refer to other views that have been taken of it. But Jacob was not the man at any time to repel force with force; and he had now learned by a variety of experiences where the real secret of his safety and strength lay. His first impressions, however, on getting the intelligence were those of trembling anxiety and fear; but on recovering himself a little, he called to his aid the two great weapons of the believer—pains and prayer. He first divided his people, with the flocks and herds, into two companies, so that if the one were attacked, the other might escape. Then he threw himself in earnest prayer and supplication on the covenant-mercy and faithfulness of God, putting God in mind of his past loving-kindnesses, at once great and undeserved, reminding him also of the express charge he had given Jacob to return to Canaan, with the promise of his gracious presence, and imploring him now to establish the hopes he had inspired by granting deliverance from the hands of Esau. So ended the first night; but on the following day further measures were resorted to by Jacob, though still in the same direction. Aware of the melting power of kindness, and how "a gift in secret pacifieth anger," he resolved on giving from his substance a munificent present to Esau—placing each kind by itself, one after the other, in a succession of droves—so that on hearing as he passed drove after drove, the touching words, "A present sent to my lord Esau from thy servant Jacob," it might be like the pouring of live coals on the head of his wrathful enmity. How could he let his fury explode against a brother who showed himself so anxious to be on terms of peace with him? It could scarcely be, unless there were still in Jacob's condition the grounds of a quarrel between him and his God, not yet altogether settled, and imperilling the success even of the best efforts and the most skilful preparations.

That there really was something of the sort now supposed seems plain from what ensued. Jacob had made all his arrangements, and had got his family, as well as his substance, transported over the Jabbok—a brook that traverses the land of Gilead, and runs into the Jordan about half way between the Lake of Galilee and the Dead Sea—himself remaining behind for the night. It is not said for what purpose he so remained, but there can be little doubt it was for close and solitary dealing with God. While thus engaged, one suddenly appeared in the form of a man, and in the guise of an enemy wrestling with him and contending for the mastery. Esau was still at some distance, but here was an adversary already present, with whom Jacob had to maintain a severe and perilous conflict—and this plainly an adversary in appearance only human, but in reality the angel of the Lord's presence. It was as much as to say, "You have reason to be afraid of the enmity of one mightier than Esau, and if you can only prevail in getting deliverance from this, there is no fear that matters will go well with you otherwise: right with God, you may trust him to set you right with your brother." The ground and reason of the matter lay in Jacob's deceitful and wicked conduct before leaving the land of Canaan, which had fearfully compromised the character of God, and brought disturbance into Jacob's relation to the covenant. Leaving the land of Canaan covered with guilt, and liable to wrath, he must now re-enter it amid sharp contending, such as might lead to great searchings of heart, deep spiritual abasement, and the renunciation of all sinful and crooked devices, as utterly at variance with the childlike simplicity and confidence in God, which it became him to exercise. In the earnest conflict he maintained his ground, till the heavenly combatant touched the hollow of his thigh and put it out of joint—in token of the supernatural might which this mysterious antagonist had at his command, and showing how easy it had been for him (if he had so pleased) to gain the mastery. But even then Jacob would not quit his hold: nay, all the more he would retain it, since now he could do nothing more, and since also it was plain he had to do with one who had the power of life and death in his hand; he would therefore not let him go till he obtained a blessing. Faith thus wrought mightily out of human weakness—strong by reason of its clinging affection, and its beseeching importunity for the favour

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of Heaven; as expressed in Hosea xii. 4, "By his strength he had power with God; yea, he had power over the angel, and prevailed; he wept and made supplication unto him." In attestation of the fact, and for a suitable commemoration of it, he had his name changed from Jacob to *Israel* (combatant or wrestler with God); "for as a prince," it was added by way of explanation, "hast thou power with God and with men, and hast prevailed." Jacob, in turn, asked after the name of the person who had wrestled with him—not as if any longer ignorant who it might be, but wishing to have the character or manifestation of Godhead, as this had now appeared to him, embodied in a significant and appropriate name. His request, however, was denied: the divine wrestler withdrew, after having blessed him. But Jacob himself gave a name to the place, near the Jabbok, where the memorable transaction had occurred; he called it *Peniel* (the face of God); "for," said he, "I have seen God face to face, and my life is preserved," Ge. xxxii. 25-31. The contest indicated that he had reason to fear the reverse; but his preservation was the sign of reconciliation and blessing.

After this night of anxious but triumphant wrestling, Jacob rose from Peniel with the sun shining upon him—an emblem of the bright and radiant hope which now illuminated his inner man; and went on his way halting—weakened corporeally by the conflict in which he had engaged, that he might have no confidence in the flesh, but strong in the divine favour and blessing. Accordingly, when Esau approached with his formidable host, all hostile feelings gave way; the victory had been already won in the higher sphere of things; and He, who turneth the hearts of kings like the rivers of water, made the heart of Esau melt like wax before the liberal gifts, the humble demeanour, and earnest entreaties of his brother. They embraced each other as brethren; and for the present, at least, and for anything that appears during the remainder of their personal lives, they maintained the most friendly relations. After residing for a little on the farther side of Jordan, at a place called Succoth, from Jacob's having erected there booths (Heb. *succoth*) for his cattle, he crossed the Jordan, and pitched his tent near Shechem—ultimately the centre of the Samaritans. [In the received text it is said, Ge. xxxiii. 18, "He came to Shalem, a city of Shechem;" but some prefer the reading *Shalom*, "he came in peace to city of Shechem."] There he bought a piece of ground from the family of Shechem, and obtained a footing among the people as a man of substance, whose friendship it was desirable to cultivate. But such unfortunate results ere long came out of this connection, that one may well doubt the wisdom and propriety of Jacob's course in taking it. No reason is assigned in the sacred narrative for Jacob's going thus to take up his abode in the heart of Canaan; but the step was so peculiar, that we can scarcely doubt some weighty considerations influenced him. The obviously natural course would have been for him to go somewhere toward the southern border of Canaan, where his aged father still lived at Beersheba, and whither, we may certainly conclude, Jacob soon repaired to pay, at least, a temporary visit. But he probably dreaded the effects which might be produced on the mind of Esau, if he should settle so near to his father's possessions, in which Esau would still be disposed to claim the largest interest; and it might seem fitted to arouse the jealousy of the people of Canaan, if the flocks and herds, the families and dependants, of Isaac and his two sons should all congregate together, and thereby spread themselves over a large tract of contiguous country. Better that this junior branch should separate himself from the others, and try to make good a settlement in the heart of the land: might it not also form a more advantageous position, from which to operate with effect upon the country at large? Such thoughts would quite naturally present themselves to Jacob, and might well have deserved consideration, had it not been for other things, which he seemed for the time to overlook—especially a vow of his own connected with Bethel, not far from Beersheba, and the risks to his family from near relationship and frequent intercourse with the inhabitants of Canaan. He had vowed at Bethel, that if God preserved and prospered him, he would return and worship there, giving the tenth of all to God, Ge. xxviii. 22. Fidelity to his engagements, and gratitude for the singular goodness he had received, should have led to the punctual discharge of such a vow—leaving all consequences to God—and yet he allowed it to fall into abeyance. Remissness in duty, if not presumption on the divine mercy, appears to have sprung up after his alarms had passed away. And then, as a natural sequel, came spiritual languor, relaxation of manners, an approximation in tone and behaviour to those from whom the only safety was to stand comparatively aloof. Who can wonder, after such declension, to hear of the defilement of Dinah, arising from too free intercourse with the daughters of the land? Ge. xxxiv. 1, 2. And this but paved the way for the dreadful atrocity committed by Levi and Simeon, in avenging themselves upon the family of Shechem for the dishonour done to their sister, and perpetrating a kind of general massacre. How much this conduct went to the heart of Jacob, appears from his feeling and indignant allusion to it on his deathbed, Ge. xlix. 5, 6; and from the narrative itself it is clear that he felt his position in Canaan greatly imperilled by what had happened, Ge. xxxiv. 30. The Lord, however, interposed again for his protection and safety; but did so in a way that implied a certain degree of censure, and called for a work of personal and domestic reformation. Jacob was ordered to repair to Bethel, where God had at first appeared to him, to build an altar and dwell there, so as to perform what he had formerly vowed. He understood it to be a call to closer fellowship with God, as well as withdrawal from the corrupt neighbourhood in which he had been living; and, as a fitting preparation for the work, he urged his household to put away from among them the idols and instruments of superstition (in particular, their ear-rings, used as amulets), and to sanctify themselves for the worship of God. This, it is said, they did; they buried their idolatrous objects under an oak at Shechem, and forsook their corrupt practices; so that the Lord again turned to them in his mercy, and put an awe upon the minds of the Canaanites around them, which admitted of their departing in peace and going to take up their residence at Bethel.

The return of Jacob to Bethel was taken as a fitting occasion for giving a fresh commencement to Jacob's formal relation to God and the covenant. His appearance there now answered to the earlier occasion somewhat as fulfilment to promise; the preliminary stage of his

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career as the new covenant head had reached a certain completion; and accordingly there were suitable acknowledgments of it both on his part and God's. He builds an altar to God, and calls it El-bethel—thereby connecting the past with the present; for Bethel (house of God) had now come to be regarded substantially as a compound proper name; and by putting El (God) before it, he specially and formally destined the altar to God under that character and manifestation of himself, with which this particular place had previously been associated. On the other side, God again appears to his servant, renews to him the distinctive promises of the covenant (those, namely, of a special relationship to himself, of the heritage of the land of Canaan, and of a numerous offspring), and bestows on him the new name of Israel, as if what had taken place at Peniel was but a provisional announcement, which wanted further confirmation. Presently after this return to Bethel also, God granted to Jacob his last son (Benjamin), which completed the tribal number of the future patriarchal heads of the covenant. So that, as regards Jacob's personal condition, and the membership of his family, all had now attained a relative completeness. And in commemoration of those fresh displays of God's mercy and faithfulness, Jacob set up another pillar, and poured oil on it, as at first, and called it also by the name of Bethel—thus giving to his behaviour the form of an appropriate counterpart to God's, Ge. xxxv. 14. The blessing, however, did not stand alone; painful trials were intermingled with it. He lost his beloved wife Rachel in giving birth to Benjamin; and Deborah, the aged nurse of his mother Rebekah, and doubtless endeared to Jacob by many acts of kindness from his infancy, died about the same time, and was buried amid many tears under an oak at Bethel. That she had sometime previous become a member of Jacob's household, seems to imply the death of Rebekah during Jacob's sojourn in Mesopotamia. There was the still further calamity befalling Jacob about this time, that his eldest son Reuben committed fornication with Bilhah, his father's concubine. It is merely said in the narrative, that his father heard it, Ge. xxxv. 22; but the strong feeling to which he gave utterance concerning it in his last words, Ge. xlix. 4, shows plainly enough how painful an impression it must have made at the time.

Two notices are found immediately after the record of the transactions just referred to, but which are not to be regarded as standing in the order of time. The first has respect to the death of Isaac, which brought together Esau and Jacob for the purpose of burying him. As Isaac lived till he was 180 years old, and Jacob was 130 when he went down to Egypt, Isaac's death must have taken place only ten years before—for Jacob being just sixty years younger than Isaac, when Isaac was 180, Jacob must of course have been 120. But by the time that Jacob was 120, Joseph had already been eleven or twelve years in Egypt. The death of Isaac, therefore, must have happened long after the heavy stroke which befell Jacob by the sudden disappearance of Joseph; and is no doubt mentioned so early, Ge. xxxv. 28, in order merely not to interrupt the narrative of Joseph's life. The other circumstance (which is noticed in the following chapter, in connection with the generations of Esau, Ge. xxxvi. 6-8) has more immediate respect to Esau; it consists in this, that he left the land of Canaan with his wives and household, and all his possessions, from the face of his brother Jacob, because the land was not able to bear them together; and that he went and dwelt in Mount Seir. No specific time is indicated for this migration, except that it was subsequent to Jacob's return from Padan-aram, and, as may be presumed, after his settlement on the southern borders of Canaan. But how long previous to their father's death, and how far Esau's large possessions were considered as one with, or as separate from Isaac's, no indication whatever is given. The probability is, that the extreme feebleness, the mental and bodily decay, under which Isaac for a lengthened period laboured, and which must have rendered him altogether incapable of looking after his worldly interest, would force on the necessity of a distribution of, at least, the chief part of his flocks and herds between the two brothers, many years before the death of their revered parent. The friendly relations which had been re-established between the two brothers, we may naturally suppose, would make it quite possible to come to an amicable arrangement of the matter. And that Esau should ultimately have taken the direction of Mount Seir for his settlement, may in part have arisen from the better adaptation of that wild and mountainous region to his natural temper and habits. He appears, indeed, to have been no stranger to it long before this. It was from that district he came with a numerous host to meet his brother near the Jabbok, Ge. xxxii. 3; so that he must even at that period have obtained partial occupation there, and not improbably was at the time on a warlike expedition against some of the original inhabitants, whom he dispossessed. (*See* ESAU.)

What remains of the recorded history of Jacob is so closely interwoven with the life and destiny of Joseph, that many of the leading incidents will be more fitly noticed in connection with the latter. The incidents themselves were of the most remarkable and stirring kind, and in Jacob's experience were associated with some both of the deepest sorrows, and of the liveliest joys, of his eventful life. The same mysterious, but gracious providence, which had guided him by ways he knew not, and through circumstances which roused the inmost feelings of his heart, had brought him to the high place he occupied, spiritually and socially, as the representative of the covenant, required to take yet more peculiar measures with his family, in order to purge out the evil that was among them, and at once impress upon their hearts, and render manifest through their history, the great principles of truth and righteousness, to which their relation to the covenant must be made subservient. In such a process it was impossible but that the paternal heart of Jacob should have much to suffer, as well as those more immediately concerned. But the issue proved not less joyful to him, than salutary to them; and the proceedings were pregnant with many fresh and wonderful manifestations of the covenant love, faithfulness, and wisdom of God, which were to serve as instructive lessons to all future generations. After many alternations of sorrow and joy, of fear and hope, Jacob was at last brought down in safety to Egypt, where he had the unspeakable satisfaction of seeing his beloved Joseph, and of witnessing the singular honour and prosperity to which he had been raised. His descent thither was performed with the express sanction of God, and the promise that God would be with him, and would make of his family a great nation in Egypt, Ge. xlvi. 1-4. It

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was shortly after he had set out on his journey, while he halted at Beersheba, the favourite abode of his father, and the scene of former communications from above, that this direction and assurance were given to him, in a vision of the night. They were probably so given to allay the fears and misgivings which, at such a time, would not unnaturally spring up in Jacob's bosom; the rather so, as he was now taking a course which Isaac had been expressly interdicted from following, Ge. xxvi. 2. Having sacrificed there to the God of his father Isaac, he received what was needed to reassure and comfort his soul in respect to the prospects that lay before him. "The first stage of the covenant history was drawing to an end, and Israel was preparing to enter on a second. They left Canaan as a family, to return to it a people. As a family they had done their work and accomplished their end; viz. to exhibit the foundations on which national life is based. Henceforth their task would be to show how the basis of the world's history, in its widest form, is to be found within the nation. . . . At the conclusion of its entire history Israel was to enter into association with heathenism, in order that its all-embracing destiny might (to a certain extent) be fulfilled by its receiving from the latter the goods of this world, human wisdom and culture; and, on the other hand, by its imparting to the heathen the abundance of its spiritual possessions, the result of all the revelations and instructions which it had received from God. And thus also at the period before us, when the first stage of its history was drawing to a close, Israel joined with Egypt, the best representative of heathenism, bringing to Egypt deliverance from its troubles, through the wisdom of God with which it was endowed, and enriching itself with the wealth, the wisdom, and the culture of that land. Thus was it prepared to enter upon a new stage of its history, a stage of far wider extent and greater importance" (Kurtz, Hist. of Old Cov. vol. ii. p. 3).

In the genealogical list that is furnished of Jacob's family, at the descent into Egypt, Ge. xlvi. 8-27, there are certain peculiarities which have been occasionally excepted against, which carry, indeed, a somewhat strange appearance to persons not conversant with this line of things, and which require some explanation. The list begins thus: "These are the names of the children of Israel which came into Egypt; Jacob and his sons, Reuben," &c.—thus manifestly including Jacob himself among the children of Israel. The sons and their families are respectively classed under the different wives of Jacob; and at the close of those connected with Leah, it is said that all the souls of the sons he had by her, and his daughters, were thirty-three. But, in adding them up, there are found only thirty-two (omitting Er and Onan, sons of Judah, who died in Canaan); so that Jacob himself must have been assigned to this part of the list. And, indeed, assigned most fitly to this part, since Leah was both his first and most fruitful wife; and no other place so appropriate could be found for him in a register which took one of its principles of arrangement from the mothers of the household. The entire number of souls reckoned to the house of Israel as going into Egypt were sixty-six, which, with Joseph, his wife, and their two sons, already in Egypt, made a total of seventy, ver. 27. But then to make out this number several names are obviously included, which had no existence till some years after the settlement in Egypt. For example, Benjamin, who was a comparative youth at the time, certainly not exceeding twenty-four years of age, if so much, is represented as having ten sons, ver. 21—most of whom must have been, and not improbably the whole were, born to him in Egypt. Pharez, too, the son of Judah by Tamar, has two sons assigned him, ver. 11; and with Asher are coupled, not only four sons, but two grandsons (by Beriah), therefore great-grandsons of Jacob—although Asher himself could not then be more than about forty years old. It is plain that in such cases the persons named could not have all actually existed at the time; and the question arises, why then were they reckoned? Is there not some historical inaccuracy in the matter? So it has often been alleged; and such, indeed, would have been the case, if the statements had belonged to a strictly historical document. But there is a marked difference in certain respects between genealogical and historical records, and particularly in the mode of clubbing together parent and offspring, or of giving sway to some regulating principle. In this respect the genealogical registers often took a latitude which was foreign to history. The principle followed, in the present case, was to name all the sons, grandsons, or great-grandsons of Jacob who became the heads of separate tribes and of subordinate families in Egypt. As a rule, the sons were the heads of tribes, the grandsons heads of families. But there were certain exceptions to the rule; Joseph's two sons became each heads of tribes, although not sons but grandsons of Jacob; and two of Jacob's great-grandsons by Asher became heads of families. Amid the vicissitudes and judgments which afterwards ensued, subsequent deviations occasionally took place; some of the grandsons, for example, failed to have permanent and outstanding families. But still the general rule held, as may be seen by a comparison of the later genealogical list in Nu. xxxvi. And so we can readily understand why, in the genealogy connected with Jacob's descent into Egypt, several names should be found of persons that were still only in the loins of their fathers: if not altogether, yet nearly, coeval with that time, was the existence of the heads of the future nation, in its smaller as well as its larger divisions (see Hengstenberg, Pent. vol. ii. p. 284, trans.)

Comparatively few notices have been preserved of Jacob's seventeen years' residence in Egypt; but some of them possess great importance in the history of the covenant-people, and none more than the prophetical utterances which signalized the close of his career. His joy in meeting his son Joseph, as might well be expected, was of the liveliest description; he even declared he should be content to die, now that his most intense desire had been gratified, Ge. xlvi. 30. On his part Joseph did everything he could to make the reception of his father honourable, and his future sojourn in Egypt pleasant. He had Jacob himself and some of his brethren presented to Pharaoh, who entreated them courteously, and in return received a blessing from the aged patriarch, as from one who occupied a higher spiritual position, ch. xlvii. 7-10. Such treatment was the more remarkable, that Jacob and his family came in the character of shepherds, while shepherds were already held in abomination by the Egyptians. But their shepherd character was on no account to be disguised; it was rather prominently exhibited, and made the formal ground of asking from Pharaoh a separate allotment of territory; for

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in such separation from the families of Egypt, it was already foreseen that the safety of the children of Israel should in great measure stand. While fed and nourished in Egypt, all would be lost if they became mixed with its people—if they did not dwell as members of a distinct community, and feel as the denizens of another region. And it was accordingly ordered, with wise adaptation to the whole circumstances of their case, that they should have possessions assigned them in the land of Goshen (though we know not how room should have existed for them there)—a province which, beside the separate dwelling it afforded, had the threefold advantage of being singularly fertile, situated on the eastern border of Egypt (hence of ready access to the land of Canaan), and, from its immediate proximity to the tribes of the desert, less likely to be grudged by the native population. Indeed, politic considerations would naturally conspire in this case with higher reasons to cede to them such a territory, since they would thus constitute a certain defence against invasions from a quarter whence Egypt always apprehended danger. (*See* GOSHEN.)

The greatest pains were taken by Jacob to have the minds of his offspring impressed with the reality and the nature of their calling to occupy the land of Canaan; the concluding acts of his life all bore in this direction. It seemed as if his thoughts and feelings respecting the future could find no resting-place but in Canaan. As his latter end gave intimations of its approach, he took Joseph solemnly bound, even exacted of him an oath, that he would not bury him in Egypt, but would carry his bones to the sepulchre of his fathers in the cave of Mamre, Ge. xlvii. 29-31. At a still later stage, when his last sickness had begun to fall on him, and Joseph came with his sons to visit him, he not only reverted to the same subject, but showed the clear prophetic insight he had obtained into the respective destinies of his posterity in connection with it. "By faith he blessed both the sons of Joseph," He. xi. 21—faith, in the first instance, apprehending their common interest in God's covenant. as the great thing for them, to be preferred before all the treasures of Egypt—faith, also, realizing the certainty with which the promise of Canaan for an inheritance should be fulfilled—and faith, still further, penetrating with divine skill and foresight to a discrimination between son and son, so as to assign to Ephraim the younger, a higher place than Manasseh's the elder, in the future possessions and blessings of the covenant. So lively, indeed, and assuring was the aged patriarch's faith, that he, in a manner, overleaps the distance between the present and the future—sees the things that are not as if they were; for, after having blessed Joseph's sons, he turned to Joseph himself with the comforting word, that God would certainly bring them again to the land of their fathers; and added, "Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow," ch. xlviii. 22—not referring, as some have supposed, to certain partial successes he may have gained over the native inhabitants of Canaan, far less (with others) to the atrocious severity practised by Simeon and Levi; but in the rapt mood of prophecy, realizing the future as present—contemplating the land as already occupied by his posterity—and speaking of it as *his* conquest, because in living faith he had grasped the divine promise concerning it, and so could identify himself with his offspring in the realization of the blessing. In spirit he conquered in them, and to them he divided the spoil. What was said, however, by Jacob when he was a-dying to Joseph and his two sons, was but a prelude to the grand and comprehensive prophecy, which he was enabled, by the Spirit, to pronounce on all his sons, as they gathered around his bed to listen to his final testimony, ch. xlix. 1-27. We refrain from going here into the particulars, as these will fall to be noticed in connection with the names of the several sons. But in respect to all of them, it is to be observed, the word is called a blessing—although, in the case of some, the things spoken, if taken by themselves, might seem more like a curse than a blessing. But it was only relatively such; for the whole were recognized as standing within the covenant—the proper sphere of blessing—and as together destined to occupy the land, which was to be peculiarly the Lord's, and, as such, replenished with the special tokens of his favour and beneficence. All, therefore, might justly be said to be blessed by Jacob, while yet there was plainly to be no uniform or indiscriminate appropriation of the good, but manifold diversities according to the moral condition and behaviour of each, and these to a large extent determined by the impulse given from the first by the tribal heads to their respective offspring. In what *was*, the prophetic spirit descried the germ of what (for the most part) was *to be*. And when it is said that the things announced beforehand were those which should befall the children of Israel "in the latter days," or in the end of days, the meaning here also must be understood in the relative sense—not absolutely the last, or those which became such to subsequent prophets—but the later or last in relation to that provisional state of things, from which the patriarch now spake. While Jacob had a clear and correct vision granted to him of things to come, as regarded his posterity, still that vision was bounded; and what to his view might appear the farthest limit, was but the seeming edge of a horizon, which should admit of successive expansions. This, however, belonged to other times than those of the patriarch Jacob; and his gifts were adapted to the age in which he lived and the work he had to do.

Thus in his last words spoke Jacob or Israel; one, assuredly, of the most distinguished characters of holy Writ, and one who has left his name and his impress on the people of God to all future times. As all genuine believers are the children of Abraham, so are they of the family of Jacob—the Israel of God. In them as in him nature and grace struggle for the ascendency; and in them, too, not less than in him, however long or varied the conflict, the victory ever is on the side of grace. God's purpose stands, and all that is contrary to it ultimately gives way. Jacob died at the age of 147; and after being embalmed, his body was carried by Joseph and his brethren up to the land of Canaan, and laid in the grave of Mamre—a witness of his faith in God's promise, and a pledge that the promise should in due time be verified to his posterity.

JACOB'S WELL is situated on a low spur of Mount Gerizim, at the mouth of the valley of Shechem, where it opens out into the wide plain of corn-fields leading down to the Jordan. It is thus described in Murray's *Handbook for Syria* (vol. ii. p. 340):—"Formerly there was a square hole opening into a carefully built vaulted chamber, about 10 feet square, in the floor of which was the true mouth of the well. Now a portion of the

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vault has fallen in and completely covered up the mouth, so that nothing can be seen but a shallow pit, half filled with stones and rubbish." Dr. Wilson (Lands of the Bible, vol. ii. p. 57), carefully measured the well, and found it 9 feet in diameter, and 75 feet deep. It was probably much deeper in ancient times, as there are signs of considerable accumulation of stones and rubbish below its present bottom; and Maundrell (March 24), says that in his time it was 35 yards, or 105 feet deep. It sometimes contains a few feet of water, but at others it is quite dry. This is the only foundation for the story sometimes told to travellers, that it is dry all the year round, except on the anniversary of the day on which our blessed Saviour sat upon it, but that then it bubbles up with abundance of water.

Over the well there stood formerly a large church, built in the fourth century, but probably destroyed before the time of the crusades, as Sæwulf (p. 45) and Phocas do not mention it. Its remains are just above the well towards the south-west, merely a shapeless mass of ruins, among which are seen fragments of gray granite columns, still retaining their ancient polish (Robinson's Biblical Researches, iii. 132).

In examining the question whether the well now called by this name is identical with that of St. John, ch. iv., the following points have to be borne in mind:—

1. *Its position.*—We should naturally look for it near to Shechem, Ge. xxxiii. 18, 19; Jn. iv. 5; and Gerizim ("our fathers worshipped in this mountain"), ver. 20; to the east of the city, as Jacob, we know, approached it from the Jordan, Ge. xxxiii. 17; in the plain of corn-fields ("white already to harvest"), Jn. iv. 35. Some have objected that the distance (1½ mile) from Shechem renders it improbable that the woman would have come so far to draw water. But even if no accident had brought her into its neighbourhood, the sacred site and Jacob's name, or the excellence of the water drawn from so great a depth, would account for the preference. Mr. Porter, in Murray's *Handbook*, remarks on this: "There is a well called Ez-Zenabyeh, a mile or more outside St. Thomas' Gate, Damascus, to which numbers of the inhabitants send for their daily supply, though they have fountains and wells in their own houses, far more abundant than ever existed in the city of Shechem." It was evidently not the public well of the city, as there was no apparatus (ἄντλημα) to draw with.

2. *Tradition and History.*—The tradition is as old as the fourth century, and common to Christians and Mussulmans. It is first mentioned by Eusebius, who was born only 150 years after the death of St. John; and Dr. Robinson is of opinion that the tradition is not likely to have been lost in the interval. Jerome places it at the foot of Gerizim, and so identifies the supposed site of his time with the well as shown to travellers now.

3. *Appearance and Depth.*—There is no well in the whole plain which would so well accord with the words of the woman of Samaria—"The well is deep." It bears evident marks of antiquity, and the labour of sinking it through the solid rock must have been so great that it would not have been undertaken except by some one who had not access to the many streams and fountains of the neighbourhood. Of its origin Mr. Porter writes: "What need for a well here? Every proprietor wishes to have a fountain or well of his own. A stream may run past or through his field, yet he dare not touch a drop of it. Jacob bought a field here, doubtless a section of the rich plain at the mouth of the valley, but this gave him no title to the water of the neighbouring fountain. He therefore dug a well for himself in his own field, and indeed the field may have been bought chiefly with a view to the digging of a well. Every attentive reader of the Bible will observe, that the patriarchs, while wandering in Canaan, had no difficulty about pasture, but they had often serious difficulties and quarrels about water, Ge. xxi. 25-30; xxvi. 13-15; 18-22, &c. This is the case still in many parts of Syria."

Here, then, is Jacob's well, on which the Saviour, wearied with his journey, rested for a while, finding that his meat and drink was to do his Father's business. Few scenes of sacred history gain so much reality and interest by a reference to the place where they were enacted. The well was there, its water more precious and more refreshing than any other of the neighbourhood, fit emblem of the living water of everlasting life. The mountain rose above them, probably the scene of Isaac's intended sacrifice, and in those days the site of the Samaritan temple where their fathers worshipped. Around were the corn-fields which served to suggest to the Saviour "the glorious vision of the distant harvest of the Gentile world," of which he had himself just sown the first seeds (Stanley, Sinai & Pal. p. 239). [C. T. M.]

JAD'DUA [*a knowing one;* Ges. *sciolus hariolus*], the name of two persons, Ne. x. 21; xii. 22, the latter a high-priest, the immediate successor, probably son, of Jonathan, and remarkable on this account that he was the last priest whose name has found a certain record in Old Testament scripture. The priests, in the passage of Nehemiah referred to, are said to have been given "to the reign of Darius the Persian," *i.e.* the Darius who was overthrown by Alexander. Jaddua is very commonly understood to be the same who is mentioned by Josephus as going out in his priestly robes to meet Alexander, and to implore his good-will toward the people and city of Jerusalem (Ant. xi. 8, sect. 7). But of this there can be no certainty, and the story given by Josephus respecting Jaddua's interview with Alexander is probably to a large extent fabulous. It manifestly savours too much of Jewish vanity, like many other things in the same quarter, to be entitled to implicit credit.

JA'EL [the *ibex*, or, according to some, the *chamois*]. The only person certainly known under this name in Old Testament history is the wife of Heber the Kenite, and she comes into notice simply in connection with a memorable transaction—the murder of Sisera. Her husband was evidently a person of some importance, in modern phrase a sheikh, who belonged to the family of Hobab, the father-in-law of Moses; but who, for some unexplained reason, had separated himself from his brethren. They had an inheritance assigned them, at the period of the conquest, on the south of Canaan, while he transferred himself, with his flocks and herds, to the extreme north, not far from Kedesh (*see* KENITES). Here he occupied a sort of intermediate position between the settled possessions of Israel on the one hand, and those of Jabin, king of Hazor, on the other. But being of a peaceable disposition, as the Kenites appear generally to have been, he contrived to keep on friendly terms with both; and when the fierce war broke out, which ended in the total route of Sisera, the leader of Jabin's host, the vanquished general on his

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flight homewards sought a refuge in the tent of Jael, Heber's wife, Ju. iv. 17. Why Jael's tent, rather than Heber's, should be mentioned as the asylum he sought in this perilous extremity, may possibly have arisen from Heber himself having been absent at the time; or, more probably, from the female tent being regarded among nomade tribes as the more peculiarly safe receptacle, which stood comparatively secure against violence and intrusion. So much indeed was this the case, that Sisera himself could scarcely have ventured, even in the most disastrous circumstances, to press for admission there, unless the privilege was readily conceded to him. But Jael, it would appear from the narrative, anticipated his wishes, and, descrying his approach, as she had doubtless already heard of the disaster that led to it, she went forth to meet him, and invited him to turn into her tent, and fear not. It was more almost than he could have looked for; and as if still further to throw him off his guard, she cast her mantle over him, and when he asked for a drink of water to quench his thirst, she opened a bottle of milk, and gave him what Deborah called butter, or curdled milk, in a lordly dish, Ju. v. 25. In a word, he was treated with the greatest apparent cordiality and kindness; the usual pledges of Arab hospitality and protection were given; but only to lull him into a fatal security. For, during the profound sleep which presently after stole over him, Jael drew a nail from the tent, and with a hammer drove it into his temples with such a deadly aim, as to pass entirely through the head and fasten it to the floor on which he lay. The pursuers of Sisera, with Barak at their head, were not long in coming up in quest of their prey; them also Jael went out to meet, and having asked them to go in, that they might see the man whom they sought after, they found Sisera lying dead with the nail in his temples.

A good deal perhaps might be said to palliate the conduct of Jael on this occasion, partly on the ground of the much more ancient and intimate alliance which the family of Heber had with Israel, than it could possibly have with Sisera or Jabin; and still more from the danger which she could scarcely fail to apprehend to her own life, if she either refused Sisera the protection he sought, or should afterwards have been discovered by Barak to have afforded an asylum to the so lately dreaded enemy of Israel. At such a moment the neutral position of her tribe brought with it a double peril; and if in the sudden and trying emergency which burst upon Jael, she chose the way of personal safety, rather than of high honour, regard should at least be had to the peculiar difficulties of her position before judgment is pronounced upon her conduct. This, certainly, has not always been done; on the contrary, everything that makes against her has often been prominently exhibited, while all that belongs to the other side has been industriously kept in the background. Her conduct has been denounced for its abominable treachery, as if every step had been taken with the most deliberate intent and freest choice. At the same time, while we cannot join in an unqualified condemnation, having regard to the peculiar circumstances in which she was placed, as little can we vindicate the part she acted: it was undoubtedly marked with such deceit and violence, as no external circumstances or apprehended results can justify. How, then, should she have been celebrated in the song of Deborah as blessed above women? Ju. v. 24. Not certainly as a pious and upright person is blessed when performing a deed which embodies the noblest principles, and which goes up as a memorial before God; but merely as one who acted a part that accomplished an important purpose of Heaven. In the same sense, though in the opposite direction, Job and Jeremiah cursed the day of their birth—not that they meant to make it the proper subject of blame, but that they wished to mark their deep sense of the evil into which it had ushered them—mark it as the commencement of a life-heritage of sorrow and gloom. In like manner, and with a closer resemblance to the case before us, the psalmist pronounces happy or blessed those who should dash the little ones of Babylon against the stones, Ps. cxxxvii. 9; which no one who understands the spirit of Hebrew poetry would ever dream of construing into a proper benediction upon the ruthless murderers of Babylon's children, as true heroes of righteousness. It merely announces, under a strong individualizing trait, the coming recompense on Babylon for the cruelties she had inflicted on Israel; her own measure should be meted back to her; and they who should be the instruments of effecting it, should execute a purpose of God, whether they might themselves intend it or not. Let the poetical exaltation of Jael be viewed in the light of these cognate passages, and it will be found to contain nothing at variance with the verdict which every impartial mind must be disposed to pronounce upon her conduct. It is in reality the work of God's judgment through her instrumentality that is celebrated, not her mode of carrying it into execution; and it might be as just to regard the heathen Medes and Persians as a truly pious people, because they are called God's "sanctified ones," to do his work of vengeance on Babylon, Is. xiii. 3, as from what is said in Deborah's song, to consider Jael an example of righteousness.

The JAEL mentioned by Deborah in Ju. v. 6 is supposed by Winer and by Gesenius to be another person than the wife of Heber; to be indeed one of the judges of Israel, though nowhere else mentioned. Certainly the prophetess appears to be speaking of those who acted as judges in Israel before her, when she speaks there of the ways being unoccupied "in the days of Shamgar, the son of Anath, in the days of Jael." In no proper sense could the time preceding Deborah's agency be represented as the days of Jael—if the Jael meant were the wife of an extra-Israelitish chief. But as no judge of that name has been noticed in the history, it is better to leave the passage as one respecting which no certain opinion can be formed, than give a positive deliverance as to the person indicated in it.

JAH, an abbreviated form of the peculiar name of God, JEHOVAH, used only in poetry, or in forming compound names, such as Eli-jah, Isa-jah, Jahaz-jah, Jeremiah. The genuine pronunciation of the original word is taken by some to be *Jâhveh* (יַהְוֶה); by others, *Jahaveh;* by others again, *Jahavah:* hence, either by abbreviation or accentuation (as Delitzsch prefers calling it) we obtain *Jah* (יָהּ). Both of these abbreviated forms occur in the proper names of Scripture, in the latter more frequently than in the former, though not quite so frequently in the original as in the English Bible. Jah is often also disguised to the English reader by the rendering LORD, which, in the great majority of cases, is put for Jehovah—for example, at Ps. civ. 35; cv. 45; cxi. 1, &c. It is thus obscured in its earliest occur-

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rence, Ex. xv. 2, where the first clause should run, "My strength and song is Jah." (*See* JEHOVAH.)

JA'HAZ [probably, *trodden upon*]; also written JAHZA, JAHAZAH, and JAHAZA; the first, however, being the more common form. It was the name of a town belonging to the kingdom of Sihon, king of the Amorites, near to which the decisive battle was fought, which transferred the territories of Sihon to the children of Israel, Nu. xxi. 23. The place lay between the rivers Jabbok and Arnon, in what was called "the plain country," the modern Belka, Je. xlviii. 21; Is. xv. 4. The exact site is nowhere defined; though, from being the place toward which Sihon advanced to encounter Israel, we naturally infer it must have been somewhere on the southern border of the country, probably but a short way to the north of the Arnon. No certain traces have been found of it in modern times; and though it was assigned to the tribe of Reuben, and was made a priestly city in that tribe, 1 Ch. vi. 7, 8, yet, in later times, as appears from the passages referred to in Isaiah and Jeremiah, it must have fallen into the hands of the Moabites.

JA'IR [*he will shine, splendid*]. 1. A son of Manasseh, as he is several times called, but this only means that he was a member of the tribe of Manasseh; for his immediate father was Segub, 1 Ch. ii. 22, comp with Nu. xxxii. 4; De. iii. 14. The notices found respecting the possessions of Jair in different parts of Scripture, have such apparent discrepancies in them, that they have formed a frequent subject of attack to the impugners of the Bible's historical accuracy. Yet, when carefully considered, as they have been by several late writers, and especially by Hengstenberg (Pent. ii. 185, trans.), they are capable of a quite satisfactory explanation. The matter stood shortly thus: the half tribe of Manasseh got its territory on the east of Jordan, and in the part that lay farther north than the possessions of Reuben and Gad—northern Gilead. In this Gileadite district there were belonging to the tribe two chief possessions, those of Jair and Machir—the former comprising the region of Argob, or the Bashan which had belonged previously to Og—and the latter forming what was more commonly called Gilead. This is quite distinctly stated in De. iii. 4, 14, 15. It is further stated respecting Jair, in the first of these verses, that there were altogether sixty towns, which he gained possession of in Argob; they are called, however, not towns or cities, but *Havoth*, livings (in English Bible small towns, Nu. xxxii. 41); from their conqueror they got the new name of Bashan-Havoth-Jair, or simply Havoth-Jair; and their number in Deuteronomy is said to have been sixty (as it is also in Jos. xiii. 31; 1 Ki. iv. 13). But in 1 Ch. ii. 22 Jair is said to have possessed only twenty-three cities in the land of Gilead; while yet in the very next verse we are told that Geshur and Aram took Havoth-Jair from them (viz. from the descendants of Jair), with Kenath and her daughters, or subordinate towns, threescore cities. There still was, it would seem, a sixty; but of the sixty twenty-three belonged in the stricter sense to Jair. And the difference is explained by what is said in Nu. xxxii. 42, that Nobah went and took Kenath and her villages (lit. daughters), and called it Nobah after his own name. These villages, which had been subject to Jair, were of the Havoth-Jair in the wider sense, but were still distinguished from the twenty-three, which more properly formed Jair's possession. So that the account of Chronicles merely gives more specific information respecting the subdivision which existed in the Jairite possessions, there being in the total 60—Havoth-Jair 23, and Kenath villages 37 (although this last number is left to be inferred, not distinctly specified).

2. JAIR, a Gileadite in the time of the Judges, of whom it is said, Ju. x. 3, 4, "After him [that is, Abimelech] arose Jair, a Gileadite, and judged Israel twenty-two years. And he had thirty sons that rode on thirty ass colts; and they had thirty cities, which are called Havoth-Jair unto this day, which are in the land of Gilead." Rationalist critics have raised on this passage another objection, alleging that as the name Havoth-Jair is connected with this person, it must have been by some mistake that another Jair in the time of Moses was supposed to have existed—in short, that out of one historical personage of the name of Jair, two had in the course of time sprung up among the traditions of the people. But this is mere assertion, and against all probability. The Jair who lived in the time of Moses is in a variety of passages so clearly defined, and so closely identified with some of the transactions of the period, that there can be no reasonable doubt of his historical existence. And that there should have arisen in the same region, after the lapse of a few generations, another person bearing the same name, and acquiring such distinction that the region became in popular feeling identified as much with the second as with the first Jair, is not surely so peculiar as to be deemed improbable. It is in the nature of things, as Hengstenberg justly remarks, "and hence occurs among all nations, that the names of distinguished ancestors, especially when (as in the case of Jair, the *shining* or *glorious*) they are titles of honour, are transferred to their descendants. A wish arises that they should live anew in their grandchildren, that by them the family may again attain the splendour which was shed on it by their illustrious progenitor. . . . We have a very notable instance in an ancestor of Jair's—Tola, the son of Puah, Ju. x. 1. Both names are found in Ge. xlvi. 13, 'And the sons of Issachar, Tola and Puah.' Now as Tola, the son of Puah [in the time of the judges], furnishes a confirmation of the existence of a Tola and a Puah in Genesis, so the Jair of the book of Judges corroborates the existence of a Mosaic Jair. No doubt many a time besides the name Jair was repeated in the family, but only on this occasion was the wish fulfilled which was expressed by the imposition of the name." It is also to be borne in mind, that often, among the covenant-people, when circumstances occurred to give fresh significance to a name, the name was imposed anew, as if only now a proper reason had been obtained for its imposition, Ge xlix. 8; Jn i. 42; xvi. 18. So, in respect to the towns and villages designated Havoth-Jair; many of them had come to acquire a kind of revived existence under the second Jair, and were named afresh. Of the particular acts, besides, which distinguished the judicial agency of this Jair, nothing is known. It was probably signalized by general vigour and probity, rather than by any splendid exploits. His period is supposed to have begun B.C. 1187.

3. JAIR, 1 Ch. xx. 5, a different word from the preceding, not יָאִיר but יָעִיר—*he will raise up*—the name, in probably its correct form, of the father of one of David's heroes, Elhanan. In 2 Sa. xxi. 19, it is Jaare-Oregim.

JA'IRITE. *See* IRA.

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JAI'RUS [Gr. Ἰάειρος], a ruler in one of the synagogues on the shore of the sea of Galilee, whose daughter was restored to life by our Lord, Mat. ix. 18; Lu. viii. 41. Nothing further is recorded of him; and his name appears to have been the Hebrew Jair with a Greek termination.

JA'KAN [properly JAAKAN, and once in auth. version AKAN, Ge. xxxvi. 27], a grandson of Seir the Horite, and son of Ezer. The children of Israel came in contact with the tribe descended from him when they were encamped at Mosera, near Mount Hor, where Aaron died, De. x. 6. Their fortunes were identified with those of the Edomites, of whom they formed a distinct family.

JAMBRES. *See* JANNES.

JAMES. 1. The first person of this name in Scripture, and the one respecting whom we have the most explicit information, was the son of Zebedee, and brother of John. Of the place of his birth, however, or of his life generally, except that he was a fisherman up to the time that he became a follower of Christ, nothing is recorded. Our Lord, it is said, found him at a certain place, with his father Zebedee and his brother John, mending their nets on the shore of the Sea of Galilee; and having with his brother received a call to follow Jesus, they both immediately obeyed the call, Mat. iv. 21, 22; Mar. i. 9. This prompt response seems to bespeak a previous acquaintance with Jesus, and an incipient conviction that he might be, or actually was, the promised Messiah; but of this no historical notice has been preserved, though it may be said to be implied in what his brother John records of himself, Jn. i. 35-40. An occasion which has been regarded by some as the same, but by others as different, presents James as, along with John, associated in a fishing expedition with Simon and Andrew, which was directed by our Lord in person, and signalized by an extraordinary draught of fishes; at the close of which he told them that they should become fishers of men, and gave them to understand that what had now happened in the lower sphere was to be taken as a presage of what they might expect in the higher. When matters were ripe for the election of an apostleship, we find James numbered with the twelve, and of these he formed one of the first four. In two of the lists his name stands second, Mar. and Lu; and in the other two, third, Mat. and Ac. In all of them he is placed before his brother John; and may, therefore, be regarded as in reality the second in order, since precedence in two of the lists was given to Andrew merely on account of his near relationship to Peter. Whenever a selection was made from the twelve for any special purpose, James was always of the number. He was one of four present at the raising to life of Jairus' daughter, Mar. i. 29; one of three on the mount of transfiguration, Mat. xvii. 1; Lu. ix. 29; one of four at the delivering of the discourse concerning the latter days, Mar. xiii. 3; and one of three at the memorable scene in Gethsemane, Mat. xxvi. 37, &c. The only other incidents recorded of him in the gospels are—his uniting with John in the request that fire should be called down from heaven on a village of the Samaritans, for refusing to entertain Christ, Lu. ix. 54; and again presenting, along with him, through their mother, the request that they should sit nearest to Christ in his kingdom, Mat. xx. 20-23. Both requests were rejected, and not without marks of indignation. They seem to indicate a naturally ardent and ambitious temper, on account of which they received from our Lord the name of Boanerges—sons of thunder, Mar. iii. 17; but the old leaven, in this respect as in others, was purged out by the descent of the Spirit on the day of Pentecost; and the energy of character which underlay what was in it, took henceforth a higher and holier direction. It was probably owing to this native energy that James owed his high place in the apostleship; since this, when enlightened and sanctified by grace, would naturally inspire confidence, and fit him for taking a prominent position in guiding the affairs of the infant community amid the difficulties and dangers which beset it. That he actually did hold such a position, may be certainly inferred from the treatment he received from Herod, when the latter began to persecute the church, Ac. xii. 2, James being the first of the apostles that were called to seal their testimony with their blood, and the only apostle whose martyrdom or death has found a record in New Testament scripture. He is supposed to have suffered about ten years after our Lord's crucifixion. A tradition has been handed down by Eusebius from Clement of Alexandria, that the soldier who conducted him to the place of execution, was so struck with the holy boldness and serenity of the apostle when going to lay down his life, that he also avowed himself a Christian, and shared the same fate (Euseb. Hist. Eccl. ii. 9). What credit should be attached to the story, it is impossible to say. Things not very dissimilar did sometimes happen in the early persecutions; and whether true or not, the undaunted firmness which it ascribes to James in the final trial that awaited him, is in perfect accordance with what we otherwise know of his character. A man of resolute purpose and determined action, he would shrink from nothing that was required of him, as called to take a leading part in conducting the church through her earlier struggles, for which he was rather fitted than for ministering to her future growth and development. In this latter respect his younger brother must be ranked far above him.

2. JAMES THE SON OF ALPHÆUS was another of the apostles, and in all the lists of them given by the evangelists stands ninth—the first of the last quaternion. It is probable that Alphæus, the father of this James, was but another form of what is elsewhere read Cleophas, or, as it should be, Clopas (*see* ALPHÆUS), and whose wife was called Mary, Jn. xix. 25. This Mary appears to have been the same who in Mat. xxvii. 56, and Mar. xv. 40, is called the mother of James the Less (properly *the little*) and of Joses: so that James, the son of Mary, or James the Less, appears to have been all one with James the son of Alphæus. This, however, is the whole that can with any degree of certainty be affirmed regarding the James in question; and whether he is to be identified with, or distinguished from, the person to be next named, is a point on which commentators have differed in the past, and are likely to differ in the time to come.

3. JAMES, THE LORD'S BROTHER, Mat. xiii 55; Mar vi 3; Ga. i 19. By comparing the last passage referred to with Ga. ii. 9, 12, there can be no doubt that this James is the same with the person of that name who is frequently mentioned in the Acts of the Apostles, ch. xii. 17; xv. 13; xxi. 18, as having, in the later notices there of the church in Jerusalem, a place of chief consideration, if not of official presidency. But was such eminence accorded to him simply on account of his relation to our Lord, or

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from this in conjunction with his possessing apostolical dignity? If the former, then the probability would be, that the relationship was of the stricter kind—a brother-german; if the latter, then, as James the son of Alphæus was the only apostle of that name, except the son of Zebedee, the James who was the Lord's brother must have been so called in the looser sense—a cousin perhaps of Jesus, but really the son of Alphæus or Clopas and Mary. Various circumstances are alleged in support of this latter view—in particular, that the expression of Paul, "other apostles saw I none, save James the Lord's brother;" and the designation of him, along with Peter and John, as a pillar in the church at Jerusalem, Ga. i. 19; ii. 9; seem to imply that he was an apostle in the proper sense, being put on a footing with those that were such, in a certain sense even above them; that the Mary who was his mother appears to be placed by St. John in apposition with the Virgin Mary—"his mother and his mother's sister, Mary the wife of Clopas," Jn. xix. 25; in which case he must have been the cousin-german of our Lord, and so in popular language his brother; and that both our Lord, and the James who was the son of Mary and Clopas, had a brother named Joses, Mar. vi. 3; xv. 40. But the considerations on the other side seem at least equally strong, and by many of the ablest commentators are thought to preponderate. It is no way certain, for instance, that the Mary spoken of in Jn. xix. 25, was meant to be represented as sister to the Virgin Mary; and it is indeed highly improbable that two in one family should have borne the same name. When John mentions beside the cross of Jesus "his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene," he appears rather to intend four persons composed of two pairs—first the virgin and her sister; then two other Marys, the wife of Clopas and the Magdalene. Again, whoever may be meant in gospel history by the brothers of Jesus—whether full brothers, half-brothers, or cousins, it is expressly said of them generally, long after the calling of the apostles, that they did not believe in him, Jn. vii. 5. Besides, if the James who rose to such high consideration in the church at Jerusalem was merely a cousin of Christ, and really the son of Alphæus or Clopas, it seems difficult to understand why either such peculiar weight should have been attached to a relationship of that sort; or why the James, who originally stood only in the third quaternion of apostles, should latterly have been elevated to so singular a place. The position of this James would certainly be more easily accounted for if he had been actually of the same family with our Lord—the son of Joseph and Mary, or of Joseph and another spouse; for, having this high claim to regard, if he otherwise approved himself to the church as possessed of the higher qualities for government, it was natural that they should concede to him a place of peculiar dignity and honour—should even lift him into the noble company of the apostles. In so honouring him, the church would feel as if it honoured the Lord; to whom, according to the flesh, he stood in such close proximity. This seems to us, upon the whole, the more probable view; but it is not a subject on which to pronounce with confidence. The greatest names in the church are divided upon it, and the more exact learning of modern times has failed to throw any fresh light on the inquiry. It has still to be decided by a balancing of probabilities—in which a certain bias will naturally incline to the one side or the other, according as it is deemed important, or otherwise, to maintain the belief of Mary's perpetual virginity. Some, however, incline to the other view, who have no doctrinal prepossessions to bias them. See that view advocated in article JUDE; see also under MARY.

It may be added that the James who is called our Lord's brother, and occupied so prominent a position in the church of Jerusalem, was known in later times by the surname of the Just, and is reported to have been killed in a tumult about the year 62. The traditions respecting him, which are evidently much mixed with fable, are given in Eusebius, *Hist. Eccl.* ii. 23; with which compare Stanley's *Apostolic Age*, p. 325, seq. The epistle which bears the name of James is unanimously ascribed to him by all who identify this James with the son of Alphæus; and by those who hold them to be different, some prefer the one and some the other. But on this point see under next article.

JAMES, EPISTLE OF. The first of the seven epistles called *Catholic* or General (καθολικαί), though for what reason it is difficult to determine—probably because they were addressed, not to any particular person or church, but to Christians at large; or, at all events, to Christians of many countries. The second and third epistles of John, however, must be held as exceptions, being both addressed to particular persons. Michaelis suggests that these last may possibly have been included among the seven for the sake of preserving epistles in themselves so brief, as well as keeping together those bearing the name of John. The term, it is true, cannot be strictly applied even to the epistle of James; seeing it is not addressed to Gentile Christians, nor indeed to the Jewish Christians of Palestine, but only to those of the dispersion. But if an epistle be addressed to a *very large body* of Christians, and not, as in the case of the thirteen epistles of Paul, to particular churches or individuals, it may certainly on that account be called *catholic*, without any unwarrantable extension of the strict meaning of the word. It may be, however, that the name indicates ultimate *universal* recognition of all the epistles in question. Two of them, viz. 1 Peter and 1 John, were from the beginning universally received. The remaining five, though for a time held in doubt by some, were in the end also universally received; and the whole seven, according to this view, were therefore classed together as catholic epistles. It does not seem probable that the appellation, as suggested by Hug, was given to these epistles because they comprise the writings of *all* the apostles with the exception of those of Paul. But however accounted for, the title was given to them as early as the days of Eusebius; and indeed in the time of Origen, a hundred years earlier.

Author.—Three persons bearing the name of James occur in the New Testament—James the son of Zebedee, and brother of John; James the son of Alphæus; and James the brother of the Lord, Ga. i. 19. The two last, indeed, have by many been considered one and the same person. The design of this article does not lead us into the discussion of a question which has been largely debated both in ancient and modern times, and which must still be held undetermined. Neander strongly inclines to the opinion that the two are distinct persons; and he has done much to increase the weight of the scale of evidence on that side (History of the Planting of the Christian Church, vol. i. p. 350, Bohn's ed.) On

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the same side are Credner, De Wette, Winer, Stier, and a host of recent critics. A brief view of the question will be found in the preceding article. That the son of Zebedee can have no claim to the authorship of this epistle is all but universally admitted. The *Peshito*, or old Syriac version, indeed ascribes it to him. But it is incredible that the church in the days of this James, who was put to death by Herod A.D. 42, Ac. xii. 2, could have been so widely spread as the inscription to this epistle implies, ch. i. 1. As yet it must have been confined within the limits of Palestine. And if we suppose with many that the epistle makes special allusion to the doctrine of Paul on the subject of justification by faith alone, and condemns certain widespread and mischievous corruptions of that doctrine, besides manifesting an undoubted acquaintance with the writings of Paul generally, it will appear simply impossible that an apostle whose death antedates Paul's epistles by so many years could have been the author.

On the supposition that James the son of Alphæus or Cleopas and James the Lord's brother are distinct persons, there can be no doubt that the latter is the author of the epistle. None who maintain the distinction in question have imagined otherwise. Indeed, on this supposition, James of Alphæus entirely disappears from the history of the church after his name is mentioned in the list of apostles, Ac. i. 13. And after the martyrdom of James the brother of John, only one James figures in the history, and he most conspicuously; so that in point of fact the controversy about the identity of the Jameses is really of less importance to the question of authorship than might be imagined; because all allow that the author is *that James* who governed the church at Jerusalem so long, who occupies so prominent a place in the Acts, whose opinion guided the first council, and of whom so honourable mention is made by Paul in his epistles, Ac. xii. 17; xv. 13; xxi. 18; Ga. i. 19; ii. 9, 12; 1 Co. ix. 5; xv. 7. By that apostle James is mentioned as one of three pillars of the church at Jerusalem, and the *first* of the three, Ga. ii. 9. All that we learn of him, both in the New Testament and in early ecclesiastical history, goes to show that his position and character and views were precisely such as this epistle might be supposed to demand in its author. Occupying, as we have seen, the chief place in the parent church at Jerusalem; and being distinguished, moreover, by stronger attachment to the law of Moses than either Peter or Paul, Ac. xxi. 18; Ga. ii. 12; his influence with the dispersed tribes to whom he wrote must necessarily have been very great. Hegesippus tells us that his piety and integrity were so conspicuous, that he obtained the surname of the Just; and that he so set himself against every form of corruption and oppression, that he was further styled the bulwark of the people (Eusebius, Hist. Eccles. ii. 23). The same author reports that from his childhood he lived the life of a Nazarene, which would give him peculiar respect among the Jews; that he frequently prostrated himself on his knees in the temple, calling upon God to forgive the sins of the people, and lead them to repentance and faith; and that, after a life of stainless integrity and eminent usefulness, he was slain by the leaders of the Jews, A.D. 62 (Neander, History of the Planting, &c., vol. ii. p. 356, Bohn's ed.) It is needless to say how the character of the man accords with the contents of the epistle. We only add that both matter and style are just such as might have been expected from the Lord's brother—from one who, in consequence of close intimacy with Jesus, might be supposed to have drunk deep into his spirit. The epistle of James bears a striking resemblance to the sermon on the mount in the purity and loftiness of its morality, and in the simple and sententious grandeur of its expression.

Date.—The date of the epistle, according to the very general concurrence of authorities, is A.D. 61, shortly before the death of the writer; and the conjecture of Lardner is probable, that the pungent rebukes contained in it, and its fearless exposure of the sins of the rich and great, ch. v., occasioned or hastened his martyrdom. There are few marks of date in the epistle itself. There is, however, an intimation that the destruction of Jerusalem was drawing nigh, ch. v. 8.

Persons to whom the epistle is addressed.—On this point there is considerable diversity of opinion. They were the twelve tribes of the dispersion, ch. i. 1. They were, of course, Jews. Moreover, they were converted or Christian Jews, ch. i. 3; ii. 1; v. 7, 11, 14. Had the Jews at large been designed, or all Jews out of Judea, as many contend (Whitby, Lardner, M'Knight, &c.), it is justly supposed the epistle would have contained such proofs of the Messiahship of Jesus, and extended statements of the nature of Christianity, as the apostles were accustomed to address to their unbelieving countrymen. On the other hand, those passages which evidently imply an unbelieving character, ch. iv. 1-10; v. 1-5; are to be explained on the principle that the apostles address themselves in their epistles to *professing* Christians, or Christian bodies, among whom (as now) there might be many unworthy of the name. It is manifest that many corruptions, both in doctrine and practice, had crept into the Jewish Christian church by this time, which James found it necessary severely to reprehend.

Canonicity.—There can be no doubt on this head. The epistle was at once received. Eusebius indeed ranks it among his five ἀντιλεγόμενα, or writings regarding which doubt was entertained by some *few* persons in the beginning (they were received τοῖς πολλοῖς τοῖς πλείστοις); but it is found in the *Peshito*, or old Syriac version, which dates so early as the end of the first, or beginning of the second century. The epistle was therefore received in the place where its claims could be best canvassed, and by the people who of all others were the most competent to detect anything that might affect its genuineness. It is quoted, moreover, by Ephrem the Syrian, who mentions the name of the author, by Clement of Rome, by Hermas, who has seven allusions to it, by Origen, Jerome, Athanasius, &c. The eleven catalogues of the fathers and councils in the fourth century without exception recognize it, as well as the other ἀντιλεγόμενα of Eusebius; and from that time till the era of the Reformation there was no longer doubt or difference of opinion.

That an epistle should not have been admitted into the number of sacred books till its claims had been sifted and established, instead of creating doubt and uneasiness in our minds, strengthens our faith in the care and fidelity of the ancient churches, and therefore in the canon itself as transmitted to us by them. Very probably the doubts about the epistle of James may have originated in the uncertainty to which James the epistle ought to be ascribed (Kirchhofen). The afflicted condition of the Jewish church, too, almost

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immediately after the date of the epistle, may also have exercised an unfavourable influence. James had scarcely written when the Jewish churches were involved in the troubles of war, flight, and persecution. The judaizing churches were broken up; and the Jewish converts were regarded with increasing dislike and prejudice by the Gentile Christians. It is not wonderful, therefore, that some few of these last should have been slow to receive an epistle that notwithstanding had so many claims to their respect. (Gaussen's Canon of the Holy Scriptures, Eng. trans. p. 342.)

At the time of the Reformation the epistle was again called in question by Luther and others, from its supposed hostility to the doctrine of justification by faith alone, ch. ii. 21. The eager reformer, instead of resolving the question of supposed difference between Paul and James, at once cut the knot, and styled our epistle an epistle of straw. On more mature consideration, however, he acknowledged his error, although this latter circumstance be sometimes forgotten by those who are fond of parading his original mistake. There is much truth in an excuse which has been made for Luther (Gaussen). It was not easy in his time to distinguish in every instance the real from the supposed monuments of antiquity, to recognize the true principles of sacred criticism, nor to consult the materials for it, many of which were yet to be discovered. For example, the epistle of Clement of Rome, furnishing, as we have seen, so important a testimony to James, was not discovered for more than a hundred years after (A.D. 1628). Doubtless there is nothing in the epistle of James that in any way contradicts the doctrine of Paul in Romans and Galatians. Attention has been called to this point under the article JUSTIFICATION, to which it properly belongs; and we shall only observe here, that the two inspired writers deal with justification from different points of view, and address persons occupying opposite extremes of opinion on the subject. Paul deals with the proud Legalist, who would be justified by his works; James with the licentious Antinomian, who maintained that justification by faith entitled him to dispense with works altogether, and to give them no place even in the believer's life. And a fair examination of the whole passage shows the meaning of James simply to be, that the faith which justifies is a faith productive of works whenever occasion shall demand, and containing them in itself from the very first, as the principle out of which they spring. It is the inoperative and dead faith only that in his view saves not.

Contents and Style.—The epistle contains expositions and exhortations connected with various topics within the field of Christian ethics. It is pre-eminently a practical epistle, designed to correct erroneous views and mischievous perversions of Christianity which had sprung up even in this early age. We advert only to the leading topics. Sore trials, as we have seen, were impending, and in view of them, the writer exhorts to patience and steadfastness, to believing prayer and holy obedience. He condemns respect of persons in the church; cautions against speculative or notional religion; and maintains the operative character of faith, in opposition to the Antinomian notions which seem already to have been entertained by many, ch. i. ii. Rebuking the ambitious desire of being chief masters and teachers in the church, which naturally belonged to men of a speculative tendency, James next discourses, with a view to check that ambition, on the evils of an unbridled tongue, in a strain of eloquence that has never been surpassed. At the same time, and with the same end in view, he presents a noble and beautiful contrast between the wisdom of the world and that which cometh from above, ch. iii. The epistle next passes to the evils which spring from the ambitious and worldly spirit in the church, viz. wars and fightings, sinful lusts, cold and formal prayers, worldly friendships and alliance, envy, pride, duplicity, evil-speaking, and finally a presumptuous dependence on the continuance of life, and the formation of plans for the morrow without taking God at all into account, ch. iv. Naturally following these manifestations of the worldly spirit, we have next an outpouring of eloquent and terrible indignation against the unjust and ungenerous rich; while, at the same time, Christians, however poor and oppressed, are comforted by the near prospect of their Lord's coming, and are therefore exhorted to patience. The epistle concludes with a solemn caution against swearing, with directions regarding prayer for the sick, and an exhortation to zeal in the conversion of sinners.

In this brief summary we have attempted in part to trace the connection of topics in our epistle. But the style of James is bold, rapid, abrupt, and figurative, so that the connection is not always easily found, and is to be sought more in the course of thought than in the language or form of expression. Two things, we think, distinguish the style of this epistle, which are not always or often found together. It is not only logical, precise, terse, but also imaginative and rhetorical by turns. The definitions, or descriptions rather, in ch. i. 27 and iii. 17, are at once most exact and beautiful, and exhibit a wondrous command of precise and appropriate language. The logical compactness and force of argument in ch. ii. 14 to the end of the chapter cannot be too much admired; while of beautiful and striking imagery we have examples in the rich passing away as the flower of the field, in the wavering soul tossed like the wave of the sea, in the hearer who is not a doer of the word likened to the man forgetting his natural face in a glass, and in human life melting like a vapour into air and vanishing away. The discourse on the tongue is characterized by extraordinary wealth and profusion of illustration. We have in succession the unruly horse and the bit, the great ship and small helm, the little spark and mighty fire, and the wild animals of earth, air, and ocean tamed of mankind—exhibiting the ungovernable character and terrible power for evil of the "little member."

On the whole, this epistle holds a place of its own in the New Testament, and gives unity and consistency to it, as a collection of inspired books, containing the whole will of God for the salvation of man. [R. F.]

JAN'NES AND JAM'BRES, the names of two Egyptian magicians, who are mentioned by St. Paul, 2 Ti. iii. 8, 9, as having headed the opposition that was made to Moses, when endeavouring to persuade Pharaoh to let Israel go. The statement only differs from the account contained in the books of Moses in so far as it gives the individual names of parties, who go there by the general designation of magicians; and all that we have to suppose is, that those names had somehow been handed down, in a manner so generally known and so well authenticated, as to warrant the familiar allusion of the apostle. We cannot justify the allusion by an appeal to the sources which were accessible to

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him; but neither are we without such respectable fragments of evidence, as may be sufficient almost to satisfy the most sceptical on the subject. The Targum of Jonathan, at Ex. i. 15, and vii. 11, expressly mentions Jannes and Jambres as "chiefs of the magicians," who spake against Moses, and by their incantations sought to withstand him. The Jerusalem Talmud, *Tract. Menachoth*, does the same, only instead of Jannes and Jambres, it gives the variations Joachene and Mamre. In several other Jewish writings the names again occur with slight variations, as in *Tanchuma* (f. 115, 2), where they are called Jonos and Jombros (see the quotations at length in Wetstein on 2 Ti. iii. 8). Origen against Celsus, (l. iv.), states, that Numenius, a Pythagorean philosopher, takes notice of the wonders performed by Moses in Egypt, and how Jannes and Jambres, sacred scribes and magicians, were made to stand in the breach against him. Other stray references occur, especially to the name of Jannes, one even in Pliny (Nat. Hist. xxx. 1); but these are enough to show that the names of the two magicians in question had obtained a world-wide celebrity in ancient times as the representatives of Egyptian arts and lore, in the great conflict that was waged against them by Moses. And this can only be accounted for by two persons, with those names, having actually taken the part ascribed to them; for, in such a matter, there was no temptation to feign what did not exist, or to adopt names different from those of the real actors in the drama. Certainly, as Lightfoot has said (Sermon on 2 Ti. iii. 8), the apostle is not to be regarded as taking up the names as if he had them by revelation, but he falls in with the current use of them, there being no reason to doubt its correctness or validity. And from the example of sophistical evasion, growing into hardened unbelief, which was known to have been exhibited by those champions of a doomed heathenism in former times, he warns the church to expect like cases in the future; that when they occur, those who have charge of her affairs may be on their guard, and may be stimulated to put forth the resistance, which if faithfully exerted cannot fail to be crowned with success.

JAPH'ETH [*enlargement*, if, as Scripture itself seems to warrant, Ge. ix. 27, from the root פָּתָה, *to extend*, but if from יָפֶה, *to be fair*, as Gesenius (Thes.) would regard as the more natural derivation, then the meaning would be *fairness*, in the sense of lightness of complexion, or beauty], one of the sons of Noah. In the lists given of these sons Japheth always stands last; the order is—Shem, Ham, and Japheth, Ge. v. 32; vi. 10; vii. 13. But as Ham is on good grounds supposed to have been the youngest, Ge. ix. 24, so, if the common rendering of ch. x. 21—"unto Shem also, the brother of Japheth the elder, even to him were born," &c.—were correct, it might with equal certainty be inferred that Japheth was the eldest. And so it is very generally understood, even apart from the testimony of this verse; but the verse itself should rather, according to a common Hebrew construction, be read, "Shem, the brother of Japheth—the elder," (literally the great); or more plainly, "Shem, the elder brother of Japheth." So the Vulgate: "fratre Japhet majore." Similar examples of the like construction may be seen in Ju. i. 13; ix. 5; De. xi. 7. With respect to the races which were severally to spring from them, the second place only belonged to Japheth, the first to Shem; namely, when those races are considered in the relation they were to hold to the higher purposes of God and the nobler destinies of mankind. According to the remarkable prophecy of Noah, Ge. ix. 25-27, it was in connection with the race of Shem that the Lord had purposed to make the more peculiar manifestations of himself to men; and the distinctive characteristic of Japheth was to be expansive energy and enlargement, in consequence of which it should, as it were, overflow, and obtrude itself also into the tents of Shem. But this perhaps points fully as much to the participation the race of Japheth should have in the peculiar blessing of Shem, as to territorial occupation. Looking to the genealogical tables, however, in the tenth chapter of Genesis, there can be no doubt that the race of Japheth was characterized by a remarkable tendency to diffuse itself abroad over the remoter regions of the earth, and that from that root have sprung many of the most active and enterprising nations both of earlier and later times. They took chiefly a north and westerly direction—first, the Medes, the inhabitants of Caucasus, and of the regions about the Black Sea, the Scythians, the tribes generally that occupied the north of Asia and Europe; then the communities of Asia Minor, Greece, and the southern parts of Europe; so that, as is said in Ge. x. 5, "by them were the isles of the Gentiles divided in their lands," that is, not merely the islands scattered through the Mediterranean, but the more distant coasts and regions which were separated by sea from the original seat of the human family. If the descendants of Shem, and of Ham also, attained to an earlier distinction in the government and commerce of the world, those of Japheth both occupied more extensive territories, and rose ultimately to far greater power and resources; and since the early Egyptian and Assyrian monarchies fell into decay, the governing and directing power in worldly affairs may be said to have been chiefly in their hands. The Median, Grecian, and Roman monarchies were examples on a gigantic scale in ancient times of the offspring of Japheth making their way into the tents of Shem; and the history of conquest, colonization, and commerce in modern times is almost a continued exemplification of the same tendencies. The details of this general outline will be found to some extent filled up under the several names of Japheth's posterity, Gomer, Magog, Javan, &c.; but for the full, systematic, and most learned proof of it, recourse must be had to Bochart's *Phaleg*, where everything in this line of inquiry has received so thorough an examination, that later research has been able to add little to it. But with all this superiority on the part of Japheth in physical energy, vigorous enterprise, and capacity for rule and government, the races of this line have held but a secondary place in all that concerns the true knowledge and worship of God. Immediate revelations from heaven have come only through the posterity of Shem; through them also has come the salvation of the world; and the blessing, which they were the first to receive, has reached the tribes of Japheth only by these coming to dwell, not as givers but as receivers, as captives not as conquerors, in the tents of Shem.

JAPHI'A [*splendid*]. **1.** The king of Lachish at the time of the conquest of Canaan, and one of the five kings of the Amorites (as they are called, Jos. x. 3, 5), who conspired together to cut off the Gibeonites for having entered into a league with Joshua. The result, however, was that the party were routed by Joshua,

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and Japhia, along with the others, hanged. **2.** Japhia; one of the sons of David, the tenth that was born to him after his settlement in Jerusalem, 2 Sa. v. 15; 1 Ch. iii. 7. No further notice is taken of this son.

JA'REB [יָרֵב]. In the authorized version, we read, Ho. v. 13, "when Ephraim saw his sickness and Judah his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you." Instead of "king Jareb," the margin gives "king of Jareb," and also "the king that should plead." So in Ho. x. 6, "It (the calf) shall be also carried into Assyria as a present to king Jareb." There is little doubt that the second of the two marginal renderings is more nearly correct than the others, though Fuerst (Handwörterbuch) still admits the possibility of Jareb being an old Assyrian word. Gesenius renders it *adversary, hostile;* others, following the Vulgate, *vindicator*—avenger. Both explanations are admissible, inasmuch as *rîb, to strive or contend*, may be to contend *for* or to contend *against*, according to the connection in which it stands with what goes before and after, Ju. vi. 31, 32. Certainly the noun יָרִיב (*yarib*), with which יָרֵב (*yareb*) is closely allied, means *adversary* in all the passages in which it is found, Ps. xxxv. 1; Is. xlix. 25; Je. xviii. 19. Still, the context in Ho. v. 13 favours the other rendering; as also Is. xix. 20; Pr. xxii. 23; and the prayer רִיבָה רִיבִי, in Ps. xliii. 1; cxix. 154. We do not, therefore, greatly err, if we understand by מֶלֶךְ יָרֵב (*melek yareb*), a warrior king, who in the days of Hosea assumed it to be his prerogative and his mission, like a powerful emperor in our own day, to right the wrongs of nations, and to act as umpire of the world. No doubt the king of Assyria is meant, 2 Ki. xv. 19; xvi. 7. The explanation *great king*, from the Syriac, which was once adopted even by Gesenius, is now abandoned. [D. H. W.]

JAR'HA, probably an Egyptian name, as it occurs only in connection with an Egyptian person, the servant or slave of one Sheshan, the head of a family in Judah, who had daughters only, but no sons, and took his servant Jarha as a husband for his daughter Ahlai, 1 Ch. ii. 34. It is the only instance of the kind recorded in the Hebrew annals, and as such is deserving of notice. Nothing is known of the time when it took place; but the probability is that it occurred after the settlement in Canaan. Sheshan belonged to the Jerahmeelites, whose possessions lay in the extreme south, where the country adjoins to Egypt; and this probably had something to do with the origination of such a connection.

JAR'MUTH [*exalted*]. **1.** One of the cities in Canaan, whose king, Piram, entered into the conspiracy against the Gibeonites to revenge their submission to Joshua, Jos. x. 3. On that occasion it is associated with Jerusalem, Hebron, Lachish, and Debir; in another place it is mentioned among the cities that stood in the valley or low ground of Judah, Jos. xvi. 35, and is coupled with Adullam, Socoh, and Azekah. It is set down in the *Onomasticon* as ten Roman miles from Eleutheropolis, on the way towards Jerusalem, but this is thought too large. "It is now the village Yarmûth, about 40′ W.N.W. from Beit Netîf; a tell rises above it, which we heard called 'Ermûd or Armûth, evidently a different pronunciation of the same name" (De Velde).

2. JARMUTH. A town in the tribe of Issachar, Jos. xxi. 29, apparently the same place which in another passage is called *Remeth*, Jos. xix. 21; for in the two passages the two names stand in precisely the same connection. It was a Levitical city, 1 Ch. vi. 73; and is thought to be represented by the modern village Rameh, which is about three hours north of Sebustîyeh, on the way to Kefr Kûd.

JA'SHER, BOOK OF, [יָשָׁר, *Yashar*], is the name of a work wholly unknown to us except as it is twice referred to in Scripture: "Is it not written in the book of Jasher?" and, "Behold, it is written in the book of Jasher," spoken of Joshua's miracle when the sun and moon stood still; and of David's teaching the children of Judah ["the use of] the bow," or lamenting over Saul and Jonathan, Jos. x. 13; 2 Sa. i. 18. This latter passage is translated by many high authorities "be taught them 'the bow,'" which is understood to be the title of his lamentation; but even if we retain the authorized translation, probably the lamentation is at least included in that which is written in the book of Jasher. The simple meaning of the common Hebrew word *Jasher*, rather Jashar, is "straight," or "upright;" and the prevalent idea is that this was a book containing some histories or songs in praise of distinguished men whom God had raised up to work for him and his people. Jasher, "upright," would then be descriptive of these men, and indeed of all the people of Israel, so far as they answered to their profession and calling to be God's peculiar people, and to walk uprightly before him; for this seems to be the meaning also of that name JESHURUN, applied in certain passages written in an elevated tone to Israel. Accordingly it is rendered by the Vulgate "liber justorum," "the book of the just ones;" while the more ancient Septuagint, with greater exactness, translates "book of [the] upright one." The Syriac translates it "the book of praises," or psalms, and seems to allude to another derivation, which has found favour with some modern scholars, and which is possible, though it involves grammatical irregularity (for irregularities do creep into names which are used as titles of books or other words to which reference is frequently made), from the Hebrew יָשִׁיר (*yashîr*) in the beginning of the song of Moses, Ex. xv. 1, "Then sang."

A good deal of interest has come to be attached to this book of Jasher owing to the controversies upon the age of the books of Scripture: because, as it is quoted in Joshua and 2 Samuel, the inference has been drawn that the book of Joshua could not have been written before the time of David's lamentation. This, however, assumes that the book of Jasher was all written at once, which is more than we can safely assume in our state of utter ignorance regarding it. Even if it were a historical work, it might be a series of records of theocratic events, written at various eventful times, when the occasion roused both the agent and the writer; and such a series may have existed in the later historical narratives, the chronicles of the kings of Israel and Judah, which are mentioned very frequently in later sacred history. But as there are fair reasons for regarding it as a national song or hymn book, we have more decided reason for refusing to assume that it was written all at once. Collections of poetry, whether common or sacred, are the very class of books which have been most often republished with additions and alterations: and the inspired book of Psalms seems

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itself to have passed through precisely this course from the days of David till probably those of Nehemiah. In confirmation of this view, we find a reference in Nu. xxi. 14, 15, to a poetical fragment from "the Book of the Wars of the Lord," in which perhaps were also inserted two other poetical pieces given in that chapter. Or if all these were separate works, all the more distinctly do they indicate the fervour of spiritual life in the new generation who were going forward to victory in Canaan; and this is the reason apparently for which Moses includes them in his narrative. A similar religious fervour, and a similar wish to give the evidence of it, would account for the formation of the book of Jasher in the stirring and critical age of Joshua and the analogous age of David; as a similar reason might lead the sacred historians of these times to refer to it.

Josephus has been understood to speak of the book of Jasher as one of the books laid up in the temple (Antiq. v. 1, 17), but it is not clear that he alludes there to anything else than the book of Joshua. Certainly we have no other notice of it, and of course he may have been mistaken. There is a miserable English forgery, first published, it is said, in 1751, and republished at Bristol in 1829, the only copy we have seen; but it is utterly unworthy of notice. [G. C. M. D.]

JASHOB'EAM [*to whom the people turns*]. The name occurs several times in connection with the times of David, but whether always of the same person is not perfectly certain, though quite possible. In 1 Ch. xi. 11, Jashobeam, an Hachmonite, stands first in the list of David's mighty men, and is celebrated as having lifted up his spear against 300 men at one time, and slain them. This place is assigned in the corresponding passage of 2 Sa. xxiii. 8, to "the Tachmonite that sat in the seat," as it is in the English Bible, but, as it should rather be read, to "Josheb-bassebeth, the Tachmonite," which is evidently a corruption, or perhaps intentional variation, of Jashobeam the Hachmonite. And though 800 men are said to have been slain by him in the latter passage, and only 300 in the former, the difference possibly arose from a different mode of computation—in the one case those only being reckoned who were slain on the spot, while in the other, such as fell a little afterwards might be included. In 1 Ch. xxvii. 2, a Jashobeam, who is called the son of Zabdiel, is mentioned as head of the first monthly course of officers and men who were appointed to wait by turns upon the king. There is nothing to prevent our supposing this to have been the same person as the Jashobeam already noticed; for whatever may be meant by Hachmonite, or Tachmonite, it cannot be regarded as indicating his father's name. Still again, we find a Jashobeam, a Korhite, among those who joined David at Ziklag, 1 Ch. xii. 6; but we are without any definite grounds for enabling us to decide, either for or against his identification with the other.

JA'SON, a common Greek name, and frequently borne by Hebrews of the dispersion, probably from its resemblance to Jesus. It occurs only once, however, in the New Testament, as the name of a believing Jew resident at Thessalonica, when St. Paul first visited that place, and whom the apostle mentions in his epistle to Rome, among those who sent salutations from Corinth and its neighbourhood, and characterizes as a kinsman of his own, Ac. xvii. 5-9; Ro. xvi. 21. A violent assault was made on his house in Thessalonica by the unbelieving Jews, but he was mercifully delivered from the attack.

JASPER [Heb. יָשְׁפֵה, Gr. *ἴασπις*], a precious stone, having much the same name in Hebrew, Greek, Latin, and English. It was one of the gems in the high-priest's breastplate—the last in order, Ex. xxviii. 20. It forms also one of the foundation-stones in the symbolical city of the New Jerusalem; but here it occupies the first place, Re. xxi. 18. This indicates the higher value that was put on it in New, as compared with Old Testament times, which might possibly arise from the kinds latterly in use being of another and more precious description. With John the jasper plainly ranked first among gems; he calls it "most precious;" regards its glitter as conveying the fittest expression of the radiance of the divine glory, Re. iv. 3; xxiv. 11; and speaks of a crystal brightness shining from it. This scarcely accords with the qualities of the gem known by us under the name of jasper, which is not remarkable for brightness, and is usually of a reddish, sometimes yellow or green hue; it is rather of a heavy colour than otherwise, but admits of a high polish. Some have supposed that the diamond was really the stone meant; but there is no certain ground for this; and two ancient writers (Dioscorides and Psellus) have mentioned a crystal kind of jasper. (Hengs. on Re. xxi. 11).

JA'VAN [etymology uncertain]. Primarily one of the sons of Japheth, and the father of Elishah, Tarshish, Kittim, and Dodanim, Ge. x. 2, 4. There is no reason to doubt, that of these four lines of offspring descended from him, three formed settlements in Asia Minor and Greece—the Hellenes probably coming from Elishah, while the Kittim formed the inhabitants of Cyprus and other islands, and the Dodanim of some parts of the Epirus (the same probably as the Dodonæi). Javan hence became the Hebrew name for Greece, or Ionia, which in ancient times was very commonly identified with Greece by foreigners. Indeed the names were much the same—the one being יָוָן, pronounced Yâvân, Greek Ἰωνάν, the other Ἰάονες, latterly Ἴωνες. In Da. viii. 21, the king of Javan is undoubtedly the king of Greece; and in Zec. ix. 13, the sons of Javan are just the υἱες Ἀχαίων, sons of Greece, or the Greeks. It is said also that Ionia has been found on the famous Rosetta stone as an epithet for Greece, and Yunâ in a cuneiform title at Persepolis for Greeks. (See Gesenius, Thes.)

JA'VAN, a place mentioned in Eze. xxvii. 19, apparently a town in Arabia Felix; and possibly, as some have supposed, it got the name from a Greek colony having settled there.

JEBERECHI'AH [*whom the Lord will bless*], the name of the father of a Zechariah who lived in the time of Isaiah; and a person of well-known piety, as may be inferred from the connection in which he stands, Is. viii. 2. The name is substantially the same as Barachiah, which appears to have been in pretty common use. The form Jeberechiah is found only in the passage of Isaiah referred to; and of the position or office of the person who bore it nothing is recorded.

JE'BUS, JEB'USITES, are the names of a Canaanitish city and people, one of the seven doomed nations. The meaning of Jebus has its simplest explanation in "a trodden place," to which there is possibly an allusion in Is. xxii. 5, "It is a day of trouble, and of treading down, and of perplexity, by the Lord of hosts in the valley of vision," that is, Jerusalem. Yet some

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authorities prefer to render it "a dry place;" which again might receive support from one of the interpretations of Zion, "a sunny or dry place." Jebus is the old name of Jerusalem, Ju. xix. 10, 11; 1 Ch. xi. 4. But more frequently it appears in the adjective form *Jebusi*, Jos. xv. 8; xviii. 16, 28; which may have arisen from the fuller form, "city of the Jebusites," or "Jebusite city," Ju. xix. 11. The same word is probably used as a poetical name for Jerusalem in the late prophet Zechariah, ch. ix. 7, "He shall be as a governor in Judah, and Ekron as a Jebusite;" better "as Jebusi." The nation of the Jebusites is scarcely ever omitted in the more or less complete lists of the seven nations of Canaan that were to be destroyed. Almost invariably they are the last in the list, Ge. xv. 20; Ex. iii. 8 17; xxiii. 23; xxxiii. 2; xxxiv. 11; De. vii. 1; xx. 17; Jos. iii. 10; ix. 1; xii. 8; xxiv. 11; Ju. iii. 5; 1 Ki. ix. 20; and in all these passages, except Ge. xv. 20; Jos. iii. 10, they come next to the Hivites. These remarks do not apply to one or two cases in which the lists are otherwise peculiar, Ge. x. 16; Nu. xiii. 29; Jos. xi. 3; Ezr. ix. 1. In Jos. x. 5, Adonizedek, the king of the Jebusites at Jerusalem, is classed as one of the kings of the Amorites, between whom and the Hittites they stand in Nu. xiii. 29, where all the three are mentioned together as dwelling in the mountains; and this description, "the Jebusite in the mountains," is again given to them, Jos. xi. 3, where they stand associated with the same two nations and with the Perizzites. Although we can say nothing further as to their connection with the remaining nations, and as to their geographical distribution, we may be assured that they occupied a part of that mountainous country in which their capital Jerusalem was situated. The king of Jerusalem was one of the five who united against the Gibeonites, and who were destroyed together, Jos. x.; yet in the following chapter the Jebusites appear among the confederates of the northern king Jabin of Hazor, ch. xi. 3. They are named among the nations who remained in the land after the death of Joshua, Ju iii. 5; and more particularly in ch. i. 21, it is said that "the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day." It was David who first succeeded in taking their stronghold of Zion, which he called the city of David, and in which he fixed the seat of government, 2 Sa. v. 6-9; 1 Ch. xi. 4-8. After this the Jebusites are mentioned only along with the other Canaanite nations, the remains of which were reduced by Solomon to a state of bond-service, 1 Ki. ix. 20, 21; 2 Ch. viii. 7, 8. Some of them appear among those exiles who returned from Babylon to Judea, Ne. vii. 57; xi. 3. And once more their name appears in Ezra ix. 1, among other nations, only half of whom are Canaanitish, with whom in their heathen condition the returning exiles contracted mischievous marriages. [G. C. M. D.]

JECONI'AH [*whom Jehovah has appointed*], also spelt JECHONIAS, and abbreviated in one memorable passage into CONIAH, by leaving out the *Je* or *Jah*, which stands for Jehovah, Je. xxii. 28-30. It was as much as to say that Jehovah now withdrew all connection with him, and ceased to own his appointment as king. Accordingly, he not only ceased himself to be king, but with him the royal house in that line came to an end. (*See* JEHOIACHIN.)

JEDID'IAH [*darling of Jehovah*], the name given by Nathan to Solomon. He called him so, it is said, "because of the Lord," 2 Sa. xii. 25; namely, because of the Lord looking with favour upon this child, and making him the object of special love, as is stated in the verse immediately preceding. Solomon, however, which was the name imposed by David, and imposed with special reference to the promise of peace, which had been given in the great promise by Nathan to David's son on the throne, 1 Ch. xxii. 9, continued to be the abiding appellation—the royal or covenant-name of the son. For David evidently looked upon this son by Bathsheba—the next born after that first child which was the fruit of sin, and which God in just displeasure took away—as the seal of God's restored mercy to him, the peculiar pledge of God's covenant-love; hence the one of all his sons that seemed best fitted by the circumstances of his birth, should he prove worthy of the honour, to take his place in the fulfilment of covenant-engagements. And this view of the royal parent was confirmed by the message brought from the Lord by Nathan, that the Lord loved this child, so certainly did so, that the love of which he was the object might fitly be impressed upon his name. The name was in fact a combination of David's and Jehovah's: *Yedid* (beloved), *Jah* (Jehovah)—symbolizing the union that now existed between the earthly and the heavenly king. (*See* SOLOMON.)

JEDU'THUN [*who gives praises*], also occasionally JEDITHUN, 1 Ch. xvi. 38; Ps. xxxix. title; lxxvii. title; Ne. xi. 17—a Levite, and one of those who were appointed by David to preside over the companies of sacred singers. In this honourable capacity he was associated with Asaph and Heman, 1 Ch. xvi. 37-41; xxv. 6; 2 Ch. v. 12. In one place he is even designated "the king's seer," 2 Ch. xxxv. 15; implying that prophetical gifts to some extent belonged to him, though no record exists of any inspired productions having come from his hand. Indeed, it is probable, from his being designated the *king's* seer, that the supernatural insight which he possessed, discovered itself rather in the divine wisdom with which, on particular occasions, he was enabled to counsel David, than in his being employed to give forth revelations of a more general kind. In grateful commemoration of the good obtained through him, and of the place he held among the servants of God, David inscribed his name in three of the titles to his psalms: Ps. xxxix., "to the chief musician Jeduthun;" and Ps. lxii. lxxvii., "to the chief musician, upon (or over) Jeduthun"—such is the exact rendering. The expression is somewhat peculiar; but it probably takes Jeduthun for the name of his choir—*q.d.* to the chief musician, and in particular under him to the choir of Jeduthun. The sons of Jeduthun were employed in the sacred music of the temple-service as players on the harp, and also as porters or gate-keepers, 1 Ch. xvi. 38, 42; xxvi. 11. Mention is made of them so late as the time of Hezekiah, in the time also of Josiah, and even of Nehemiah in the same connection, 2 Ch. xxix. 13, 14; 1 Ch. ix. 16; Ne. xi. 17.

JE'GAR-SAHADU'THA [*heap of testimony*, or *witness*], the Aramaic name given by Laban to the heap of stones which was raised after his reconciliation with Jacob, and on which the two families sat down and ate together, Ge. xxxi. 46, 47. Jacob's name for it was *Galeed*, "heap-witness," or, as we would rather put it, "witness-heap." This name may be regarded as a kind of play on Gilead, the name of the rocky and mountainous region where the memorable interview took place. (*See* GILEAD.)

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JEHOA'HAZ [Heb. *Yeho-âhâz*, (יְהוֹאָחָז), *Jehovah-sustained*]. **1.** The son and successor of Jehu, king of Israel, who reigned seventeen years—from B.C. 856 to 840, 2 Ki. xiii. 1-9. The history of his reign was the reverse of prosperous; so that his name seemed more like an irony than an expression of the truth. Forsaking the pure worship and service of Jehovah for the ways of idolatry and sin, he was made to reap the consequences of his folly in utter prostration and threatened ruin. Hazael the king of Syria, and his son Benhadad, ravaged the kingdom of Israel, and made its armies "like the dust by thrashing." Yet the name of Jehoahaz did not prove altogether fallacious; for the Lord did so far interpose for his help as to prevent total destruction, and his people went out from under the hand of the Syrians. The disasters of his reign were in good measure retrieved by his son Joash.

2. JEHOAHAZ. A son of Josiah, king of Judah, and also his immediate successor on the throne. It is said the people, on the death of his father, took him and anointed him, and made him king, 2 Ki. xxiii. 30; although it is clear he was not the eldest son. For, after a brief reign of three months, he was deposed by Pharaoh-Necho, and another brother—Eliakim, called afterwards Jehoiakim—placed on the throne, who appears to have been two years older than Jehoahaz, ch. xxiii. 36. In the genealogical table of 1 Ch. iii. 15, Jehoahaz is even put fourth and last of the sons of Josiah; in which, however, there must be some mistake, if by fourth is meant fourth in the order of birth; for in 2 Ch. xxxvi. 11, the age assigned to Zedekiah, the brother who ranks third in 1 Ch. iii. 15, makes him several years younger than Jehoahaz. Some error must have crept into one of the passages, or in the genealogy the strict order of time is departed from in the case of the two last sons. In that passage, also, instead of Jehoahaz, Shallum is the name given to this son of Josiah—a name that occurs again in Je. xxiii. 11, and was probably given to him in consequence of the judgment which so early befell him on account of his evil ways, and probably not without respect to his unbrotherly conduct in grasping at the throne. The word means *retribution;* and fitly expressed the fate of one who, after a brief reign of three months, was carried away in chains to Egypt, and ultimately died there.

3. JEHOAHAZ. A name applied on one occasion to the youngest son of Jehoram, king of Judah, 2 Ch. xxi. 17. But his proper name was Ahaziah, and under this name he is known as king. It is in fact the same name, only with the two compound terms transposed. (*See* AHAZIAH.)

JEHO'ASH [*Jehovah-gifted*], usually contracted into JOASH (which see).

JEHOHA'NAN [*Jehovah's gift* or *favour*], often contracted into JOHANAN, and in New Testament times taking the form of JOANNES, or simply JOHN. Various persons bore the name in Old Testament times, but nothing scarcely is recorded of them except their names and their genealogies. **1.** A Levite, in the Korhite line, and a door-keeper in the house of God, 1 Ch. xxvi. 3. **2.** A military officer in the days of Jehoshaphat, having charge of a very large force, 2 Ch. xvii. 15. **3.** The father of another officer, Ishmael, who took part with Jehoiada in his restoration of the royal house, 2 Ch. xxiii. 1. **4.** Also of some others in later times, Ezr. x. 28; Ne. xii. 13, 42. (*See* JOHANAN).

JEHOIA'CHIN [Heb. *Yeho-yâkin* (יְהוֹיָכִין), *set or appointed by Jehovah*], appearing also as JECONIAH and CONIAH—in Eze. i. 2 contracted into JOJACHIN; the Greek uses three different forms in different places—Ἰωαχίμ, Ἰεχονίας, Ἰωακείμ. He was the son of Jehoiakim, king of Judah, and reigned only for three months and ten days in Jerusalem; for Nebuchadnezzar came against Judah, to revenge the alliance that had been entered into by his father with Egypt; and Jehoiachin, his mother Elnathan, and many besides, were carried away to Babylon, having fallen an easy prey into the hands of the Chaldean conqueror, 2 Ki. xxiv. 8-16. In the passage just referred to, Jehoiachin is said to have been eighteen years old when he became king; but in 2 Ch. xxxvi. 9 his age is given as only eight, which is the more probable number, as his father died when only thirty-six years old. Along with him, the flower of the people, the sacred vessels of the temple, and all the available treasure of the kingdom, were taken to Babylon; a poor and feeble remnant was all that remained behind. Jehoiachin himself was kept not only in exile but in actual imprisonment nearly all the rest of his life. After thirty-six years, it is said, Evil-Merodach, the successor of Nebuchadnezzar, lifted up his head, or restored him to liberty, and even elevated him above the other subject kings who were about the Chaldean court. An allowance was also given him to support his position with an air of respectability, which continued to the end of his life; but how long that might be is uncertain. Jehoiachin appears to have been the last survivor in Solomon's line; he is at least the last who has a place in the genealogies; they pass over, after him, to the line of Nathan. (*See* GENEALOGY). That such was to be the result, the prophet Jeremiah gave distinct intimation, when he changed Jeconiah—the name by which he called Jehoiachin—into Coniah, withdrawing the *Je,* or abbreviated form of Jehovah, from it, and declaring, in the most solemn manner, that "this man was to be written childless, and that none of his seed should ever sit on the throne of David," Je. xxii. 30. Whether this means that he was actually without offspring, it at all events announces that the royal line was no longer to be reckoned from him, or the branch of the house of David he represented. So far as *it* was concerned, the patience of God was exhausted, and no further account was to be taken of it. In 1 Ch. iii. 16 there are sons reckoned to Jehoiachin—first, Zedekiah, by whom is doubtless meant the uncle who succeeded him; also Assir, who may actually have been his son; but the genealogy passes over him to Salathiel, who was of Nathan's line.

JEHOIA'DA [Heb. *Yeho-yâda* (יְהוֹיָדָע), *known of Jehovah*], sometimes contracted into JOIADA. **1.** Father of Benaiah, one of David's well-known chief captains, 1 Ch. xxvii. 5. This Jehoiada is also called a chief priest; while his son was reckoned among the captains, and undoubtedly followed the vocation of a warrior, 2 Sa. viii. 18, though by his birth he should rather have given himself to sacred ministrations. His father, it would appear from another passage, 1 Ch. xii. 27, was among those who came to David at Hebron, while still matters were in suspense between him and the house of Saul; and on that occasion Jehoiada was at the head of 3700 Aaronites, whence, it may be inferred, he was of priestly rank. The irregularity in the case of his son Benaiah

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giving himself to military pursuits, would probably be regarded as finding its justification in the peculiarities of the time, and the necessity of applying all available talents and resources to the support of the cause of David.

A Jehoiada, son of Benaiah, appears in 1 Ch. xxvii. 34, as one of David's chief counsellors, next to Ahithophel. The probability is that there is a corruption in the text, and that it should be Benaiah the son of Jehoiada, as in the preceding notice. If this is not the case, then we must understand Jehoiada to be designated as the son of another Benaiah.

2. JEHOIADA. A person who filled the office of high-priest in the time of Athaliah, and acted the chief part in planning the overthrow of her usurpation, 2 Ch. xxiii. The precise period when he entered on his high-priesthood is not stated, nor whether it was before Ahaziah's ascension to the throne, or after it. At the time of Ahaziah's death he appears to have been in the office, and for the important part in regal affairs which he soon after played, he had the advantage, not only of his high official position, but of near affinity to the royal family. His wife Jehosheba, or Jehoshabeath (as it is also written), was daughter of the late king Jehoram, sister of Ahaziah—whose seed, with one exception, was slain by the ambitious and cruel Athaliah. That one exception was the child Joash, who was secretly conveyed away by his aunt Jehosheba, and for six years preserved in a chamber connected with the temple buildings. At the close of that period, and when the people had already become disgusted with the course pursued by Athaliah, Jehoiada concerted measures with the leading men in the kingdom for the destruction of the murderess, and the proclamation of the youthful Joash as the lawful king. The measures were well laid, and perfectly successful, issuing in the sudden death of Athaliah, and the installation of Joash as king at the tender age of seven years. Under the advice and direction of Jehoiada, both king and people entered into a solemn covenant to be faithful to the Lord, and to put away from them the instruments and ministers of idolatry. Accordingly the house of Baal was broken down, and Nathan the high-priest slain at the altar; while the service of Jehovah was again re-established in conformity with the law of Moses. Matters went on well both with king and people, so long as this upright and faithful high-priest lived; and his life was prolonged to a very advanced age. This is given in 2 Ch. xxiv. 15 as 130 years; but it is almost certain there must be some corruption in the text, as in that case Jehoiada must have been fully 90 when he took the leading part in organizing the conspiracy against Athaliah, which can scarcely be regarded as probable. There would also have been 50 years of disparity between his age and that of his wife. For the great services he had rendered to his country, and especially to the royal house, possibly also in part from his affinity to that house by marriage, the singular honour was granted to him of being buried among the kings of Judah, 2 Ch. xxiv. 16.

3. JEHOIADA. A priest in the days of Jeremiah, Je. xxix. 26. By comparing the passage referred to in the writings of Jeremiah with 2 Ki. xxv. 18, we are led to infer that this Jehoiada was succeeded in his office by Zephaniah, and that as Zephaniah is expressly called "the second priest," his predecessor must have been the same—viz. the priest who stood nearest to the high-priest, and who would naturally, on certain occasions, have to act as a kind of vice-highpriest.

JEHOIA'KIM [Heb. יְהוֹיָקִים (*Jeho-yâkim*), *whom Jehovah established*], contracted into JOIAKIM, and in Gr. Ἰωακίμ or -είμ. A king of Judah—the eighteenth of David's line, including himself, and not counting Jehoahaz—and the last but two before the captivity. His reign extended from B.C. 609 to 598. His original name was ELIAKIM, differing from the other only in the more general name of God—*El* being placed at the commencement, instead of the more peculiar *Jehovah*. The change was made by Pharaoh-Necho, probably for no other reason than as a memorial of Jehoiakim's dependence on the throne of Egypt. His father Josiah had lost his life in an unwise attempt to arrest the progress of Pharaoh's march toward the Euphrates, where the resources of Egypt and Babylon were preparing to come into deadly conflict. The little kingdom of Judah was immediately laid under tribute to Egypt; a heavy fine imposed on it; Jehoahaz, the eldest son of Josiah, deposed, almost as soon as crowned, and Eliakim, with his new name, set upon the throne—bound, of course, in fealty to the king of Egypt. But this bond was soon broken by a change of fortune in the affairs of the Egyptian monarch, who sustained a sad reverse in the disastrous battle at Carchemish, which left Nebuchadnezzar virtual master of the world. Jehoiakim had been little more than three years on the throne (in the fourth year of his reign, says Jeremiah, ch. xlvi. 2; but Daniel, ch. i. 1, by a different computation, probably by referring to an earlier part of the transactions, makes it a year less), when Nebuchadnezzar came to Jerusalem, and after a short siege got possession of it. The king and the chiefs of the nation now formally transferred their allegiance from the king of Egypt to the king of Babylon; and Nebuchadnezzar carried with him to Babylon some of the seed royal and members of the best families as hostages for the fulfilment of the stipulations. Among these were Daniel and the three noble youths whose faith and piety shone out so brightly amid the corruptions of the Chaldean court. At Jerusalem, however, idolatry and wickedness continued to bear sway. The humiliations which had befallen the kingdom, and which should have been regarded as solemn chastisements from Heaven for the sinful courses pursued, seemed to have no other effect than to harden the heart in evil, and make it cling the more fondly to its deceitful confidences. Jehoiakim, though the son of a godly father, did that which was evil in the sight of the Lord, and was so generally followed in the same course, that, as is plainly intimated by the sacred historian, there was a fresh bursting forth in his reign of the abominable idolatries and God-dishonouring practices which, in the days of Manasseh, had cried so loudly to Heaven for vengeance, 2 Ki. xxiv. 2-4. The guilt was now the more aggravated, and argued a more resolute spirit of alienation from God, that not only were God's judgments calling aloud for repentance, but the earnest remonstrances and solemn warnings of the prophets—especially of Jeremiah and Ezekiel—were continually pressing upon king and people the inevitable retribution which they were provoking, and the necessity of a thorough reformation, if they would avoid the impending doom. But so far from profiting by these wholesome admonitions, the king only waxed

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violent against the servants of God; Jeremiah was opposed and persecuted, and his writings contemptuously burned in the fire, Je. xxxvi.; Urijah, another faithful prophet, was even pursued into Egypt, slain with the sword, and his very corpse treated with barbarity, Je. xxvi. 21-23. Such extreme wickedness and perversity could not but draw down fresh visitations of divine judgment; and, accordingly, the land was harassed on every side; bands of Chaldeans, Syrians, Moabites, and Ammonites invaded it, 2 Ki. xxiv. 7, not improbably instigated to this by the Chaldean monarch; for, after three years' servitude to Babylon, Jehoiakim, in a spirit of senseless infatuation, proved false to his engagements, and courted anew the alliance of Egypt. The ungodliness and folly of this course were very strikingly portrayed by Ezekiel in ch. xvii. of his prophecies, and the terrible retaliation announced which it was sure to provoke. It was also strongly denounced by Jeremiah, ch. ii. 18, 36; xxvii. 1-11; and though Nebuchadnezzar was so much occupied with other and mightier adversaries, that he could not for a time come personally to Jerusalem to chastise the king's unfaithfulness, yet it was only what might be expected that he would give his tributaries and allies in the neighbourhood a license to harass Judah. At length Jehoiakim himself fell a victim to his own sinful and crooked policy; but by what agents, or in what precise manner, is not recorded. That his death was a violent one there can be no doubt, from the strong language used regarding it by Jeremiah, which speaks even of indignities of the most shameful kind being poured upon his lifeless body, Je. xxii. 18, 19; xxxvi. 30, 31. Thus perished one of the most worthless princes that ever sat on the throne of David; and within two or three months after his death, the king of Babylon came, and, amid other severe reprisals, carried off his son Jehoiachin and all the most influential people to Babylon.

JEHOIA'RIB [*whom Jehovah will defend*], contracted into JOIARIB, a priest in the time of David, and the first head of the twenty-four priestly courses into which the entire priesthood was then divided, for alternate service, 1 Ch. ix. 10; xxiv. 7. That some of his descendants returned from the Babylonish captivity seems to be implied in Ne. xi. 10, where a son or descendant of his is mentioned; also in Ne. xii. 6, where nearly all the old heads of the priestly courses are enumerated as having still representatives among the returned captives. The Talmudists had a different mode of explaining things, namely, that the old divisions merely were retained, with their respective names, and that such as remained of the priests, though really belonging only to four of the ancient orders, were distributed anew into those divisions. Prideaux (Connec. i. Arm. 536) adopts this view; and it is so far countenanced by the fact, that the lists in Ezr. ii. 36-39, give only four heads; and so also does Nehemiah, in ch vii. 39-42. The point is of no practical moment, and we want the materials necessary for arriving at an independent judgment.

JEHO'NADAB (so it is in 2 Ki. x. 15, 23, but contracted JONADAB in Je xxxv. 6, &c.), [*Jehovah offers freely*, or he whom *Jehovah makes freely willing*]. The identity of the person named in these two books has been doubted by Scaliger, but he appears to have had few followers. Jehonadab is in both cases called the son of Rechab, of whom we know only from an obscure verse in the genealogies, 1 Ch. ii. 55, "And the families of the scribes which dwelt at Jabez: the Tirathites, the Shimeathites, [and] Suchathites. These [are] the Kenites that came of Hemath, the father of the house of Rechab." Of the time and the place to which this notice refers we are entirely ignorant, except in so far as any inference may be drawn from its standing in connection with the genealogies of the children of Judah, especially with those of the house of David. So far interpreters are generally agreed, that Rechab belonged to those Kenites who were connected with Israel through the marriage of Moses, who at the exodus cast in their lot with Israel, and who appear to have retained, to some extent at least, the roving tent-life of their forefathers; (compare Ju. i. 16; iv. 11). It has been very frequently supposed that the house of Rechab dwelt at this unknown town of Jabez, which again is connected by some with the person named 1 Ch. iv. 9, 10; but even this much is not necessarily implied in the sentence above quoted.

The two passages mentioned at the beginning of the article are the only ones from which scriptural information can be derived as to Jehonadab the son of Rechab. According to the one passage Jehu, in the midst of his efforts to overthrow the dynasty of Ahab, extirpating his family and expelling the worship of Baal which they had established in Israel, "lighted on Jehonadab the son of Rechab, [coming] to meet him: and he saluted him, and said to him, Is thine heart right, as my heart [is] with thy heart? And Jehonadab answered, It is. If it be, give [me] thine hand. And he gave [him] his hand; and he took him up to him into the chariot. And he said, Come with me, and see my zeal for the Lord. So they made him ride in his chariot." And the two appear to have had such an amount of resemblance in their zeal, that Jehonadab took part with Jehu in the details of his stratagem for destroying the assembled worshippers of Baal, without any recorded expression of disapprobation. Again, Jeremiah tells us how he received a command from the Lord to bring the Rechabites into one of the chambers connected with the house of the Lord, and there to give them wine to drink. This they refused, "We will drink no wine: for Jonadab the son of Rechab, our father, commanded us, saying, Ye shall drink no wine, [neither] ye nor your sons for ever: neither shall ye build house, nor sow seed, nor plant vineyard, nor have [any]: but all your days ye shall dwell in tents: that ye may live many days in the land where ye [be] strangers." And this charge had been kept by all of them, of both sexes, as they expressly state, though an unwilling obedience might perhaps have pled for its restriction to the males; only when Nebuchadnezzar's army overran the country, they had taken temporary refuge within the walls of Jerusalem. This obedience to the command of their father is then set before the people by the prophet, and contrasted with their disobedience to divine commands: and while the disobedient children of Israel are assured of impending judgment and ruin, the narrative closes with a corresponding promise to the obedient house of Rechab, "Therefore thus saith the Lord of hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever." On account of this promise there has often been search made for these Rechabites, who are supposed to be a community still subsisting, and maintaining the pure worship of the living God, and the abstaining ordinance of their ancestor. Nay, there have been reports that they have

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been actually discovered, from the days of the old Jewish traveller Benjamin of Tudela, down to our own day—witness the account given by the late Dr. Joseph Wolff: though sober readers of these reports have generally concurred in pronouncing them to be either mistakes or something worse. In fact it cannot be justly inferred that the Rechabites as a distinct fraternity lasted longer than the Jewish commonwealth itself: when the Jewish nation, to whom they stood in a special relation, ceased to exist as the professing people of God, the faithful Rechabites, like the godly Israelites, would most probably embrace the gospel of Christ, and thenceforth becoming incorporated with existing Christian communities, they might fairly enough consider that the peculiar institution of Jehonadab had served its purpose, and ought to terminate. Certainly we have no historical trace of them that is worthy of any attention; although the Septuagint and the Vulgate have affixed to Psalm lxxi. (their lxx.) the title, "A Psalm of David, of the sons of Jonadab and of those first carried captive."

It is by no means quite clear how far this institution rested on religious grounds, and how far on grounds of civil expediency. Witsius is disposed to make it to a large extent, if not entirely, the latter; because the Kenites were settled among the Israelites and shared all their good fortune, while yet it might seem prudent to Jonadab to restrain his people from everything which could by possibility provoke jealousy in the minds of the Israelites properly so called. Certainly their Kenite parentage might lead them the more readily to consent to retain or to resume some such mode of life as he enjoined upon them: and it has been common to compare it with the account of the Saracens by Ammianus Marcellinus (xiv. 4), and still more with the account of the Nabatheans by Diodorus Siculus (xix. 94), "It is a law with them neither to sow corn, nor to plant any fruit-bearing plants, nor to use wine, nor to provide a house." Ewald again leans strongly to the religious aspect of the rule. He looks upon the Rechabites as a religious sect, whose origin is to be traced indirectly to the labours of Elijah and Elisha. While these great prophets had disciples who followed in their steps, the Rechabites were no less strict in their adherence to the true religion as they understood it: but despairing of its maintenance among the degenerate people at large, they retired into desert life, as that generation of Israelites among whom Moses laboured were purified and trained in the wilderness; and they copied the Nazarite institution to a considerable extent; and they also avoided mixing in the ordinary affairs of life, unless some emergency drew them forth, like that revolution of which Jehu was the leader, when his "zeal for the Lord" met with a hearty response from Jehonadab. Neumann, in his commentary on Jeremiah, gives prominence also to the religious element in their character; and thinks that they did not take their name from Jehonadab, but from Rechab, so that, symbolically, they were called Rechabites, "riders," or "pilgrims," to indicate that they were strangers and sojourners, not seeking rest in Canaan and the Jewish institutions; though by a mistaken reading of providence they did seek rest in Jerusalem at the time of which Jeremiah speaks, and were disappointed. There is, however, no trace in Jewish history of anything of importance, additional to what Scripture relates; unless any one find it in the statement of Josephus that Jonadab was a good and just man, and that he had of old been a friend of Jehu.

[The reader may consult the dissertation of Witsius, in his *Miscellanea Sacra*, vol. ii. p. 223–237; and Ewald, *Geschichte*, vol. ii. p. 504, 505.] [G. C. M. B.]

JEHO'RAM, or contracted **JO'RAM** [*Jehovah is high*, or *he whom Jehovah exalts*]. The name of two kings.

1. JEHORAM, the son of Ahab and Jezebel, succeeded to the throne of the ten tribes after the short reign of his brother Ahaziah. He reigned twelve years, from about B.C. 896 to 884. Like all the rest of their kings, he is declared to have wrought evil in the sight of the Lord, not departing from the sins of Jeroboam the son of Nebat: yet his evil doing was "not like his father and like his mother, for he put away the image of Baal that his father had made," 2 Ki. iii. 2, 3. It fell to him to punish the Moabites, who had revolted after the death of his father: but the expedition which he undertook, with the assistance of Jehoshaphat king of Judah and of the king of Moab, was saved from utter destruction only by miraculous intervention through the instrumentality of Elisha, and was not successful to the extent of reducing the Moabites to subjection again, 2 Ki. iii. 4-27. Some other instances of connection between the king and the prophet appear in 2 Ki. iv. 13; v. 5–8; viii. 4–6, but more especially in ch. vi. vii. From these we learn that Joram was very much engaged in war with the Syrians; that repeatedly he was laid under deep obligations by the miraculous agency of Elisha; and yet that he was at one time on the point of committing a judicial murder, as if the prophet deserved to die because he had not by a miracle restrained the ravages of famine. At last the vengeance which had been denounced against the house of Ahab by Elijah, on occasion of the murder of Naboth, though it had been delayed on account of some manifestations of penitence, was executed upon Joram by Jehu, whom Elisha had sent one of his disciples to anoint as king for this very purpose, 2 Ki. ix.; compare the original command to Elijah, 1 Ki. xix. 16, 17; xxi. 17-29. Joram was engaged in war with the Syrians at Ramoth-gilead, in struggling for the recovery of which his father had received a mortal wound. Joram being himself now wounded, had returned to Jezreel to be healed, apparently leaving Jehu at the head of the army. And when Jehu was anointed king, he laid his plans and executed them with such celerity, that Joram had no intelligence of them till Jehu met him close by Jezreel, and drawing a bow shot him dead in his chariot. The body was thrown out upon the ground; and the hand of God was manifest in this, that the plot of ground was no other than the possession of Naboth, in which it had been predicted that the bloody requital should take place.

2. JEHORAM, the son of Jehoshaphat, succeeded him in the throne of Judah for eight years. There are some very considerable difficulties as to the chronology, however, on which we do not enter here, see 2 Ki. i. 17; iii 1; viii. 16. His character presented a melancholy contrast to that of his father, as "he walked in the way of the kings of Israel, as did the house of Ahab; for the daughter of Ahab was his wife: and he did evil in the sight of the Lord." He appears early to have given proofs of his character by murdering the whole of his brothers, to whom his father had assigned subordinate posts in the government, and also some of the other "princes of Israel." Such atrocities could scarcely

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fail to excite disaffection. Accordingly, we read that Edom revolted from the kingdom of Judah during his reign; and though he executed terrible vengeance upon the Edomites, he was unable to reduce them to obedience. At the same time also there were internal troubles, for Libnah revolted "from under his hand, because he had forsaken the Lord God of his fathers." On account of his daring and persistent wickedness, after the pattern of Ahab's family, there came to him a letter with terrible threatenings from the prophet Elijah. And accordingly the Lord stirred up the Philistines and "the Arabians that were near the Ethiopians," who carried on war successfully against him, and spoiled his kingdom, and his very palace of its treasures, and led captive his wives and all his sons except the youngest. In addition to all this, he was smitten with an incurable disease, and at the end of two years "his bowels fell out by reason of his sickness; so he died of sore diseases." And his people marked their strong disapprobation by withholding all royal honours from his burial, 2 Ki. viii. 16-24; 2 Ch. xxi. [G. C. M. D.]

JEHOSHAB'EATH. *See* JEHOSHEBA.

JEHO'SHAPHAT [*Jehovah is judge*, or perhaps rather, *he whom Jehovah judges*], is the name of one of the best and most distinguished of the kings of Judah. He reigned twenty-five years, from about B.C. 914 to 889. His history is given briefly in 1 Ki. xxii. 41–50; but very much more fully in 2 Ch. xvii.–xx. He succeeded his pious father Asa, in whose footsteps he walked, without turning aside. And the high testimony is borne to his personal character, and to the blessing which attended on it, that, "The Lord was with Jehoshaphat; because he walked in the first ways of his father David, and sought not unto Baalim; but sought to the Lord God of his father; and walked in his commandments, and not after the doings of Israel. Therefore the Lord stablished the kingdom in his hand; and all Judah brought to Jehoshaphat presents, and he had riches and honour in abundance. And his heart was lifted up in the ways of the Lord: moreover, he took away the high places and groves out of Judah," 2 Ch. xvii. 3-6. The closing statement is confirmed at ch. xix. 3; yet it is to be taken in connection with ch. xx. 32, 33, that "he walked in the way of Asa his father, and departed not from it; doing that which was right in the sight of the Lord: howbeit, the high places were not taken away, for as yet the people had not prepared their hearts unto the God of their fathers"—confirmed by 1 Ki. xxii. 43. We must understand from the combination of these two accounts, that Jehoshaphat succeeded in removing heathenish worship; but that his people were not in a spiritual state so favourable as to enable him to put down those high places in which Jehovah alone was worshipped. Yet his own faith and obedience were sincere and scriptural, and it was his aim in every way to give full effect to the law of God. Accordingly, he appointed a commission, consisting of five princes, nine Levites, and two priests, to go round among the cities of Judah; carrying the book of the law along with them, and giving instruction to the people. And he himself took a share in the work of going among the people, and bringing them back to Jehovah, the God of their fathers. And no doubt, in pursuance of the same object, he set up judges throughout the land in all the fenced cities, to judge for the Lord; whilst in Jerusalem itself he erected a supreme court for references and appeals, composed of Levites and priests, and chief of the fathers of Israel, with the chief priest over them "in all matters of the Lord," and "the ruler of the house of Judah for all the king's matters;" while the Levites acted as "officers" (*shōterim*), 2 Ch. xvii. 7-9; xix. 4-11.

The prosperity at home which accompanied this faithfulness to God is mentioned in a passage already quoted. Besides, he built castles and store-cities throughout his dominions; and he aimed at the restoration of the old trade from the ports of the Red Sea, though unsuccessfully, owing to a cause immediately to be mentioned. He had also his kingdom divided into five sections for military purposes, with men enrolled capable of bearing arms to the number of 780,000 in Judah, and 380,000 in Benjamin. And the fear of the Lord was on all lands round about; so that, instead of venturing to make war with him, the Philistines and Arabians brought him presents and tribute silver, 2 Ch. xvii. 10-19. The land of Edom was in a subject state, "There was then no king in Edom; a deputy was king," 1 Ki. xxii. 47; as the king of Edom seems to be a vassal in the account of the war carried on by Jehoshaphat and Jehoram, king of Israel, against Moab, 2 Ki. iii. On one occasion, however, Jehoshaphat was in very terrible danger on account of a confederacy, embracing the Moabites, Ammonites, Edomites, and others; which was formidable, not only on account of the nations engaged in it, but also on account of the secrecy of their preparations and the suddenness of their attack. But the piety of the king, and the encouragement of a prophet from among the Levites, and the special interposition of God—by which the enemy were involved in jealousies, and became self-destroyed—saved Jehoshaphat from this danger, and increased his confidence in God and his credit among men, 2 Ch. xx. 1-30. This account was once rejected by the more daring rationalists, but their scepticism has not many followers now; the substantial truth of the narrative being admitted, not only by Ewald, but also by critics like Thenius and Hitzig. To this glorious manifestation of Jehovah there is also confirmation borne by Ps. lxxxiii. xlvii. and xlviii.; perhaps also xlvi.

The one great error of Jehoshaphat's administration was the connection which he formed with the idolatrous kingdom of the ten tribes. It was natural and right, perhaps, to be at peace with them, instead of maintaining constant war, or irritation which was ever leading to war. But he went far beyond this; and to cement the union, he formed a disastrous matrimonial alliance between his son and successor Jehoram, and Athaliah the daughter of Ahab. This led him first to go to war with the Syrians at Ramoth-gilead, when he narrowly escaped with his life; the risk having been all the greater on account of a cowardly proposal by king Ahab, to which he magnanimously but rashly acceded, 1 Ki. xxii. 1-36; 2 Ch. xviii. It led him, secondly, at the time that he planned a renewal of Solomon's trade by sea between Ezion-geber and Ophir, to entangle himself with Ahab's son, king Ahaziah; on account of which unhallowed association his scheme proved an entire failure, and was abandoned, 1 Ki. xxii. 48, 49; 2 Ch. xx. 35-37. And it led him a third time into difficulty, as he went with Ahab's other son, king Jehoram, on an expedition against the Moabites, through the wilderness of Edom, where they would have perished but for miraculous intervention, 2 Ki. iii. On each of these occasions we

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find a prophet interfering, to warn, or rebuke, or support, as might be necessary; and in the mutual bearing of these prophets and the king, we may trace one of the surest evidences of the high attainments which Jehoshaphat had made in the divine life.

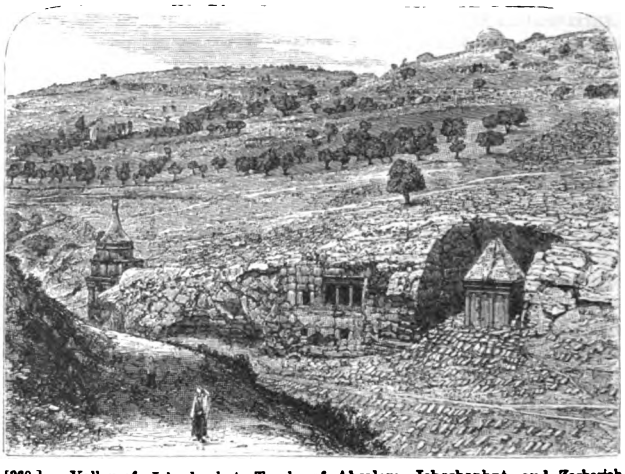
The forty-one years of the reign of Asa, and the immediately succeeding twenty-five of Jehoshaphat, may be regarded as the climax of the prosperity of the kingdom of Judah; and this prosperous period stands out the more remarkably because of the contrast with the succeeding reigns, which are characterized by idolatry, moral degradation, and political disaster. Yet Jehoshaphat could scarcely fail to see that he himself had been sowing the seed of coming evil, when he contracted that marriage of his son to the daughter of Ahab. It is impossible to say what his misgivings may have been; but their existence in some shape may perhaps be inferred from what is stated of peculiar precautions which he took in regulating the kingdom, the succession to the throne, and the position of the royal family generally. Of his six younger sons it is written, "Their father gave them great gifts of silver and of gold, and of precious things, with fenced cities in Judah; but the kingdom gave he to Jehoram, because he was the first-born," 2 Ch. xxi. 3. And again, "In the fifth year of Joram the son of Ahab, king of Israel, *Jehoshaphat being then king of Judah*, Jehoram the son of Jehoshaphat king of Judah began to reign," 2 Ki. viii. 16; a statement which suggests, perhaps, that Jehoshaphat found reason to proclaim his successor before his own death took place, as David had to do in reference to Solomon. [G. C. M. D.]

JEHO'SHAPHAT, VALLEY OF. This name occurs only in the prophet Joel, ch. iii. 2, 12; and the question has been raised as to whether it is a proper name at all, indicative of a known locality, and not simply the "valley of Jehovah's judgment"—the place where Jehovah will execute his judgment. It is called twice over in verse 14 *Emek Harotz*, the "valley of decision," or judgment, or excision, according to Newcome. How far there is a reference to Megiddo, the great slaughter plain of Palestine, or to Berakah, in the Tekoa desert, where Jehoshaphat assembled his troops after the overthrow of Ammon, Moab, and Edom, and "blessed the Lord," we do not undertake to say.

There is nothing in Scripture to fix the locality: but Jewish tradition has assigned it to the neighbourhood of Jerusalem. There is one peculiarity of expression in connection with it which suggests this. In the second verse of the chapter above named, the nations are said to be "*brought down* into the valley of Jehoshaphat;" while in the twelfth verse they are said to "*come up* to the valley of Jehoshaphat"—which variation or contradiction of expression is only reconcilable on the supposition that the valley was near the capital, "whither the tribes *go up*." The words of the sixteenth verse also describe a scene which implies that Jerusalem, from which "the Lord utters his voice," and the valley where the judgment occurs, were near each other.

Whether tradition rested on these in fixing the locality, or whether the name and place were known before the days of Joel, we have no means of ascertaining. But from the beginning of the fourth century Jew and Gentile have concurred unanimously in identifying the lower part of the bed of the Kedron with the prophet's valley.[1] Kimchi conjectures that Jehoshaphat built or did something here, from which it took its name.

The French pilgrim (A.D. 333) mentions it as between the eastern wall and the Mount of Olives; as in some places covered with vines in his day, which is not the case now; as having in one part the rock at which Judas' betrayal of his Master took place, and at another the palm-tree from which the boughs were plucked to strew the Lord's pathway in the day of his triumphal entry into the city. Eusebius and Jerome simply speak of it as lying between Jerusalem and the Mount of Olives. Subsequent writers of the early and middle ages speak of it in connection with Gehenna or Hinnom, as if the one were the place of judgment, and the other of punishment, and therefore properly adjoining each other; another of the many proofs that the common location of Hinnom (to the south) is a modern idea, founded neither on Scripture nor tradition. The present valley of Jehoshaphat occupies the Kedron hollow and the adjoining acclivities on both sides. Its limits have not been defined, but it is supposed to begin a little above the Fountain of the Virgin (Um-ed-Deraj), and to extend to the bend of the Kedron, under Scopus. The acclivity to the eastern wall of Jerusalem is—at least towards the top—a Turkish burying-ground; and the white tombs, with the Koran (in stone) at the one end and a turban at the other, look picturesque, as they dot for several hundred yards the upper part of the slope. The other acclivity, ascending the steep between Olivet and the Mount of Corruption, is crowded all over with flat Jewish tombs, each with its Hebrew inscription, and speckled here



[360.] Valley of Jehoshaphat—Tombs of Absalom, Jehoshaphat, and Zechariah (tradition), and Jewish Burying-ground.—From a photograph.

[1] "Haec longitudine duorum milliarium ab austro in aquilonem protenditur; latitudine angustâ."—*Cotovici Itinerarium*, p. 260.

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and there with bushy olive trees. Thus Moslems and Jews occupy the valley of Jehoshaphat between them, with their dead looking across the Kedron into each others' faces; and laid there in the common belief that it was no ordinary privilege to die in Jerusalem, and be buried in such a spot.

This traditional spot of burial and judgment, though called an *emek* or valley, is more properly a ravine; the declivities on either side coming to a pretty narrow angle at the bottom, without any level ground between; a presumption that this is not Joel's *emek*, though tradition has so unvaryingly affirmed it. The tomb of Jehoshaphat is pointed out on the precipitous face of the eastern steep, along with those of Absalom, Zechariah, and James. But for these identifications there is no evidence; and as tradition has varied in regard to the names of these rocky sepulchres, we are uncertain whether even one of them is authentic. That of Absalom seems the most ancient in its designation, and perhaps the most likely to be correct. Why one of these is called the tomb of Jehoshaphat, or when the name was given, we know not. The tradition regarding it is Jewish; and yet the Jews are sufficiently acquainted with their Scriptures to know that this king was not buried there, but with his fathers in the city of David, 2 Ch. xxi. 1. It is just possible that it may be the tomb of some old rabbi of the same name; and this conjecture derives some presumption from the fact that the Jews bury in it their tattered worn-out rolls. Why they should bring their old books to the tomb of king Jehoshaphat is not very evident; but why they should deposit them in the tomb of one of their venerable scribes or rabbis is plain enough. The Jews so venerate every scrap on which the word of God is written that they will not burn or destroy it; they bury it as they would the dead body of a father. Passing down the valley one day, some few years ago, and examining these tombs, we observed that that of Jehoshaphat had been recently opened; perhaps an hour or two before. The earth lay fresh and loose, as if newly dug, and the stone in front seemed as if it had been removed. We inquired the reason, and ascertained that a party of Jews had just left the tomb, after burying there some of their faded rolls. So strong is the Jewish reverence for the divine word, and so striking the way in which that reverence expresses itself, their scrolls must mix in decay with the dust of their fathers.

Once, wandering by moonlight in this valley, we saw a Jewish funeral, which had waited till the sun had set, and the Jewish sabbath was closed. It came round the south-eastern shoulder of Moriah, down the crooked pathway that descends into the Kedron; then mounted slowly up the acclivity of Olivet, some ten or twelve torches gleaming among the tombs. The procession rested under an olive-tree, for there the shallow grave was dug. Taking the shrouded dead from the bier, they laid it in the earth uncoffined, according to oriental custom. They then covered the body with a layer of large stones, pressed firmly down, lest the jackals should dig up and devour it; and then, filling up the rest with the dry grey soil of Olivet, they scattered homeward to the city. Strange did that torch-light funeral in the valley of Jehoshaphat seem to us. We have seen many a more striking ravine than this; but were it well-watered and well-planted, as of old, it would be a spot of no common beauty. But it is bare and wild; without verdure, save that of an occasional olive-tree.

If the "king's dale" (or valley of Shaveh) of Ge. xiv. 17, and of 2 Sa. xviii. 18, be the same, and if the commonly received location of them be correct, then we have the valley of Jehoshaphat identified with that of Melchizedek, and its history carries us back to Salem's earliest days. But at what time it became a cemetery we are not informed.

Wady *Jos* and Wady *Shafat*, Wady *Jûshaphat*, and Wady *Faraûn* are said to be its modern names. Cyril in the fourth century mentions it in a way which indicates that in his day tradition had altered, or that the valley was supposed to embrace a wider sweep of country than now; for he speaks of it as some furlongs east of Jerusalem—as bare, and fitted for equestrian exercises[1] (Reland's Palest. vol. i. p. 355). Some old travellers say that it was "three miles in length, reaching from the vale of Jehinnon to a place without the city which they call the Sepulchres of the Kings" (Travels of two Englishmen, two centuries ago). Some of the old travellers, such as Felix Fabri in the fifteenth century, call it Cele—from the Koilas of Eusebius and the Cœle of Jerome; and they call that part of the Kedron which is connected with it Crinarius or Krinarius—the place of judgment (Evag. vol. i. p. 371). We may add that these old writers extend this valley considerally upwards, placing Gethsemane and the traditional tomb of the Virgin in it. They seem to have divided the Kedron bed into two parts—the lower, called the valley of Siloam or Siloe; the upper, the valley of Jehoshaphat, from which the eastern gate of the city in early times was called, not as now St. Stephen's, but "the gate of the valley of Jehoshaphat."

The valley of the present day presents nothing remarkable. It is rough to the feet and barren to the eye. It is still, moreover, frequently a solitude, with nothing to break the loneliness but perhaps a passing shepherd with a few sheep, or a traveller on his way to Anâta, or some inhabitant of Silwân or Bethany going into the city by the gate of St. Stephen. Tombs, and olives, and rough verdureless steeps are all that meet the eye on either side.

[See Felix Fabri Evagatorium; and all the early travellers, such as the Italian Laffi, and the Spanish Antonio del Castillo, in the middle of the seventeenth century; also Quaresmius, Doubdan, Prokesch, Niebuhr, Olshausen, Robinson.] [H. B.]

JEHOSHE'BA [*Jehovah's oath; i.e.* sworn or devoted to him], a daughter of Jehoram, king of Judah; but whether also of Athaliah, his idolatrous and cruel wife, is not stated, 2 Ki. xi. 2. From the pious character maintained by Jehosheba, it has very commonly been supposed that she must have been Jehoram's daughter by another spouse. Of this, however, there is no certain evidence; and it is quite possible that, by coming under better influences, she may, even though the daughter of so infamous a mother, have taken the part she did. She became married to the excellent high-priest Jehoiada—the only recorded instance of a female of the royal line marrying into one of the families of Aaron; and by preserving, in concert with her husband, the life of the young Joash, till he could be brought forth for the occupation of the throne, she rendered an important service to the cause of righteous-

[1] There is a valley over the north-east shoulder of Olivet called Wady Khalet el-Jûs. This may be connected with the above tradition, and indicate the spot which Cyril speaks of.

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ness and order at a very critical and melancholy period. (*See* JEHOIADA.)

JEHOSHUA [*whose help or salvation is Jehovah*], usually appearing in the contracted form JOSHUA (which see).

JEHOVAH, יְהוָה, יְהֹוִה (after or before אֲדֹנָי, יְהֹוִה). The name of God in most frequent use in the Hebrew Scriptures; in the English Bible, for a reason to be afterwards mentioned, it is commonly represented (we cannot say rendered) by the word LORD.

In treating of this most sacred name, we shall inquire,

1. *Whether Jehovah is the true and original pronunciation of the name.*—It has been already explained (*see* HEBREW LANGUAGE), that when the Hebrew language was first reduced to writing, it was not thought necessary to invent signs to indicate the *vowel* sounds. Only the consonants were expressed in writing at first. The vowel signs which appear in our Hebrew Bibles were not introduced for centuries after the Hebrew ceased to be a living language. Further, it is necessary to explain that, in reading the Scriptures, the Jews were accustomed in certain cases to substitute for the word in the written text another word which appeared to them more proper to be used. One of the words thus *written but not read* was the divine four-letter name, יהוה (YHVH). Soon after the Babylonish captivity, the Jewish teachers, from a feeling of superstitious reverence, allowed this name to fall almost entirely into disuse. They thought it too sacred to take upon their lips, even when reading the Scriptures in the synagogues on the Sabbath. Wherever, therefore, this name appears in the sacred Scriptures, they substituted for it—not in the written text, but in reading—some other less sacred and mysterious name of God, usually the name *Adonai*.[1] They continued to write YHVH (not for the world would they alter the text in one iota), but they read *Adonai*. That this was the established practice centuries before Christ is evident from the fact that, in the oldest Greek version, that of the Seventy, the name YHVH (*Jehovah*) is not found even once, but instead of it, κυριος, which is the Greek equivalent of *Adonai, Lord*. The Greek translators gave the equivalent of the text as read, not of the text as written. The sacred name would have been desecrated by translation into Greek even more than by being uttered in Hebrew. Now, in order to account for the formation of the word Jehovah, one other explanation is required, and it is this: that when the Jewish grammarians found it necessary, in order to preserve as far as possible the ancient pronunciation of their language, to invent a system of signs to represent the vowel sounds, which had hitherto been without any representation in writing, and proceeded to attach these signs to the sacred text, the rule they observed in the case of the words above mentioned, which were written but not read, was to attach to these words not the points which properly belonged to them, but the points belonging to the words which were read in place of them. Following this rule, they attached to יהוה (YHVH) the points of אֲדֹנָי (*'ădonay*); and hence the form יְהֹוִה, and the name *Y'ĕhovah* (Jehovah).[2] There can be no doubt, therefore, that the pronunciation *Jehovah*, notwithstanding the sacredness with which, from early associations, we have been accustomed to invest it, is quite erroneous, combining as it does the consonants of one word with the vowels of another. It is besides comparatively modern; it is found in none of the ancient versions; it was known to none of the church fathers; even Origen, in that column of his *Hexapla*, in which he tried to express, in Greek characters, the original Hebrew as pronounced in his day, always, so far as can be ascertained, set down Ἀδωναι, where the Hebrew has יהוה. It is said that Peter Galatin, a learned convert from Judaism, of the sixteenth century, was the first who suggested the pronunciation Jehovah.[3]

For a more detailed statement of the argument upon this point, we must refer to sec. 20 of the younger Buxtorf's treatise *De Nominibus Dei Hebraicis*, which forms part of a volume entitled *Dissertationes Philologico-Theologicæ*, and is also included in Reland, *Decas Exercitationum*, &c. The only part of his statement which is defective and unsatisfactory is that in which he endeavours to meet the objection founded upon such names as *Jeho-shaphat, Jeho-iada, Jeho-iakim*, in each of which the first part, *Jeho*, is unquestionably a fragment of the divine name יהוה. In these names, it has been alleged, is preserved the original pronunciation of the first part of the name *Jeho-vah*. This argument, however, is more plausible than sound, though Buxtorf fails to meet it. The true answer to it is, that when a fragment of one word is incorporated with another word, it does not usually retain its original form, but undergoes a change. And the *Jeho*, or rather *Yeho* (יְהוֹ), which forms the initial syllable of the names just mentioned, is, as is now generally agreed, a contraction from יְהֹוִה, the several stages in the process of corruption being יְהוֹ יְהוּ יְהִי (*yahv, y'hav, y'hau, y'ho*), compare יְהִי = יְהִי. In the same way we explain the termination יָהוּ (*yâhu*), also a contraction of יְהוָה, in such names as יְשַׁעְיָהוּ (*yesha-yahu*), *Isaiah*, יִרְמְיָהוּ (*yirm-yahu*), *Jeremiah*. It is evidently a corruption of *yahv*; compare יִקְרְ.

2. *What is the true pronunciation and import of this divine name?*—In attempting to answer this question, we derive but little assistance from tradition. The ancient Jews either could not or would not reveal what they regarded as a sacred mystery. Thus, Josephus (Ant. b. ii. ch. xii. sect. 4), in relating the history of Moses, says: "Whereupon God declared to him his holy name, which had never been discovered to men before, concerning which it is not lawful for me to speak." The later Jews seem to have made the mere utterance of the name on any occasion a sufficient ground of exclusion from eternal life.[4] (See Gesenius, Thesaurus, p. 575, 576.) From them, therefore, no assistance is to be expected. The Greek writers, our only other source of information, are not quite so silent. Diodorus Siculus, the earliest to whom appeal can be made, gives ΙΑΩ as the

[1] Where *Adonai* itself precedes or follows יהוה, they read *Elohim*. Hence the peculiar form יְהוִה, the points belonging to *Elohim* (אֱלֹהִים).

[2] That in יְהֹוִה stands for _ is evident from the forms לִיהוֹה, &c.

[3] Buxtorf, *De Nominibus Dei Hebraicis*, sect. 20; Gesenius, *Thes.* s. v. But the pronunciation *Jova* was not unknown before Galatin, who himself says: Quidam ex nostris aiunt hoc nomen in nostris literis sonare Jova . . . . Non Jova nec Jeova sed Jehova cum leni aspiratione, sicut scribitur pronunciandum est (*De Arcanis Catholicæ Veritatis*, lib. ii. cap. 10).

[4] Qui pronunciat ipsum nomen quatuor literarum non habet partem in seculo venturo.

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Greek equivalent of יהוה; but, as he wrote his history only a few years before the birth of Christ, and therefore long after the name had become a sacred mystery among the Jews, from whom alone any trustworthy information could be had, his testimony cannot have much weight attached to it; still less that of the later writers, by whom the same form of the name is repeated, sometimes slightly modified, as IAOT, IETΩ. It is not improbable that this Greek tradition had its origin in those compound names referred to above, in which the name appears under the abbreviated forms *Yeho, Yahu*. From such a name, for example, as עֹבַדְיָהוּ, *obad-yahu* (*Obadiah*), it would be easy to infer, especially after comparison with Phœnician and other names of similar formation (see Gesenius, Monumenta Phœn. p. 354), that the name of the God of the Jews was *Yahu*, or omitting the guttural, as the Greeks would naturally do, IAOT or IAΩ. More important is the statement of Theodoret, that the Samaritans pronounced the name IABE, a form found also in Epiphanius (see Ges. Thes. p. 577). This is regarded by most modern scholars as the nearest approach to the true pronunciation.

But, passing from tradition, and not delaying to notice the futile attempts of some authors to illustrate this name from heathen sources, let us make our appeal to Scripture. The two most important passages for our present purpose are found in Ex. iii. and vi. In the former we read that *God* called to Moses from the midst of the burning bush, and after commanding him to put off his shoes from his feet, because the place whereon he stood was holy, proceeded to declare himself the God of Abraham, of Isaac, and of Jacob. And when Moses hid his face, because he was afraid to look upon *God*, then *the Lord* (יהוה) said "*I have seen, I have seen the affliction of my people, and I have heard their cry. . . . and have come down to deliver them; . . . and now, come, I will send thee to Egypt.*" And when Moses shrank back from the arduous mission, saying to *God*, "*Who am I that I should go to Pharaoh, and that I should bring the children of Israel forth from Egypt?*" the divine answer is, "*But I will be with thee*" (כִּי אֶהְיֶה עִמָּךְ). And again, when Moses asks by what name he will speak of Him to his people, the answer of *God* is, "I AM THAT I AM (אֶהְיֶה אֲשֶׁר אֶהְיֶה). *Thus shalt thou say to the children of Israel,* I AM (אֶהְיֶה) *hath sent me unto you.*" And this is repeated in the verse which follows, ver. 15, *and* GOD *said moreover unto Moses, Thus shalt thou say unto the children of Israel,* THE LORD (יהוה) *God of our fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you:* THIS IS MY NAME FOR EVER, *and this is my memorial unto all generations.*" From which it is evident that יהוה is just another form of the name אהיה, I AM; and its origin is thus ascertained. The only difference between the two names is, that the one is a verb in the *first* person, the other the same verb in the *third*. The meaning of the one is I AM; the meaning of the other is HE IS. The one is therefore the name of God revealing himself, the other the name of this revealed God contemplated and adored by man.[1]

In both names, אהיה and יהוה, the root-idea is that of *underived existence*. When it is said that God's name is HE IS, simple being is not all that is affirmed. *He is* in a sense in which no other being *is*. "Ille revera est qui a seipso est." *He is;* and the cause of his being is in himself. *He is because he is.* This is evidently the meaning of the divine utterance. *I am that I am.* Just as elsewhere, on a similar occasion: "I will have mercy on whom I will have mercy, Ex. xxxiii. 19, *i.e.* in the exercise of my mercy I am under no constraint—what I will I will—what I do I do; so here—*That I am I am; I am because I am;* the cause (if one may so speak) of the being of God is only in himself. This surely was a wonderful conception for those early times; but indeed it is in a simple unpolished age, before the mind has been varnished over by the influences of civilization, that such thoughts most easily find entrance and take firmest hold. The notion, therefore, that the name Jehovah had its origin rather in the age of David and Solomon than in that of Moses, is not less false philosophically than critically.

From the idea of *underived and independent existence*, which seems to be the root-idea in this divine name, follows at once that of *independent and uncontrolled will and action*. This also is a leading thought in the narrative quoted a little ago. I am the God of Abraham, of Isaac, and of Jacob; and my name is I AM. As God's being is underived, so his will is uncontrolled. All other being flows from him, so all other wills must bend to his. It may not always seem so; it may rather seem as if the reverse of this were sometimes true. Doubtless in Moses' day the will of Pharaoh seemed to be the great power in Egypt. But God revealed himself as Jehovah, the self-existent, the supreme and sovereign Will; and Pharaoh—what proved he then? Man, that is a worm, and a son of man that is a worm.

With the idea of underived existence are also closely allied those of *eternity* and *unchangeableness*. He who has in himself the cause of his being can never cease to be; and he cannot change. This has been thought by not a few to be the primary import of the name Jehovah, which accordingly has been rendered "The Eternal." And in support of this view, the form of the name (a verb in the future tense) has been appealed to. יהוה *he is;* rather, it has been said, *he will be,*[2] *he shall never cease to be.* But the so-called future in Hebrew differs very widely from our future (*see* HEBREW LANGUAGE), expressing as it does what has been wont to be in the past as well as what will be in the future—the ongoing of being or action (as opposed to its completion) in whatever sphere of time. And there can be no doubt that in the present case, though it is impossible to reproduce the Hebrew exactly in English, the translation *I am that I am*, is much more accurate than *I will be that I will be.*

Still, though the ideas of eternity and unchangeableness do not constitute the primary import of the name Jehovah, they are in Scripture, as we might anticipate, very constantly associated with it. "I am Jehovah; *I change not,*" Mal. iii. 6. To Moses the revelation of this name was connected with God's covenant-promise to Abraham—the promise of a seed in whom all the families of the earth should be blessed. I am the God of Abraham; and I am Jehovah—the God of Abraham

[1] Gesenius has suggested that possibly יהוה may be the *fut. hiphil.* and not the *fut. kal*, of the verb of existence, and may, therefore, signify *He causes to be, the author of existence;* but it is a sufficient answer to this that in the passage above quoted אהיה, which is undoubtedly *Kal*, is = יהוה, which cannot therefore be *Hiphil.*

[2] Some writers have attempted on this ground to prove that Jehovah is Christ, ὁ ἐσόμενος, ὁ ἐρχόμενος.

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and of Abraham's seed for evermore. Hence it is that Jehovah is pre-eminently in Scripture the covenant-God of Israel; the God of grace, and truth, and love. Though these attributes are not, primarily at least, contained in the name, they are inseparably associated with it.

Passing from the import of the name, we have still a remark to make on its pronunciation. Being the fut. kal of the old verb *hava* (=*haya*), it would probably be pronounced YAHVE, which does not differ much from the IABE (B in Greek for V) of the Samaritans, nor even from the IAOT or IAΩ of the Greek writers. So Gesenius, Ewald, &c. Others read *Yahăvah* (Jahăwăh). (See Delitzsch, Commentar über den Psalter, Vorbericht, viii. ix.)

3. *What is the relation between the divine names Jehovah and Elohim?*—This is an important question; important in itself, and also in its bearing upon other questions of Scripture criticism, in the solution of which the whole Christian world is interested. It is well known that the discussions as to the origin and authorship of the Pentateuch turn very much, though not so much now as formerly, on the import and use of these names. The fact that in some sections of Genesis the one name is almost exclusively employed, in some the other; whilst in one section, ch. ii. 4-iii. 24, both are combined in the compound name *Jehovah-Elohim*, could not fail to attract attention even at an early period; but with the attempts to explain this and similar phenomena in the Hebrew Scriptures, we are at present concerned only in so far as they may have tended to throw light on the import and relation of the divine names themselves. The explanation of Tertullian is the earliest to which we can appeal; but as that explanation is founded not upon the Hebrew names *Elohim* and *Jehovah*, but upon the Greek Θεὸς and Κύριος, and Latin *Deus* and *Dominus*, it is therefore in so far erroneous, as Κύριος and *Dominus* are the Greek and Latin equivalents, not of *Jehovah*, but of *Adonai*. Nearer to the truth is the view which early found acceptance among the Jewish doctors, that Elohim is the name of the Supreme as the God of *judgment*, Jehovah as the God of *grace and mercy*. But let us see what light the Scriptures themselves throw upon this subject.

(1.) The name Elohim is the name of God as *The Deity*. The plural form of the name does not denote plurality nor a trinity of persons, but, as constantly in Hebrew, the greatness and majesty of him who bears the name. It is the name of God rather as a *power*, the Supreme power, to whom weak man looks up with adoring awe; hence the frequent opposition in Scripture of Elohim and אִישׁ (*man*), De. v. 21; iv. 33, &c. In the name Jehovah, on the other hand, the *personality* of the Supreme is more distinctly expressed. It is everywhere a *proper* name, denoting the personal God and him only; whereas Elohim partakes more of the character of a *common* noun, denoting usually, indeed, but not necessarily nor uniformly, the Supreme. Elohim may be grammatically defined by the article, or by having a suffix attached to it, or by being in construction with a following noun. The Hebrew may say *the* Elohim, the true God, in opposition to all false gods; but he never says *the* Jehovah, for Jehovah is the name of the true God only. He says again and again *my* God (אֱלֹהַי); but never *my* Jehovah, for when he says *my God*, he means Jehovah. He speaks of the God of Israel, but never of the Jehovah of Israel, for there is no other Jehovah. He speaks of the living God, but never of the living Jehovah, for he cannot conceive of Jehovah as other than living. It is obvious, therefore, that the name Elohim is the name of more general import, seeing that it admits of definition and limitation in these various ways; whereas Jehovah is the more specific and personal name, altogether incapable of limitation. Occasionally Elohim is used in the very general sense of *superhuman, supernatural*, as when the witch of Endor exclaimed that she saw Elohim ascending from the earth, 1 Sa. xxviii. 13; she could never have said she saw Jehovah ascending. So we read of *men of God* (Elohim), *i.e.* men who seemed to have become partakers in some measure of the divine nature, but never of men of Jehovah. And of man when first created it is said, that he was created in the image of Elohim, not of Jehovah.

(2.) But if Elohim is a name of *wider* import than Jehovah, the latter is a name of *deeper* significance. It is the incommunicable name of God, emphatically THE NAME (הַשֵּׁם), embodying as it does His most distinctive attributes—self-existence, unchangeableness, eternity.

(3.) As the entrance of sin and suffering was the occasion of this deeper revelation of the divine nature, Jehovah is eminently the *God of redemption*—under the old covenant, the God of Israel. The correlative of Elohim is *man;* the correlative of Jehovah is *redeemed man* (*Israel*). Elohim is God in *nature;* Jehovah is God in *grace*, Ex. xxxiv. 6, 7. Elohim is the God of *providence;* Jehovah the God of *promise* and *prophecy*. "*Thus saith Jehovah*," are the words with which the prophet always introduces his message; never, "*Thus saith Elohim*."[1] (See on this subject Hengstenberg, Genuineness of the Pentateuch, i. p. 274, &c.; Clark's trans.; Kurtz, History of the Old Covenant, i. p. 18, &c.)

4. *When did God first reveal himself as Jehovah?*—If Jehovah be in a special manner the name of God as the Redeemer, it would seem that the revelation of the name must have been coeval with the promise of redemption. Accordingly, in the second section of Genesis, in which sin and redemption are first mentioned, the name Jehovah also for the first time appears. Compare also Ge. iv. 1, 26. It has been thought, however, that the conclusion most naturally deducible from this early introduction of the name in the sacred Scriptures is shown to be incorrect by Ex. vi. 2, 3, where we read, "And God spake unto Moses, and said, I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but *by my name Jehovah was I not known to them*." But those who think so have not studied the last words just quoted in the light of other scriptures; otherwise they would have perceived that by *name* must be meant here not the two syllables which make up the word Jehovah, but the idea which it expresses. When we read in Isaiah, ch. lii. 6, "*Therefore my people shall know my name;*" or in Jeremiah, ch. xvi. 21, "*They shall know that my name is Jehovah;*" or in the Psalms, Ps. ix. 11, 17, "*They that know thy name shall put their trust in thee;*" we see at once that to know Jehovah's name is something very different from knowing the four letters of which it is composed. It is to know by experience that Jehovah really is what his name declares him to be. (Compare also Is. xix

[1] The relation between the names Elohim and Jehovah is, in some respects, similar to that between the national names Hebrews and Israel.

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20,21; Eze. xx. 5, 9; xxxix. 6, 7; Ps. lxxiii. 19; lxxxix. 17; 2 Ch. vi. 33.) And when therefore it is said of the patriarchs that God was not known to them by his name Jehovah, but appeared to them in the character of God Almighty, what is meant is, that the aspect of the divine character which was presented to them was rather God's almightiness than that special aspect which is expressed in the name Jehovah. God makes himself known as Jehovah when he hears the cry of his people out of the depths, rescues them from the fearful pit, from the iron furnace, and fills their heart with the joys of salvation; this was an experience to which, outwardly at least, the patriarchs were usually strangers. The name of God Almighty was thus to them a sufficient support of their faith; the dark days had not then come when faith, in order to endure, must take a deeper view and a firmer grasp of Him who is its object.

Besides, (1.) the form of the name יהוה has justly been appealed to as furnishing evidence of its antiquity. It is the future of the root *hara*, which, even in the age of Moses, had become archaic and rare, having given place to the form in common use, *haya*. Also, (2.) the abbreviated form יהּ, which already appears, Ex. xv. 2; xvii. 16. And, (3.) the name Jochebed, borne by Moses' mother (Ewald, Geschichte, ii. 203, 204).

But though we believe the name Jehovah was known to the patriarchs and revealed anew by Moses, it was not till the great awaking of the prophetic spirit under Samuel, that its import and the value of the revelation embodied in it were fully realized by the people of Israel. Jehovah is eminently the *prophetic* name of God. For while the psalmists frequently address their prayers and hymns to Elohim, it is always Jehovah who speaks by the prophets. Thus we account for the fact that, after the age of Samuel, the name Jehovah seems to have come into more common (and as it were popular) use than before, and especially appears with much greater frequency as an element in the names of individuals—a fact from which the rash and erroneous conclusion has recently been drawn, that previous to that age the name was altogether unknown. (See on the whole subject, Reinke, Beiträge, iii. 1-143.) [D. H. W.]

JEHOVAH-JI'REH [*Jehovah will provide*], the name given by Abraham to the mount on which the angel of the Lord appeared to him, and not only arrested the sacrifice of Isaac, but provided a ram to be put in his place, Ge. xxii. 14. It was embodying in a name the sentiment expressed in an earlier part of the narrative, "God will provide for himself a burnt-offering." For the import of the transactions themselves, see under ABRAHAM.

JEHOVAH-NIS'SI [*Jehovah my banner*], the name given by Moses to an altar he erected in the wilderness, in commemoration of the victory gained by the Israelites under Joshua over the forces of Amalek, Ex. xvii 15. (*See* BANNER.)

JEHOVAH-SHA'LOM [*Jehovah-peace*], the name of an altar erected by Gideon in Ophrah, after the angel of the Lord had appeared to him with a message of peace, Ju. vi. 24. Appearing as the angel did in a time of great backsliding, there was reason to apprehend some manifestation of judgment rather than of mercy; and Gideon gave expression to his feelings of surprise and thanksgiving by associating the sacred erection with a name which proclaimed Jehovah as the God of peace.

JEHOZ'ABAD, most commonly written JOZABAD, which see.

JEHOZ'ADAK [*Jehovah justifies*], in Ezra and Nehemiah abbreviated into JOZADAK; the son of the last high-priest before the captivity, namely Seraiah, who was slain with the sword at Riblah, on the final taking of the city, 2 Ki. xxv. 18-21. The son was carried into captivity, and died there; but his son Joshua was among those who returned, and in him the suspended functions of the high-priesthood were again revived, Ezr. iii. 2; Ne. xii. 26. In the writings of Haggai and Zechariah our English version adopts the Greek form of the name—Jozedec—which somewhat obscures the connection between the high-priest's family that was carried into captivity, and as again restored from it. It should have read, Joshua the son of Jehozadak.

JE'HU [*Jehovah is he*]. 1. A king of Israel, the founder of the fourth dynasty, whose reign extended from B.C. 884 to 856—twenty-eight years. His father's name was Jehoshaphat, 2 Ki. ix. 2; but he is more frequently called the son of Nimshi, who was his grandfather, and who was probably better known than the father. His age when he was called to assume the reins of government is not mentioned; but he could have been by no means young, as he had already risen to a high place in the army, and had established for himself a reputation for great energy; not only so, but probably as long as twenty years before, or even more, while Ahab and Jezebel were still in the noontide of their power, he had been divinely designated to Elijah at Horeb for the office of king in Israel, with an injunction to the prophet to anoint him, 1 Ki. xix. 16. Even then, therefore, he must have been known to be a person possessed of qualities which peculiarly fitted him at such a time for taking command of the affairs of Israel. Why his actual appointment to the office should have been so long delayed, no explanation is given; but it doubtless arose mainly from that longsuffering patience in God, which waits in the execution of vengeance till every effort has been exhausted, and reformation has become hopeless. At last, however, the set time came; and Elisha, who now stood in the room of Elijah, despatched one of the sons of the prophets to Ramoth-gilead, where Jehu and the army were at the time contending against Hazael king of Syria, with the charge to anoint Jehu king in the name of the Lord. He was to do his work expeditiously and secretly, and then make haste as for his life—seeing it was a perilous step to take in such a place. From the excited manner of the prophet, however, and the singular mode in which he went about his work, the secret presently transpired; and so ripe was the army for the change of dynasty thus initiated, that all immediately, and with loud acclaim, hailed Jehu as king, and in token of respect spread their garments under him. King Jehoram was at the time lying sick at Jezreel, from the wounds he had received in Ramoth-gilead; and as it was necessary, not only for Jehu's personal success, but also for the execution of the work of judgment expressly committed to him, 2 Ki. ix. 7, 8, to sweep away the house of Ahab, Jehu consequently lost no time in proceeding to Jezreel with a trusty and chosen band to aid him in his dreadful commission. His approach was descried from the watch-tower, and messenger after messenger was despatched to inquire whether he came peaceably; but he met them in so defiant a tone, that they were fain to turn round

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and form part of his train. At last Joram himself went forth, and at his arrival the storm burst with irrepressible fury. Joram was first slain by Jehu's own hand, and his body ordered to be cast into the vineyard of Naboth. Ahaziah, king of Judah, brother-in-law of Joram, who was with him on a visit, received also a mortal wound, of which he soon after died at Megiddo. Then followed in rapid succession the slaughter of Jezebel and of the whole seed-royal in Samaria; including altogether seventy males slain at Jehu's bidding by the nobles of Samaria, with many besides of remoter connections, and of those who had been chief men about the king. Among others who fell in this time of vengeance, were certain brethren of Ahaziah, king of Judah, whom Jehu met on his way to Samaria, going to pay their respects to the family of the king of Israel. Regarding them as included in the curse pronounced on the seed of Ahab and Jezebel (being their grandchildren), Jehu summarily appointed them to the slaughter—whether justly, however, may be made a question; since, while connected with the house of Ahab, they more properly belonged to that of David. The attack was next made on the priests of Baal, whom Jehu took by guile, publicly announcing his purpose to become himself a worshipper of Baal, and thereby throwing them off their guard; so that they readily came forth to take part in a feast and sacrifice which Jehu proclaimed for Baal at a set time and place. But it was only that they might be fallen upon by the soldiery of Jehu, and put to death. The temple and images of Baal were also broken down.

So far Jehu might be said to accomplish faithfully the solemn work intrusted him. As a minister of divine vengeance against the house of Ahab and its Baal-worship, the sternest retribution had been inflicted, and the work had been done with a promptitude and an alacrity which bespoke a hearty good-will in the matter. Indeed, it is precisely the impression made in this respect as to the spirit of Jehu's procedure which detracts from his glory. He appears throughout more like a man of impetuous ardour, and cold-blooded ferocity, prosecuting a course of terrible severity, which, however right in the main, was still one we should have liked to see somewhat less congenial to his own temperament. We do not conceive of him, even when doing a work of God, and perilling his very life in the accomplishment of it, as a man of high principle, who values nothing in comparison of the establishment of truth and righteousness. Accordingly, we find him stopping short of the proper point, whenever the question came to be what he was himself going to substitute for the abominations he had put down; "he departed not from the sins of Jeroboam who made Israel to sin." He could decide for Jehovah in opposition to Baal, but not for the pure worship of Jehovah as opposed to the idolatrous forms that had been set up at Bethel and Dan. To go so far as to abolish these, would have been to take Jerusalem for a religious centre, and this might have opened the way for a return of the kingdom of Israel to the house of David. Policy therefore dictated an adherence to the course pursued by the founder of the Israelitish monarchy. And hence, while a prolongation of his dynasty was promised for the work of judgment he had executed against the house of Baal, it was accompanied with a limitation which implied a want of approval in regard to his own religious position; the promise extended only to the fourth generation, 2 Ki. xxix. 30. And before that term was expired his house had in turn become the subject of severe threatening, and had to face the prospect of an exterminating doom, Ho. i. 4. In his case, as in the case of Jeroboam, the worldly policy adopted utterly failed to secure its object.

The name of Jehu, it is said, occurs in an inscription on an obelisk discovered in the north-west palace of Nimroud, which has been interpreted thus: "Jehu the son of Khumri"—supposed to be for Omri, and taking the house of Jehu as successor to the house of Omri (Layard, Nineveh and Babylon, p. 613). It may be so, but it certainly does not wear a very natural appearance, nor does Scripture give indication of any intimate connection at that time with the Assyrian empire.

2. JEHU. The son of Hanani, a prophet, who first appears in Israel delivering a solemn and threatening message to Baasha, for following the sins of Jeroboam, and killing the representatives of that house without turning from their sins, 1 Ki. xvi 2-7. Long afterwards, probably thirty years or more, he appears again in the attitude of admonishing a king; but it is now the king of Judah, Jehoshaphat, whom he reproved for entering into alliance with the ungodly king of Israel, and predicted visitations of evil in consequence, 2 Ch. xix. 2, 3. The Hanani who prophesied before Asa, father of Jehoshaphat, and reproved him for relying, in a time of peril, on the king of Syria, was in all probability the father of Jehu, 2 Ch. xvi. 7-9.

3. JEHU. Three others of this name occur in the genealogies, but nothing particular is known of them, 1 Ch. ii. 38; iv. 35; xii. 3.

JEPHTHAH [יִפְתָּח, *yiphtahh*, not occurring again, except once as the name of a town in the tribe of Judah, written in the authorized version *Jiphtah*], means "he will open," perhaps implying that Jehovah will open or set at liberty, and if so, having the same meaning as *Pethahiah*. Jephthah was one of the most notable of the judges of Israel: his place among them, and some things in respect to his administration, will fall to be noticed in the article JUDGES. His history is given in the book of Judges, ch. x. 6-xii. 7; besides he is named by Samuel among the distinguished persons raised up by God for his people, 1 Sa. xii. 11; and again he is named as one of those ancient worthies in whom faith had a very special manifestation, He. xi. 32. His father was Gilead, a man who lived in the land of Gilead, who had sons by his lawful wife, while Jephthah was the son of a harlot. When the other sons grew up they thrust Jephthah out, and refused him any share in the inheritance, on the ground that he was the son of "a strange woman," literally "an other woman:" and since the elders of the country confirmed this proceeding, Ju. xi. 7, while there is no express law of Moses upon the point, we may conjecture that they were led to adopt this rule on principles of general morality, probably strengthened by the divine approval of the act which thrust out Ishmael and refused him a share of the inheritance, Ge. xxi. 10, to which the words in this history seem to allude. The place to which he fled is not accurately known, a region in Syria, not far off, called the land of Tob, see 2 Sa. x. 6, and of which the name seems to survive in late Jewish history, 1 Mac. v. 13; 2 Mac. xii. 17. Here there were gathered to him "vain men," or empty men, men in difficulty, who had

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nothing to lose, with whom David's men, 1 Sa. xxii. 2, have been often compared; and these men went out with him, though it is an unwarrantable inference that he was just a captain of a band of freebooters. From the first he is described as a mighty man of valour. And when the Ammonites, already for eighteen years the masters of Israel, were making war against them, probably in some more galling form of oppression than usual, the elders of Gilead, on whom the burden naturally fell with greatest severity, took the lead in Israel, and offered to any one who was willing to accept it the office of head and captain (קָצִין, *qatzin*, Ju. xi. 6, 11, compare Jos. x. 24); for in their present circumstances a peaceful judge like the two who had preceded would not have met the emergency. But as no one volunteered, they went to Jephthah and pressed the office upon him; which he generously accepted, as soon as they declared their willingness to make amends for past severity. Everything was done in the way of solemn religious covenant in the presence of the Lord, at Mizpeh, Ju. xi. 11, often taken to be the same as Mizpeh of Gilead, ver. 29, from which however the narrative perhaps rather distinguishes it. His first effort was to secure the co-operation of the tribe of Ephraim, Ju. xii. 2, the tribe whose influence was predominant during most of the period of the judges. Having failed in this, he went forward in the strength of the Lord: and after an ineffectual effort to gain his object by reasoning with the king of the Ammonites, he placed himself under the special protection of the Lord by a peculiar vow. Upon this he completely overthrew his enemies, "with a very great slaughter," and at once recovered twenty cities from them. Now the Ephraimites came in to claim their position as the rulers of Israel, emboldened perhaps by Gideon's tender dealing with them in a similar case: but Jephthah met them in their own spirit, apparently dealing with them as traitors to the cause of God and Israel, so that 42,000 of their party fell in the civil war. It is highly improbable that there was any subsequent resistance to Jephthah's rule: and he held the office of judge for six years till his death. He "was buried in [one of] the cities of Gilead."

The great point of interest in his history is his vow, Ju. xi. 29-40, and the manner in which it was fulfilled. The opinion which probably occurs to most people, as they first read the narrative, is, that he put his daughter to death, and offered her upon the altar of burnt-offering. This is the account given by Josephus and the other ancient Jewish authorities; and it is the universal opinion of the Christian fathers. From the middle ages, however, there has been prevalent among the Jews the very opposite opinion, that he devoted her to perpetual virginity and the special service of God at the temple: an opinion which was early taken up by many Reformed theologians, as they entered with alacrity and diligence into the accurate study of the word of God, and which has never wanted advocates down to our own day. The old opinion, however, has much the more general support of authorities; most of the Roman Catholics, who follow the fathers; the rationalist scholars, who find in it much that suits their view of early Jewish history, and who sometimes say, like Ewald, in his *History* (ii. p. 515), that the opposite opinion "deserves no refutation;" while they fancy that they trace the echo of the name and history of Jephthah in the Greek Iphigenia and Idomeneus; and very many whose convictions are expressed by Luther, "People will have it that he did not offer her, but there it stands plainly in the text." Yet that it does not stand so plainly in this text as consubstantiation in "This is my body," would have been Luther's own admission, we are sure: and there has been an instinctive shrinking from this opinion, which seems to us more and more to be justified, in proportion as we examine the narrative thoroughly.

Sometimes the milder view has been vindicated on the principle that Jephthah put his vow intentionally in such general terms as admitted of modification, and might even necessitate it. That which first came out of his house to meet him should be the Lord's; and if it was a subject fit to become a burnt-offering it should be so offered, while if this was in the nature of the case impossible, the nearest substitute possible should be made. Such puzzling cases will from time to time arise, when the fulfilment of a vow literally would go most thoroughly against it and the spirit of religion out of which it arose. And from this principle has sprung our marginal rendering, "*or* I will offer it up for a burnt-offering;" which has been defended by both Jews and Christians, though the grammatical rendering is not wholly satisfactory.

But without resting upon this interpretation there are several considerations which at once throw the utmost difficulty in the way of the common view, and favour the other as really the more natural.

I. Human sacrifices could never be contemplated by any true Israelite worshipper of Jehovah with any feeling other than that of abhorrence. They have been thus rejected even by heathens, except those who were most deeply degraded by vice and abominable superstition; and the practice is noticed as the very climax of Canaanite depravity, De. xii. 31, by which the Israelites were corrupted only when they had most thoroughly turned their back upon everything that was good, Ps. cvi. 35-38. Much less can we think this of Jephthah, the chosen leader of God's people, turning them to the God of their fathers after a period of religious apostasy and political subjugation to the heathen, whose whole dealings are thoroughly godly, Ju. xi. 11; who had just before been filled with the Spirit of the Lord for his work, ver. 29; and *whose faith is celebrated in* He. xi. 32, *plainly with reference to this very vow and its fulfilment*, in which his faith culminated under a trial in respect of offering up his only child, like Abraham himself, who is celebrated for this in the same chapter. To meet this overwhelming difficulty it has been the practice to assume and assert that Jephthah was ignorant of the law and regardless of it, that he was a wild man in a wild age, and among the wildest part of the Israelites; Ewald for instance puts this in an emphatic way. But there is no evidence of it, or rather there is evidence to the contrary. The entire message to the king of the Ammonites indicates a mind very thoroughly disciplined, trained to exact acquaintance with the history of the Lord's dealings for and with his people, as given in the law of Moses, and able to appreciate its bearing on his own age and circumstances. His language, and his daughter's, Ju. xi. 34, 35, imply a knowledge of the Mosaic law as to vows, and seem to refer to the very language of these laws, Nu. xxx. 2; De. xxiii. 23. And his practice of monogamy marks his personal conduct in very pleasing contrast with that of several other judges, Ju. viii. 30; x. 4; xii. 9, 14. The only thing which could even seem to

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countenance the surrender of a human being to die for God's service is the practice of "devoting," חֵרֶם (*cherem*), Le. xxvi. 29, &c. But by universal consent this is held in its very nature to be a *forced* devoting of the *wicked* to God's service in their destruction, since they would not willingly serve him in any other way; and it was the sole prerogative of God to devote such persons. Not only is all this utterly inapplicable to the case of Jephthah's daughter; though it did apply, it would be unsuitable to the vow, because anything devoted was *accursed*, and could not be accepted as a *sacrifice*, to the very notion of which it stood in irreconcilable contradiction (comp. 1 Sa. xv. 21).

II. If Jephthah was not grossly ignorant of the laws of Moses and the ritual of his people, he must have known that every burnt-offering required to be a male: and supposing that a rash vow had entangled him in a difficulty, still it could not be carried into effect literally; and some other way of dealing with his daughter would be forced upon him, as it would have been had an unclean animal met him.

III. The expression "whatsoever cometh forth of the doors of my house to meet me," Ju. xi. 31, is taken by many to be so indeterminate that it might mean beast or man: but this is not the natural meaning. For the Jews were too exact in their propriety of life to have brutes herding in human habitations; and the expression "whosoever goeth out to meet me" is properly applicable to a human person, as appears in the subsequent history, Ju. xi. 34, and as other instances of the females going out to meet the triumphant males with timbrels and dances occur in the Old Testament, such as Miriam, Ex. xv. 20, and the daughters of Israel after the death of Goliath, 1 Sa. xviii. 6. Indeed, such a vow at hap-hazard would be altogether without a parallel; and it would have sounded contemptible if his vow had run thus: "the first calf, or kid, or lamb that shall meet me coming out of my house shall be the Lord's, and I will offer it up for a burnt-offering," when he might rather have promised the noblest animal in his fold, or many of the noblest. We are irresistibly driven to the conclusion that in making his vow, Jephthah had his daughter in his mind: his noblest possession should be consecrated to the Lord, his only daughter, if she should be the first to come forth to welcome him. Only he may have used the particular words of his vow, to admit of his being perchance spared that sacrifice, if the Lord should so please to direct that some other, some favourite domestic or whoever it might be, possibly even "a lamb for a burnt-offering" introduced as marvellously as in Isaac's history, should be moved to come first out from the house. So that whatever antecedent difficulties there are in supposing that Jephthah was entangled by his rashness into offering his daughter on the altar, these are immeasurably increased when we have to view this act as deliberately and intelligently planned by him from the commencement.

IV. The true interpretation, then, of Jephthah's vow is not a *literal* killing of his daughter, and burning of her body on the altar of God, but a *metaphorical* sacrifice, and yet a most real sacrifice, giving her up to the service of the Lord exclusively and for ever. Such a metaphorical use of sacrifice or offering is common in all languages, and is confessedly found often in the Psalms and the Prophets, and also in the New Testament. If we know that in such cases we must take the word metaphorically, since the connection admits of no other sense, there can be no difficulty in doing so here, when the alternative lies between this and a deliberately planned and executed immolation of an only daughter by the father's own hand. Such metaphorical expressions could not but arise and become common among a people placed under the training of spiritual religion, yet accustomed to literal sacrifice; and probably they arose early all the more on account of the symbolical sacrifice of Abraham, when called, in language to which there is manifest allusion in this vow, *to offer up his only son for a burnt-offering, which he did*, He. xi. 17, though only in a figure, as we know. Another case which very remarkably agrees with the language of this vow occurs in the dedication of the Levites, Nu. viii. 10-16, "And thou shalt bring the Levites before the Lord, and the children of Israel shall put their hands upon the Levites; and Aaron shall offer the Levites before the Lord for an offering of the children of Israel, that they may execute the service of the Lord;" and then follows the act of the Levites' laying their hands upon the heads of their animal sacrifices which were offered for a sin-offering and a burnt-offering, after their own heads had thus had laid on them the hands of the children of Israel, who made a metaphorical offering of them. "Thus thou shalt separate the Levites from among the children of Israel: *and the Levites shall be mine; . . . .* and thou shalt cleanse them, *and offer them for an offering*, for they are wholly given unto me from among the children of Israel." In this text indeed the specific word is "wave for a wave offering" in the original: as in other metaphorical passages it is a slaughtered-offering, or a peace-offering, that is named. But out of the variety of sacrifices whose name Jephthah might have used, he chose burnt-offering, because, as in the pattern instance of Abraham and Isaac, it expressed entire exclusive dedication to the Lord; since nothing of the burnt-offering came back to the offerer, whereas a part of other kinds of sacrifices did come back to him. The dedication of a person to God's service by a peculiar vow was sanctioned in the Mosaic law, and of females as well as of males—in the law of the Nazarite for instance, Nu. vi. 2. Such a service might even be for life, as Samson and Samuel, and probably Elijah, Jeremiah, and John the Baptist: and in the case of Samuel it is seen that this dedication to the Lord implied a separation from the family, as other children were promised to Hannah, to make up for this one whom she made over to God's service, 1 Sa. i. 11, 20, 22, 28; ii. 20. But in regard to these *singular* or *personal* vows, the law was careful to provide a means of redemption, on payment of which the person was set free, Le. xxvii. 2-8. Yet it went on to enact, ver. 9, "And if it be a beast, whereof men bring an offering to the Lord, all that any man giveth of such unto the Lord shall be holy. He shall not alter it, nor change it, a good for a bad or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy." And the peculiarity of Jephthah's vow appears accordingly to have been this, that in dedicating his daughter exclusively and for ever to the Lord, he treated her not according to the rule for personal vows, but according to the rule for burnt-offerings, and renounced all possible right of redemption.

V. The common opinion has compelled its supporters

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to mistranslate ver. 40, "the daughters of Israel went yearly to *lament* the daughter of Jephthah the Gileadite four days in a year." If the sacred writer had meant to say so, there was no reason for departing from the common word, which he had already used twice, ver. 37, 38, translated "bewail," and taking a word so very rare that it occurs again only in this book, ch. v. 11. There it is translated "to rehearse," with the implication of praising; and this is the meaning on which the best authorities agree, as the only one that has clear evidence in its favour. At the same time there is a difference in the construction of the two passages. The former mentions the object, "there shall they rehearse the righteous acts of the Lord:" this passage throws in a preposition which is superfluous, not to say inconvenient or misleading, unless it be translated somewhat as this, "to rehearse praises to her," or "about her." Hence the marginal paraphrase in the authorized version "to talk with her," implying of course that she was not put to death. This rehearsing of her praises to her by the daughters of Israel was the compensation which they made to her for her being dedicated to the service of God in a single life, when otherwise she might have had praises enough of a different kind, as the only daughter of the judge of Israel might have had the most attractive marriage she could desire; compare Ps. lxxviii. 63, "their maidens were not given in marriage," literally, "were not praised," as in the margin. On the other hand, had she been killed and burned upon the altar, no amount of perverted feeling could have led to a yearly public praising of such an action. Nay, had dire necessity been thought a palliation or excuse for the atrocious deed, it could be remembered only as a matter for secret lamentation, too horrible to speak of publicly: even when the heathen king of Moab in his extremity acted so with his eldest son, it produced such indignation against the victorious army of Israel, who were very indirectly the cause of it, that they departed from him, and returned to their own land, 2 Ki. iii. 27. And in fact, if rehearsing praises to her be not the meaning, it is hard to see how Jephthah along with her, if not to the exclusion of her, should not have been the person considered and celebrated or lamented; just as it is Abraham, and not Isaac, whose faith and obedience are commended in Scripture.

VI. When we read that it was a custom in Israel that the daughters of Israel annually lamented her for four days, how comes it that there is no trace of such a custom in any part of Israelitish history, and no reference to it by any writer, inspired or uninspired, until we come to a late Christian father, Epiphanius, who is reckoned a poor authority on almost any subject, and who is perhaps universally admitted to be involved in some confusion or mistake in this instance? On our theory the answer would be easy. They came to talk with her, or rehearse her praises to her, as she had gone up and down the mountains with her companions for two months bewailing her virginity: they continued to spend these four days annually with her, as long as she lived; but in the nature of the case the practice ceased at her death, and no subsequent reference to it could reasonably be expected.

VII. The correctness of the entire construction is liable to serious doubt, when the last clause of ver. 39 is torn from the rest of the verse, and thrown into connection with ver. 40, by supplying a word. It runs in the English Bible, as in translations generally: "And it was a custom in Israel [that] the daughters of Israel went yearly," &c. The simple rendering of ver. 39, standing by itself, according to the very ancient tradition among the Jews, which divided the verses, is, "And it came to pass, at the end of two months, that she returned unto her father, and he did to her according to his vow which he had vowed, and she knew no man, and it was a custom in Israel." Had the writer wished to say, "And it became a custom in Israel" that so and so should be done, he had at his command a very easy and most familiar phrase for expressing his meaning. Connecting the information given in the previous part of the verse with the "*custom* in Israel" (or "statute in Israel," as the word is generally rendered in our version), there are two explanations that naturally occur, either of which is adverse to her being killed and burned, an action certainly abhorrent to every Israelitish custom or statute. One explanation may be, "he did to her according to his vow, and it was a statute in Israel," namely, to perform a vow faithfully, however painfully trying, Nu. xxx. 2; see Ec. v. 4, 5, and Jephthah's own words, ver. 35. Now if his vow was to consecrate her for life to God's service, the two months' delay was a small matter, a little relaxation in personal liberty to her who during that time felt that God's vows were upon her, and lived in all the purity that became his handmaid. But if his vow had been to kill and burn her on the altar, it would have been a most perilous trifling with the principle of the law, and the opportunity of fulfilling his engagement, which might become impossible by her natural death, or his feelings, or her own coming in the way, or by the opposition of the people: a consideration the force of which becomes plain by two parallel examples, if we imagine Abraham announcing his intention of sacrificing Isaac two months after he received the command, instead of rising and going early the next morning, whereas Hannah had no hesitation in keeping her child Samuel beside her till she had weaned him, at an age much more advanced probably than is usual with us, and at which the child was ready for worshipping the Lord. The other explanation may be, that Jephthah did to her according to his vow, she being a virgin fit for consecration to God's service; and it was a custom in Israel to have such virgins. Females devoted by a personal vow did exist, according to what has been said under No. IV.: and if deaconesses were found so important as to be practically indispensable in the early eastern Christian church, similar causes would render similar female labourers still more manifestly necessary in the services at the Jewish tabernacle and temple, though their position would be comparatively humble, according to the position of inferiority which was assigned to the female sex in the entire economy of the Old Testament. Reference is made to them in Ex. xxxviii. 8; 1 Sa. ii. 22, and not improbably Lu. ii. 37. The reason for such females being unmarried or widows, at least in the case of those who gave themselves to it for life, is plain enough: under a husband a woman would not be free to devote herself to all the details of this work, or if she devoted herself to them she must neglect her family duties. The peculiarity of the case of Jephthah's daughter was that she who might have held the highest place among the women of the happy homes of Israel, consented to become a doorkeeper in the house of her God, a companion to the females among the Gibeonites,

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see Jos. ix. 23; only these were degraded to these menial offices under a merited curse by Joshua, but she by her own and her father's free choice, a holy offering for the good of Israel.

VIII. The common opinion is exposed to difficulties on account of several matters which are passed over in silence, which we should have expected to be mentioned, or which are mentioned in such a way as to be naturally explained only on the other theory. (1.) "He did with her according to his vow," a curious circumlocution, when everything might have been plain, had it been said that he killed and offered her. It seems the more strange that not a word should be said of the terrible act, when we contrast the details in the description of Abraham's sacrifice. And it is strangest of all that there should be this silence or sparing use of words, while it is added, "and she knew no man," which is an unnecessary repetition, considering what has been told, ver. 37, 38; except on the other supposition of her living on to lead a virgin life; in which case it is the natural information to assure us that the vow is to be understood metaphorically, and that it was faithfully kept. (2.) There is not a word of the father *repenting*, or finding any difficulty about the principle of his vow. There is nothing besides *sorrow* that he is left alone and childless in his hour of triumphant exaltation to be the leader of Israel: "Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me." (3.) There is not a word of *death*, but only of her exclusion from the families of Israel, in her single request for two months in which to bewail her *virginity;* which, it is related, that she accordingly did. If we could believe the reply to be satisfactory that her death is understood, when it is another thing that is actually named, there would remain the question why she was to go up and down upon the mountains to bewail it along with her female *companions*, instead of spending the time at least partly with her *father*, from whom death was so quickly to part her. Whereas, if she was to be consecrated to service in the house of God, her father, as the leader of Israel, would have many opportunities of seeing her there.

[The subject of this vow, its nature, and its mode of fulfilment, has been generally felt to be interesting, not merely as a matter of curious inquiry, but also as having an important bearing on the character of the people of Israel at the time of the occurrence. A work specially devoted to an account of all opinions on the subject, which we have not seen, was published by Dresde, *Votum Jeftæ* (Leipsiæ, 1767). It is more or less discussed in commentaries on the text of Judges, and in histories like that of Ewald. Essays on the subject have also been written; among the most accessible of which are two in favour of the common view by Pfeiffer, *Opera*, p. 184-189, 591-598; and two by living writers in favour of the opinion we have advocated, by Hengstenberg, in his *Authenticity of the Pentateuch*, vol. ii. p. 105-121 of the English translation; and by Paulus Cassell, in Herzog's *Encyclopaedie*, article "Jifta."] [G. C. M. D.]

JEPHUN'NEH, apparently a Gentile name, and applied to only two individuals: 1. JEPHUNNEH, the father of Caleb, who, along with Joshua, remained faithful when so many gave way (*see* CALEB). 2. JEPHUNNEH, the eldest of the sons of Jether, who was of the tribe of Asher, 1 Ch. vii. 38.

JERAH'MEEL [יְרַחְמְאֵל; Ἰερεμεήλ, Ἰεραμεήλ; *Jerameel*]. 1. The eldest son of Hezron, a grandson of Judah, 1 Ch. ii. 9, 25-42. Being thus at the head of the senior branch of this powerful tribe, we are not surprised to find him a person of great importance, as is evident from the fact that a portion of the territory assigned to Judah is called after his name. David, when questioned by Achish as to the direction of his recent foray, replied ambiguously, "Against the south of Judah, and [or rather, "even"] against the south of the Jerahmeelites, and against the south of the Kenites," 1 Sa. xxvii. 10; *i.e.* against those portions of the south country (Negeb), pertaining to Judah, which were allotted respectively to the descendants of Jerahmeel and Jethro. Now we know that the latter were settled in "the wilderness of Judah which lieth in the south of Arad," Ju. i. 16; *i.e.* in that part of the south country which adjoined Arad (now Tell 'Arâd). We are justified, therefore, in concluding that the greater portion of "the Negeb of the Jerahmeelites," which is mentioned first, lay south-west of Arad; for a Philistine invasion (such as David's was supposed to be) was only possible from that quarter. Accordingly, we find that, to this day, the extensive plateau, stretching south-west from Tell 'Arâd, and occupied by the Arab tribe of Saidiyeh, is known by the name *er-Rakhmah* (Williams, Holy City, p. 488; Kurtz, History of the Old Covenant, iii. 224-226). This is the Arabic equivalent for the Hebrew *Jerahmeel*, allowance being made for the dropping of the initial letter *yod*, and the (intensive) final syllable *el*. Both these changes are of frequent occurrence; it may suffice, however, to adduce the single instance of *Jezreel*, now called *Zerîn*, which has undergone a modification precisely analogous to that which has transformed Jerahmeel into Rakhmah. Nor is this the only trace we have of the name; we meet with it, still less abbreviated, in Wady *er-Ramâil* (Valley of Jerahmeel), and Belad *er-Ramâil* (District of Jerahmeel), south-east of Arad (Van de Velde, ii. 84, 85; De Saulcy, i. 540-542). This must be regarded as the extreme limit of their territory northwards; for here it meets the southern boundary of the inheritance given to Caleb, afterwards known as "the Negeb of Caleb," Jos. xiv. 14; xv. 19; xxi. 11, 12; 1 Sa. xxv. 2, 3; xxx. 14. We are thus enabled to assign a definite locality to those "cities of the Jerahmeelites" to which David sent a portion of the Amalekite spoil, 1 Sa. xxx. 29.

2. JERAHMEEL. A Levite, descended from Merari, who was contemporary with David, comp. 1 Ch. xxiv. 27-29 with xxiii. 21, 22.

3. JERAHMEEL. A high official commissioned by Jehoiakim to arrest Jeremiah and Baruch, Je. xxxvi. 26. The Authorized Version represents him as "the son of Hammelech;" but the margin (in common with most of the versions) very properly gives the literal meaning, "the son of the king," which would seem to be the correct rendering here, as well as in the very similar passage, 1 Ki. xxii. 26. [E. W.]

JEREMI'AH, יִרְמְיָה [יִרְמְיָהוּ ch. xxvii. 1; xxviii. 5, 10, 11, 15; xxix. 1.] The meaning of the name is *Jehovah throws; i.e.*, according to some, *overthrows, casts down*, Ex. xv. 1: according to others, *lays down, founds, appoints, ordains* (God Jehova constituit). But the latter view has no support from Hebrew usage; and the former, besides having this support, gives to the name an import much more distinctive, almost prophetic both of the history of the man and of the character of his time.[1] "He

[1] The root *rama*, from which the name Jeremiah is derived (compare יִבְנְיָה, *Ibneiah*, from *bana*, and יִפְדְיָה, *Ifdeiah*, from *pada*) is rarely used in Hebrew in the kal form, but is certainly nearly equivalent to the common Hebrew verb *hishlik*, *to throw*, Ex. xv. 1; Ne. ix. 11. In this sense it is in common use in Chaldee; compare Da. iii. 6, &c., "*thrown* into the midst of the

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who bore this name was consecrated to that God who, with an almighty hand, throws to the ground all his enemies, ch. i. 10" (Hengst. Christ. vol. ii. p. 361, Clark's trans.)

I. *The Prophet.*—With the prophecies of Jeremiah are interwoven many minute biographical details, which we greatly desiderate in the writings of the other prophets. He was of a priestly family, being born in Anathoth, one of the towns allotted to the priests of the line of Ithamar. As the high-priesthood had passed, in the reign of Solomon, from the line of Ithamar to that of his elder brother Eleazar, and was never afterwards restored to the former, the conjecture that Jeremiah's father was the Hilkiah who held the office of high-priest under Josiah is groundless. From the expression מִן הַכֹּהֲנִים, *of the priests*, in ch. i. 1, we rather infer that he held no conspicuous position in the priestly ranks. It is probable that Jeremiah continued to reside at Anathoth for some years after his call to the prophetic office, which took place in the thirteenth year of Josiah, B.C. 628, while he was yet a youth, ch. i. 2, 6. Like our Lord, who, residing in Bethany under the friendly roof of Lazarus and his sisters, made daily journeys to and from Jerusalem, Jeremiah *may* have continued to spend quiet evenings in his father's house, while by day he laboured in his prophetic mission amid the throng and bustle of the capital.[1] But after some years he was compelled by the bitter hostility of his fellow-townsmen, whose immoralities he had exposed and denounced, to quit his native place and take up his residence in Jerusalem, ch. xi. 21; xii. 6.

This change of residence, however, only exposed him to new dangers, and brought him within the reach of more formidable adversaries than the priests of Anathoth; for the death of Josiah and the captivity of Jehoahaz opened up the way for the accession of the violent and ungodly Jehoiakim to the throne of Judah, Je. xxii. 17. Under such a king Jerusalem was no longer a safe residence for the faithful prophet of the Lord; yet Jeremiah felt that, at so momentous a crisis in the national history, it was not his part to purchase personal safety by the abandonment of public duty. Though naturally of a timid disposition, so that at first he shrank from the responsibilities of the prophetic office, yet now the word of God which had come to him had taken such complete possession of his soul that he could not but give utterance to it, be the danger ever so great. And though in some seasons of deep depression, when he seemed to himself to have laboured in vain and spent his strength for nought, he almost resolved to speak no more in the name of the Lord, yet this momentary impulse was speedily overpowered; for "the word of God was in his heart as a burning fire shut up in his bones; and he was weary with forbearing and could not stay," ch. xx. 9.

Not long after Jehoiakim ascended the throne, and probably on occasion of one of the great feasts which drew multitudes together from all parts of the land, ch. xxvi. 2, Jeremiah made what seems to have been his first public appearance and appeal since the accession of the new monarch. Undeterred by the fate of a brother prophet, Urijah the son of Shemaiah, who had already fallen a victim to the fury of the king, Jeremiah, in obedience to a divine impulse, appeared in the temple courts, and by words of truth and judgment stirred the thronging multitudes. A tumult ensued, the priests and prophets inciting the people to violence. The report of the tumult speedily reaching the palace, the officers of state appeared on the scene, and proceeded to investigate the cause of the uproar. To these princes Jeremiah made a noble appeal, and not in vain. Still the influence of the priests and prophets (the most violent antagonists of Jeremiah) was very great; and it was only by the interposition of a powerful friend, Ahikam the son of Shaphan—a member of a family eminent for its piety during several successive generations—that he escaped with his life, ch. xxvi.

During his residence at Jerusalem, Jeremiah was doubtless the centre of the little circle amid which true piety still lingered; but there was one whom he singled out from all his associates, honouring him with peculiar marks of his friendship, and even admitting him to share the labours of his prophetic ministry. This was Baruch, the son of Neriah, who seems to have been a person of rank and influence, ch. xliii. 3; li. 59; though, being also a man of worth and piety, he preferred the society and friendship of Jeremiah to the high official dignity and authority which he might have aspired to and enjoyed. The friendship and active co-operation of Baruch proved highly valuable to the prophet. For shortly after the incident just mentioned, and probably in consequence of it, we find that Jeremiah had become so obnoxious, either to the court or to the people, or to both, that he could no longer venture to appear in public. In this exigency Baruch came to his aid; and, by acting as his amanuensis and representative, secured the transmission of the divine message to the rulers and people, ch. xxxvi. 5; xlviii. 5.

The fourth year of Jehoiakim, remarkable in Jewish history as the year in which the first Chaldean invasion took place, was an epoch also in the history of Jeremiah; for in that year he was divinely directed to collect into one body the various prophecies he had delivered during the twenty-three years which had elapsed since the commencement of his ministry, ch. xxv. 3; xxxvi. 1, &c. These prophecies Baruch, having written down from the lips of Jeremiah, recited within the temple courts to a large and mixed audience of princes and people. Some of the former, affected by the divine message, resolved, though with but slender hopes of success, to have it read before the king. The result was such as might have been anticipated. The headstrong tyrant, after listening impatiently for a short time to words very different from those which he was accustomed to hear, started up, and seizing the roll, cut it in pieces, and threw it into the fire. Jeremiah and Baruch would have instantly fallen victims to his fury, had they not, at the instigation of the princes, shut themselves up in a place of concealment. In that retreat Baruch wrote down, from Jeremiah's dictation, the same series of prophecies (many like words, we are told, being added unto them); and doubtless this first collection formed the nucleus around which were gathered, from time to time, other prophecies subsequently delivered, till the whole assumed

furnace;" ch. vi. 17, "*cast* him into the den of lions;" ch. vii. 9, "until the thrones were *cast down*." Furst (*Lex.*) adopts an old explanation which connects *rama* with *rain*, *high*, and renders, *Jehovah is exalted*.

[1] If we consider the character of the earlier prophecies, it is probable that the first years of his ministry were given to contemplation rather than to action.

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the form in which they now appear in the scriptural book of Jeremiah.

The second invasion of the Chaldees, which issued in the capture of Jerusalem and the captivity of the young king Jehoiachin (an issue which Jeremiah had distinctly foretold), may naturally be supposed to have given him a position of greater authority in Jerusalem. And accordingly we find the new king Zedekiah, unlike his brother Jehoiakim, not only listening patiently to his prophetic admonitions, but even sending of his own accord to consult him in more pressing emergencies. Zedekiah, however, though willing to ask advice, was not equally disposed to follow the advice the prophet gave. Still less so his princes and ministers, who were for the most part rash and inexperienced, proud of their new dignity, and resolved to pursue at whatever hazard the course of policy which had already brought so terrible disasters upon the nation. To these men Jeremiah speedily made himself obnoxious, and it was not long before he experienced the effects of their hostility. The duty indeed imposed upon Jeremiah was one from which he might well have recoiled. The whole nation was bent upon a war of freedom. Notwithstanding their heart-apostasy from Jehovah, they still retained the conviction that they were the peculiar favourites of heaven; and that, however low they might sink, they could not perish utterly. In their carnal minds the permanence of the true religion, which the prophets had so often foretold, was always associated with the continued preservation of the temple and city in which it was visibly enshrined. It was to oppose these strong national convictions, to counsel submission to the yoke of Babylon, to proclaim the utter fruitlessness and fatal issue of the meditated revolt, that Jeremiah stood forth—one man against a nation. His position was not an enviable one. A patriot counselling submission to a foreign master, and labouring to repress the heavings of the national spirit impatient of the yoke! This was a strange spectacle, and we can scarcely wonder that Jeremiah was by not a few regarded as an emissary of the Chaldeans rather than a prophet of the Lord. And that the once timid and shrinking prophet had the courage to take up this position—to place himself in the way of an excited and rushing nation, and try to stop and turn it—shows that God had not forgotten his promise: "I have made thee this day a defenced city and an iron pillar and brazen walls against the whole land; . . . and they shall fight against thee, but shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee," ch. i 18, 19.

During the greater part of the reign of Zedekiah, which continued eleven years, the prophet seems to have pursued his work unmolested, at least without encountering any violent persecution. But towards the close of that reign, when the rebellion, no longer only meditated, had actually broken out, and the Chaldean army hastening from the east had invested Jerusalem, and when it was essential to the success of the dominant policy (if success could ever have been hoped for) that the nation should rise as one man against the invaders, and not destroy their cause by divided counsels—it became evident that the conflict between Jeremiah and the rulers must speedily come to an issue. So accordingly it was; for a very trivial circumstance being seized upon as a pretext for violent measures, the prophet was arrested as a deserter and traitor to his country, and cast into the common prison. In this prison, which seems to have consisted of several dark underground vaults, ch. xx. vii. 16, he was closely confined for "many days." Afterward, by command of the king, he was removed to the "guard-house" (חֲצַר הַמַּטָּרָה, *chătsar hammattara*) attached to the royal palace, which was a place of considerable extent, with walls and gates, having upper apartments for the reception of the less guilty or less dreaded prisoners, and a row of dungeons underground. At first Jeremiah occupied one of the upper apartments, having the use of writing materials, enjoying the visits and converse of his friends, and being occasionally sent for to be consulted by the king, who probably expected to find him after his lengthened imprisonment a more courtly and pliant counsellor. If such was the king's expectation he must have been greatly disappointed; for Jeremiah still continued undauntedly to declare the mind of God—predicting, as before, the disastrous issue of the siege, and counselling timely submission. The princes, indignant that the hands of king and people should be weakened by the prophet's dark forebodings, resolved on his destruction; and it was not difficult for them to work on the fears of the king, and extort from him permission to carry their deadly purpose into execution. Armed with the royal mandate, they entered the court of the prison, laid hold of Jeremiah, and cast him into one of the dungeons, so deep that it was necessary to let him down by means of cords. And doubtless, as they turned away from their victim, they imagined that his voice had been silenced for ever. But God, who had yet some work for his prophet to do, interposed in his behalf strangely and unexpectedly. An Ethiopian eunuch pleads for him with the king, and obtains an order for his release. Jeremiah, covered with the mire into which he had sunk, is drawn up by means of cords, and restored to his apartment in the upper prison. Meanwhile the Chaldean army was pressing the siege. Jeremiah continued in prison till the city was taken, when he was released by order of Nebuchadnezzar. Strange fate for a prophet of Jehovah—to have his life saved by an Ethiopian eunuch, and his liberty restored to him by a heathen conqueror!

The imprisonment of Jeremiah must have continued for more than a year. It is remarkable that during this period God favoured him with some of the brightest glimpses into the future which he ever enjoyed, ch. xxxii. 36-44; xxxiii. 1-26. The guard-house was his Patmos, where he saw the heavens opened, and read the glorious future which God had in store for his church.

These revelations were connected with a somewhat remarkable transaction, which took place previous to his release. Hanameel, his uncle's son, visits him in prison, and offers him as next of kin the purchase of a small property in Anathoth, which he is about to sell. Here was a trial of his faith. When the proposal was made to him, Anathoth must have been occupied by the Chaldeans; Jerusalem, he knew, would soon be a heap of ruins, and the whole land a desolation. Yet he at once agrees to the proposal of his relative; and, having gone through the various formalities necessary to the legal completion of the purchase, he weighs out the money, and assumes the proprietorship of the ground. The transaction was a prophecy in act. For the spirit of the prophet, so often clouded and over-

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whelmed, was at this time irradiated by bright anticipations of Israel's destiny; and as he delivered over the purchase-papers to Baruch, he said to him with calm confidence, "Take these and put them in an earthen vessel, that they may continue many days; for thus saith the Lord of hosts, the God of Israel, Houses and fields and vineyards shall be possessed again in this land," ch. xxxii. 15.

The capture of Jerusalem restored Jeremiah to liberty; but to him restored liberty brought no joy. What a scene must have burst upon him as he passed the prison gates—Jerusalem and her palaces fallen to the ground; and that holy and beautiful house which the piety of a former age had reared, and around which so many hallowed associations had clustered, burned up with fire! To a heart like his, so tender and impressible, the spectacle must have been overwhelming. Can we wonder that the first gush of his poetic spirit poured itself forth, not in joyful strains, but in those *Lamentations* over his fallen country, which will remain an enduring monument at once of his patriotism, his genius, and his piety.

The story of Jeremiah now draws near its close. After the murder of Gedaliah, the son of Ahikam, the remnant of the Jewish people still resident in Palestine resolved, contrary to the advice and despite the remonstrances of Jeremiah, to retire into Egypt; and thither they bore the prophet along with them. There the dangers he had foreboded speedily manifested themselves. The exiled remnant, contaminated by the example of their Egyptian neighbours, fell anew into all manner of abominations; their wives burned incense and poured out drink-offerings to the queen of heaven: so that Jeremiah was compelled in his old age still to prophesy bitter things: "Behold, I will watch over them for evil, and not for good; . . . and all the remnant of Judah that are gone into the land of Egypt to sojourn there shall know whose word shall stand, mine or theirs," ch. xliv.

These were among the last prophetic words of Jeremiah. As more than forty years had elapsed since the commencement of his ministry, he could not have lived long after this period. But of the exact time and circumstances of his death we have no record; and the Jewish and Christian traditions are not in harmony (Carpzov, Introd in lib. proph. p. 137). By the early fathers of the Christian church he was enrolled among the martyrs, having, according to the account transmitted by them, fallen a victim to the rage of his fellow-exiles, whose sins he rebuked, and whose delusive hopes he unsparingly exposed. And in truth we may well claim for Jeremiah all the honours of a martyr, though we know not how he died. His life was one continued martyrdom. The forty years of a ministry pursued with unflinching fortitude through dangers and discouragements under which many a braver and stronger heart than his would have succumbed, amid fightings without and fears within, with nothing to lean on or to draw strength from but the word of an unseen God—surely such a spectacle of unswerving fidelity, of invincible perseverance, presented too by one naturally of a weak and timid disposition and tender heart, is not less noble and worthy of admiration, and certainly not less fruitful of instruction, than the awful but short-lived agonies of the martyr's death.[1]

[1] We cannot wonder that Jeremiah has been in all ages of the church regarded as a type of Christ (*Carpzov*, p. 134).

II. *The Book of the Prophet Jeremiah.*—Under this head we shall take up in succession the following topics: 1. *Authorship;* 2. *Subject-matter and general character;* 3. *Arrangement;* 4. *Text.*

1. *Authorship.*—This question presents no serious difficulty. The external evidence is altogether in favour of the received view that Jeremiah was the author of the whole book; and the internal evidence is scarcely less decisive. There is in Jeremiah's writings, though not so strongly marked as in Ezekiel's, a prevailing and dominant character—a peculiar cast of thought and expression; and this character pervades nearly every part of the book which bears his name. Criticism thus corroborates the testimony of tradition; and accordingly the book as a whole has been universally received as the work of Jeremiah. Doubts indeed have been expressed as to the genuineness of some portions of it; but these doubts, with one or two exceptions, are not of sufficient importance to merit any extended notice. It is now generally agreed that the first forty-nine chapters are the composition of Jeremiah.[2] The evidence in the case of the last three chapters is not so decisive.

With regard to the last chapter, which is historical throughout, it is not probable that Jeremiah was its author. For (1.) it stands quite apart from the rest of the historical matter in the book, according to the Hebrew arrangement: and the chapter immediately preceding closes with the words עַד הֵנָּה דִּבְרֵי יִרְמְיָהוּ, *thus far the words of Jeremiah*, which seem intended to intimate that the chapter which follows is not his. (2.) The greater portion of the chapter in question is taken almost verbatim from the last two chapters of 2 Ki., where it evidently forms an original and integral part of the history. In Jeremiah several explanatory clauses are inserted, as in ver. 9, 10, 11, 15, 19, 20, 21, 23. (3.) The chapter contains an account of the release of Jehoiachin, which took place when Jeremiah was about ninety years of age.

The fiftieth and fifty-first chapters contain a prophecy against Babylon, with a brief historical appendix recording the date and occasion of its composition. In that appendix it is stated that the prophecy which precedes was written by Jeremiah, and placed by him in the hands of Zeriah, the son of Neriah and brother of Baruch, who was about to proceed on an official journey to Babylon in the fourth year of Zedekiah, with instructions on his arrival in Chaldea to read it to the exiled Israelites, and having done so, to cast it, with a stone attached to it, into the Euphrates, saying, "Thus shall Babylon sink and shall not rise from the evil that I will bring upon her." It must be allowed that the whole of this transaction is very much after Jeremiah's usual manner, especially the prophetic act which followed the reading of the prophecy, and which is remarkable at once for its simplicity and its significance. Of the prophecy itself four different views have been taken: some assigning the entire composition to a later period than Jeremiah's; others holding that though Jeremiah is the principal author, there are many interpolations; others acknowledging Jeremiah to be the

[2] Some smaller sections and clauses of these chapters are still in doubt: "ch. x. 1-16, when purified from additions, is entirely the work of the pseudo-Isaiah." "ch. xxx. xxxi. xxxiii. have been wrought over by the pseudo-Isaiah" (De Wette, *Introd.*) Ch. xxvii.-xxix. have been similarly wrought over by a later hand. Compare De Wette and Davidson with Hävernick and Keil.

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author of the prophecy, but assigning it to a later date than that mentioned in the historical appendix; whilst a fourth class, including almost all British critics, receive the whole as genuine, the historical appendix as well as the prophecy.

That the prophecy as a whole is the work of Jeremiah can scarcely be doubted. Dr. Davidson, who, renouncing his earlier opinion, now holds that "it was composed by another than Jeremiah," at the same time admits (and in this almost all critics are agreed) that in favour of the Jeremian authorship "may be adduced," in addition to the testimony of the title and short historical appendix already mentioned, ch. l. 1; li. 59, &c., and the unanimous consent of antiquity, "the language, style, and imagery" of the prophecy, adding, "It is impossible to read ch. l. 1–20 and not be struck with the correspondence of style" (Introduction to the Old Testament, iii. 107). So De Wette, Ewald, &c. If, therefore, internal concurs with external evidence in pointing to Jeremiah as the author, we are required by the principles of sound criticism to receive the prophecy as his, unless it can be shown that by doing so we involve ourselves in some gross contradiction or palpable error.

But this has not been shown. Our readers may examine for themselves the arguments relied on by Dr. Davidson to prove that Jeremiah was not the author of the prophecy (vol. iii. p. 108-110). They will be found to rest not upon purely critical, but mainly upon theological and æsthetical considerations, which have little objective and independent value.

The only argument of weight against the genuineness of these chapters is the apparent discordancy between the scope of them and the scope of other writings of Jeremiah which belong to the same period. According to the historical appendix this prophecy against Babylon was written in the fourth year of Zedekiah, ch. li. 59, and it is wholly occupied with a prophetic description of the utter overthrow and destruction to which Babylon was doomed. It contains likewise several calls to the exiled Jews, to whom it was designed to be read, to flee out of the midst of Babylon, lest they should be involved in her ruin, ch. l. 8; li. 6, 45. Now, on turning to the twenty-ninth chapter of Jeremiah, we find recorded a most interesting letter addressed by the prophet to these same exiles, and about the same period; and certainly the scope and drift of this letter seem at first glance strangely to contrast with that of the prophecy. For, instead of calling on the exiles to flee out of Babylon, it counsels them to build houses and plant vineyards, to take wives for themselves and for their sons, and to seek the peace of the city and land to which they have been carried captive. However, that this discordancy is only apparent, or, if to a certain extent real, does not affect the genuineness of the prophecy, will appear from the following considerations:—

(*a.*) *The different character of the two compositions;* the one being a *letter*, conveying plain and prudent advice in the language of everyday life; the other a *prophecy*, in which the future, filling the prophet's soul, is seen close at hand, and depicted accordingly.

(*b.*) In truth, on closer examination there does not appear to be any real discordance between the letter and the prophecy in the intimations they give as to the duration of the captivity. For, though in the letter the prophet does counsel the exiles to build houses and to discharge the various duties of good citizens in the land of their captivity, he at the same time cheers them by the announcement that their exile is not to be perpetual, nay, he fixes the very date of their restoration, ch. xxix. 10. And so, as to the prophecy, though it may at first glance appear to announce an immediate deliverance, yet on further inspection intimations are discovered that the predicted deliverance, though certain, is not close at hand. Compare ch. l. 4, 10, *in those days and at that time*, &c., ch. li. 47.

(*c.*) We cannot be quite sure that the year is correctly given in ch. li. 59. Mistakes in numbers, as is well known, are not uncommon in these ancient scriptures. We find several such mistakes in the very next chapter as compared with the corresponding portion of the books of Kings (compare Je. lii. 12, 22, 25, with 2 Ki. xxv. 8, 17, 19). But supposing the number to be correct, and the prophecy to have been written in the beginning of the fourth year of Zedekiah, *i.e.* only a short time after the exiles had arrived in Babylon, and whilst the heart-wounds caused by separation from the sacred soil of their beloved country were still fresh, we can well understand how, in such circumstances, he should have been guided by the divine Spirit to choose as the subject of his prophecy—"Babylon's fall and Israel's deliverance." But, like St. Paul in writing to the Thessalonians, Jeremiah seems to have been misunderstood by many of the exiles, as well as by his countrymen still remaining in Judea. For, very shortly after, in the same fourth year of Zedekiah, we find false prophets misleading the people by predictions of *immediate* deliverance, ch. xxviii. 3, *within two full years*, &c.; and it appears to have been for the express purpose of counteracting the effect which such predictions would naturally produce, and preventing his countrymen, whether in Judea or in Chaldea, from being hurried by the false hopes thus excited into the adoption of violent and fatal measures, that Jeremiah wrote the letter recorded in the 29th chapter, in which he predicts the duration of the captivity, and counsels acquiescence for the time in their present position. The apparent discordance between the letter and the prophecy is thus explained, and the objection to the genuineness of the latter, founded on this discordance, is removed.

2. *Subject-matter and General Character of the Prophecies.*—The death of Josiah had an important influence on the prophetic teaching of Jeremiah and his immediate successors. For centuries the hopes of the Jewish people had been eagerly directed to the Prince of David's line destined to arise and restore the glory and pre-eminence of Israel. Was not Josiah just such a prince? It is not improbable that many of the Israelites beheld in him the predicted Restorer. But now he had fallen, and with him had been extinguished the last ray of freedom and hope. And to the still repeated announcement of the coming Christ, doubtless the popular reply would be: "You speak of a king yet to come—a king of righteousness and peace. Was not Josiah such a king—a king after God's own heart? And if he has not delivered us, what hope have we more? Has not the word of the prophets become as wind?"

The prophets of this age accordingly, in order to adapt their teaching to the circumstances and wants of their times, give special prominence, not to the fact that the Messiah was yet to come, but to the *moral and spiritual revolution* which his coming was destined to usher in. True, Josiah was a pious king, and he

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had extirpated idolatry and restored the temple worship; but the Messiah—*he* must accomplish something greater. The change he is to work is not an outer and formal, but an inward and spiritual change. The aim and end of his rule will not be an external conformity with the Mosaic ordinances, but the subjecting of the heart to God. This thought, accordingly, we find specially prominent in Jeremiah, and in his disciple Ezekiel—so prominent that it may be regarded as the thought which ruled their prophetic activity, and to lodge which in the national mind they were specially raised up and supernaturally endowed. Compare Eze. xxxvi. 25, &c., and Je. xxxi. 31–34; the latter a passage on which a great part of the argument of the epistle to the Hebrews is founded. See also Je. iii. 16, 17; iv. 3, 4, 14; xxxiii. 7, 8.

Still, though the *βασιλεια* is more prominently the subject of Jeremiah's prophecy than the *βασιλευς*, the latter is by no means forgotten, ch. xxiii. 5, 6; xxx. 9; xxxiii 15, &c.

But to the prophet's eye the revelation of the kingdom of God was by no means close at hand. In the near future he saw dark overwhelming clouds of judgment. Only out of the deepest affliction was it possible for the future glory of Israel to spring. Hence the predominantly dark character of the prophecies of Jeremiah. The night is at hand; the day is yet afar off. Again and again we hear from him the wail of despair, alternating with words of passionate remonstrance and urgent appeal. His call is no longer that of the earlier prophets—to fight the battles of the Lord, but to submit to the Lord's rod, and to hear its voice.

The style of the prophet accords with his character and theme. In the writings of Jeremiah, indeed, we find specimens of almost every description of Hebrew composition, from the simplest prose narrative to the highly impassioned utterance of poetic feeling. Rarely, however, does he reach the highest poetic elevation. His was not the eagle eye and wing of Isaiah. His dove-like spirit usually meditated a humbler flight. We do not find in his writings the nervous, compressed, and abrupt style of the older prophets. His language is flowing, loose, and one might almost say redundant, were it not that the gentler emotions naturally find utterance in such language (Lowth on Hebrew Poetry, Lecture xxi.; Ewald; Rödiger in Ersch and Gruber, s. v.) As an expression in language of singular beauty of the soul's deep grief, the book of Lamentations is without a rival.

A Chaldee influence begins, as we might have anticipated, to make itself perceptible in the writings of Jeremiah.

3. *Arrangement of the Prophecies.*—The mode in which the book of Jeremiah is arranged has long and often been complained of by critics. Thus Carpzov, in his Introduction, has a section entitled, "Turbatus Vaticiniorum ordo." So Blayney, who talks of the "preposterous jumbling of the prophecies from ch. xxi. to ch. xxxvii.," and Lightfoot (Chron. Temp.) The prophecies certainly are not arranged in order of time; but the chronological is not the only principle on which the different parts of a volume may be arranged. It is quite as natural to group together prophecies bearing a similar character, or relating to the same subject, as those belonging to the same period. And that this principle has determined, in part at least, the present form of the book of Jeremiah, is obvious at a glance. For in ch. xlvi.–li. we find the prophecies against foreign nations grouped together, as also in ch. xxx.–xxxiii. those which announce the final triumph of truth and religion (at least the more important of them); and we cannot fail to observe that in the commencement of the book the purely prophetic predominates, while the latter half is chiefly historical.

In investigating this matter more minutely, there are three sources from which we receive aid—1, the historical notices met with in the book relating to collections of prophecies formed by Jeremiah himself; 2, the titles prefixed to the prophecies; 3, their internal character. The first of these sources of information is most interesting and important; furnishing us, as it does, with at least one instance of a prophet collecting and arranging his own writings, or part of them. For we are informed that in the fourth year of Jehoiakim, and twenty-three years after Jeremiah began to prophesy, he was divinely instructed to make a collection of all the prophecies he had delivered "against Israel, and against Judah, and against all the nations," ch. xxxvi. xlv., from the day when God called him to be a prophet. This injunction he obeyed, employing Baruch as his amanuensis; and thus was formed the first collection of Jeremiah's prophecies. We are further informed in the chapters just quoted, that after the roll which contained this collection was destroyed by the king, the prophet, again with the aid of Baruch as amanuensis, prepared another roll, on which he set down all that was contained in the first, *adding many like words.*

Of another collection of prophecies of very different import we have an account in the beginning of the thirtieth chapter, where we read of a second command received by the prophet to write "all the words which God had spoken to him in a book." From the reason which is given for this command, "For lo! the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah," &c., there can be no doubt that this new collection included ch. xxx.–xxxiii., which constitute the most purely Messianic portion of the book as at present arranged. This collection was formed towards the close of Zedekiah's reign, shortly before the destruction of Jerusalem, and therefore about twenty years after the publication of the first collection.

In the title of the book we find traces of a *third* collection, including the two already mentioned, which was formed shortly after the destruction of Jerusalem. In ch. i. 3, it is said that Jeremiah prophesied "unto the end of the eleventh year of Zedekiah, unto the carrying captive of Jerusalem in the fifth month." But as we know that Jeremiah prophesied for some time after the period here assigned, it is probable that the words just quoted were originally attached as a title, not to the whole of the present book, but to a somewhat smaller collection formed immediately after the destruction of Jerusalem, and during the short interval of rest which the land enjoyed under the government of Gedaliah, the son of Ahikam, ch. xl. 6.

Of this collection the two earlier formed the groundwork; but it may help to account for the apparent want of order in the collection, if we suppose that the prophet, either on this or some earlier occasion, divided his first collection into two parts—viz. (1) the prophecies against Israel; and (2) the prophecies against the Gentiles. Thus of the new collection three docu-

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ments would, on this hypothesis, form the basis—(1) and (2) the two just mentioned; and (3) the prophecies of Israel's return, and of the final triumph of the true religion. Now a great part of the apparent disorder of the present arrangement is removed if we adopt the very natural supposition, that to each of these three documents (especially to the first) the prophet added other prophecies subsequently delivered, but of a similar scope and tendency, and also illustrative historical notices. It is not improbable that, in the original documents, some "like words" were at the same time introduced, suggested by the experience of the intervening years.

The book as it now stands must have been completed at a still later period by the introduction of ch. xl.–xlv., and possibly some of the other historical chapters. According to the arrangement of chapters in the Hebrew Bible, it may be divided at once into two portions.

A. Ch. i.–xlv.—Prophecies and historical notices regarding Israel.

B. Ch. xlvi.–li.—Prophecies against the nations.

A. may be subdivided, according to the character of the composition, into two parts of nearly equal length —the first purely prophetic, ch. i.–xxiii.; the second, ch. xxiv.–xlv., in which the prophetic and the historical are intermingled, the historical becoming more and more prominent towards the close. Or it may be subdivided into four parts, according to the nature of its contents, viz.:—

a. Ch. i.–xxiii.—The divine judgment on apostate Israel.

b. Ch. xxiv.–xxix.—Nebuchadnezzar the instrument of divine judgment on Israel and the nations; his power meanwhile irresistible, but of temporary duration; present duty of submission; superior happiness of the exiled portion of the nation.

c. Ch. xxx.–xxxiii.—The glories of the latter days: Israel restored; the Messiah reigns upon the throne of David.

d. xxxiv.–xlv.—Chiefly historical. The prophet reverts to the dark present. His main design seems to be to illustrate the necessity of the divine judgments, by examples of the stubbornness and resolute unbelief of all classes of the people.

4. *Text.*—The Septuagint differs considerably from the Hebrew text, (1) in the order in which the prophecies are arranged, and (2) in the addition or omission of words and clauses.

The most remarkable, and indeed the only important, variation of the first sort, is in the place assigned to the prophecies against foreign nations. In the Hebrew these prophecies are placed at the end of the book, as ch. xlvi.–li.; in the LXX. they are inserted immediately after xxv. 13; so that what stands in the former as ch. xxv. 15 (for the 14th verse is not found in the LXX.) is in the latter ch. xxxiv. 1. There is also a change of the order in which the several prophecies belonging to this division are arranged, the Hebrew beginning with the prophecy against Egypt and ending with that against Babylon, the Greek beginning with Elam and ending with Moab.

Of greater moment are the omissions (the additions are few) of the Greek text as compared with the Hebrew: some of these of such extent that they can scarcely be ascribed to accident or carelessness on the part of translator or transcriber, as ch. viii. 10–12 (repeated from vi. 13–15), xvii. 1–4, xxvii. 12–14, and 17–22 (much fuller in Hebrew), xxix. 16–20, xxxiii. 14–16, xxxix. 4–13, xlviii. 45–47, lii. 28–30. To account for these differences between the two texts, it has been supposed, with some degree of probability, that when the Greek translation was made, there were in existence two recensions, so to speak, of the text of Jeremiah, an Egyptian and a Palestinian, a shorter and a longer. The existence of these, if allowed, may possibly be connected with the fact that Jeremiah was in the habit of revising and enlarging his prophecies, adding to them many like words. The added portions do not contain any new matter, but are in almost every case repetitions or expansions of older prophecies.

An important question connected with the book of Jeremiah is the relation of that book to the other Scriptures, both earlier and later. It holds, as it were, a central position, and affords to the student good standing ground, from which he may look back into the remote past, or forward upon the future. It is of special importance in the criticism of the Pentateuch and of Job (Kueper, Jeremias, Librorum Sacrorum interpres et vindex).

Besides the book which bears his name, and the Lamentations, several other portions of the Old Testament scriptures have been ascribed to Jeremiah—some of the Psalms, the books of Kings, and the book of Deuteronomy. But the investigation of such questions does not properly belong to the present article.

[For the older commentators and writers on Jeremiah, see Carpzov, whose list includes Origen, Theodoret, and Jerome, Thomas Aquinas, Calvin, Brentius. Among more recent authors may be named Rosenmuller, Ewald, Neumann, Blayney, Henderson.] [D. H. W.]

JERICHO. An ancient city of the Canaanites, in the valley of the Jordan. It is also called in Scripture the City of Palms, De. xxxiv. 3; Ju. i. 16; iii. 13; 2 Ch. xxviii. 15, on account of its magnificent forest of palm-trees, eight miles long and three broad. Its site has long been identified by tradition with the modern village of Reha, which stands about six miles west of the Jordan, in the middle of the plain, and is a collection of miserable huts surrounded by a somewhat formidable fence of thorn bushes. Conspicuous among these hovels is a square tower, the residence of a detachment of Turkish soldiers quartered here; and in spite of its obviously modern date, called by the pilgrims the house of Zaccheus. But the investigations of modern travellers have resulted in transferring the site to Ain es Sultan, also called the Fountain of Elisha, a copious spring about a quarter of a mile from the Quarantana Mountain, which is the traditional scene of our Lord's temptation, and one of the range of hills which bound the Jordan valley on the west. The fountain is thus described by Dr. Robinson (Bib. Res. 2d ed. vol. i. p. 555), "The fountain bursts forth at the eastern foot of a high double mound or group of mounds, looking much like a tumulus or as if composed of rubbish, situated a mile or more in front of the mountain Quarantana. It is a large and beautiful fountain, of sweet and pleasant water, not indeed cold, but also not warm, like those of Ain Jidy and the Feshkah. It seems to have been once surrounded by a sort of reservoir or semicircular inclosure of hewn stone, from which the water was carried off in various directions to the plain below, but this is now mostly broken away and gone."

From the *Jerusalem Itinerary* we learn that the Jericho of the fourth century was situated at the base of the mountain range, one and a half mile (Roman)

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from the fountain, and that the more ancient city had stood by the fountain itself (Murray's Handbook for Syria, vol. i. p. 192). The authority of Josephus is also in favour of the ancient city being near this spot, for he writes of it (Bell. Jud. iv. 8, 2), "It is situated in a plain, but a naked and barren mountain of a very great length hangs over it, which stretches as far as the land about Scythopolis northward, but southward to the country of Sodom and the utmost limits of the Lake Asphaltitis." And again, in sect. 3, "There is a fountain by Jericho that runs plentifully, and is very fit for watering the ground: it arises near the old city, which Joshua the son of Nun, the general of the Hebrews, took the first of all the cities of the land of Canaan by right of war. The report is that this fountain at the beginning caused not only the blasting of the earth and the trees, but of the children born of women, and that it was entirely of a sickly and corruptive nature to all things whatsoever, but that it was rendered mild and very wholesome and fruitful by Elisha." He also fixes the distance of Jericho from the Jordan at sixty stadia, which would agree better with the position of Ain es Sultan than of Reha; which moreover possesses neither the spring of water which would represent the water of Jericho, Jos. xvi. 1, nor any traces of ancient buildings, while these are abundantly to be found to the south and south-west of Ain es Sultan.

The road from Jerusalem to Jericho, the scene of the parable of the good Samaritan, is to this day infested by bands of robbers, who must either be satisfied by a bargain previously arranged with their agent in the capital, or overawed by superior force. The track leads through a succession of desolate chalky hills, till at last the whole Jordan valley comes suddenly into view. Most of the plain is desert and sandy, sprinkled with thin patches of withered grass, stretching away to the clear waters of the Dead Sea to the southward, and eastward to the narrow strip of jungle that marks the course of the Jordan, beyond which rise the white mountains of Moab. Immediately at the foot of the steep ravine through which the road descends into the plain, the eye is caught by a wide oasis reaching down to the river, and formed by the streams issuing from the Ain es Sultan and a neighbouring fountain called El duk, 1 Mac. xvi. 14, 15. Here was formerly the renowned palm forest of Jericho, now replaced by a grove of acacias and other shrubs, which in this tropical temperature and abundant moisture grow with rank luxuriance.

Such is the present aspect of that city which Moses first saw from Mount Nebo; but whose towers and battlements were surveyed by his successor Joshua from the banks of the Jordan over the intervening palm-trees. Its wealth and importance may be inferred from the spoils which were poured into the treasury of the Lord, and by the effect the sight of its riches produced on the unfortunate Achan, Jos. vi. 24; vii. 21. It was strategically the key of the whole country, being situated at the entrance of two passes through the hills, one leading to Jerusalem and the other to Ai and Bethel. It was consequently the first object of attack to the invading hosts of Israel, and its miraculous conquest was a fitting prelude to their victorious occupation of the whole land, in which they were so dependent on the outstretched arm of the Almighty. No military skill or prowess was allowed to be employed against it. The armed host of Israel was merely for six successive days, and on the seventh day for seven successive times, to compass the city in marching order, the priests bearing the ark of the Lord, as the peculiar symbol of his presence, and trumpets to make a blast in token of his power. At the close of the last solemn march, followed by an unusually loud blast from the trumpets, and a mighty shout from the people, the walls fell prostrate, laying the city open to the assault of Israel; so that by faith—the faith of those compassing priests and armed hosts—the walls of Jericho fell down, He. xi. 30. The sudden fall of the walls has often been ascribed to the effect of volcanic agency, of which traces are common throughout the Jordan valley; but such explanation, were it real, would in no way diminish the miraculous nature of the overthrow, which consisted in its coincidence of time with the conclusion of the seven days' march of the hosts of Israel round the besieged city. There was an evident reason for the miracle: "The first city of Canaan was delivered into the hands of Israel, as the first-fruits of the land, without any exertion on their part, to show that the Lord was about to fulfil his promise and give them the land for a possession; also, that they might always regard it as a gift of God's mercy, placed in their hands simply as a fief, which could be withdrawn whenever they were unfaithful to him" (Keil).

The same causes which led to the importance of the conquest of Jericho, as giving access to the interior of the country, no doubt prompted Joshua to pronounce the curse upon whoever should rebuild it, Jos. vi. 26, since, as Professor Stanley observes (Syria and Palestine, p. 302), "a place of such strength was not to be left to be occupied by any hostile force that might take possession of it." It does not however seem to have ever ceased to be inhabited, for, (1.) Ju. i. 16, we find that "the children of Moses' father-in-law went up out of the city of palm-trees with the children of Judah." (2.) Eglon king of Moab, Ju. iii. 13, "possessed the city of palm-trees," and seems to have made it his place of residence during his occupation of the country. (3.) The ambassadors of David who were insulted by Hanun king of Ammon were ordered to "tarry at Jericho till their beards were grown," 2 Sa. x. 5. On this point Doubdain (Voy. de la Terre Sainte, ch. 34), supposes either that some houses were saved from the fire or that some poor people had retired thither.

In the reign of Ahab Jericho was rebuilt by Hiel the Bethelite, and in him was the curse literally fulfilled, for "he laid the foundation thereof in Abiram his first born, and set up the gates thereof in his youngest son Segub, according to the word of the Lord which he spake by Joshua the son of Nun," 1 Ki. xvi. 34. The prediction and its recorded fulfilment have given rise to several rationalistic hypotheses and weak explanations. But the natural purport of the curse plainly was, that Jericho—not as a town or inhabited place (for in that respect it is shortly after spoken of as still in existence, Jos. xviii. 21; Ju. iii. 13), but as a *fortified city*, was to remain unbuilt—an abiding monument of its miraculous overthrow; and that he who should rebuild it might justly expect divine judgments in his family—a virtual repetition of Jericho's doom. And so it happened in the case of Hiel. Soon after this time Jericho became a school of the prophets, 2 Ki. ii. 5, over which Elisha seems to have presided for a time, 2 Ki. iv. 1; vi. 1, 2; see also v. 24, where Stanley, "Syria and Palestine," p. 303, note, sup-

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poses the word "ophel," translated "tower," to be the "rising swell" near Gilgal, where the prophet dwelt and received the visit of Naaman. Lightfoot (Works, vol. x. p. 94) says that some of the courses of the priests lived at Jericho, which would account for the presence of the priest and Levite in the parable of the good Samaritan. From Ezr. ii. 34, we learn that the children of Jericho were 345 in number after the return from Babylon, and in Ne. iii. 2 they are mentioned as assisting to rebuild the walls of Jerusalem.

The city was occupied and plundered by Antigonus and Herod (Jos. Ant. xiv. 15, 3). Its revenues were afterwards given by Antony to Cleopatra, and farmed from her by Herod, who eventually redeemed them, and often resided, and finally died here (Jos. Ant. xvii. 6, 5). His son Archelaus magnificently rebuilt the royal palace that had been in Jericho, and planted palm-trees in the plain.

While we have this testimony of Josephus as to the importance of Jericho in our Lord's time, the sacred narrative itself affords indications of its wealth and consideration. It is only once mentioned in our Lord's journeys; but when there multitudes seem to have thronged him, pointing to a populous city, nor is it at all likely that a rich publican like Zaccheus would have dwelt in any but an important place. "It was this Roman Jericho," writes Professor Stanley, "through which Christ passed on his final journey to Jerusalem —passed along the road beside which stood the sycamore-tree, Lu. xix. 4; went up into the wild dreary mountains; caught from the summit of the pass the first glimpse of the line of trees and houses on the summit of Olivet; and so went this way through the long ascent, the scene of his own parable of the good Samaritan, till he reached the friendly house perched aloft on the mountain side—the village of Bethany" (Syria and Palestine, p. 304). [C. T. M.]

JERICHO, PLAINS OF (mentioned in 2 Ki. xxv. 5; Je. xxxix. 5; lii. 8), the part of the Jordan valley near Jericho, extending from the mountains to the river, a distance of eight miles. They were chiefly noted for the forest of palm-trees and the fountain of Elisha. (*See* JERICHO (CITY OF), JORDAN (VALLEY OF). [C. T. M.]

JEROBO'AM [Heb. *Yarab'am*, יָרָבְעָם, *abounding in people*]. 1. The founder of the kingdom of Israel, in its separate and independent existence. He was of the tribe of Ephraim, and the son of Nebat by Zeruah, who is called a widow, 1 Ki. xi. 26. No other particulars of his early life or connections have been preserved to us in the sacred narrative. But when still only a young man, he is represented as having first risen to distinction under Solomon's reign, and then proceeded to project schemes of rebellion. At the building of Millo, one of the fortresses connected with Jerusalem, and in the repairs generally of the city, which were carried into effect by Solomon, Jeroboam signalized himself as an extremely expert and energetic person; insomuch that Solomon took special notice of him, and even "made him ruler of all the charge of the house of Joseph," 1 Ki. xi. 28; that is, committed to him the oversight of the public burdens exigible for such purposes from the tribe of Ephraim, and perhaps also of Manasseh. It was then, we are told, that he began to lift up his hand against Solomon, ver. 27, though we are left to infer how; but we can have no doubt, from what afterwards followed, that he took advantage of his position to stir up disaffection against the existing government, on account of the heavy exactions it imposed, and to insinuate that if he were made king, a greatly less oppressive regime would be established. This at least was the ground he took up at a later period; and we therefore cannot wonder that when Solomon came to know of the seeds of sedition Jeroboam was sowing in people's minds, he sought to slay him, so that Jeroboam was obliged to flee for his life to Egypt. This did not happen, however, till a memorable interview had occurred between him and the prophet Ahijah; who, during the time that Jeroboam was exercising his function as overseer over the house of Joseph, met him one day by the way, and made known to him from the Lord, that, on account of the idolatrous defection into which Solomon had fallen, the kingdom was to be rent asunder; that two tribes only were to be left to the house of David; that Jeroboam himself was to be made head of the other ten; and that if, when raised to this high position, he should walk in the fear of God, and keep the commandments delivered in the law of Moses, the kingdom would be secured to his house for many a day to come. In token also of the certainty of all this, Ahijah took the new mantle which Jeroboam wore, and, having torn it into twelve pieces, gave ten of these to Jeroboam as his proper share. We can easily imagine how such a communication, accompanied and confirmed by such an action, would inflame the ambition which was already working in the bosom of Jeroboam; and would lead him, instead of patiently waiting God's time, like David, to precipitate the result, which he not only ardently wished, but now had certified to him from heaven. His selfish zeal betrayed itself too soon for his own ends; and to avoid summary vengeance, he had to make his escape to Egypt.

In Egypt, however, he found not only an asylum, but apparently a kind and honourable reception. Shishak, the Sesonchis of profane history, then occupied the throne of Egypt; and having, as is understood, dethroned the Pharaoh whose daughter Solomon had married, policy would naturally dispose him to take such courses as might be fitted to weaken the dominion of the house of David, which had attained in Solomon's hands a height that could not but be eyed with jealousy by the ruler of Egypt. Hence Jeroboam, as well as Hadad, another enemy and conspirator against Solomon, met with marked favour at the hand of Shishak; and not improbably, through the advice and instigation of Jeroboam, this Shishak at a later period brought war against Rehoboam, and extorted from him great treasure. But as soon as the commotions arose which grew out of Solomon's death, and the people began to press their demands on Rehoboam, they sent tidings to Jeroboam, and invited him to come and take the lead in urging their grievances. 1 Ki. xii. 3. He was not slow to do so; and the result was, through the folly of Rehoboam on the one side, and the skilful management of Jeroboam on the other, the accomplishment of Ahijah's prophecy by the formation of the ten tribes into a separate kingdom. For this action Jeroboam had a divine warrant; and however a false ambition may have morally vitiated the procedure, the procedure itself was chargeable with no blame. This new kingdom, called into being for a specific aim and purpose, stood on a divine promise

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not less than the kingdom of David itself. But the misfortune was, that Jeroboam was not content with what that promise secured for him: he would be the founder of a kingdom which should acknowledge no superior, and should stand in another relation to the kingdom of Judah than one of temporary subservience to its ultimate good. And so, while he fulfilled God's counsel in withdrawing his allegiance from the house of David, he withstood that counsel in framing a constitution for his new kingdom, which was both designed and fitted to sever the now divided tribes religiously, as well as politically, from each other, and that for ever. In this higher respect he acted the part of a rebel against the proper Head of the theocracy, and changed the very spirit of the Hebrew commonwealth. It was on the religious side, he readily preceived, that the chief danger lay of a relapse in the ten tribes to the original unity; for so long as the one altar of sacrifice, and the one temple of Jehovah, stood at Jerusalem, *there* of necessity would be the religious centre of the people; and when the first few years of excitement were over, and the tribes began anew to go up to Jerusalem, and meet together in solemn festival on the spot hallowed by so many associations, how likely was it that they should yearn again after the old fraternal unity! So Jeroboam forecast in his mind; and distrusting the divine promise, which assured him of a reasonable prolongation of his dominion, if he adhered to the law of Moses, he resolved to make the separation complete, by setting up in Dan on the north, and Bethel in the south (places already esteemed sacred, *see* DAN and BETHEL), two centres of worship, where the people might assemble to pay their vows. However the worship established in these places had been ordered, it must have been at variance with the spirit of the constitution introduced by Moses; for, according to this, there was to be but one altar of burnt-offering, and one place of meeting, where God should put his name. But the contrariety became much greater when calves were set up as symbols, in the new temples at Dan and Bethel, through which Jehovah was to be worshipped: for here it came into conflict with the stringent prohibitions of the second commandment; and the religious feelings of the people were shocked by the innovation. For the reasons that induced Jeroboam to adopt this form of false worship, rather than any other, we refer to what is said in another place (*see* CALF-WORSHIP); but, however plausible these might be, he soon found that so radical a change could not stand alone; it involved the necessity of others. The priests refused to minister at the altars, and he had to supply their place from such as could be had, "the lowest of the people." By virtue also of his own authority as the supreme head of the constitution, he changed the feast of the seventh month, the feast of tabernacles, into one in the eighth; and himself at times took it upon him to minister in the priests' office. It was while standing, on one occasion, beside the altar to offer incense, that a prophet from Judah suddenly appeared, and cried out against the altar, predicting its destruction by a future king of Judah:—a denunciation that must have been peculiarly galling to Jeroboam, since the grand object he was aiming at by his whole policy, was to vindicate for his institutions a stability that should be independent of the sister kingdom. He stretched forth his hand to arrest the man of God, but the hand became paralyzed in the effort, and was only restored to use on the prophet's intercession, 1 Kl. xiii. 1-4. Still, he persisted in his course, even with the manifest seal of Heaven's displeasure upon it, and the earnest protest of all the more pious and upright members of the community. The multitude, however, followed, and the corrupt worship he established came by and by to be regarded as the settled order of things for Israel, paving the way for still more flagrant departures from the faith, which were also in due time introduced: so that the name of Jeroboam stands written with the dreadful brand on it as that of the man "who made Israel to sin."

Politically considered also, the course of Jeroboam proved a fatal one: his worldly-wise policy weakened what should have been its firmest bonds, subverted the grand principle of order in men's minds, and presenting him to his subjects in the light of a merely successful usurper, naturally encouraged others to try the same perilous course. Accordingly, heavy disasters and ominous defeats befell him even in his own lifetime, 1 Kl. xiv. 1-18; 2 Ch. xiii. 1-20; and the son who succeeded him on the throne, and all the house he had laboured so much to consolidate, were within a brief space swept away by a fresh usurper—Baasha, of the tribe of Issachar, 1 Kl. xv. 25-30. (For several points very briefly noticed here, see under AHIJAH, REHOBOAM, ABIJAH, and ABIJAM.)

2. JEROBOAM II. The son and successor of Joash, and the last member but one of the fourth Israelitish dynasty. In the general principles and character of his government he entirely agreed with the first Jeroboam. Corruptions of all kinds were rampant in his time, and the prophet Amos ventured, even at Bethel, to lift up his voice against them, and to proclaim the approaching visitation of divine judgments on account of them, Am. vii. For this the high-priest of Bethel reported him to Jeroboam as a preacher of sedition, and sought the interposition of the civil arm; but whether any violent measures were taken against him is not stated. The probability is, that an arrest was at least laid on his prophetical agency in the kingdom of Israel; for Jeroboam was evidently an energetic ruler, and was not likely to allow so faithful a reprover as Amos to continue his ministrations. He not only held all the territory that he had received from his father, but enlarged its border toward the north, and recovered Hamath of Judah (*i.e.* the part of Hamath which once belonged to Judah), and Damascus, which had fallen into the hands of the Syrian monarchy. These temporary successes, it is said, had been predicted by the prophet Jonah, and are represented as one of the last flickering manifestations of divine mercy toward Israel, before the final extinguishment of their light as a people, 2 Kl. xiv. 25-28.

Jeroboam's reign was a long one, forty-one years. The manner of his death is not mentioned in the history, and no intimation is given of its being other than a natural one. In Am. vii. 11 Amaziah, the high-priest of Bethel, in reporting what he called the conspiracy of Amos against Jeroboam, represents the prophet as declaring that Jeroboam should die by the sword; and some would regard this as a prophecy that had failed of its fulfilment. But the probability rather is, that the high-priest, who displayed the true spirit of a persecutor, gave an unduly specific and offensive turn to the words of Amos, in order to inflame Jeroboam the more against him; for in the utterances of Amos, so far as

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he himself reports them, nothing is affirmed of the mode of Jeroboam's death. The Lord, he said, was to rise against *the house* of Jeroboam with the sword, Am. vii. 9; but that is a different thing from affirming that Jeroboam himself should die by it—although the high-priest, for his own purposes, might very readily put that sense upon the words. We find the Jews of our Lord's time dealing after the same fashion with his words, Jn. viii. 52, 53; Mar. xiv. 57, 58, and with Stephen's, Ac. vi. 13, 14.

JERUB'BAAL [*whom Baal pleads* or *contends with*], a surname of Gideon, given to him in consequence of Gideon's having thrown down an altar of Baal, and when the Abi-ezrites brought an accusation against him to his father Joash, the latter defended his son, and said, Let Baal plead against him, Ju. vi. 32. Jerubbaal was thenceforth applied as a surname to Gideon.

JERUB'BESHETH [*whom the idol contends with*], the same term substantially as Jerubbaal, only with the general word for idol (*shemeth*, shameful thing, abomination) substituted for Baal. It is only once, and at a comparatively late period, applied to Gideon, 2 Sa. xi. 21.

JERU'EL [*founded by God*], occurring only once, as the name of a desert, lying between the Dead Sea and the city of Jerusalem, 2 Ch. xx. 16. The combined forces of Moab and Ammon were said, on the occasion referred to, to be "at the end of the brook (wady) before (or facing) the wilderness of Jeruel." The region so called must have been comparatively limited in extent; it has not, however, been identified by modern research.

JERU'SALEM. The interesting and important subject indicated by this name, naturally falls into two main divisions; the one having respect to the origin of the name, and to the historical notices contained in Old Testament scripture of the place which bore it; the other involving the discussion of all that relates to the topography of the city, and its present, as compared with its ancient, condition. The latter is necessarily by much the larger division of the two. The articles are from different writers, but they so rarely touch on the same topics, and so briefly also, when they do, that it is unnecessary to do more than notice, that one or two points more formally treated in the one are again referred to in the other. [ED.]

I. JERUSALEM: ORIGIN OF THE NAME, AND HISTORICAL NOTICES IN OLD TESTAMENT SCRIPTURE.

1. *Name.*—The Hebrew form is יְרוּשָׁלַם (*Yerūshalaīm*), noticed in the Masora as five times written יְרוּשָׁלַיִם—this latter having the appearance of a regular dual noun—and so it is understood by many as referring to the two parts of the city. This, however, is not by any means the common opinion of scholars, because the fuller form occurs only in Je. xxvi. 18, and once in Esther, and thrice in Chronicles, which appear to be two of the latest books, and of least authority as to grammatical forms; so that more probably the pronunciation *aīm* was a later usage, the old true pronunciation being *em*, which has been preserved in the Chaldee portions of the Old Testament, in the Septuagint Greek version usually, and often in the New Testament, especially in the writings of Luke and Paul. There is indeed a plural form, also quite common in the New Testament, in Josephus, and in classical writers, Ἱεροσόλυμα, *Hierosolyma*, which might be taken as confirming the belief in a proper Hebrew dual. But at the utmost it evinces nothing as to the *ancient* Hebrew pronunciation; and it does occur once or twice in the New Testament as a feminine singular instead of a neuter plural; and it may have become the popular pronunciation on account of the identification which some made of Jerusalem with the Solyma of Homer, as is reported by Josephus (Ant. vii. 3, 2), and by Tacitus (Hist. v. 2), without however committing themselves to it, and which, since the refutation by Bochart, has been generally regarded as erroneous. However, there is no doubt that two cities did exist very early—the citadel on Mount Zion, and the lower and less defended portion, as we find these two portions in the hands of the ancient inhabitants and of the Israelite conquerors respectively; and again we find them in David's history, the part on Mount Zion being called "the stronghold," "the fort," and "the hold," as our translators have pleased to vary the word, 2 Sa. v. 7, 9, 17.

The meaning of the name Jerusalem has been debated more than the form. There are, however, just two interpretations which at present find much approval. The simplest possible is that of Gesenius (followed by Delitzsch on Ge. xiv.), who compounds it of יְרֵה (*yerē*), and שָׁלֵם (*shālēm*), "the foundation of peace," for which there is some analogy in other proper names; as indeed the *founding* of Zion is repeatedly a prominent idea in prophetic descriptions of its stability by the blessing of God, Ps. lxxxvii. 1; Is. xiv. 32; He. xi. 10, though the Hebrew verb is different in these instances and in this word. It is on account of the non-appearance of the doubled *sh* that Gesenius objects, as a grammarian, to the commoner etymology given by writers from Reland and Simonis down to Hengstenberg, to which the highest authorities, like Ewald, nevertheless adhere; יְרוּשׁ (*yerūsh*), and שָׁלֵם (*shalem*), "possession of peace." In the Arabic versions of some Jewish authorities Jerusalem is translated, by a paraphrase, "the house of peace," or "the city of peace." The former part of the word alone presents any difficulty; and as the syllable *Hiero* occurred repeatedly in Greek renderings of Hebrew names, it often misled classical and early Christian writers into the supposition that it was connected with the Greek word for "sacred." It is rather too much, however, to charge this error on Josephus, on account of his speaking, perhaps a little vaguely, in the passage above quoted, of the *temple* (ἱερόν) being called Solyma, which he rightly renders ἀσφάλεια, "security," a sense included in the Hebrew conception of "peace," which is the more verbally exact, as in He. vii. 2, "king of Salem, that is, king of peace." Another derivation—"the sight or vision of peace"—might be defended from its connection with MORIAH, of which it was said, "In the mount of the Lord it will be seen."

SALEM, or, as it would more exactly be written, SHALEM, is the name given to Jerusalem, Ps. lxxvi. 2, the first part of the word being dropped, as in Beth-nimrah and Nimrah, En-gannim and Ginæa. This name also occurs, Ge. xiv. 18, as the city of Melchizedek. And it has been identified with Jerusalem by the great mass of scholars, following the early authority of the Targum of Onkelos (Jos. Ant. i. 10, 2), and the great rabbinical authorities, as in our own day still it has been supported by such names as Gesenius, Ewald, Hupfeld, Knobel, besides Hengstenberg, Delitzsch, Kurtz, and Keil. There have been a few, however, from the time of Jerome (Epist. 73, 7, ed. Vallars. i. p. 448),

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JERUSALEM.

FROM THE MOUNT OF OLIVES

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as in recent times Rosenmüller, Tuch, Rödiger, and Robinson, who make it a place eight Roman miles south from Scythopolis or Beth-shean; while Ewald (Geschichte, i. p. 410) holds that it was on the eastern side of the Jordan, in which opinion he has a few to agree with him. Jerome admits that his opinion is against that of "Josephus and all our [Christian writers];" and his two arguments will not carry much weight, (1) Because the palace of Melchizedek was shown there, which displayed the splendour of the ancient work by the magnitude of the ruins; a building not very likely to be what it was supposed; (2) Because it was hereabouts that the city Shalem lay to which Jacob came, Ge. xxxiii. 18; for in spite of the authority of the Septuagint and the Vulgate, which has swayed most of the public translations, like our own, it is now generally agreed that this is not a proper name at all, and that the rendering ought to have been, "Jacob came *in peace*," or "safe and sound, to the city of Shechem." There remains, then, besides Jerusalem, no Salem, or anything like it, noticed in Scripture, till the Salim of John the Baptist's ministry, Jn. iii. 23; and the Apocryphal *τὴν ἀυλῶνα Σαλήμ*, Judith iv. 4, "the valley of Salem," is too indefinite and too little trustworthy to be of value in this discussion. Besides, in favour of Jerusalem as the seat of Melchizedek's royal priesthood, there fall to be mentioned the natural impression of Ps. cx.; the resemblance of the names Melchizedek, "king of righteousness," and Adonizedek, "lord of righteousness," who was certainly king of Jerusalem, Jos. x. 1, &c., as if this were a family appellation, analogous to what we find in other cases in Scripture history (in fact, there are traditions, though not in themselves of much weight, that the city anciently bore this name of Zedek, "righteousness;" see the mystical name for it, "city of righteousness," Is. i. 21, 26); the express assertion, Ge. xiv. 17, that on this occasion the king of Sodom went out to meet Abraham *after his return* from the slaughter of the kings, suggesting that he was near home, as he was not far from Hebron when he was at Jerusalem; whereas it would have been a singularly long movement to meet him if the king of Sodom went to near Beth-shean; and the other express statement that the meeting was *in the king's dale*, a place which is again named only on occasion of the rearing of Absalom's pillar, 2 Sa. xviii. 18, in speaking of which, Josephus (Ant. vii. 10, 3) places it two stadia from Jerusalem; from which, on the one hand, the inference is inevitable, while on the other hand we have no reasonable ground for pronouncing the premiss a mistake.

2. *History.*—The first mention of Jerusalem is during the life of Abraham, in Ge. xiv. 18, under the name of Shalem, if we are not mistaken in the belief we have expressed that this is indeed the city of the royal priest Melchizedek; a place of some importance politically, and still more important in a religious point of view, since, in some way unknown to us, it seems to have been a centre of pure spiritual worship, to which even the heir of the promises did homage, He. vii. 4-7. The next reference to it is probably also during the life of Abraham, when he was commanded to act as priest himself, and to offer up his only-begotten son upon one of the mountains "in the land of Moriah," Ge. xxii. 2; comp. 2 Ch. iii. 1. "Solomon began to build the house of the Lord at Jerusalem, in Mount Moriah, where [the Lord] appeared unto David his father." This, however, involves a question of geography, on which we cannot enter here, as good recent authorities, from Bleek to Stanley, deny that this transaction took place at Jerusalem. (*See* MORIAH.)

The first time that the name Jerusalem appears is in Jos. x. 1, &c., the account of the successful struggle of Joshua against the southern confederacy, at the head of which was Adonizedek, king of Jerusalem. At the partition of the land Joshua drew the line between Judah and Benjamin close by Jerusalem, yet so that the city properly belonged to the latter tribe, Jos. xv. 8; xviii. 16, 28; although so precisely upon the line of division, that its suburbs must have run into the territory of Judah, or have been occupied by the people of Judah, since they are represented as being unable to drive out the Jebusites from Jerusalem, and having to dwell along with them, Jos. xv. 63. The like is said of the people of Benjamin, Ju. i. 21. We learn from these texts in Joshua that the city was then called Jebusi, or the city of the Jebusites, by whom it was then inhabited. (*See* JEBUS, JEBUSITES.) It seems plain that the unprotected parts of the city were taken, and more or less held, by the children of Israel, while the stronghold on Mount Zion was able to resist all their efforts. Accordingly, it is said, Ju. i. 8, "Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire," probably fearing that they might be unable to retain possession of it. And very soon after it is described as a city, or the city, of the Jebusites, so thoroughly "the city of a stranger, that is, not of the children of Israel," that the wandering Levite coming from Bethlehem-judah would not turn aside into it, but passed over to Gibeah, Ju. xix. 10-12.

But when David came to be acknowledged as king over all Israel, "the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land;" and after apparently a severe struggle, in the hope of attaining what the Jebusites imagined to be unattainable, he "took the stronghold of Zion; the same is the city of David." "So David dwelt in the fort, and called it the city of David; and David built round about from Millo and inward," 2 Sa. v. 6-9; and see 1 Ch. xi. 4-8, nearly a transcript of this passage. Here David established his capital, the political centre of his kingdom, probably choosing the place on account of its naturally strong position; its importance as a central point long in the hands of the bitter enemies of Israel, which had been a constant source of annoyance and danger to his people, as it must now become the contrary; its intimate association with his own prowess and that of his men, so that it commonly received the name of "David's city;" and its politically important situation, inasmuch as it stood on the borders of his own tribe, the great tribe of Judah in the south, and also on the borders of the small but valiant tribe of Benjamin, to which his predecessor Saul belonged, and which was allied to the powerful tribes of the house of Joseph, who came next to it, and occupied the very middle of the land of Canaan. And the good policy of this selection appears in the result, as Judah and Benjamin became intimately and inseparably knit together. Accordingly David proceeded to build a palace for himself in Jerusalem; and in connection with his occupation of it, we are told that he "perceived that the Lord had established him king over Israel," 2 Sa. v. 11, 12. It would seem from what follows, ver. 17, 18, 22, that the importance of this new capital was equally apparent

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to his enemies the Philistines, who made it the special object of their attacks.

In the account of the victory won by David over Goliath, it is said, 1 Sa. xvii. 54, "And David took the head of the Philistine and brought it to Jerusalem; but he put his armour in his tent." This reference to Jerusalem at so early a period has perplexed many readers. But the simplest supposition is, that the extraordinary giant's head was preserved as a marvellous trophy, and finally laid up in Jerusalem, when it became the capital of the kingdom and the centre of the church; as we know that the sword of Goliath, here probably included in the general name "his armour," came to be laid behind the ephod, under the care of the high-priest, 1 Sa. xxi. 9; xxii. 10; and as king Saul's armour was put by the Philistines in the house of Ashtaroth, and not improbably his head, which they had cut off, was laid beside it, ch. xxxi. 9, 10, compared with 1 Ch. x. 10. For Israel was far more remarkable as the church of God than as one of the nations of the earth; and to establish the affairs of Israel fully, Jerusalem had need to be not only the throne of the kingdom in the house of David which God had chosen, but also the seat of worship and the home of the hereditary priesthood. Accordingly David brought up the ark to the tent which he had pitched in Jerusalem for its resting-place after a long period of wandering; and he was on the point of changing this tent into a solid house, when he was interrupted by the prophet Nathan, who announced to him that this was an honour reserved for his son, 2 Sa. vi. vii.; 2 Ch. xiii. xv. xvi. xvii. This selection of Jerusalem must be regarded, however, not as if it had been made by David through mere motives of policy. It is likely that even as the political centre of the nation, it was chosen under the direction of "the great King," whose city it is expressly named, Ps. xlviii. 1-3; Mat. v. 35 But the divine choice is altogether prominent and undeniable, when we further take into consideration the fact that it was at the same time "the holy city," Ne. xi. 1, 18; Mat. iv. 5; xxvii. 53; the spiritual capital, "the place which the Lord your God shall choose out of all your tribes to put his name there," De. xii. 5, 11, 14, 18, 21, which is often applied to Jerusalem and Mount Zion, 1 Ki. xi. 36; xiv. 21, &c.; Ps. lxxvi. 1, 2; cxxxii. 13-18. In this last passage the civil and the spiritual supremacy of Jerusalem appear to be blended together in the choice of Jehovah; and so also, Ps. lxxviii. 67-71, "Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim; but chose the tribe of Judah, the Mount Zion which he loved. And he built his sanctuary like high [palaces], like the earth which he hath established for ever. He chose David also his servant, and took him from the sheepfolds; from following the ewes great with young, he brought him to feed Jacob his people, and Israel his inheritance." All this was confirmed in the course of providence, when David's sinful numbering of the people had brought on them the pestilence, and he had made atonement by sacrifice at the appointed place, the thrashing-floor of Araunah or Ornan, the Jebusite; "then David said, This is the house of the Lord God, and this is the altar of the burnt-offering for Israel," 1 Ch. xxi. xxii. 1. And immediately he began his preparations for that temple, which his son Solomon actually erected in that appointed place on Mount Moriah, 2 Ch. iii. 1.

It is unnecessary here to enter into the particulars of Solomon's sacred and secular buildings in and around Jerusalem, as given in the history; ample evidence of the magnificence of his undertakings is to be found in the sentence, "And the king made silver [to be] in Jerusalem as stones, and cedars made he [to be] as the sycamore trees that are in the vale for abundance," 1 Ki. x. 27; 2 Ch. ix. 27. It is no wonder that he adverted to the glories of his city and its kings from Melchizedek to David, and contrasting himself with them, exclaimed, when he had summed up all his achievements in it, "So I was great, and increased more than all that were before me in Jerusalem," Ec. ii. 9. On occasion of the disruption of the church and the nation after the death of Solomon, Jerusalem continued to be the capital of the two tribes who adhered to the royal family of David's line, and to the priestly line of the house of Aaron; and while the kingdom was sadly reduced in extent, the city may have been increased and enriched by the priests, and Levites, and faithful people generally, who flocked into it from the ten tribes, as no doubt it shared in the fortifications which were profusely thrown around the cities of the little kingdom, 2 Ch. xi. 5-17. But all this did not preserve the kingdom from the ravages of Shishak, king of Egypt, so soon as the people had forsaken God; the city was taken by him, and many of its treasures carried away, though their repentance saved it from some extreme severities to which it might have been readily exposed, 2 Ch. xii. 2-12; 1 Ki. xiv. 25, 26. Another capture of Jerusalem, in the reign of king Jehoram, seems to be implied, 2 Ch. xxi. 16, 17, "Moreover the Lord stirred up against Jehoram the spirit of the Philistines, and of the Arabians that were near the Ethiopians; and they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives." Some important buildings for worship, lawful and unlawful, must have been made at Jerusalem during the period which includes these reigns. Not to speak of Solomon's high places, built for the strange gods of his wives "in the hill that is before Jerusalem," 1 Ki. xi 7, 8, and "the idol in a grove," or "horrible thing for Asherah," which queen Maachah made, and which her son Asa destroyed and burned by the brook Kidron, 1 Ki xv. 13; 2 Ch. xv. 16; we read of "the new court" in the house of the Lord, where Jehoshaphat assembled the people on occasion of his fast in a great emergency, 2 Ch. xx. 5. And at the overthrow of the usurper Athaliah, we read of the people breaking down the house of Baal, his altars and his images, 2 Ki. xi. 18; 2 Ch. xxiii. 17; all which had no doubt been erected by "that wicked woman," after the example of her father and mother in Samaria; as we are also told that her sons had "broken up the house of God," for repairing which king Jehoash and the high-priest Jehoiada therefore found it necessary to take effective measures, 2 Ch. xxiv. 4-14. Yet when Jehoash himself turned away from serving God, a scourge was prepared for Judah and Jerusalem in the person of Hazael, king of Syria; and he was induced to go away, probably after Jerusalem had been besieged, or even had capitulated, either by an extravagant ransom, or by being satiated with spoil, 2 Ki. xii. 17, 18, compared with 2 Ch. xxiv. 23, 24. Once more Jerusalem was taken, in the next reign, that of Amaziah, by Joash, king of the ten tribes, who rifled what remained of treasure in the temple and the palace, and broke down 400 cubits of the city wall, from the gate of Ephraim to the corner gate, 2 Ki. xiv. 13, 14; 2 Ch. xxv. 23, 24. The succeeding king, Uzziah, restored the fortifications of Jeru-

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salem, he "built towers at the corner gate, and at the valley gate, and at the turning [of the wall], and fortified them," 2 Ch. xxvi. 9. His successor, Jotham, "built the high gate of the house of the Lord, and on the wall of Ophel he built much," 2 Ch. xxvii. 3, and partly in 2 Ki. xv. 35. The following reign, that of Ahaz, was disgraced by idolatrous erections in Jerusalem, as well as by defacement of the temple, 2 Ki. xvi. 10, 11, 17, 18; 2 Ch. xxviii. 24; all which mischief was repaired laboriously by his pious son Hezekiah. Yet Hezekiah was exposed to imminent danger from the invading king of Assyria, and he was induced to save Jerusalem from capture by a ransom, taken once more from the treasures of the palace and the temple, 2 Ki. xviii. 13-16. The perfidious king of Assyria, however, renewed the siege, in the course of which the best qualities of Hezekiah appeared, and a miraculous deliverance rewarded his faith and patience, 2 Ki. xviii. xix.; 2 Ch. xxxii. 1-23. In this last chapter we have some particulars of Hezekiah's arrangements about the city—stopping the fountains of water outside the city, building up the broken wall and raising up towers, and another wall outside, besides stopping the upper watercourse of Gihon, which he brought straight down to, or on, the west side of the city of David, comp. also Is. xxii. 8-11. Manasseh once more restored the idolatrous abominations of Ahaz, and in an aggravated form, while he also filled the city from end to end with innocent blood, 2 Ki. xxi. 3-16. It is not certain that the city was taken at the time that he was carried to Babylon, though it is probable; but after his return, "he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate, and compassed about Ophel, and raised it up a very great height," besides undoing his previous idolatrous and ungodly operations as far as in his power, 2 Ch. xxxiii. 11, 14-16, 19. His son Amon had restored some of the abominations; so that Josiah had once more to remove them, which he may have done more effectively than any of his predecessors, removing even Solomon's high places; and he had to take measures for repairing the temple, much the same as king Jehoash had formerly taken, 2 Ki. xxii. 3-7; xxiii. 4-14; 2 Ch. xxxiv. 3-13. In the miserable reigns of the sons and the grandson of Josiah, the city was taken by Pharaoh-Necho king of Egypt, and repeatedly by Nebuchadnezzar king of Babylon, and its treasures were carried away on every successive occasion; but the final catastrophe was in the year B.C. 588, according to most chronologers, or 587, or 586, according to Hales, in the eleventh year of Zedekiah, when, after a siege of eighteen months (once interrupted on account of an irruption and diversion by the Egyptians, Je. xxxvii. 5, 11), the city was stormed, the temple and the palaces and the other principal houses burned, the walls broken down, the city mercilessly plundered, and the inhabitants driven into exile, or carried captive to Babylon, 2 Ch. xxxvi.; 2 Ki. xxiv. xxv. Yet, as this last passage distinguishes between the taking of the city when the king fled, on the ninth day of the fourth month, ver. 3, and the final desolation on the seventh day of the fifth month, ver. 8, and as the narrative in Je. xxxix., agreeing with this, mentions besides, that on the earlier occasion "all the princes of the king of Babylon came in and sat in the *middle* gate," ver. 3, it is very likely that this month's delay was owing to the superior strength of Zion, the city of David, which had prolonged the defence as on earlier occasions.

During the captivity we read that it was the practice of Daniel to have his windows open in his chamber toward Jerusalem, and to kneel three times a day and pray and give thanks to God, Da. vi. 10. And if we take this in connection with his studying the prophet Jeremiah, so as to understand the years of the desolations of Jerusalem, and his earnest pleading on its behalf, ch. ix. 1-19, and with the answer granted to him in the wonderful prophecy as to the rebuilding of the city and the coming and work of Messiah the Prince, we may infer that God's believing people had not lost sight of "the city of their solemnities," nor lost faith in the promises which gave them as deep an interest in it as ever. Their affection for it is also manifested very touchingly in Ps. cxxxvii. Hence we understand the joyful alacrity with which more than forty thousand of the captives welcomed the decree of Cyrus, king of Persia, permitting and encouraging all who chose to return and rebuild the temple at Jerusalem, Ezr. i. &c.; comp. Is. xliv. 26-28. Of course when the temple was building, there would be other buildings also in the city; but it is very doubtful whether the population was anything considerable till the times of Ezra and Nehemiah, from B.C. 457 and onwards. Certainly there is no evidence that there were serious attempts to restore the walls and gates which Nebuchadnezzar had burned and destroyed, till the occasion described, Ne. i.-iv.; for in the article on Ezra, we have noticed that the passage, Ezr. iv. 7-23, in all probability belongs to the time just before Nehemiah. And it is equally manifest that the population was, comparatively speaking, small, and the buildings insignificant, till Nehemiah made his efforts to improve matters, when the people cast lots for one-tenth of their number to dwell at Jerusalem, and "blessed all the men that willingly offered themselves" to do so, Ne. vii. 4; xi. 1, 2. He solemnly dedicated the wall of Jerusalem in presence of the assembled inhabitants, ch. xii. 27-43; in celebration of which event Ps. cxlvii. may have been written.

It is not necessary to say much as to the history of Jerusalem during the intermediate period, of which we have no account in Scripture; as indeed we are almost wholly ignorant of the details of the half of that period. When Alexander the Great was in the height of his successes, he was provoked at the faithfulness with which the Jews adhered to the cause of the Persian monarch; and he marched from Tyre, which he had besieged and taken, to avenge himself upon Jerusalem. Jaddua the high-priest, however, was warned by God in a dream to go forth with the priests in procession to meet the conqueror, which they did; and Alexander received him most reverently, recognizing him as the person who in a dream had exhorted him to make his expedition, and afterwards he was shown by the high-priest the prophecies regarding him in the book of Daniel; in consequence of all which he confirmed the Jews in the possession of their privileges according to the laws of their forefathers (Jos. Ant. xi. 8, 3-5). After the partition of Alexander's empire, Ptolemy, the son of Lagus, to whom Egypt fell, surprised Jerusalem by treachery on the Sabbath-day, and ruled over it in a cruel manner, also carrying off multitudes into Egypt (Joseph. xii. 1). On the death of the high-priest Onias III., about B.C. 175, he was succeeded by his unworthy brother Jesus or Jason, who had to contend for this dignity with his still more worthless brother and supplanter, Onias or Menelaus: for these men adopted Grecian names, as well as Grecian habits and tendencies

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to Grecian heathenism; and from this time the Jews in general, and the people of Jerusalem in particular, suffered fearfully from the inducements to apostasy and the persecutions of the Syrian king, Antiochus Epiphanes. Again and again he took the city, pillaged it, polluted the temple by idolatrous innovations, and inflicted horrible cruelties on those who adhered to the pure faith of their fathers. It is impossible to speak of the struggles of the Maccabees; but the crowning result was attained by Simon, who succeeded to the high-priesthood, B.C. 143, when he took the citadel Baris (on whose site Antonia was afterwards erected), which had long been a source of annoyance and danger to the worshippers in the temple, expelled its garrison, and levelled the very site on which it stood (Joseph. xiii. 6, 6; 1 Mac. xiii. 43-52). The twenty-third day of the second month was the day on which this victory was gained, according to the last-named author, and was appointed by Simon to be an annual feast; as Judas had one instituted on account of the cleansing of the temple, on the twenty-fifth of Cisleu, the ninth month, 1 Mac. iv. 59; see Jn. x. 22. Two additional calamities befell Jerusalem somewhat later. In the year 63 Pompey took the city, entering it on the Sabbath like Ptolemy, and massacring the worshippers at the very altars, and killing altogether about 12,000 Jews (Joseph. xiv. 4, 1-4). He however spared the treasures of the temple; but these were all carried away a few years afterwards by Crassus, as he went on his disastrous expedition against the Parthians (Joseph. xiv. 7, 1). The outward fortunes of the city began to rise from the time that Cæsar gave the principality of Judea to Antipater, with the name of procurator, and permitted the re-erection of the walls, which Pompey had demolished, B.C. 43 (Joseph. xiv. 8, 5). Antipater's son, Herod the Great, executed many extensive schemes for ornamenting the city in general, and particularly the temple, which he actually rebuilt on a scale of almost incredible magnificence, see Jn. ii. 20; Mar. xiii. 1, 2; Lu. xxi. 5, 6.

Jerusalem was the capital of Herod's kingdom; and it accordingly was there that the eastern magi appeared, when they came inquiring for him that was born King of the Jews, by their inquiry throwing both the king and his capital into perturbation, Mat. ii. 1-3. It appears also to have been the capital of Archelaus during his brief reign, Mat. ii. 22. Afterwards it lost some of its grandeur when Judea was reduced to a Roman province, and the seat of the local government was removed to Cesarea. At the termination of the great revolt against their Roman masters, the Jews saw their temple burned and their ancient capital destroyed by Titus, A.D. 70, according to the prophecies of our Lord referred to above, see also Lu. xix. 41-44. The unparalleled horrors of the siege have been fully related by Josephus, a contemporary and almost an eye-witness. Again they rose in revolt, under the guidance of Bar-cochab, who pretended to be the Messiah; but this war having been brought to a termination in A.D. 135, the emperor Adrian rebuilt Jerusalem as an entirely heathen city, from which the Jews were rigorously excluded, and dedicating it to Jupiter, he named it Ælia Capitolina. Its subsequent history in the Roman empire, and afterwards till the present day, under various Mohamedan rulers (excepting the wonderful episode of the Christian kingdom of Jerusalem founded and sustained by the Crusaders), does not properly fall within the limits of this work. The common modern Arabic name is El Qods, "the Holy City." [G. C. M. D.]

II. JERUSALEM, AND ITS ENVIRONS: TOPOGRAPHICALLY DESCRIBED WITH REFERENCE BOTH TO PAST AND PRESENT TIMES.

Our description may not unfitly be prefaced by a few words on the import of the name Jerusalem, and the other names applied to the city. Jerusalem has been variously rendered, "city of peace," "vision of peace," "foundation," or "possession," or "inheritance" of peace (Simonis Onomast. V. T. p. 252, 467, 571). Jerome calls it the "three-named or rather four-named city," "prius *Jebus*, postea *Salem*, tertio *Hierosolyma*, et nunc *Ælia*,"[1] (de Terra prom.) In the days of our Lord it was called "the Holy City," Mat. xxvii. 53; and this name, after some ages, re-appears in the modern *El-Kuds* (pronounced *El-Goods*). The crusaders speak of it sometimes as Jerusalem, and sometimes as the Holy City; and the Mohamedan historians and geographers name it *Beit-el-Mukaddes*, the Holy House (see Bohadin's Hist. of Saladin; and Ibn Haukal's Geog.), contracted into *Makdes* or *Mikdash*, or *Macktash*. It is also called *Kuds Mobarek*, "Sanctitas Benedicta," and *Kuds Scherîf*, "Sanctitas Nobilissima." *Gotz*, *Godz*, and *Kuz-Mobarech* appear in the works of eastern lexicographers and travellers of the olden time.

Fabri, the old traveller (A.D. 1484), in giving the names of the city, draws attention to the different names by which in his day it was designated. He remarks, "Dicitur etiam Algariza, *i.e.* mons altissimus, ab Eusebio; Akossa nominant eam Sarracini" (Evagat. vol. ii. p. 303). Laffi says, "Chiamano li Turchi questa citta *Cuzumufaroch* (query, *Kuds Mubarek*), che vuoi dire citta sacrata" (Viaggio, A.D. 1678, p. 413). Ouseley remarks, "This name (Gong-i-Dizh) has also been given to Jerusalem, the *Beit-al-Mukaddes*, or Holy House. It was a name for one of the imaginary paradises or seats of beatitude" (Geographical Works of Isfahani, translated by Sir W. Ouseley, p. 43). Twice it is called, in prophetic metaphor, "the Valley of Vision"—Gae-Hazun, Is. xxii. 1, 5; for though built chiefly on hills, a large portion of the city, specially its markets, shops, or "bazaars," as at this day, occupied the great valley, called by Josephus the Tyropœon, which intersected the city, and furnished considerable space for building. It had a *mount of vision;* and a *valley of vision;* and itself was the *city of vision*. Referring to the day of its siege and overthrow—perhaps to its seventeen desolations (for so many have been the waves of Gentile fury that have rolled over it), the prophets speak of it as a desolation, an astonishment, a hissing, a place of dragons, a city of confusion, as if it had been a second Babylon, or Bozrah, as well as a second Sodom, Is. i. 10. Ezekiel calls it in one place "Jerusalem the defenced," ch. xxi. 20; in another "Aholibah," *i.e.* my tent is in her,

[1] We should say, "first Salem, then Jebus, then Jerusalem, then Ælia." It seems to be to its post-Melchizedek time that Ezekiel refers, "thy birth and thy nativity is of the land of Canaan; thy father was an Amorite and thy mother a Hittite" (ch. xvi. 1, 2). It was called Ælia in the early centuries of the Christian era, from Ælius Hadrianus, the Roman emperor. While in the East Hadrian was substituting his name of Ælia for Jerusalem, in the West he was affixing it to an unknown village of barbarians, *Pons Ælii* (now Newcastle). It is remarkable that it was from *Britain* that some of the Roman legions were summoned, in one of the emergencies of the Jewish war (whether to take part in the siege of Jerusalem we know not); and it is no less strange to hear Josephus in his speeches to his fellow-countrymen, as he stood on the walls of the city, once and again naming the Britons as proof of the invincibility of the Roman arms, and the helplessness of Jewish resistance.

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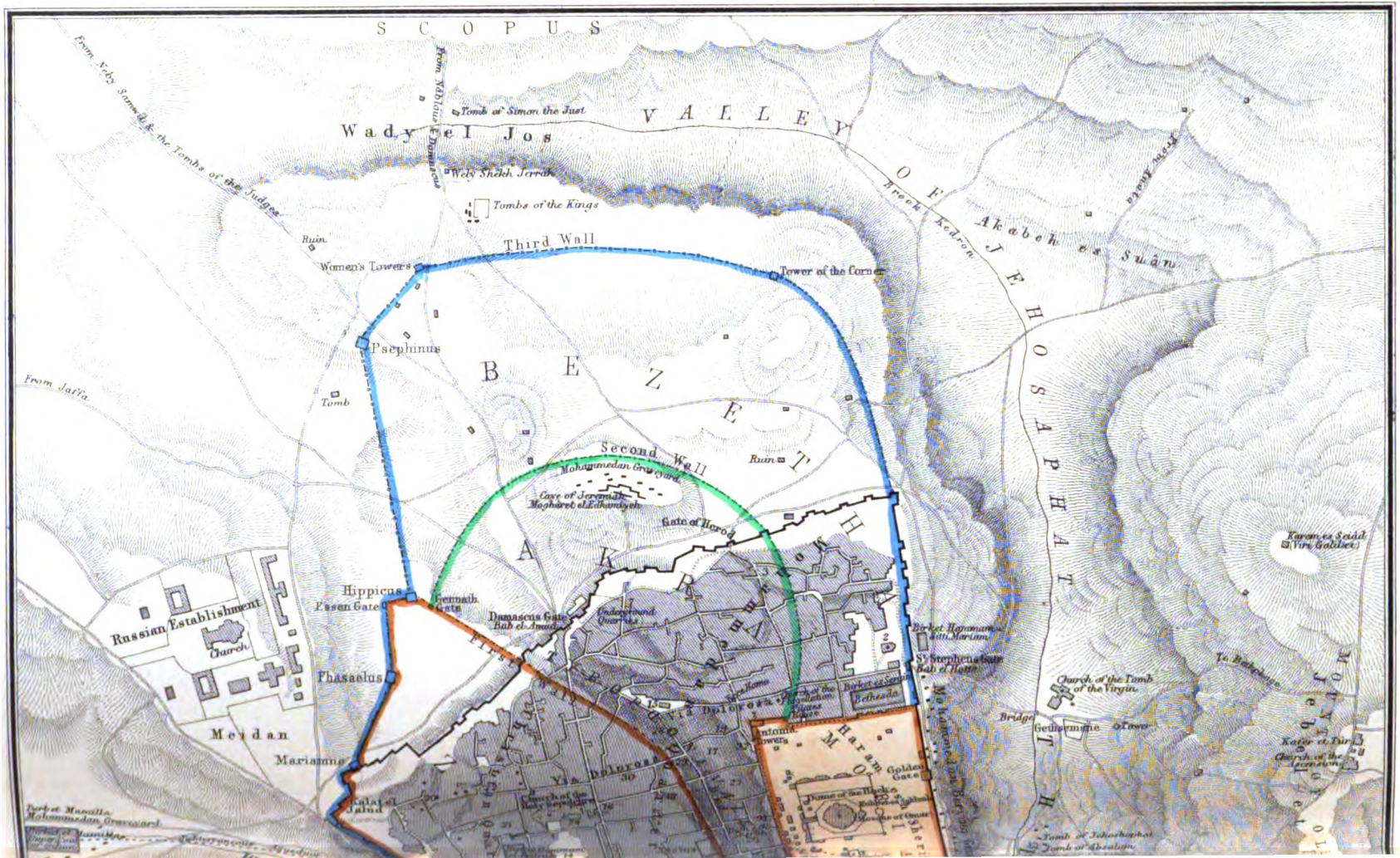

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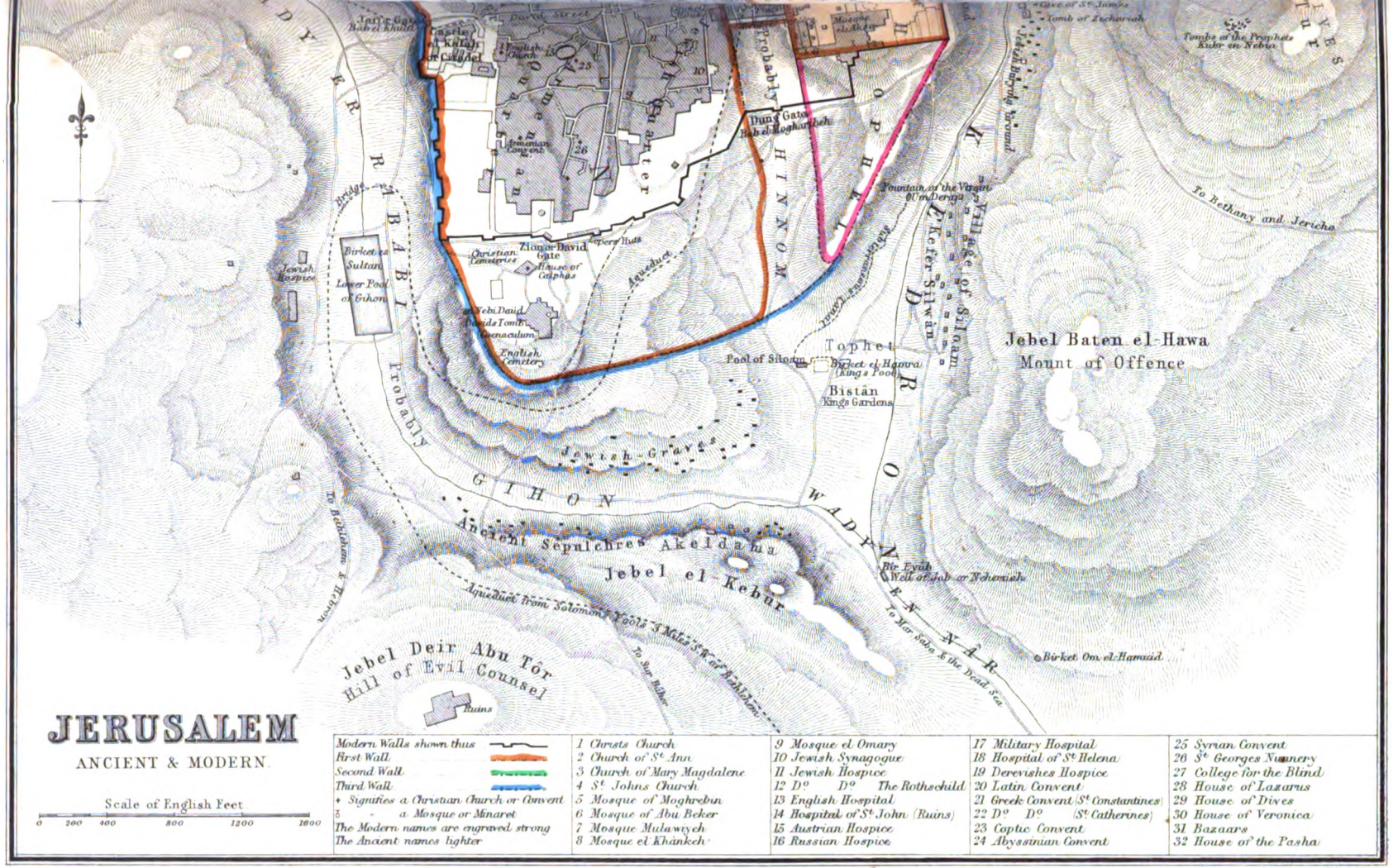

JERUSALEM

ANCIENT & MODERN

Scale of English Feet

0 200 400 800 1200 1600

Modern Walls shown thus
First Wall
Second Wall
Third Wall
✦ Signifies a Christian Church or Convent
☪ - a Mosque or Minaret
The Modern names are engraved strong
The Ancient names lighter

1 Christs Church
2 Church of St Ann
3 Church of Mary Magdalene
4 St Johns Church
5 Mosque of Moghrebin
6 Mosque of Abu Beker
7 Mosque Mulawiych
8 Mosque el Khánkeh

9 Mosque el Omary
10 Jewish Synagogue
11 Jewish Hospice
12 Dº Dº The Rothschild
13 English Hospital
14 Hospital of St John (Ruins)
15 Austrian Hospice
16 Russian Hospice

17 Military Hospital
18 Hospital of St Helena
19 Derevishes Hospice
20 Latin Convent
21 Greek Convent (St Constantines)
22 Dº Dº (St Catherines)
23 Coptic Convent
24 Abyssinian Convent

25 Syrian Convent
26 St Georges Nunnery
27 College for the Blind
28 House of Lazarus
29 House of Dives
30 House of Veronica
31 Bazaars
32 House of the Pasha

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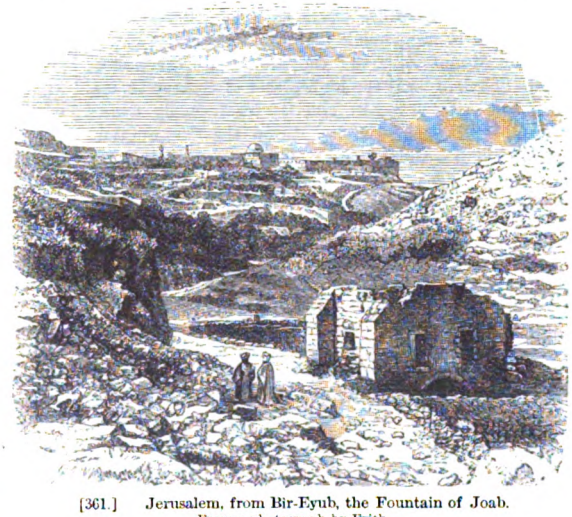
ch. xxiii. 4. *Ariel* is another of its prophetic names, in a passage which we thus give, Is. xxix. 1:—

> Woe to *Ariel*, to *Ariel!* (lion of God)
> The city of the tabernacle of David.
> Add a year to a year,
> Let the festivals go their round;
> And then I will distress *Ariel*,
> And there shall be heaviness and sorrow;
> And it (Jerusalem) shall be to me as *Ariel;*
> (*i. e.* I will fight against it as against a mighty lion;)
> Yea, I will come against thee round about;
> Yea, I will lay siege to thee with a mount;
> And I will raise forts against thee;
> And thou shalt be brought low.
> Out of the ground shalt thou speak,
> And out of the dust shalt thou bring up thy words.

So has it been with the "lion of God" these many ages, trodden down and wasted; once the "gates of the people," Eze. xxvi. 2, "the perfection of beauty," La. ii. 15; now a heap, a tomb, a "whited sepulchre."

1. *Site of the city, and relation to the mountain ranges of Palestine.*—Of Jerusalem Abraham Peritzol writes, "Shem the son of Noah was king of Shalem, which is Jerusalem" (Itinera Mundi, ch. ii.; see his translator's long note on the name and history of the city). That Shalem was its original name, and that Melchizedek was its king, appears probable from the following statements. (1.) The name of Melchizedek's city was *Salem*, Ge. xiv. 18; which corresponds with *Jerusalem*, and is recognized in Ps. lxxvi. 2, "in *Salem* is his tabernacle, and his dwelling-place in *Zion;*" where *Salem* is connected with *Zion*. That several of the fathers thought Salem to be the Shalem of Jacob is of little moment. The opinion of some of them that Gerizzim is Moriah, and that the land of Moriah is to be sought for near Shechem, is no more trustworthy nor satisfactory than the tradition of others of them connecting Mount *Tabor* with Abraham and Melchizedek. (2.) Psalm cx. joins Melchizedek with *Zion*, as other passages do with *Salem*. (3.) Jos. x. 1, 3, shows the traces of Melchi*zedek's* name in Jerusalem, ages after his day—"Adoni-*zedek*, king of Jerusalem."



[361.] Jerusalem, from Bir-Eyub, the Fountain of Joab.
From a photograph by Frith.

The two great mountain-ridges, in Scripture known as Lebanon, in classical geography as Libanus and Anti-Libanus, do not terminate, as many suppose, at the northern frontier of Palestine. They project themselves far southward, though not with equal elevation or compactness, in two nearly parallel ranges, separated from each other by the long depression of the Ghor (*see* JORDAN), which may be said to begin at the base of Hermon—that "goodly mountain," De. iii. 25—now Jebel-es-Sheikh, and end at the Gulf of Akabah. The eastern ridge distributes itself through Golan, Gilead, Moab, Petra, and the Arabian margin of the Red Sea. The western one pushes right through the heart of Palestine, as its backbone, forming successively the hills of Galilee, Samaria, Ephraim, Benjamin, Judah; then spreading out into the scattered peaks and cliffs and groups of the Sinaitic or Et-Tih desert, till abruptly brought to a point at Ras Mohammed, in the mountainous angle formed by the bifurcation of the Red Sea.

This latter ridge breaks up considerably as it passes through Palestine; throwing out spurs on both sides during its course; sinking down into plains such as Merom, Esdraelon, and Shechem; or branching out into undulating table-lands, such as the region round Bethel and the hill country of Judah.

This broken prolongation of Lebanon is the great platform on which the cities of Palestine rest; the innumerable knolls, hills, hollows, and slopes, furnishing their sites, and the easily-wrought limestone supplying plentiful materials for houses and towers and walls. These white clusters of human dwellings, perched in all directions, in all conceivable positions, and at all different heights, from the hillock round which El-Jib coils itself, to the mountain-top where Safed has struck root, form the most notable features of the Syrian landscape of the present day, as their predecessors must have done in the ages of Joshua and David.

On a section of one of these broken table-lands of limestone, some 2000 feet above the sea, lies Jerusalem.[1] The surface of its platform is rough and diversified; an ellipse, running north and south, of above four miles circumference in its most populous days. The site of the city is admirable; more however for strength, compactness, visibility, and an indescribable tranquillity of repose, than for grandeur or picturesque attractiveness. A small central knot of low hills, three or four in number, shut off from the rest of the rugged plateau by ravines and hollows, nearly clasped round on three sides by the Kedron, and then girdled by an outer circle of higher hills, forms a very uneven but gently sloping esplanade, on which the city spreads itself out like a theatre, as Josephus says (θεατροειδὴς, Ant. xv. 11, 5). Thus, while *set* upon mountains, Ps. lxxxvii. 1, 2, or hills at least, it was also *surrounded* with these, Ps. cxxv. 2. "Beautiful for situation," Ps. xlviii. 2, it is to this day; whether seen from the Mount of Olives or the Bethany road, or Scopus, or the many heights far and near from which it is visible. "Urbs ardua situ" is the expression of Tacitus (Hist. v. 11); and the Sept. translating

[1] It is exactly 2610 feet above the Mediterranean, and 3927 above the Dead Sea, according to Lynch and Van de Velde; somewhat more according to aneroid observations. It is 210 feet higher than Damascus; about 1000 lower than Baalbec.—*Dr. Whitty's Water Supply of Jerusalem*, p. 221.

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Ps. xlviii. 2, calls it ἐυριζων, "well-rooted." "Felix nimis et formosa" are the words of the old hymn.

The mountains that are "round about Jerusalem" are the following: (1.) On the north *Scopus*, the watch-hill (Jos. J. W. v. 2, 3), one of the many *Mizpehs* and *Zephaths* of old times. The modern name of the hollow just over the brow of the hill, which the great "north" or "Damascus" road climbs on leaving Jerusalem, is *Shaphat;* a relic of the *Mizpeh* of Je. xli. 1–6; the Septuagint *Massephath* of Ju. xx. 1; the *Maspha* of 1 Mac. iii. 46; v. 35; and the *Masphatha* of Josephus (Ant. vi. 4, 4). Here all the great invaders first encamped, from Sennacherib to Titus; and here the coming or departing traveller gets his first or his last look of the Holy City. (2.) On the east the Mount of Olives, now Jebel-et-Tur, *i.e.* the "fort-hill," like Tabor, Gerizzim, and others, which take the same name from their once fortified character. Of its three peaks or round heights, the middle one is the highest (2724 feet above sea-level), and is "the Mount of Olives," which is "before Jerusalem, on the east," Zec. xiv. 4. The northern height is nameless (for Stanley's idea that it is the Mount of Corruption is untenable); and the southern, which is opposite Mount Zion, is "the Mount of Corruption," where Solomon built the high-places of Ashtoreth and Chemosh, 1 Ki. xi 7; 2 Ki. xxiii. 13; traditionally named "mons offensionis;" and by Milton the "opprobrious hill," "hill of scandal," and "offensive mountain" (Par. L. b. i. l. 403, 416, 443). From this hill the traveller looks down on the Jordan and the Dead Sea, with the Moab mountains beyond, on the one side, and on Jerusalem on the other. The whole ridge is now known by the name Jebel-es-Zeitun. (3.) On the south there are the low crags and broken hillocks—half gray, half green—that form Akeldama, and run westward and southward, passing into higher ranges beyond, of which the "Frank Mountain," or ancient *Bethhaccerem*, which Herod fortified and named *Herodium*, is the most conspicuous, with its lofty and truncated top, almost overlooking Bethlehem. (4.) On the west there is the partly level, partly undulating ground which slopes very gradually upward as it retreats from the city-walls, till it rises into the heights around Soba and Nebi-Semwil, from which the Mediterranean is seen, and which command a noble view of the city itself. The rough ground west of the walls, through which the road to Jaffa passes, is called by the resident English "the Jaffa Plain," by the natives the Meidân, which in Arabic, Turkish, and Persian denotes a level place of public exercise adjoining a city. This Meidân is now nearly covered with the large Russian erections. It used to be the place of military drill. Few cities in the world are so protected by natural bulwarks. Its mountain fortification is complete; though of course there are weak points in it, of which invaders have availed themselves.

2. *Relation of the city to the tomb-regions.*—Within this circle of *hills*, there is another of *tombs*, which does not fail to attract the eye of the stranger.[1] On the east, there is the Jewish burying-ground, one of the most interesting places about Jerusalem. It occupies a stripe of the slope of Olivet, about 900 feet by 120, right opposite the south-east angle of the mosque, between the Bethany road and the Kedron. It is covered with flat tombstones, most of which have Hebrew inscriptions, with the well-known Jewish word *Tsiún* (epitaph) at the top, as the title of each (Benjamin of Tudela, vol. i. p. 72, Asher's ed.; Petachia, p. 61, Benisch's edit.) About 900 feet higher up the hill are the Tombs of the Prophets—*Kubr-en-Nebia;* by some called the Tombs of the Apostles (De Saulcy, vol. ii. p. 189; Barclay, 198). At the foot of the hill, and immediately below the Jewish cemetery, are the monuments of Zecharias, James, Absalom, and Jehoshaphat, in which last the Jews bury all their soiled or tattered rolls, thinking it criminal to burn them. There are probably other tomb-excavations in the mount; so that one writer affirms that could we but get a proper section of this hill and the neighbourhood of Jerusalem all round, we should find the rocks exhibiting a succession of perforations "resembling the cellular construction of a hornet's nest" (Dupuis' Holy Places, vol. ii. p. 8). On the other side of the Kedron, close under the eastern wall of the city, are crowds of Moslem gravestones, great and small, dotting the steep down to the Kedron, and probably indicating that this is not a slope of solid *rock*, but of *debris*, from the frequent ruins of the city, which has converted the original precipice into a gradual ascent. Here "the stones of the sanctuary have been poured out," La. iv. 1. On the south we have the rocky shelf of Akeldama, right opposite Zion, and overhanging what we believe to be the extremity of Gihon, now called Wady-er-Rababi, the "Monk-valley." This shelf of rocks is honey-combed with tombs for nearly 2000 feet along, from east to west. These are very extensive excavations, some right down into the rock and built over, others cut far into the side of a rock; some plain, others with carving and inscriptions; but all of them bearing very distinct marks of their design; none of them mere caves or holes in the rock. The one which we once carefully explored with torches was a very remarkable piece of excavation. Entered by a well-cut square aperture, low down in the face of the rock, for which there had once been a regular door, probably of stone (the rolling of "large stones" was generally but a temporary appliance), it retreated we knew not how far, chamber after chamber, each shelved round, if we may call it so, with loculi, tier above tier, for bodies or sarcophagi, many of which were filled with skulls and bones and human dust. (Wilde's Narrative, vol. ii. 337–357. This is the fullest and most curious of the many accounts of Akeldama.) On the west there is the Moslem graveyard at the Mamilla pool, called *Turbet Mamilla* (*Turbet* = graves), some 700 or 800 yards from the Jaffa gate. To the north there is another Mohamedan graveyard, called *Turbet-es-Sahera*, on the north slope of the excavated hill, which contains "Jeremiah's cave," or "*Maghâret-el-Edhamiyeh.*" Farther north than this there are several tombs and ruins; tombs of the martyrs, tombs of the judges, tombs of the kings, the Wely (monument) of Sheikh Jerrah, and in the very valley of the Kedron, where the Wady-el-Jôs begins, the tomb of Simon the Just, large, and much visited by Jewish pilgrims, as the Hebrew inscriptions on its walls testify (Barclay, p. 198).

3. *The ravines and fountains in the neighbourhood of the city.*—Another circle is that of ravines, valleys, and plains. Commencing at the foot of Scopus, you have the "fields of Kedron" about you, 2 Ki. xxiii. 4; then you enter the hollow of the Kedron (which first strikes east and then south), called the Wady-el-Jôs, or valley of

[1] That the tombs in ancient times were outside the city, as now, is shown by Matt. xxvii. 53, where we are told of the bodies of the saints arising from their graves and coming into the city—εισηλθον εις την αγιαν πολιν.

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Jehoshaphat ("inter Hierusalem et Montem Oliveti," Jerome); as you go farther south, the bed is still broad, but its banks rise on both sides, and in one of these *breadths*, just at the foot of Olivet, is Gethsemane;[1] then the Kedron hollow becomes deeper and narrower, Olivet on one side, Moriah and Ophel on the other; then you come to the mouth of the Tyropœon, where there is considerable breadth of ground and fertility of soil, watered by Siloam; (it is this last reach from the north end of the Jewish burying-ground to the space round Siloam that is reckoned Hinnom and Gehenna by Jews and Moslems); then turning westward, and passing up the glen (which in modern times has been named Hinnom), but which is probably Gihon, as it bends round the south extremity of Zion and comes right up under the Jaffa gate, you find yourself in a succession of hollows and ravines, which, though in some places filled up with the gray rubbish of the oft-razed walls, are still deep enough to form an almost impregnable line of natural circumvallation round more than three-fourths of the city. On the south-west, west, and north-west, you have somewhat more level ground; and hence it was at one of these points that the city was almost always attacked, save once, when the crusaders assaulted it from the east. The "valley of the giants" (Emek Rephaim, Jos. xv. 8; xviii. 16; 2 Sa. v. 18; Is. xvii. 5), which Schwarz says is still called *Rapha*, but which, so far as we could learn, is simply called *Bekâ* (the plain), lies a little southward of the city (if the identification be correct), on the Bethlehem road, and comes up to the suburbs of the city; and in the statement of the boundary-line between Judah and Benjamin (as we understand it), was reckoned to extend a little farther north than is now supposed. Here, where David twice overthrew Israel's enemies, Herod erected the amphitheatre for games, wrestlings, and shows of wild beasts, and performances of the "Thymelici" ("Bacchantic players," see Suidas in verb. Smith's Cl. Dict.), by means of which he sought to corrupt the purity of Jewish morals, and to introduce into the eastern province the luxuries and profligacies of the western metropolis (Jos. Ant. xv. 8, 1). Whether "the plain of Tabor," 1 Sa. x. 3, be another name for the valley of Rephaim, or whether the former be the name for the ground west of the city, now called the "Jaffa plain," cannot be ascertained. The conjecture of some that *Tûr* is the contraction for *Tabor* (because Mount Tabor is now named Tûr; whereas *Tûr* is simply *fort*, and a modern name), and that the plain of Tabor is the plain near the Mount of Olives, is inadmissible.

In this circle of valleys there are one or two things requiring notice. (1.) *Gethsemane*, on the east of the Kedron, but almost in its bed, called now *Jesmaniyah;* though, whether this be a genuine relic of the original name, or merely an Arabic version of the traditional one, we know not. In the middle ages there was a "town" or "village of Gethsemane" (Guylforde's Pylgrymage, p. 33). (2.) *Eroge*. Halfway down the Kedron hollow, below the present St. Stephen's gate, and nearly opposite Gethsemane, must have been the place called by Josephus *Eroge* (Ερωγῆ, Ant. ix. 10, 4), where, during the earthquake in the days of Uzziah (Am. i. 1; Zec. xiv. 5), there occurred a formidable landslip. Josephus says that the earthquake shook the temple, split one of its walls, and so terrified the king that he was arrested in his impious purpose, 2 Ch. xxix. 18. He further tells us that part of the cliff on the west side of the valley was splintered, and rolled down the valley for four furlongs to the east side, where it stood still, blocking up the roads and injuring the king's gardens. We have no farther information about this Eroge, either as to site or name. One might have thought it to be connected with *Rogel*, or the modern *Deraj*, were it not that the distance between it and the king's gardens is much less than four furlongs (see Hudson's note on the passage, in his edition of Josephus, i. 499; also Schwarz, p. 263). Both of these writers make it a transposition of the גיא הרי of Zechariah, ch. xiv. 5; and if so, then the Kedron bed at the foot of Olivet was called the "valley of the mountains," or "mountain-valley." But we suspect that *Eroge* is the Hebrew עֲרוּגָה (*Erugah*), a garden-bed or spice-bed, Ca. v. 13; vi. 2; for it was just in this part of the Kedron that there were the gardens of which Gethsemane was one. (3.) *En-rogel*, the "fuller's fountain," which we place at Um-ed-Deraj, as we have elsewhere stated. (4.) *Zoheleth*, the stone "by En-rogel," where Adonijah "slew sheep and oxen," 1 Ki. i. 9. The Targumists translate this the rolling-stone, on which the young men tried their strength (Jarchi); others make it the serpent-stone (Gesen.); others connect it with running water; and perhaps it may be "the stone of the conduit" (מזחלה, *Mazhelah*), from its proximity to the great rock-conduit or conduits that poured their waters first into En-rogel, and then into Siloam (see Bochart; also the Arabic Comm. of Tanchum of Jerusalem on Kings, transl. by Haarbrucker, p. 63). There are several such stones mentioned in Scripture. The stones of Jordan, of Gilgal, Jos. iv. 9, 20, the stone of Shechem, Jos. xxiv. 26, the *Eben-gedolah*, "great stone," called also Abel-gedolah, the great weeping, 1 Sa. vi. 14, 19; the *Eben-Bohan*, stone of Bohan, the son of Reuben, Jos. xv. 6; xviii. 17, the Ehrenbreitstein of the Ghor; Ebeen-Ezer, the stone of help, 1 Sa. viii. 7, 14; xiv. 33; the *Eben-Ezel* (lapis discessus, a discessu Jonathanis et Davidis, Sim. Onom. p. 156; lapis peregrinantium, travellers' stone, according to Tanchum, Comm. Arab. p. 36). (5.) *Siloam*, the "sent" or "missioned" pool, at the mouth of the Tyropœon, which still exists, though broken and wasted, "sending out" its quiet waters still, as of old, to irrigate the gardens beneath (2114 feet above sea-level). Right across the Kedron, from the pool of Siloam, is the modern village of the same name, *Kefr-Silwân*, a group of dismal Arab huts and tomb-like caves, used now for houses, and once perhaps used for cells by the "Cœnobites," or hermits, who, in the fifth and sixth centuries, occupied several places of the desert and in the neighbourhood of Jerusalem, such as Akeldama. Close by the pool must have been the "tower *in* Siloam" which fell, Lu. xiii. 4; and the Kedron hollow down from the pool is that which Josephus calls "the valley hard by Siloam" (κατὰ τὴν Σιλωὰμ, J. W. v. 12, 2), and which old travellers call "the valley of Siloam" (Pylgrymage of Syr R. Guylforde, A.D. 1506, p. 33), dividing the Kedron valley into two parts: "Here endeth the vale of Josophat and begynneth the vale of Siloe, and they both be but one vale, but the name changeth" (Ib.) Whether the large tank adjoining Silwân on the east,

[1] It is not unlikely that the present Latin garden called Gethsemane is the same as in the days of Eusebius and Jerome, as they speak of it as at "the roots of Olivet," and mention a building there which Eusebius simply calls a place for prayer, Jerome a church. The Greeks have a part of the hollow which they call Gethsemane; but the other is undoubtedly the older. It is 2281 feet above sea-level.—*Van de Velde's Memoir*, p. 180.

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now nearly filled with soil, and cultivated as an orchard, be "the king's pool," Ne. ii. 14, is uncertain. Its modern name is Birket-el-Hamra. Mr. Whitty seems to think that the old Siloam was here, or perhaps a little farther down, among the gardens (Proposed Water Supply and Sewerage for Jerusalem, by J. J. Whitty, London, 1863). (6.) *Topheth*, a music-grove in the king's gardens, 2 Ki. xxiii. 10; Je. vii. 31, 32; xix. 6-14, in Hinnom, probably not far from Siloam; called Tophet, not from the "drums" employed to drown the cries of the immolated children (if such implements were ever used here), but from its being the royal music-grove. (7.) *Peristereon*. This was a particular rock or cliff, mentioned by Josephus as one of the points in the south-eastern side of the Mount of Olives, which Titus' great siege-wall or trench touched in its circuit (J. W. v. 12, 1, 2). It must have been nearly opposite Siloam; for the rock on or by which it stood joined on to that "hill which overhung the valley which is hard by Siloam" (J. W. v. 12, 2). Whether it was really the site of a dove-cot (περιστερεών, perhaps for temple uses), as its name implies, or whether there is some Hebrew name hidden under this, is unknown. (8.) *The royal gardens*, or "King's Paradise," as Josephus calls them, on the rich ground watered by "the waters of Shiloah, which go softly," Is. viii. 6. In connection with the "king's gardens," we may notice the "king's dale," or *Emek-amelek* of Ge. xiv. 17 and 2 Sa. xviii. 18. Josephus says of the *latter* that it was "two furlongs from Jerusalem," and that Absalom's marble pillar was there (Ant. vii. 10, 3); and he leads us to infer that the *former* was not far from the city (Ant. i. 10, 2), though he does not exactly say so. He calls the first πεδίον βασιλικόν, and the second κοιλὰς βασιλικὴ. All the ancient Jewish commentators hold them identical, and in the vicinity of Jerusalem (Reland, Pal. vol. i. p. 356; De Sola's Genesis, p. 71); but Stanley and others take the first to the far north and the second to the east of Jordan (Sinai and Pal. p. 246, 247), though upon slender grounds. We need not contend for the present valley of Jehoshaphat as the spot (though it may be so); but we incline at least to accept the statement of Josephus as to the two furlongs, which would be verified in the plain of Rephaim or the northern fields of Kedron as well. Of the name "Shaveh," which is connected with the king's valley, there is now no trace anywhere. (9.) *Bîr-Eyub* (1996 feet above sea) or "well of Job;" sometimes called "well of Nehemiah," where the Jews say that Jeremiah hid the sacred fire when Jerusalem was taken (Surius, Voyage de Jerusalem, p. 399). It is at the bend of Wady-en-Nar (Nar = fire), at the angle formed by the Kedron and Gihon valleys. It is not a "Birket" (pool), nor an "En" (a fountain), but a "Bîr," a *well*, 130 feet deep, fed by springs, and overflowing in the seasons of rain; probably a very old one, repaired by the famous Saladin or "Salah-ed-din, ibn-*Eyub*," who signalized himself by digging *wells* and building *khans;* and who seems to have given to them sometimes his father's name *Eyub* (as here), and sometimes his own, as in the case of the Khan *Jubb-Yuseph*, north of the sea of Galilee, which tradition has mistaken for Joseph's pit (Bohadin's Life of Saladin, Pref. p. 1; Jalal-Addin's Hist. of the Temple, p. 239). The best description of this old Bîr, accompanied by a woodcut of the interior, is to be found in the *Sunday at Home*, for July, 1863, p. 444; see Whitty also. In the Kedron valley were no doubt many pools or tanks, by which this hollow below Siloam was kept rich and green. Here to this day are the Bistân or gardens, relics of the king's gardens in Jerusalem's golden days, at the angle or basin formed by the four hills of Zion, Ophel, Akeldama, and the Mount of Offence (Josephus names it the King's Paradise; Ne. iii. 15; Je. lii. 7; Jos. Ant. vii. 14, 4). Up the valley of the Gihon there are other pools: the Birket-es-Sultân, perhaps the "pool that was made," Ne. iii. 16 (close by which Solomon's great aqueduct crosses the valley), 592 feet long by 260 broad, and 40 deep, partly rock-cut and partly built; the Birket-Mamilla, perhaps the "upper pool," 2 Ki. xviii. 17, from which the conduit went which brought water into the city, 2 Ki. xx. 20, at which conduit the Assyrian generals stood in delivering their insults to Jerusalem, 2 Ki. xviii. 17; Is. vii. 3. Somewhere west or north-west of the present Jaffa gate this parley took place; and here must have been the "highway of the fuller's field," *i.e.* the road which *led to* the fuller's field; not implying that the field itself was here.

Between the Mamilla pool and that called the pool of Hezekiah, there is a rock-cut duct, in length 790 yards (Whitty, p. 70, 92, 125). To this probably is the reference in 2 Ch. xxxii. 30, "the same Hezekiah stopped the upper water-course of Gihon, and brought it straight down to the city of David;" or more literally, he "stopped up the going out of the waters of Gihon the higher, and made them to come straight down," &c. The word "stopped up" often means "to hide," Ps. xl. 10; li. 6, which may be the meaning here; referring to the underground conduit which conveyed the waters to the west of Zion. To this also is the reference of 2 Ki. xviii. 17; Is. vii. 3. This was "the conduit of the upper pool which is in the highway of the fuller's field." By this means Hezekiah supplied the city and drew off the water from an invader. He "took counsel to *stop* (to conceal) the waters of the fountains, which were without the city; so there was gathered much people together, who *stopped* all the fountains and *the brook that ran through the midst of the land*," 2 Ch. xxxii. 3, 4. Can this last be Solomon's aqueduct? What else ran through the midst of the land? Whether there is any subterraneous connection between Mamilla and the large half-rockcut dilapidated reservoir near the Damascus gate (Whitty, p. 140), we do not know. Aqueducts in this direction would have brought water down into the very heart of the city, the Tyropœon, where it was specially needed by the "inhabitants of *the valley*," Je. xxi. 13, who by their higher level were shut off from the pools in the Kedron valley as well as in the southern ravine. There have been frequent rumours as to the rush of water being heard at the Damascus gate (Sauley, vol. ii. p. 250; Robinson, iii. p. 197). The number of subterraneous ducts, both for fresh and foul water, with which the rocks in and about the city have been perforated, is incredible. The ground is riddled with them. Each year turns up some new one; and with each such discovery is determining some disputed point in the topography of Jerusalem.

As we sweep northward in this circle, we come to the mounds of ashes, which (in spite of our desire to believe them the heaps of temple-ashes), we suspect to be the debris or refuse of a group of brick-kilns; underneath which may lie relics of antiquity, perhaps the foundations of the third wall, or of the tower of Psephinus. Somewhere on the north here must have been the "Erebinth-town" of Josephus (J. W. v. 12, 2); though what this "vetch-village" (ἐρεβίνθων ὄικος, perhaps Beth-Rabinoth in the Hebrew) may mean is hard

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to say (Reland, Pal. p. 766). In this north and north-western part were the "fields" or "field," as they are called in Scripture, the place from which Simon was coming (ἀπ' ἀγροῦ), Mar. xv. 21, when seized and forced to carry the cross.

4. *The modern walls and gates of the city.*—We come now to the circle of the walls themselves, rising from 30 to 40 feet high, about 15 feet thick, with frequent towers and gates, with battlements and loopholes on all sides of the city. The stones composing these, especially at the south-east and south-west angles of the Harâm, are very old, though the walls themselves (at least their upper tiers) have not an antiquity of more than three centuries. In the walls there are some things deserving notice: the enormous size of the stones in some places (placed there, as the Arab boys will tell you, by the "Jinns,") evidently the relics of ancient splendour;

[362.] Street in Jerusalem.—From Miss Cubley's Hills and Plains of Palestine.

the peculiar rabbeting or grooving (called by some *bevelling*), at the edges in some parts, marking its Jewish or Jewish-Roman origin (Robinson, i. 286); the remains of the ancient arch at the south-west angle of the Harâm wall (Ib. i. 288; Traill's Josephus, vol. i. p. 26), which connected the temple with Zion; the wailing-place of the Jews at the west wall, where the stones are peculiarly massive, and apparently *in situ;* the ancient gate-work inside the Damascus gate (Hadji in Syria, p. 93); the pillar-fragment in the eastern wall, which Moslem fable names Mohamed's judgment-seat (Fabri, vol. ii. p. 128).

In walking round the walls upon the path or ledge near the top, one gets the best view of the interior of the city; its churches, mosques, minarets, and houses. The *dome-roofs* of the last of these strike the eye. Damascus, with the firs of Lebanon at hand, covers itself with flat roofs; but Jerusalem, with no wood and plenty of stone, betakes itself to the *arch*. The three or four half-grown palms that rise here and there among the houses show themselves, as the only representatives of those which grew on "the Mount" in Nehemiah's days, Ne. viii. 15; and in those later times when the crowds went forth from the city bearing "branches of palm-trees" to meet "the King of Israel," Jn. xii. 13, with hosannas of triumph. The palm-tree has nearly perished from Palestine, save here and there a little group, as at Jaffa, Jenin, &c.; the olive, the symbol of the nation, Ro. xi. 17, remains.[1] Scattered through the vacant nooks of the city you see the cactus or prickly pear; cypresses, olives, and other trees, springing up even in the Harâm; ploughed fields inside the western and northern walls.

In the course of this walk you obtain a correct idea of the character of the city; confused, irregular, and undulating, with marks of decay everywhere. The stones are crumbling, the walls are ragged, but there is nothing dingy about the houses, for smoke is but little known save at the morning or evening cooking time. If you descend and traverse the streets you get a poor impression of the city. Its streets are narrow and uneven (most of them not 12 feet wide); its pavement (if the name can be used in such a case) of the most rugged kind, not rutted, but full of holes, which no one thinks of filling up. The bazaars are poor and ill-stocked; not crowded with buyers like those of Cairo, but still kept alive by a small stream of citizens and strangers regularly flowing through the lanes, on each side of which the shops are placed; and in March and April thronged with pilgrims, both Christian and Mohamedan, who annually flock into Jerusalem from great distances, as far as Constantinople on the north, and Tangiers on the west. Though the streets and lanes are intricate, they are not more so than in other oriental cities. Nor are they at all more filthy than most of these; Dr. Robinson thinks less so, remarking that of all oriental cities he had visited, "Jerusalem, after Cairo, is the cleanest and most solidly built" (vol. i. p. 222). It has no large open space, like the square at Alexandria, or the Esbekiyeh of Cairo; but the vacant piece of ground, inside the Jaffa gate, were it better paved and kept, might be counted tolerable for a Syrian town. There is a certain amount of trade and business; though not what we call bustle, save at the pilgrim season; and the city is not now "full of stirs, a tumultuous city, a joyous city," Is. xxii. 2. Its inhabitants are in general poorly clothed, save on gala-days, when, arrayed in every colour, they saunter outside the gates or sit down in groups upon the tombs.

In ancient times the gates were more numerous than now (see Carpzovii Annot. on Goodwin's Moses and Aaron, p. 326-330; Lamy de Civit. Jerus. p. 502-507; Van de Velde's Jerusalem). At present only *six* are visible, though there are fragments of others. Of these "the golden gate" is built up. It is on the east, looking right up to the Church of the Ascension on the Mount of Olives. It is sometimes called *Bab-er-Rahmeh* (gate of mercy), and sometimes *Bab-ed-Dahariyeh* (eternal gate). Its double arch looks well on the outside, and its portico within (entered only by the mosque), with its Corinthian monoliths, is still finer (Traill's Josephus, vol. i. p. 44; De Saulcy, vol. ii. p. 83-88;

[1] The indestructible vitality of the olive root, even after the stem has been cut over or destroyed by fire, is such, says Lord Nugent, that it has been thought that the trees on Mount Olivet at this day are shoots of the olives of the days of our Lord (see the *Syrian Exploration of American Geog Soc.* p. 10). What makes this more likely is, that many of the present Gethsemane trees are not only old, but have two or three stems, showing that they are shoots of older trees, which have been cut over, as all the trees round Jerusalem were by Titus.

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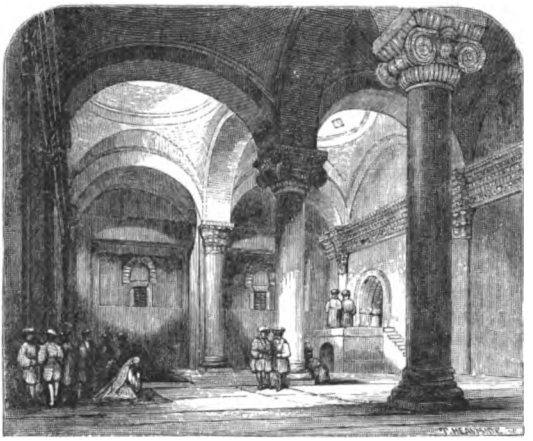
Williams, vol. ii. p. 355-372; Fabri, vol. i. p. 368). The *Bab-el-Moharbeh* (near the south-west angle of the mosque) is seldom opened; the four in daily use are the *Bab-el-Khulil* (Hebron or Jaffa gate, 2504 feet above sea), on the south-west; the *Bab-el-Amûd* (Damascus or Pillar gate), on the north-west, where there are the remains of a very ancient gateway; the *Bab-el-Hotta* (little or St. Stephen's gate), to the east; the *Bab-el-Nebi-Daûd* (Zion or David gate), on the south. There is little probability that these have exactly preserved the original outlets of the city (except in the case of the "golden gate"); as the city has been so much contracted from



[363.] Interior of the Golden Gate.—From a view by Catherwood.

its former dimensions, that the gates must be differently placed, though, it may be, somewhat in the old direction. Several Arabic inscriptions, on the Jaffa gate and elsewhere, mention that the present walls were built (or rebuilt rather) by Sultan Suleiman, in the 948th year of the Hegira, or 1543 of our era; probably on the line of the old walls of Hadrian, which had again and again been breached and shattered. The peculiar rebating or edge-indentation of the stones in many places, shows, however, that the materials claim a Herodian, if not a Solomonian antiquity. The circumference of the modern walls is 4326 yards, or about 2½ English miles (Robinson, vol. i. p. 268; Barclay's City of the Great King, p. 430-432). The inside ledge (a few feet from the top) is sufficiently broad to allow any one with a steady head to walk round with comfort. In the days of Josephus the walls measured 33 stadia, or upwards of 4 miles in circuit (J. W. b. v. ch. 4, sect. 3; Strabo says 60 stadia, b. xvi. ch. 2, sect. 36). In the days of the Asmonæans, or Asmoneans (for both forms are used), the city was smaller; in those of Nehemiah yet smaller, and in those of David smaller still; yet probably occupying more ground to the west and south than at present.[1]

5. *The dimensions and configuration of the city.*—Frequently in Scripture, Zion is used as the name for the whole four-hilled platform; but more generally, especially in the psalms and prophets, we find a double designation applied to the city, "Zion and Jerusalem." That this is not a mere reduplication, and that the two names point out separate places, is evident from such passages as the following: "Solomon assembled all the elders of Israel unto king Solomon *in Jerusalem*, that they might bring up the ark *out of the city of David*, which is Zion," 1 Ki. viii. 1. "The virgin, the *daughter of Zion*, hath *despised* thee (Zion the strong fort); (even) the *daughter of Jerusalem* (the less fortified city) hath *shaken her head* at thee," 2 Ki. xix. 21.[2] "Out of *Jerusalem* shall go forth a remnant, and they that escape out of *Mount Zion*" (Ib. 31). "In *Salem* is his tabernacle, and his dwelling-place in *Zion*," Ps. lxxvi. 2. "*Zion* is a wilderness, *Jerusalem* a desolation," Is. lxiv. 10. "*Zion* shall be ploughed like a field, and *Jerusalem* shall become heaps," Je. xxvi. 18; Mi. iii. 12. These are a few out of the many places (upwards of forty) in which the two places are spoken of in this distinct way. And though each of these names is, in other places, used to designate the *whole* city, yet this very frequent duality of designation indicates the twofold character of the city, as made up of the fortress (Zion) with the houses and palaces, Ps. xlviii. 13, clustering round it on one hill, and the town itself (Salem) on the other; giving rise perhaps to the *dual* form of the name for the whole, *Jerusalayim* (Gesen. Lex.; Jones' Proper Names of the O.T.; Simonis Onomast. V.T. p. 252, 467, "ob geminam urbis partem, superiorem et inferiorem;" Simonis Onomast. N.T. p. 76, 77; The Proper Names of the O.T. arranged alphabetically, &c. p. 110, 1859). This form of expression thus becomes not tautological, but strictly accurate and exact. Though this twofold division has quite disappeared from the modern city (the only trace of it being the depression which runs from the north-west of the mosque to the Damascus gate); it was recognized by the rabbinical writers, who speak of "the upper and lower markets," showing, as a Jewish traveller remarks, "that in the time of Jeremiah, at least, and probably before, this distinction was known" (Schwarz's Pal. p. 248). The word "market" does not occur in the Old Testament (the

[1] It is difficult exactly to lay down the additions made to the city in the days of the kings. In Kiepert's large school map there is an attempt at this, and also in the map appended to the article in the *Museum of Classical Antiquities*. These give an idea of what was done by Uzziah (2 Ch. xxvi. 10), Jotham (2 Ch. xxvii. 3), Hezekiah (2 Ch. xxxii. 5), and Manasseh (2 Ch. xxxiii. 14). We learn that at the time of some of the great eastern invasions there were breaches in the "city of David" (Is. xxii. 9), *i.e.* in the old wall which defended Mount Zion, and that for the repairing of this wall, the houses of "Jerusalem" (the city proper) were broken down.

[2] Perhaps there are *three* spots alluded to here; thus—
(1) *Zion* hath despised thee (understood though not expressed).
(2) The *daughter* of Zion (the *lower* and feebler city).
(3) The *daughter* of this *lower* city (*i.e.* the outskirts and unfortified suburbs) hath shaken her head at thee.
We know that in Scripture the "daughter of a city" is some adjoining suburb, or village, or dependent city, as "Bethel and her daughters" (1 Ch. vii. 28); "Daughter of Zidon" = Tyre (Is. xxiii. 12); "Sodom and her daughters" = Gomorrha, &c. (Eze. xvi. 53); "Gaza and her daughters" (Jos. xv 47). Thus Zion, or the "upper city," the "city of David," is the *mother*; Salem or Jebus, the lower city, is the *daughter* (*Akra* is the *mount* of the *daughter* of Zion, Is. xvi. 1; xxxvii. 22); the daughter of the daughter of Zion is the northern suburb of the lower city on *Bezetha*, which was afterwards surrounded by the third wall (Jos. J. W. v. 4, 2). We may notice that it is impossible to ascertain the original heights of any of these hills: all of them having been, at different times, considerably levelled. Were it the case, as Dr. Whitty says, that Josephus gives the depth of the Tyropœon as 50 cubits (Whitty, p. 247), we could get some idea of the elevation of Zion and Akra; but Josephus does not make this statement. He says that the rock on which Antonia stood was 50 cubits; but that is all (J. W. v. 5, 5).

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expression in Eze. xxvii. 13, 17, &c. meaning *merchandise* rather than *market*), and there are only three references to market and market-places in the Apocrypha; but Josephus gives us some very explicit statements as to the division of the city into two parts, called the upper and lower market-place (ἀγορά). Thus he writes, "The city was fortified by three walls, save in those parts where it was girt with inaccessible valleys; for there there was but one wall (περίβολος). The city was constructed with one part facing the other (ἀντιπρόσωπος), upon two hills (λόφοι), which are separated by a middle valley, at which the houses, rising one above the other" (ἐπάλληλοι—not "corresponding," as Whiston translates, but "placed one above the other in great numbers"—"alter super et post alterum, creber et continuus; . . . alia aliis superposita sine intercessione aut interstitio et intercapedine," Steph. Thes. vol. ii. p. 1874, 1875, Valpy's ed.)—end. Of these hills, that which holds the upper city is by much the higher, and in breadth more straight (ἰθύτερος; less curved; non obliquus vel tortuosus; Steph. Thes. vol. vii. p. 11074). On account of its strongly fortified character (διὰ τὴν ὀχυρότητα) it was called the fortress (φρούριον)[1] by David the king, who was the father of Solomon, who first built the temple; among us it is called the upper market-place. But the other hill, called *Akra*, and sustaining the under city, is convex. (ἀμφίκυρτος, utrinque incurvus, utrinque gibbosus, Scapulæ Lex.—used of the moon in her third quarter. Akra was unlike the upper hill, which was *straight*, in that part which was opposite to the lower hill, thus broadening the valley between.) Opposite this was a third hill, naturally lower than Akra, and formerly separated from the other by a broad valley. But afterwards, when the Asamonæans reigned, they filled up the valley with earth, wishing to join the city to the temple, and having demolished the top of Akra, they made it less elevated, that the temple might overtop it.[2] Now the valley called the Valley of the Cheesemakers, which we have spoken of as dividing the hill of the upper from that of the under city, reached as far as Siloam, a fountain, sweet and abundant, which we call by this name. On the outside, moreover, these two hills of the city were encircled by deep valleys, and on account of the precipices on both sides, it was nowhere accessible" (Jewish Wars, v. 4, 1).

Here then we have three hills described. The highest (ὑψηλότερος πολλῷ) is that on which the fortress of David was built, viz. Zion, which sustained the "upper market-place."[3] The second was called Akra, and sustained the lower city; and the third, lower than Akra, and right opposite to it, sustained the temple, which was thus so much overlooked by the buildings on the upper parts of Akra that the Asamonæans levelled the top, which would appear to have been *in close proximity* to the temple; for it is evident that it was the *proximity* that made the *height* so unpleasant. The temple-hill still remained lower than the other two, for it formed a sort of centre, *round* which, and *up from* which, tier upon tier, the city gently rose, like an amphitheatre (Antiq. xi. 11, 5), or, like a fan, spreading itself out over the easy slopes of Zion and Akra. These twin hills formed the original groundwork of the whole of what we call Jerusalem; the other heights, Moriah, Bezetha, and Ophel (or Ophlas, as Josephus calls it), being quite secondary. On Zion stood the great fort of the Jebusites which David took, 2 Sa. v. 6; on Akra stood the city called Jebus, Ju. xix. 10; 1 Ch. xi. 5, or Salem, in the days of Melchizedek, and Jebusi, Jos. xviii. 28, in the time of the Jebusite possession. In after ages a splendid city of palaces sprung up round the fort of Zion; but still the "City," originally so called, stood upon Akra, and the two, though often used the one for the other, were still distinguished; much as London and "the City" are still both distinguished from, and yet interchanged with each other.

This distinction is brought out very explicitly in the statement which Josephus gives us of the original capture of the fort. He tells us that David first took the "lower city" by force; and then proceeded to attack the citadel—viz. the citadel of that which became afterwards the *upper* city, or Zion (Ant. vii. 3, 1); as we read, "David took the stronghold of Zion, the same is the city of David," 2 Sa. v. 7; and he "dwelt in the fort, and called it the city of David," ch. v. 9; 1 Ch. xii. 5, 7. Josephus then mentions David's erection of his palace, evidently in the *upper* city; and then adds that "he encompassed the *lower* city, and having joined it to the citadel, made the whole one body;[4] and having walled it round, committed the charge of the walls to Joab" (Ant. vii. 3, 2). From all this it becomes very clear (1.) that the *upper* city was Zion; (2.) that "the castle," or "stronghold of Zion," is what Josephus calls the *citadel* (τὸ φρούριον, and also ἡ ἄκρα); (3.) that the *hill* Akra is quite distinct from this *citadel*, though Josephus gives the same name to both; (4.) that the "upper city" lay to the south, as may be seen in the details of the siege, in which Titus first poured down from the northern height of Scopus, scaled the outer or third wall, pushed through Bezetha, scaled the second wall which circled *Akra*, and then laid siege to the temple; and lastly to the upper city.

The one objection to this is, that in Ps. xlviii. 2, Zion

[1] The Hebrew of 2 Sa. v. 7 is מְצוּדָה (*metzudah*), the fort; the Sept. gives περιοχή: Josephus himself in another place calls it ἄκρα (Ant. vii. 3, 1)—this *Akra* must be distinguished from the hill of that name (J. W. b. v. 4, 1)—and is used not only by Josephus, but also in the Apocryphal authors for a fort: ἄκρα sc. πολις, summa urbs, summa urbis pars, arx, munitio (Biel's *Thesaurus*, vol. i. p. 58, 59). The *hill* Akra may take its name from the Hebrew אָחוֹר, *i.e.* the hill "behind," or "western" hill; "behind," in Hebrew orientation, signifying "west." In Talmudical Hebrew, Akra has been borrowed from the Greek to denote "fort."

[2] ὑψος, cacumen, fastigium (Steph. *Thes.*) These levellings, which took place once and again, make it almost impossible for us to judge of the original heights of the hills of Jerusalem by their present elevations.

[3] In the Talmudic writings the "upper Sûk" and "lower Sûk" are recognized according to the Josephan division (Schwarz's *Palestine*, p. 249). Sûk is "street" in Bible Hebrew; in rabbinical Hebrew "market;" and also in Arabic; as we find in Jerusalem to this day, where we have *Suk*-el-lahem, *Suk*-Bab-el-Amûd, &c. Josephus speaks of the shops or markets of the wool-merchants, the cloth-merchants, the braziers, &c. (J. W. v. 8, 1). These seem to have chiefly occupied the Tyropœon, a valley of greater breadth than many topographers assign to it. Jeremiah speaks in one place of the inhabitant or inhabitress of "the valley" (ch. xxi. 13), and in another of the inhabitant of "the fortress" and his "wares" (ch. x. 17), as if the fortress-city as well as the valley had its merchants. Among the many kinds of merchants mentioned both by Josephus and the rabbis, *cheesemongers* are never mentioned, which shows that it was not from them or their trade that the Tyropœon took its name. The rabbis are very particular in their allusions to cheese and cheese-making, yet they never allude to any part of the city as occupied by its makers.

[4] See Ps. cxxii. 3, "Jerusalem, she that is builded, is as a city which is joined to itself together," is the striking language of the original Hebrew; very like that of Josephus.

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seems to be spoken of as *north;* and on this Cellarius and Lightfoot insist. Reland has fully met them (Pal. p. 847, 850; Ant. Sacr. p. 5); but the best answer is the parallelism of the passage; according to Hebrew structure, thus:—

Great is Jehovah, and greatly to be praised!
In the city of our God (Salem, or the "city"),
In the mountain of his holiness (Zion).
Fair of situation, joy of all the land!
Mount Zion;
THE SIDES OF THE NORTH. (Akra.)
The city of the great King. (The *whole.*)

Thus "the sides of the north" is the designation for "the city" proper, or lower market, on Akra, as contrasted with Zion; and the two together, viewed as a whole, or as Josephus speaks, "as one body," are called "the city of the great king." Again, in Is. xiv. 13, we find the same division and designation, when the king of Babylon, marching against Jerusalem, thus boasts himself:—

I will ascend into heaven,
I will exalt my throne above the stars of God;
I will sit on the mount of the congregation (Zion),
(I will sit) IN THE SIDES OF THE NORTH (Akra).

The apocryphal books do not help us in fixing the location of Zion or Sion. Second Esdras and first Maccabees give the prefix *Mount;* the others omit it. Only in *one* place are Zion and Jerusalem spoken of *together* as in the Old Testament books, Ecclus. xxxvi. 13, 14. Sion is certainly so far identified with Moriah as to be spoken of as the place of sacrifice, Ecclus. xxiv. 10; 1 Mac. v. 54. But then the inspired writers frequently do the same, Ps. lxxviii. 68, 69; cxxxii. 13; either recognizing Moriah as a part of Zion, or using Zion as a designation of the whole city, Ps. xlviii. 12; cxxvi. 1; Is. i. 27; La. i. 4. "The Mount Zion," however, of Ps. lxxviii. 68, seems singled out and connected with the tribe of *Judah*—confirming our position that Zion was the southern hill, and that the southern part of Jerusalem belonged to Judah.

The northern line of the first or old wall went straight from Hippicus to the temple, along the southern ridge of the Tyropœon, protecting Zion; and was the strongest of the three, on account of the depth of the valley beneath. The second wall, like an irregular semicircle, went round the curve of Akra, for the defence of that hill and city. The third took a wide and zigzag sweep round the north hill, where the new city, Bezetha,[1] stood. The temple hill originally stood alone, belonging neither to Akra (though perhaps more to the former than the latter) nor Zion; but was afterwards, by means of mounds and bridges, connected with both, specially with Zion, of which it was reckoned to form so specially a part that Zion is sometimes used to denote the temple hill, Ps. cxxxii. 13. The latter however is occasionally mentioned separately even in Jeremiah's time (B.C. 610), when the prophet predicts (1.) that *Zion* should be ploughed as a field; (2.) that *Jerusalem* (the main city which stood on *Akra*) should become heaps; (3.) that the *mountain of the house* should become as the high places of a forest.[2]

Between Zion and Akra there was the valley of the Tyropœon—the chief valley of the city in ancient times, though greatly filled up in after ages. From Josephus' statement as to the hill of the upper city (τὸ μῆκος ἰθύτερος, J. W. v. 4, 1), we conclude that the upper part of the Tyropœon ran somewhat from W. to E., or rather from N.W. to S.E.; but that as it approached Moriah, it bent a little more to the south, till it ended at Siloam, where, joining itself to the valley of the Kedron, it formed an open space of somewhat uneven ground, in which the kings' gardens once were, and where there is still a considerable amount of cultivation and fruitfulness.

As Scripture and the rabbinical writers never mention the Tyropœon, but speak of Hinnom as the great valley of the city; and as Josephus never mentions Hinnom,[3] but speaks of the Tyropœon as the great valley; the conclusion is strongly forced upon us that Hinnom and the Tyropœon are identical. The extreme southern location usually assigned to Hinnom is comparatively a modern one, and the deep narrow glen commencing near *Bir-Eyub*, and extending first west and then north (in the tortuous course of which are the two large pools *Birket-el-Mamilla* and *Birket-es-Sultân*), is more likely to be *Gihon*—"the gorge"—the place of the bursting forth of waters. (גִּיחוֹן. See Michaelis on 2 Ch. xxxii. 30; Gesen. Lex.) Scripture places Hinnom, not on the *south* but the *east*—"go forth unto the valley of the son of Hinnom, which is by the entry of the *east-gate,*" Je. xix. 2; marg. Sun-gate. Eusebius tells us it lay close by the wall of the city, towards the east,

[1] Bezetha was the hill, and cænopolis (καινόπολις) was the city built upon it, or on part of it; for Josephus distinguishes between the city and the hill (J. W. ii. 19, 4); or perhaps Bezetha was a suburban village, giving its name to the hill, and signifying (not the "new city," which is a strained etymology) but "the house of olives;" בֵּית, *Zayeth,* an olive; *Beth-zayeth,* the house or town of *Olives* (See Simon's *Onomast. N. T.*); like Bethphage, the house of *figs;* Bethany, the house of *dates;* Bethesda (not the "house of *mercy*"), but of *water,* or the water-spring, בֵּית-אַשְׁרָה (Simon's *Onomast.*) Thus *Bezetha* was connected with *Gethsemane;* not only as adjoining it, with only the Kedron between, but as, the one the *olive-village,* and the other the *wine-press* or *olive-press.* Gethsemane, Bezetha, and Olivet are thus linked together.

[2] The meaning of this last prediction is made clear by 1 Mac. iv. 38, "They saw the sanctuary desolate, and the altar profaned, and the gates burned up, and *shrubs growing in the courts as in a forest*" (see also Jos. Ant. xii. 7, 6). The cypresses and olives which one sees in many parts of the mosque area at the present day, intimate the continued fulfilment of this prediction. The prophecy of the "ploughing of Mount Zion" has *not* been fulfilled, if Zion be, as some think, the *northern* hill. The *south* hill has been ploughed for we know not how many centuries, and at this day is covered with corn, vegetables, especially cauliflowers of enormous size. The *north* hill has *never been ploughed at all,* but been always the chief site of the city; and this city, to this day, literally built on "heaps." This is to us demonstration that the south hill is Zion, according to immemorial tradition.

[3] Unless the *Gennath* of Josephus be (*not* the *garden*-gate, as generally supposed) but really the "*Geennah-gate,*" or "Valley-gate;" the gate that opened down from the upper city into "THE Valley," *i.e.* the Valley of Hinnom or Gehenna—γεεννώμενα, as Eusebius writes it. This Gennath-gate was a gate of the old wall, and was situated some little way eastward (or south-east) from Hippicus, where the old wall began. Scripture recognizes only one *Gâe* (גַּיְא) in or at Jerusalem—*Gay-Ben-Hinnom* —mentioned upwards of twelve times (Jo. xv. 8, &c.) *Gihon* is never called a Gâe, and Dean Stanley's derivation of גִּיחוֹן from גִּיחַ (necessitating the alteration of a radical letter), is improbable (*Sinai and Pal.* p. 477). *Rephaim* is not called a *Gâ* but an *Emek* (2 Sa. v. 18). *Kedron* is never mentioned in connection with either *Gâe* or *Emek;* it is the "*brook* Kedron" (2 Sa. xv. 23), or "the *fields* of Kedron" (2 Ki. xxiii. 4). Hence, the "Valley-gate" should mean the Ge-Hinnom-gate, *i.e.* Gennath-gate (see *Lamy de Civit. Jerus.* p. 595). It is almost impossible to conceive *gardens* in front of or near the Gennath-gate of Robinson. These lay to west and north; not in the *valley,* which was the most populous part of the city (Je. xxi. 13).

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in the tribe of Benjamin (Onomast.) Jerome frequently alludes to it, as being at the foot of Moriah, as watered by Siloam, and near the fuller's pool (De Locis Hebr.; also Comm. on Mat. x. 28; Je. vii. 31); Tophet they speak of as "in Hinnom," between the potter's field and the fuller's pool). The old Arabic historians and travellers are equally explicit as to its location (Ibn Batutah, p. 123, 124; Jalal-Addin's Hist. of the Temple, p. 7, 143, 180; Oriental Trans. Soc. edition). The older travellers up till the sixteenth century adhere to this. The Jewish writers are no less distinct (Lightfoot's Cent. Chor. p. 77; Travels of Petachia, edited by Benisch, p. 61). Sandys and Maundrell in the seventeenth are amongst the earliest who adopt the new location; and Dr. Robinson, while following in their wake, gives no reasons for departing from the immemorial topography of Hinnom. All ancient writers, Christian, Arabic, and Jewish, call that Hinnom which modern travellers call the mouth of the Tyropœon.

The boundary between Judah and Benjamin, as stated twice over in the book of Joshua, is quite in accordance with this. That of Judah, running irregularly westward, is thus stated, Jos. xv. 8, "the border went up by the valley of the son of Hinnom, unto the south side of the Jebusite (or Jebusi); the same is Jerusalem (not the south side of *Zion*, the citadel; but of *Akra*, the *city*, viz. between the two hills and the upper and lower cities); and the border went up to the top of the mountain (Akra) that lieth before the valley of Hinnom, westward (*i.e.* which lies *eastward*, for before = east—east of the *west* extremity of Hinnom); which is at the end of the valley of the giants, northward" (*i.e.* which hill is at the end of the northern extremity of Rephaim). That of Benjamin, running eastward, is similarly stated, Jos. xviii. 16, "the border came down to the end of the mountain (Akra), that lieth before (east of) the valley of the son of Hinnom, and which is in the valley of the giants on the north (which is at the northern extremity of Rephaim), and descended to the valley of Hinnom, to the side of Jebusi on the south (*i.e.* the south side of the lower city, and the north of the upper), and descended to Enrogel." Thus, according to Jewish tradition, the metropolis of the land was divided between Judah and Benjamin; Judah possessing Zion and Benjamin Akra. Hence it is said that "the Jebusites dwell with the children of *Judah*," Jos. xv. 63; and again, that "the Jebusites dwell with the children of *Benjamin*," Ju. i. 21.[1]

6. *Relation of the Tyropœon to the city.*—But how do we account for the name Tyropœon, as the Josephan designation of Hinnom?

The *nomenclature* of Josephus is worthy of more attention than it has yet received; and, if properly investigated, would elucidate some of the obscurities of Biblical topography. It generally keeps pretty close to the Hebrew; but like that of the Septuagint, is rather arbitrary in its spelling and also in its translation of names. He sometimes gives the Hebrew name just as we have it, or very slightly altered; and sometimes he translates it; and in several of these translations his etymology is at fault, and he evidently knew Greek more intimately than Hebrew. He sometimes gives us the Hebrew in one place and the Greek in another, as in the case of the north hill where Titus encamped; which in one place he calls Σαφά, from the Hebrew (Ant. xi. 8, 5), and in others Σκοπὸς (J. W. ii. 19, 4; v. 2, 3), translating into Greek. In his translations there are several things which one cannot help thinking to be mistakes. He describes in one place the great Roman *aries*, or κριός (battering-ram), and informs us that the Jews called it *nico* (conqueror) from the Greek. Had he said that the *Romans* thus named it, from its conquering power, we could thus have understood *nico;* but when it is the *Jewish* name that he is giving, we incline to suppose that it is the Hebrew נָכָה, (to smite, strike, destroy, 2 Kl. iii. 19; 1 Ch. xx. 1; see Gesen.), that is the origin of the name, *q.d.* "the destroyer," the "smiter" (J. W. v. 7, 2). Again, in speaking of the formidable missile projected by the Roman ballista against the walls of Jerusalem, he mentions that the Jews on the walls watched its motions, and gave warning of its approach by the cry υἱὸς ἔρχεται, "the son cometh;" here also translating inaccurately; for they evidently cried not, as this would imply, בא הבן, "the *son* cometh," but בא אבן, "the *stone* cometh." The *Amygdaloid* pool of this historian may possibly be the *Migdol-pool*, "tower-pool" (J. W. v. 11, 4); the *Struthius* or "sparrow-pool" (Ib.) may be "flock-pool," or "sheep-pool" (עֶשְׁתָּרֹת, Ashtoreth = flock,[2] the word rendered by the Sept. πολμιον in De. vii. 13, &c.), which was near Antonia (J. W. v. 11, 4), just about the place where the modern Birket-es-Serain (called by old pilgrims *piscina probatica*, and by modern travellers Bethesda) lies. The δοκῶν ἀγορα, or "wood-market," as it has been rendered ("materiæ forum," by Hudson, vol. ii. p. 204), may possibly be the square or street into which the people congregated, as when Ezra addressed them, Ne. viii. 1, from דּוּכָן (*duchan*), the well-known rabbinical word for the desk or pulpit from which the priests blessed and addressed the people (Levi's Lingua Sacra). We have no reference to a "wood-market" elsewhere in Josephus; and though the rabbins speak of a chamber in the temple called a "wood-room," where the wood for the altar was examined, yet they mention no public ἀγορα of this kind (Lightfoot's Temple, and his Cent. Chorogr.) They do, however, speak very frequently of the place called *Dukana*, where the priests blessed the people when assembled together (Lightfoot's Temple, p. 185).

It is not unlikely then, that the Tyropœon was a word which Josephus had mistranslated. Nor in saying so do we impeach his scholarship, any more than we do that of Ducange, when we point to his blunder in deriving *Saracen* from *Sarah* the wife of Abraham; or than that of the seventy Alexandrian rabbis, when we point to their translation in Ps. lxviii. 16, of גבנים (heights) by τετυρωμένον, the "cheese-made" hill. If seventy learned Jews mistook the above Hebrew word for another, very like it in sound and spelling, (גַּבְנֻנִּים, *gavnooneem*, high hills, for גְּבִינָה, *gevenah*, cheese), why should not a less learned Jew mistake גבנונים, *gibeninnom*, for cheese-makers, and translate it τυροποιος, seeing the Hebrew words are so very

[1] See Lightfoot's *Temple*, p. 3, 161. The Jewish tradition was that "the mountain of the temple lay in the lot of the tribes of Judah and Benjamin; the line of division coming along the south-east corner of the altar."

[2] Here probably an old tower stood (afterwards absorbed in Antonia) called *Ashtoreth-tower* = flock-tower. *Ashtoreth* was confounded with *Strato;* and hence we have "Strato's-tower," near Antonia, where Antigonus was assassinated by order of his brother Aristobulus (Ant. xiii. 11, 2). If the above etymology be accepted, it will solve a great critical puzzle as to the origin of the name "Strato's tower."

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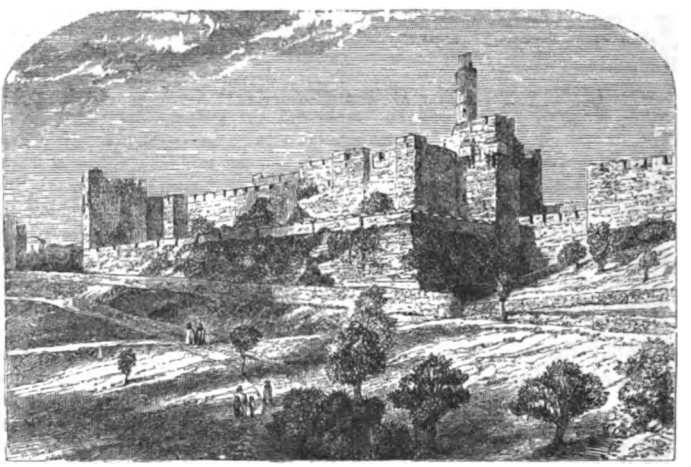
similar? The mistake of the Septuagint is so like that of Josephus as to give some probability to our etymological conjecture; and so to confirm the universal Jewish tradition that Hinnom and the Tyropœon are the same. Schwarz's derivation of it from the similarity of *ashpoth* or *shephoth* (the dung-gate, Ne. ii. 13; iii. 13), to *shephoth*, which is used to signify "cheese" in 2 Sa. xvii. 29, is inadmissible (Palestine, p. 242).

The Tyropœon ended at Siloam (Jos. J. W. v. 4, 1); and it began at or *about* Hippicus, for Josephus merely says that the old *wall* began at that tower; but does not affirm that the *valley* actually began there, though, of course, it must have commenced somewhere near it. We know where Siloam is; as, notwithstanding the displacements and doubts of Lightfoot, Reland, and Alford, it is one of the best-ascertained spots of Jerusalem topography; lying to the south-east of the city, and though in ruins, and perhaps not the veritable tank of Josephus, retaining the name of Silwân to this day. But where was Hippicus? Somewhere *northward*, as Josephus tells us (J. W. v. 4, 2), not πρὸς δύσιν, but κατὰ βορρᾶν; so that we must look for it somewhere in the north-west quarter of *the city*, not of Zion merely. This, of itself, makes us doubt the usual location of this tower—at the modern *Kalah*, or castle; for the castle lies towards the *west entirely*, or rather *south-west*, and not *north* in any sense. But there are other reasons for the doubt; and as the main topographical controversies regarding the city turn on the site of this tower, we must examine the point.

This great oblong tower has been in former times accounted the representative of the castle of David.



[364.] The Castle of David and Jaffa-gate.—From a photograph by the Rev. W. R. Bridges.

It is not mentioned by the Bourdeaux "Pilgrim," nor by Eusebius, nor by subsequent writers for some centuries; from which we conclude that it was not then the commanding object which it is now. In crusading times it was known as the castle of the Pisans, because repaired and dwelt in by them in the crusading age (Laffi, Viaggio al Santo Sepolcro, p. 334, 412; Wahs, Labores Godfredi, p. 429). Occupying the highest point of Zion, it is the most elevated building in modern Jerusalem, and may well be the relic of David's fortress, or rather of the Jebusite stronghold which he took. That it is Hippicus rests on no proof; that it is *not*, admits of much. Josephus is our only informant as to Hippicus; and the measurements of the modern castle *do not correspond with his statements in any particular*. (1.) He says that Hippicus was solid within up to the height of thirty cubits (J. W. v. 4, 3). The present tower is not solid, and bears no marks of having been so. (2.) He tells us that Hippicus was a *tetragon* or *square;* the present tower is not, as the southern exceeds the eastern side by about fourteen feet. (3.) He gives twenty-five cubits (above forty-three feet) as the length of each side of the square. The present tower is fifty-six feet by seventy; and as Josephus never *diminishes* but sometimes *exaggerates* the dimensions of his *mirabilia*, we are quite sure that his measurements could not apply to the present castle. (4.) He is very particular as to the *size* of the stones of the different towers, specifying some as thirty feet long, fifteen broad, and eight deep. The largest stone in the present fortress is thirteen feet long and three feet and a half broad. Instead therefore of the present tower "tallying well enough with the description of Hippicus" by Josephus, as Dr. Robinson says (vol. i. p. 309), *it varies from it so entirely* that we are warranted in saying, that there is nearly all the proof that the circumstances admit of that the modern castle is *not the ancient tower of Herod's friend*. A square tower and an oblong one, a solid tower and a hollow one, a tower seventy feet broad and one forty feet broad, a tower on the north of a city and one at the south, are very different things.

7. *Beginning of the old wall.*—The old wall then, and the Tyropœon which it overhung, did not, we think, begin at the modern citadel. Where then did these commence?

The only still perceptible valley *in* Jerusalem, at this day, is that near the Damascus gate and inwards, from north-west to south-east. There the ground falls low, as one sees very distinctly when standing on the Mount of Olives; and ere the rubbish of centuries was poured into it must have been still lower.[1] May not this be the Tyropœon? Of course, it would slope upward on both sides considerably, and Hippicus would be at some little distance west, or west by north of the Damascus gate. Some great tower once stood at the present projecting angle of the western wall, where we find the *Kalat-el-Jalûd* (castle of Goliath = Giant-castle), the "turris angularis" of the crusaders, and the "Tancred's tower" of their successors (Wahs's Labores Godfredi, p. 418, 424). "It consists of a large square area or platform, built up solidly of rough stones, fifteen or twenty feet in height. At the south-west corner of this platform are the remains of a higher square tower, built of small unhewn stones cemented together; all these works seem to have been erected on the ruins of a still older wall" (Robinson, vol. i. p. 318; vol. iii. 193). Dr. Robinson supposes this to be a fragment of the *second* or *third* wall; and according to his topography it might be so;

1 "Deeply hollow," says De Saulcy (vol. ii. p. 281). "The most marked valley of the city," says Dr. Robinson (vol. iii. 207).

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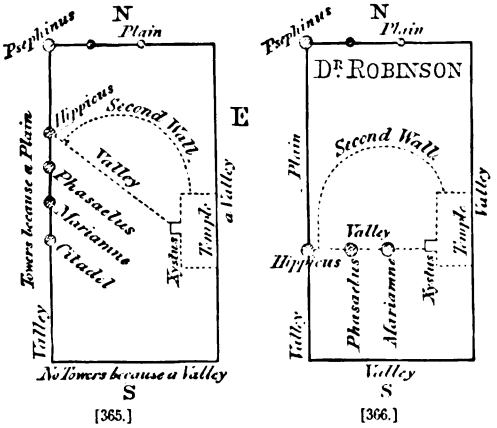
but it is more likely to have belonged to the first wall. We are not prepared to say what tower this was. But probably it was one of the towers that Josephus describes as adjacent to Hippicus; either Phasaelus or Mariamne. For we believe that these three towers were in that part of the old wall which went north and south, not east and west, as some have supposed.[1] About three years ago a letter appeared in the *Athenæum* describing a discovery of great masses of wall-masonry, some twenty feet below the surface, a little south of the traditional "porta judicialis," marked 14 on Van de Velde's large map of Jerusalem. The writer supposes this to be a fragment of the *second* wall. We rather take it to be a relic of the *first*, confirming our conjecture that the first wall ran somewhere in a line from a little south of the Damascus gate to the west wall of the Harâm. It could not, of course, be the *third* wall; and we think that the curve of the *second* wall must have gone considerably further north. We do not dogmatize, we only suggest; a few excavations would settle the question. A letter from a friend in Jerusalem to ourselves mentions, that in February 1861, when workmen were digging foundations near the "Ecce Homo" arch, they came on a large flat stone, on raising which, there appeared a large stream of water running in the direction of the mosque. This marks a hollow running from west to east; and indicates pretty nearly the line of the first wall, which went along the southern ridge of the Tyropœon, on the high ground above this "stream."[2] A straight line (the first wall was straight) commencing a little west of the Damascus gate, then keeping a little to the south of this stream, till it reach the west temple-wall, would suit well the position of that part of the first wall which went eastward. This would, singularly enough, indicate the street *El-Wâd* (the Valley-street) as in part the line of the Tyropœon. (See Van de Velde's map.) It would also follow "the lane of the Valley of the Mills," which began at the Moghrebin-gate and found its way up to the Damascus-gate (Barclay, p. 434; Mejir-ed-dîn, cited by Barclay, p. 394). Mr. Thrupp, in a recent letter quoted by Dr. Whitty (Water Supply of Jerusalem, pref. p. 32), in a measure seems to coincide with the above view, only he would not begin the Tyropœon quite so far up as the Damascus gate.

As we are of those who believe in the honesty and substantial accuracy of Josephus, we may notice, in passing, a statement of his with regard to the towers in this wall, which has been set down by many as an exaggeration. It has been said that there could be no such view of Arabia from them as he describes. A letter from a Jerusalem friend, very recently, to ourselves, gives the following account. "Your question about Hippicus especially interests us; for we are now living in a house at the extreme north-west corner of the city, close to the remarkable ruins of the so-called Kalat-el-Jalûd, which to me looks far more like Hippicus than 'the castle.' We have been enabled once more to justify Josephus. From the upper room of this house there is a very fine view of the Moab mountains; but that is not all. We have also a peep of the Dead Sea, and can thus testify that any castle which may have existed here in Josephus' time must have had the same."

It will complete our statements as to Hippicus and the Tyropœon to mention that the Chaldee Paraphrast gives *Migdal-Pikus* as another name for the tower of Hananeel in Je. xxxi. 38, and Zec. xiv. 10 (Lightfoot, Cent. Chorogr.) Schwarz remarks, "The targumist Jonathan Ben Uzziel, a scholar of the famous Hillel the elder, lived in Jerusalem in the time of king Herod. . . . . We find that he renders Hananeel by *Migdal-Pikus*, evidently tower of Hippicus" (Palestine, p. 250, 251).



This is curious, but determines nothing. Then as to the Tyropœon, the Chronicles of Rabbi Joseph speak of "the valley between the two mountains, Mount Zion to the west and Mount Moriah to the east" (vol. i. p. 74, 75). This would coincide with Schwarz, and in a measure with our own hypothesis; but it completely overthrows the theory of Dr. Robinson, Mr. Williams, and Mr. Fergusson. According to Robinson and others the west wall, extending from Psephinus on the north, to the modern citadel on the south, nearly a mile, had none of these great towers; and yet it was the wall which of all others most needed them, because built on nearly level ground, or rather on ground whose upward slope gave the enemy an advantage. It was the city's weak point, and, as such, assailed by all invaders from the Assyrians to the Romans. According to these same topographers the wall running eastward from the citadel to the temple, not a quarter of a mile, had no less than three immense towers! Yet nowhere were towers less needed, seeing it could not be attacked till the other two walls had been carried, and was besides on the high ridge of the Tyropœon, with a deep valley underneath. The crowding of towers on the city's strong point into a short line of wall where they were useless, and the abstraction of them from the city's weak point, viz. the long line of western wall where they were indispensable, is a species of fortification which strikes even the unmilitary eye as not a little strange. The diagrams Nos. 365, 366 will best illustrate this; and show that (if we are correct in our

[1] A French author, in 1422, refers to a castle a little west of the city, in disrepair—"au dehors de la ville ver ponent il y a un petit chastel desempare au get d'un canon de la ville" (*Survey of Egypt and Syria*, by Sir Gilbert de Lannoy). What fort was this? Hippicus, says D'Anville. There is no trace of any such ruins outside the city now. But as Lannoy's visit was a century before the present walls were built, the Kalat el Jalûd might have been then considerably outside, and may be the ruin referred to by this old traveller

[2] Whitty visited this (p. 197), and reckons it the mere leakage of water through a partition wall, deep underground, into an ancient vault, which was descended to by a ladder. He thinks the vault may have been a subterranean military passage leading to Antonia, though afterwards converted into a cesspool.

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topography) the towers were *really built to defend the city, and not the city to defend the towers.*

8. *Site of the crucifixion.*—But these questions as to Hippicus and the Tyropœon, lead on to the great ecclesiastical question—the site of the crucifixion, which we must now, as briefly as possible, discuss.

This point has of late years been argued with much warmth, some dogmatism, and no inconsiderable research. For centuries the spot was regarded as the best ascertained in Palestine; men had no more misgivings as to it than as to Jerusalem itself. But the belief of ages has been disturbed; and with this disturbance much topographical information has been brought to the surface, most of it however tending, as yet, rather to unsettle than to settle old questions; while awakening, at the same time, a most unexpected amount of ecclesiastical, historical, antiquarian, and architectural zeal. Mr. Fergusson's recent theory, founded chiefly on the architecture of the present "mosque of Omar," has added fresh complications, while it has called attention to several points hitherto overlooked.

In discussing the *chorography* of Jerusalem some warmth may be excusable; but dogmatism is out of place. And this for two reasons—(1.) because the questions are intricate and the information imperfect; (2.) because *a few well-directed excavations might*, in a week or two, *supply us with facts which would at once confirm or confute ancient tradition and modern argument.* This second reason will weigh most strongly with those who have sifted the questions most thoroughly, and especially with those who have examined them on the spot. They will be cautious as to their conclusions, if not out of respect to their present deficient information, at least from salutary dread of emerging facts. The localities of a city so often razed, burned, and reduced "to heaps," Ps. lxxix. 1; whose "ruins are multiplied," Ezc. xxi. 15; whose valleys have been filled up; whose precipices rounded off into mere slopes; and which is now built upon a deep and undulating substratum of debris, from thirty to fifty feet in thickness, are not so easily determined as those of one, like Athens, never exposed to such desolating reverses, occupied without a break by its original possessors, and retaining in its present monuments the full, sharp outline of its own great national story.

Not that the transformations of Jerusalem and the changes in its topographical physiognomy are due to enemies alone. No doubt, in terrible retribution the city has been "turned upside down," 2 Ki. xxi. 13; and the mounds of its ruins are the monuments of its transgression. No doubt the rubbish poured into its interior hollows, and shot down into the exterior valleys of the east and south by the rage of successive destroyers, has converted depressions into levels, cliffs into slopes, and greatly effaced the features of Agrippean, and still more of Asamonæan Jerusalem; but many of the levellings and fillings up, age after age, recorded so carefully in the Maccabæan and Josephan annals, were for defence, convenience, and necessity, nay, also for ornament, and show us that the effacing of some of the old lines and landmarks was the work, not of the invader, but the patriot. The levelling of Moriah for the building of the temple, and that of Akra to prevent its overlooking the sacred fane, was the work of friendly hands.

We do not mean to detail the items of a long and often wearisome discussion; nor do we at all entertain the hope of settling the site of Golgotha. We wish merely to give the general facts and reasonings of the case, so far as these can be condensed within the limits of an article. A continuous historical statement will perhaps be the best way of putting our readers in possession of this entangled controversy.

We must begin with Scripture. We shall not cite Je. xxxi. 39, where *Goath* is named, as there is some uncertainty whether this is the root of *Golgotha*. Yet it may be; for as we do not know the authentic Hebrew spelling of the latter word, the words may really be cognate, if not identical.[1] But we come at once to the New Testament.

There is no such word as *Calvary* in the original Scriptures. *Golgotha* is the Hebrew name, Mat. xxvii 33; Mar. xv. 22; Jn. xix. 17; and κρανίου τόπος is the Greek, Mat. xxvii. 33; Mar. xv. 22; Lu. xxiii. 33; Jn. xix. 17. Calvary is the Latin translation, which, through the Vulgate chiefly, has come to be the special name for the place of crucifixion. Golgotha is nowhere called a *mount* in Scripture. In the early fathers *monticulus* is sometimes used, but its name with them is generally "rock" or "place."

> Crux ad locum Galgata
> Sibi ferri datur.—(Mone's *Hymni Latini*, vol. i. p. 110.)

and again—

> Et in rupe Calvariæ
> Tu matrem prope stantem.—(Ib. p. 123.)

and again—

> Et ad locum Calvariæ
> Te mortuum viderunt.—(Ib. p. 124.)

There is no evidence that it was the usual place of execution, though the fact of the two thieves being taken thither along with Christ would rather suggest this. It is not the place of *skulls*, but of a *skull*—indicating either its shape or the discovery of some skull there (see Alford's Greek Testament, vol. i. p. 269). (1.) *It was without the city.* Mat. xxvii. 32, "as they were coming *out*" (ἐξερχόμενοι), *i.e.* of the city, for the previous verse mentions their leaving the judgment-hall, Mar. xv. 20, "they led him *out*" (ἐξάγουσιν); Jn. xix 17, "he, bearing his cross, *went forth*" (ἐξῆλθεν). The fact also that "a great company (πολὺ πλῆθος) of people" followed him, Lu. xxiii. 27, would indicate that he was outside the streets and walls. (2.) *It was not far from the city.* Jn. xix. 20, "the place where Jesus was crucified was *nigh* to the city" (ἐγγὺς); not necessarily in juxtaposition; for the Mount of Olives, which was a Sabbath-day's journey, is said to be "nigh," Ac. i. 12. The transference of the cross from Jesus to Simon would intimate that the *distance* was too great for the sufferer. *It was not till they got outside* that the transference took place, Mat. xxvii. 32; which obviously implies *a distance without the walls*, for which the victim was unequal. This, with the subsequent running to and fro of disciples and women, gives the impression that there was considerable space between the city and Golgotha. (3.) *There was room for a garden, a tomb, and*

[1] The circle described by the prophetic measuring line would be thus traced—(1) *Gareb*, south-west of the city. (2) *Goath*, westward, to the south of the present ash-mounds. (3) *Valley of the dead bodies*, north, within the third wall, where the Assyrians were destroyed, 2 Ki. xix. 35; Is. xxxvii. 36; the word in all these places being the same as in Jeremiah, פגרים, *i.e.* dead bodies. (4) *The valley of the ashes*, in the same direction, but more eastward. (5) *The fields unto the Kedron.* (6) *The angle of horse gate*, at the temple.

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a place of execution. Joseph of Arimathæa, being a rich man, would not be content with a small patch of ground for a garden, nor a bare rock for a sepulchre; and this, of itself, seems to be irreconcilable with the theory which makes the dome of the rock the sepulchre. There was no *room* there for a garden, even had the want of soil been no barrier; *a few yards of rock* are all that the rich man could have had for garden and tomb! Besides, the rock-cut tombs around Jerusalem are all very carefully and beautifully hewn. We have visited every one of them, and marked how skilfully and with what labour the chisel has been applied in adorning their exterior, and cutting out their interior; floor, sides, and roof. The tombs on Akeldama are specimens of internal hewing; those of the kings and judges, of external adornment. The rock under the great dome, which Mr. Fergusson claims for the sepulchre, has not been touched by a chisel. There is no shaping, nor squaring, nor carving about any part. It is so rugged and uncouth that one feels nearly certain that a rich man like Joseph would never have been content with such an unshaped block and such an uncarved hole in a rock; and that the evangelists would not have referred so pointedly to the *newness* and the *hewing*, had it been a mere rough block of stone which no tool had ever touched. St. Matthew's statement is, that Joseph laid the body in "his own new tomb which he had hewn out (ἐλατόμησεν) in the rock," ch. xxvii. 60. St. Mark's is that he laid him in a sepulchre which was hewn out of a rock (λελατομημένον ἐκ πέτρας) ch. xv. 46. St. Luke's is that he laid the body in a sepulchre that was "hewn in stone" (λαξευτῷ = גָּנָה, Is. ix. 10, to build; and = פָּסַל, Ex. xxxiv. 1. 4; De. x. 1, to hew or carve.) St. John's is that "in the place where he was crucified there was a garden, and in the garden a new sepulchre" (μνημεῖον καινόν, ch. xix. 41). These remarks, as to the hewing and carving, apply quite as much to the Church of the Sepulchre as to the mosque rock. The two graves in the floor of the church mentioned by Mr. Curzon (Eastern Monast. p. 166), and experimented on by Dr. Stanley (Sinai and Palest. p. 452), could not possibly be the rich man's well-hewn tomb. Whether Machpelah was hewn we know not. Probably, at least, loculi or shelves will be found in it for containing the bodies, as the very old sepulchre on the opposite side of the present town, known as *Kasr-Nadr-Habrûn* (the watch-castle of Ephron), has five or six of these carefully executed, still in beautiful preservation, though older than any in Jerusalem. Anyone who has visited the Sakhrah and the sepulchres of the kings will feel the force of this statement. Whatever the cave under the great mosque-rock was meant for, *it was surely not intended for a tomb*, at least by anyone who had shekels enough to pay for its being decently hewn, if not adorned. (4.) *It must have been at a certain legal distance from the city.* We shall not maintain that the same law applied to the suburbs of Jerusalem which did to the forty-eight Levitical cities, prohibiting the dead being buried within their suburbs, *i.e.* within about a mile of the city-walls. But some law there must have been as to burial and the distance of tombs from the city (Lightfoot shows that no body was allowed to be buried within fifty cubits of a city, Cent. Chorogr. on Mat. p. 173), and it is not likely that even Joseph would be allowed to have a tomb so close to the walls as some would have it; as in such a case there would be such danger of contracting ceremonial uncleanness, especially if such tomb were near the temple. The sin-offering required to be burned at some distance from the city, and towards the *north*, Lev. i. 11; iv. 21; at some such distance, and in the same direction, the antitype may be supposed to have suffered. (5.) *It was near some thoroughfare.* It is said that "they that passed by reviled him," Mat. xxvii. 39; and these passers-by are evidently not the chief priests and scribes and elders, but those coming and going along a public thoroughfare. The great highways of Jerusalem are all on the *west and north* of the city; a fact which has led many to look for Golgotha somewhere in the suburban slopes and hollows which lie plentifully in these directions. In leading our Lord to execution, the soldiers met Simon the Cyrenian "coming from the country," literally, "from the field" (ἀπ' ἀγροῦ), and laid the cross on him, Mar. xv. 21; and it may be noticed that in 2 Ki. xxiii. 4, the "*fields* of Kedron" are mentioned (the Sept. turns this into a proper name—Σαδημώθ = שְׂדֹמוֹת; Eusebius also gives Sademoth); as if "the fields" (οἱ ἀγροί) were specially the name for this suburban district, Je. xiv. 18; xxxi. 40. If this presumption, along with the previous statements, have any weight, it would bid us look to the north or north-west of the city for the site of Golgotha. The builders of the present church would seem in that case to have gone in the true direction, but not far enough out. Having got hold of the old tradition as to the site, they wished perhaps to build there; but were driven into the city from inconvenience and danger, and took the site nearest to it within the shelter of the walls. This is implied in the following statement of the old traveller Willibald, A.D. 722: "They visited the spot where the holy cross was found, where there is now a church which is called the place of Calvary, and *which was formerly outside of Jerusalem;* but when St. Helena found the cross, the place *was taken into the circuit of the city*" (Early Tr. in Palestine, p. 18). This last clause may mean, either that the walls were extended so as to embrace the sepulchre, or that the church which marked it was transferred within the walls. The latter of the two changes seems the more likely;[1] and we believe that Robinson has expressed the judgment of many modern topographers when he says, "The place was probably upon a great road leading from one of the gates; and such a spot would only be found upon the western or northern sides of the city, on the roads leading towards Joppa and Damascus" (vol. i. p. 418).

It has been strongly argued by some, that the minuteness and accuracy of the Roman provincial "surveys" (see Finlay's Essay on Site of H. S.) are security for believing that the site of Golgotha was correctly ascertained by the first builders of the church. To this there are four objections: (1.) There is no proof that so insignificant an event in Roman eyes, as the execution of three malefactors, was noted, or was likely to have its place noted, in the survey of Jerusalem. (2.) If such a survey fixed Golgotha, it fixed the other localities;

[1] Willibald's words are, "collocavit illum locum intus in Jerusalem;" on which Messrs. Michaud and Poujulat remark, that this was regarded as a great miracle, "comme un miracle du ciel" (*Corresp. d'Orient*, vol. v. p. 145; *Fergusson*, p. 181; *Museum of Classical Antiq.* vol. ii. p. 380). The old traditionists evidently believed in the transference of the *ground and rock*, and are thus witnesses against the authenticity of the present site.

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and should have prevented some gross ecclesiastical mistakes, such as the site of the ascension and St. Stephen's martyrdom. (3.) This argument might be equally pleaded by all parties, unless one of them could take up the Roman survey chart, and point to the spot as laid down there, which nobody pretends to be able to do. (4.) It is useless to speak of the first founders being guided to the true spot by a Roman survey map; when they themselves tell us that the site had been utterly lost, and that they were guided to it solely by miracle. The miracles described as accompanying the finding of the cross by Helena, show that the finders saw no necessity for any imperial chart, and are inconsistent with the idea of such a guide being used. (See Eusebius, Orat. in Laud. Constantini; Euseb. de Vita Const. Adrichomius, p. 176; Plessing's Golgotha.)

As the site had been long unknown, and could only be discovered by a miracle, we are warranted in concluding that conjecture or convenience had the chief hand in fixing it. A tradition may have lingered as to *the general locality;* but the exact spot had disappeared, hidden, if we may believe Eusebius and Jerome, under earth and rubbish. In A.D. 326 this was *miraculously* discovered, and the church built by Constantine. It occupied nine years in its erection (De Sacris Ædif. a Const. constructis Synopsis historica I. Ciampini, p. 146-7.)

This begins the history of the Church of the Holy Sepulchre. Just seven years after this, A.D. 333, and before the church was finished and consecrated, which was in 335, Jerusalem was visited by a traveller from Bourdeaux; and his statement shows us that the church was toward the *west*, not the *east* side of the city. Eusebius had spoken of it as being in the middle of the city (ἐν μεσῳ; "in ipso urbis meditullio," as his translator Valesius gives it rather strongly), and the French traveller's description coincides with this. He first takes us to the temple of Solomon, and describes at considerable length the objects of interest there, concluding with the two statues of Hadrian near the "lapis pertusus ad quem veniunt Judæi" (p. 279); which statues Jerome speaks of as existing in his day, along with an image of Jupiter[1] (Com. on Is. ii. 8, and Mat. xxi. 15). He then brings us to Siloam; then up Mount Zion to the house of Caiaphas; then, within the walls, to the palace of David and the synagogues of the Jews. Then he brings us *from the Jewish quarter on Mount Zion, right through the city, to the present Damascus or Nablus gate;* and points to the palace of Pilate on the right hand (at the north-west angle of the great mosque), and on the left to "Monticulus Golgotha ubi Dominus crucifixus est" (p. 279). Anyone who has been in Jerusalem, or who is well acquainted with its sites and streets on a map, will see that *the Church of the Sepulchre could not in that case have been on the east*, at the Sakhrah, but just in the place where we find it at this day.[2] Eusebius next (about A.D. 336) gives us the site of Golgotha; and he is equally explicit: "Golgotha . . . . is shown in Ælia, to the north of Mount Zion," πρὸς τοῖς βορείοις τοῦ Σιὼν ὄρους (Onomast p. 160, Berlin ed. 1862), just where we now see the Church of the Sepulchre.[3] Jerome makes the same statement, but adds this piece of information, which seems to us quite conclusive: "Hierusalem . . . . quæ nunc ab Ælio Adriano, quòd eam, a Tito destructam latiore situ instauraverit, Ælia cognominata est; cujus opere factum est ut loca sancta, id est Dominicæ passionis et resurrectionis, et inventionis sanctæ crucis, *quondam extra urbem jacentia, nunc ejusdem urbis muro* SEPTENTRIONALI *circumdentur.*"[4] The next witness is Arculf (A.D. 700), whose description of Jerusalem sites and scenes corresponds very much to what we find in subsequent ages.[5] He places Zion on the south, as others do; and the holy places "to the north," but "in the middle of the city," exactly as Eusebius had done. His description of the tomb itself does not in the least correspond to the Sakhrah, either internally or externally; while the lofty column with the cross and the figure of Christ on it, surrounded by the globe, described in his text, and exhibited in his curious map, shows *that the Church of the Sepulchre was considerably to the west of the temple*, just where it now is. This is the first of three old maps published by Van de Velde in his planography of Jerusalem, with accompanying memoir; and is very curious and valuable. Cutting off its enormous towers and gates, which puzzle one at first, and taking the

[1] In the *Epitome of Chronology* of the seventh century, known as the *Fasti Siculi*, or *Chronicum Alexandrinum*, occurs the following piece of curious information, which we do not observe usually quoted—(we find it in Cellarius' *Notitiæ Orbis Antiqui*, vol. ii. p. 462). The writer tells us that Hadrian built δύο δημόσια, καὶ τὸ διάτρυον, καὶ τὸ τετρακάμαρον, καὶ τὸ τετρανυμφον, καὶ τὸ δωδεκάπυλον τὸ περὶ ὀνομαζόμενον ἀνασθμοὶ, καὶ τὴν κόδραν. These were singular structures for Jerusalem—two forums, a theatre, a three-domed building, a four-halled building, a twelve-gated building, and a *kodra*, or *quadra* (a *square*). The "twelve-gated" structure was constructed out of the ruins of what had been the ἀνασθμοὶ, which is the word used in Ac. xxii. 33 for the stairs between the temple and Antonia. Could Hadrian's splendid erection have been at the north of the temple area?

[2] It is clear also that the Sion of the fourth century is just the Zion of the present day; and that the chief places of interest were the same then as now, and in the same localities. Tradition, though not so true as Williams and Chateaubriand would have it, has not proved so entirely false as Clarke and Dr. Robinson affirm. The topographical reaction at present seems rather in favour of tradition.

[3] This shows us that in his day the supposed Golgotha was *within* the city. This is clear also from Cyril's many references (*Catech. Lectures*, iv. 10; iv. 13; x. 19; xiii. 22). He speaks, moreover, of the marks of the great earthquake as still visible in the rent rocks. This father mentions also two caves, an outer and an inner, the outer having been hewn away for the sake of adornment (xiv. 9). It is plain that these early fathers and historians understood Zion to be the *southern* hill; and that therefore the *Sakhrah* could not have been the site of the sepulchre in the fourth century, if we are to credit Eusebius and Jerome, inasmuch as they place the sepulchre *north* of Zion. Eusebius elsewhere places it in the middle (ἐν μεσῳ), but this is a coincidence, not a discrepancy. The present church is literally north of Zion, and yet in the *middle* of the city. The Sakhrah is certainly not the latter, and only in a vague sense the former. Certainly Eusebius could not have meant it, when he spoke of the church being north of Zion and yet in the middle of the city.

[4] *De Locis Hebr. de Actis Apost.* Some have doubted the genuineness of this work, because at one part it quotes Jerome himself. But this addition no more discredits the rest of the treatise, than the mention of Joshua's death discredits the book of Joshua. If the treatise be not Jerome's, it is about his age; which is the same thing for our argument, as giving us the information of Jerome's day. The mention of the *northern* wall shows that he had the *present* site in view.

[5] It may be worth while to quote the following sentence from a well-known historical work, referring to Jerusalem in A.D. 637, when it first came into the possession of the Saracens. "The caliph (Omar) desired the patriarch to assign him a place where he might build a mosque, the patriarch showed him where *Jacob's stone* lay. The stone was covered with dirt. In a short time they had removed all the rubbish and dirt, and cleared the stone. After this, the caliph, leaving their churches to the Christians, built a new temple in the place where Solomon's stood, and consecrated it to the Mahometan superstition"—Ockley's *History of the Saracens* (Bohn's ed.), p. 214. "Jacob's stone" was the Sakhrah.

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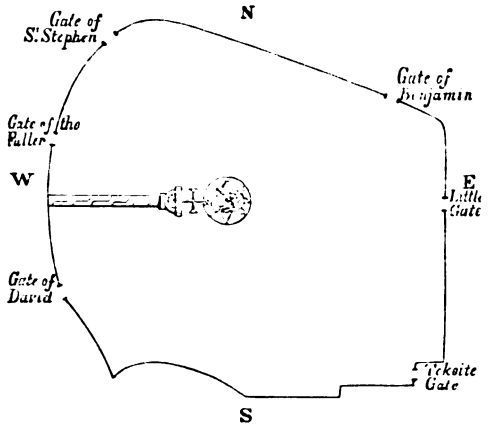
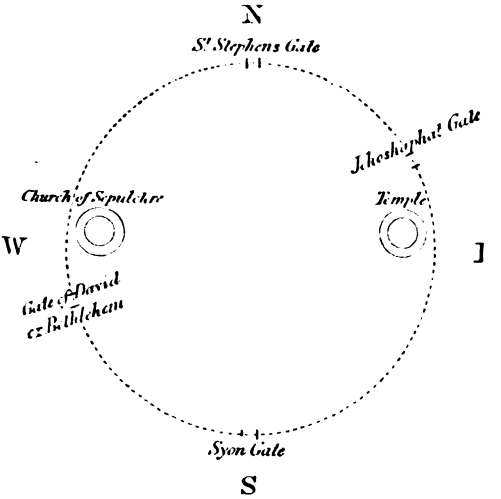
simple outline of its walls, we find the contour of the city wonderfully like what we see it now. The names of its gates form the chief feature of difference; the gate of David corresponds to the modern Jaffa gate, and that of the Fuller to the modern Damascus gate. As Arculf's plan seems to us to settle one part of the controversy—viz. the site of the church in the seventh and eighth centuries—we give a rough outline of it, No. 367, omitting its enormous towers and gates.



[367.] Sketch of Arculf's Plan of Jerusalem, A.D. 700.

The pillar represents the site of the church, near the west of the city, as Arculf tells us in his description. It is surmounted by the cross and an image of Christ, with beams going forth, and the world encircling all.

We add an outline of a plan of the twelfth century, No. 368, which, though not preserving the configuration of the city, shows us clearly the relative positions



[368.] Plan of Jerusalem, twelfth century.

of the Church of the Sepulchre and the temple, just as in Arculf's.

Willibald, in A.D. 722, shows us that the rock of the sepulchre, in his day, was "square at the bottom, but tapering above," quite unlike the Sakhrah. Bernard the Wise, in A.D. 867, expressly homologates Arculf's account, which we have already noticed as proving that the Church of the Sepulchre at that time was on the same spot as at present. He speaks also of the temple of Solomon being *north of Zion*, showing that in his day Zion was accounted, as now, the *southern* hill of Jerusalem.

After this comes the period when Mr. Fergusson supposes the transference took place of the Church of the Sepulchre from the east to the west of the city, somewhere during the seventeen years from 1031 to 1048, when the Christians were fiercely persecuted. But as there is *absolutely no historical proof*, not so much as a hint (except a Moslem fable, which may mean anything, Museum of Classical Antiq. p. 384) that any change took place, we feel ourselves at liberty to set aside conjectures, even were they many times more plausible than they are. From the beginning of the fourth century to the present day there is a continuity of historical testimony as to the site of Golgotha, which nothing save more explicit counter testimonies can shake. We are not contending, like Mr. Williams, for the veritable Bible Golgotha; we are simply investigating the historical and traditional site. We strongly suspect that the present spot is not the Bible one; but we see no reason to doubt that, since the year 326, it has been regarded as such, and that the present Church of the Holy Sepulchre was reared out of the debris and upon the ruins of Constantine's erections.

A brief notice of this celebrated sanctuary—the focus of all traditional ecclesiasticism, the gravitating point of both superstition and devotion to the whole Christian world for at least fifteen centuries—is needful. Jerusalem is studded with holy places, within and without its walls; all of them filled with articles of ecclesiastical *virtu*, and as lucrative as they are sacred. These are in part the relics of the crowds of churches and *proseuchæ* which sprung up all over Palestine in the early centuries, and in part memorials of the crusades. There is the Church of the Ascension perched on the top of Olivet, close neighbour to a Moslem mosque and to the Arab village of Et-Tûr. There is the tomb-chapel of Sitti-Miriam (Lady Mary) in the Kedron valley, half underground. There is the Latin garden of Gethsemane with its picturesque olives. There is the Cœnaculum on Mount Zion, forming part of Nebi-Daüd; a vaulted room which tradition calls the upper chamber of the Last Supper. There is the Ecce Homo arch, near the north-west corner of the Haràm; and the Via Dolorosa, along which the Lord is said to have been led from Pilate's hall to Golgotha. The Church of the Flagellation is in this said Via, with its well of pure water. There is the house of Dives, the house of Veronica, the house of Lazarus. But *the* holy place of Jerusalem is "the Church of the Holy Sepulchre." It stands considerably within the city, quite surrounded by houses, close to the bazaars, and overlooked by the two minarets of Omar and Saladin. It is not one building, but a clumsy assemblage of buildings, and these again built upon the ruins of others; for Constantine's church, or group of churches, was destroyed by the Persians under Chosroes II. in A.D. 614; and again in 969 by the Khalef Muez, and again by another Moslem chief in 1010; and yet again by fire in 1808. Rebuilt and restored in subsequent years, it stands now with its truncated square tower and its double dome, a conglomeration of all that the traditions of ages have been able to scrape together in the shape of sites, and chapels, and relics. Of shrines

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there are about forty in that one pile, such as the tomb of Melchizedek, tomb of Adam, tombs of Joseph and Nicodemus, tomb of Godfrey, chapel of the Angel, chapel of the Mocking, chapel of the Penitent Thief, chapel of the Virgin, and the like. Of this edifice, Greeks, Latins, Armenians, Syrians, Copts, all claim a share, though in it they are anything but brothers. At the one double-arched gate which looks toward the south, with a court in front, sit the sellers of the holy wares; who make this, as they do the church of the Nativity at Bethlehem, their special house of merchandise. Pushing through the crowds of pilgrims, and passing the Turkish guard on the left recess, placed there to keep the peace among the sects, you come to the flat marble slab called the "stone of anointing;" and then leaving the vestibule you find yourself in the large rotunda which forms the main body of the building, about 100 feet in diameter, set

[369.] The Church of the Holy Sepulchre.—From a photograph.

round by a fine colonnade, which supports the galleries and dome. Under the skylight of this great dome there is, on a slightly elevated platform, the little marble church containing the supposed sepulchre of the Lord. The massive Gothic architecture of the pile strikes the eye; and would do so more were it isolated from the houses of the city. But the interior, with its pictures, statues, images, candles, lamps, censers, altars, and priests of the seven Jerusalem sects, can impose on none. If that be the place where the Lord lay, it has the misfortune of not looking like it in any sense. Superstition has done its utmost to prevent the possibility of realizing here the great scene of Golgotha. East of the Church of the Holy Sepulchre, near the ecclesiastical rock of Calvary, in the Coptic convent, is Helena's cistern, which is said to contain a large water supply. Professor Porter speaks of it as cut out of the solid rock, reached by a long descent of steps; and Dr. Barclay says it is about sixty feet long by thirty wide.

(For views of the Church of the Sepulchre, see Salzmann's *Jerusalem*, and other modern photographs. For plans of it, see Bernardino's *Trattato delle piante et immagini de Sacri Edifizi*, &c., 1620, and many modern works. For the literature and controversy of the subject, see Williams' *Holy City;* Plessing's *Golgotha;* Robinson's *Biblical Researches;* Newman's *Essays on the Miracles of Ecclesiastical History;* Fergusson's *Essay on the Ancient Topography of Jerusalem;* his article on the subject in Dr. Smith's *Bible Dictionary*, and his pamphlet in answer to the Edinburgh reviewers, *Dublin University Magazine* for Sept. 1845, and April, 1848; *The Museum of Classical Antiquities*, May, 1853, which contains a very able and in many respects satisfactory resumé of the whole discussion; Pierotti's two splendid folios (Lond. 1864), which however do not add much to our information, though the views, plans, and sections are admirable.)

Mr. Fergusson thinks that the present "Mosque of Omar" (the Kubbet-es-Sakhrah) corresponds so much more to the descriptions preserved to us of Constantine's original church than the present "Church of the Sepulchre," that we must accept the mosque as the authentic church. But there might be two similar churches, and the Christians might build the church on the temple-site after the model of the other. Constantine's original church was moreover, we know, utterly destroyed, and the mosque cannot be his.

The following difficulties occur to us in regard to Mr. Fergusson's theory. (1.) Arculf's description and map are so explicit as to compel us to believe that the Church of the Sepulchre was in the seventh century just where it is now. (2.) Mr. F.'s theory requires us to believe that our Lord and the two thieves were crucified close by the temple-wall; and that the tomb was less than 200 feet from the temple, and right opposite one of its gates. (3.) It requires us to believe that a tomb was allowed to be excavated close by the temple; and also that there was room enough for a garden round it. (4.) It requires us to believe that at this short distance from the east gate of the temple there was a large rock, 17 feet above the level of the rest of the ground, 40 feet in breadth, by 60 in length; and that this was allowed to remain thus, while all round it was levelled, till Joseph of Arimathæa chose it for his tomb, and cultivated the bare rock as a garden. (5.) It requires us to believe that there was no thoroughfare, and but scanty room for a crowd, in the place where the Lord was crucified, which seems at variance with the Bible narrative. (6.) It requires us to believe, not only that Christians, Jews, and Mohamedans are all mistaken as to the true position of the temple and the sepulchre, but that they all once knew it perfectly, and had their churches and mosques accordingly; yet about the beginning of the eleventh century, they all unaccountably lost sight of their previous knowledge, made a complete mistake, and with one consent transferred the Church of the Holy Sepulchre from the eastern to the western side of the city, and began to acknowledge the original church as a mosque built over the old temple site. A mistake like this is, we think, without a parallel in history.

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(7.) It requires us to believe that of this transference neither history nor tradition has taken any notice; and that the traditions of a thousand years as to the site of the tomb were completely reversed and set aside, without a murmur as to the sacrilege, or even a hint as to the bare fact. (8.) It requires us to believe that this transference of site was made *without a reason* (for the reasons given are mere conjectures), and under no pressure or instigation, so far as history records. (9.) It requires us to believe that a certain persecution of Christians, which took place in the century referred to, drove the Christians from their time-honoured church and site; and made not only them, but their enemies, both Jews and Moslems, forget where these had stood. Persecution was not likely to do this. It would endear the old spot to them, and fix it deeper in their memory;[1] nor would they have failed to hand down to us the fact of the change, and their reasons for it. We have historians and travellers of that age, and after it—Christian, Jewish, and Moslem, yet no one of these alludes to any such remarkable change as this must have been; but all assume that the traditional localities of the city, internal and external, continued to be as they had always been. (10.) It requires us to believe that the present Kubbet-es-Sakhrah is the original church of Constantine (the "Anastasis"); and yet it founds itself on the assumption, that all the Christian edifices were demolished during the persecution. If the Anastasis were destroyed, then the present mosque cannot be Constantine's original church. If it were not destroyed, is it possible that the Christians subsequently could have made any mistake about it, and supposed that they were rebuilding the ruined church on the original spot, when the church itself, consecrated in the memory of centuries, was standing some four hundred yards off before their eyes? (11.) It requires us to transfer Zion to the north of the temple, and to make both it and Moriah little more than hillocks; besides reducing the temple-area to a very small size, and placing it in such a position on the great mosque platform as to give space for the sepulchre outside.[2] (12.) It requires us to believe that the present mosque was originally the Church of the Sepulchre, when Moslem historians explicitly affirm that it was built for Mohamedan purposes (Museum of Class. Antiq. p. 387). (13.) It requires us to believe that when Constantine demolished the temple of Venus in order to make room for the Church of the Sepulchre, he left untouched the temple of Jupiter and other heathen monuments hard by his splendid Christian structure. For even in Jerome's days the temple area was still dishonoured by these heathen idols (Comment. on Isaiah, ch. ii. 8). Yet Constantine seems to have been most zealous in destroying the idols which desecrated the neighbourhood (see his letter to Macarius, in Theodoret. Eccl. Hist. ch. xvii.); the works, as Eusebius says, not so much of impious men, as "of the whole race of devils" (De Vita Const. iii. 26). (14.) It requires us to believe that Joseph of Arimathæa, a rich man, and evidently desirous of a costly tomb, chose a mere cave for a sepulchre; and left every part of the cave, outside and inside, unhewn, unsquared, uncarved, in all its original roughness; for though many a change has passed over the old rock, yet no one who has seen it can fail to conclude that it stands in its natural condition to this day. It is not time-worn, nor broken, nor crumbling down, like the tombs of the kings or the caves of Akeldama. It is just what it was 2000 or 3000 years ago. Assuredly it was not the rich man's tomb. If it should be said that the original hewing and carving have been defaced, we answer—(*a*) that the rock bears no marks of defacement; (*b*) that the idea of such violence is a mere hypothesis, contradicted by appearances, and unsupported by history; (*c*) that the remarkable fracture at the one extremity—said to be the work of crusaders, but possibly earlier, retaining its freshness, whiteness, and sharpness to this day, in contrast to the rest of the rock—demonstrates the unlikelihood of the disappearance of all marks of violence from the other parts, if such marks ever existed; (*d*) that while there are many defacements in the numerous tombs around the city, the marks of the chisel, and the indications of a tomb, are distinctly legible in each of them to this day; (*e*) that as the only parties who could have attempted this supposed desecration were the Romans, and as we are expressly told that they merely covered over the sepulchre with earth, we have no reason to suppose that any such deliberate defacement ever took place.[3] But we must refer our readers to Mr. Fergusson's able and learned work, *Essay on the Ancient Topography of Jerusalem*, to his article in Dr. Smith's *Bible Dictionary*, and to his subsequent pamphlet in answer to his reviewers, for the statement and vindication of his peculiar theory; the chief argument of which is certainly the architectural one.

[1] Yet strange to say, the Christian settlers in Jerusalem after the first crusade, under Godfrey, plundered the Church of the Sepulchre; "Rebus suis spoliavit Christianus populus," is the line of a contemporary rhymer, part of a poem still preserved in the Bodleian.—Webb's Notes to Lannoy's *Survey of Syria*, A.D. 1422.

[2] It must not be forgotten that while Josephus in one place gives the area of the temple as six furlongs (including Antonia), J. W. b. v. 5, 2; in another place he tells us that *the piece of ground on which it was built was twice as large as before, and surrounded by a wall* (J. W. b. i. 21, 1). This quite coincides with the statements of Robinson (vol. i. p. 286; Barclay's *City of the Great King*, p. 490) with regard to the antiquity of the *north-east* angle of the Haram, as well as of the south-east and south-west. The *area* inclosed by Herod (within which his temple stood) will thus coincide pretty nearly with the present Haram platform. It is a mistake to suppose that the city wall and the temple wall were the same. It is evident that there was a strong city-wall inclosing the temple-wall, for "Simon and Jonathan resolved to restore the walls of Jerusalem, and to rebuild the wall which encompassed the temple" (Ant. xiii. 5, 11; see also ib. xv. 11, 3). "The walls of the temple inclosure (says a scientific and able writer in the *Times*, 1857), which Mr. Wigley stated have always existed, in contradistinction to the temple proper or inner inclosure, are, in the opinion of M. Salzmann, nothing more or less than the remaining constructions built by Solomon, to support the foundations on which the superstructure of his temple was raised. This opinion is fortified by the fact, that these constructions nowhere assume the character and appearance of an inclosing wall, except at some portions of the side to the west of the temple, where it separates the latter from the town."

[3] Mr. Lewin enumerates other difficulties equally conclusive against Mr. Fergusson's theory, such as that Eusebius describes the sepulchre as looking *eastward*, whereas the Sakhrah-cave cannot be said to look any way, being underground, and entered by a descent of twenty steps at the south-east angle; that the basilica was built on an excavation, whereas the mosque stands on an eminence; that the vestibule of the basilica terminated eastward at a market-place, which is utterly impossible if it were on the present mosque platform; that (according to Dositheus) the church could not be extended westward because of a *hill*, which would not have been the case had it been on the mosque-ground, whose west edge neither has nor ever had a hill to flank it, but a valley.—*Jerusalem*, by Thomas Lewin, Esq., London, 1861, p. 148, 149.

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9. *The towers of Jerusalem.*—We now pass on to the towers of Jerusalem. The only very ancient tower in Jerusalem is the "castle of Zion," 1 Ch. xi. 5, *metzûdah, metzâd*, ver. 7. Whether this was the same as "the *tower* of David," Ca. iv. 4 (*migdahl*), is uncertain. Probably this last was some subsequent structure, adjoining to the other, "builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men." The less ancient towers mentioned in the Old Testament are the following: (1.) *The tower of Hananeel*, Ne. iii. 1; xii. 39; Je. xxxi. 38; Zec. xiv. 10, Sept. Ἀναμεήλ, some little way to the north of the temple in the second wall. It is connected with the building of the "sheep-gate," and with that part of the wall which Eliashib the priest and his brethren the priests built and consecrated. (2.) *The tower of Meah*, Ne. iii. 1; xii. 39, Sept. ἑκατον—the "tower of the hundred," perhaps from its height or its builders. It was next the sheep-gate; between it and Hananeel, about the north-east sweep of the second wall. (3.) *The tower of the furnaces*, Ne. iii. 11. Adrichomius thinks this was a beacon to night-wanderers (his old translators call it "lanterne-tower"), and was on the north; Lamy that it was "bakers'-tower" (à furnis panificorum), or "the tower of the lime-kilns." Certainly the ash-mounds, *Tel-el-massabin*, north-west of the city, may be the representatives of such kilns, the "lime-burnings" mentioned in Is. xxxiii. 12. But perhaps the furnaces may be those of the (*tsurephim*) smelters, Je. vi. 29; Ne. viii. 31, 32, or (*charasim*) the mechanics who formed the molten metals into vessels, Ex. xxviii. 11; 2 Ch. xxiv. 12. (4.) *The tower which "lieth out,"* the projecting tower, Ne. iii. 26. This was near Ophel, not far from Siloam; and perhaps was "the tower in Siloam" which fell, Lu. xiii. 4. Whether it was the same as "the *great tower* that lieth out," is not clear, Ne. iii. 27. Perhaps there were really *three* of these massive projections, not far from each other: (*a*) The "tower which lieth out from the king's high house," Ne. iii. 24; (*b*) The "tower that lieth out," ver. 26; (*c*) "The great tower that lieth out," ver. 27. (5.) *Uzziah's towers.* For we read that "Uzziah built towers in Jerusalem, at the corner-gate, and at the valley-gate, and at the turning of the wall," 2 Ch. xxvi. 9.

The towers mentioned by Josephus are as follow: (1.) *The tower of Antonia.* This, like the Acradina of Syracuse, was both palace and fortress; in later years occupied by a Roman garrison, mentioned in the history of Paul, and called "the castle," ἡ παρεμβολη, Ac. xxi. 34, 37; xxii. 24; xxiii 10, 16, 32; originally called by the Greek name Βαρις (=μεγαλη οικα, Steph. Thes.; Στόα, πύργος, Suidas; Turrita domus, Jerome in Je. xvii. 27) in the time of the Maccabees. Probably it sprung from the Hebrew and Chaldee בִּירָה (*Birah*); and it is remarkable that whilst in some sixteen other places where this word occurs the Sept. translate it "castles" or "houses," in others they do not translate it, but take the Hebrew word, as in Ps. xlviii. 3, "God is known in her palaces" (ἐν τοῖς Βάρεσι); in Ezr. vi. 2 it is rendered Βάρις; in Ne. i. 1, Ἀβιρά (the Heb. article prefixed); and in Ne. vii. 2, Βιρὰ. This *Birah* was "the palace" over which Hananiah was appointed ruler, Ne. vii. 2; and it belonged to "the house" or temple, Ne. ii. 8, which not merely intimates that the palace was in connection with the temple, but leads us to infer that it was the palace-fort, which subsequently became the Asamonæan Baris and the Herodian Antonia, and in modern times the house of the pasha, hard by which, but round the angle of the Harâm, is the traditional house of Pilate. This is greatly confirmed by the underground researches of Pierotti, which go to identify the north-west corner of the Harâm with Antonia.[1]

Pierotti has found a subterraneous passage extending from the golden gate in a north-westerly direction (Jerusalem Explored, vol. i. p. 64). He could not trace it completely; only in two unconnected fragments, one 130 feet long, and another 150 feet. This may be the secret passage (κρυπτὴ διώρυξ) which Herod excavated from Antonia to the eastern gate, where he raised a tower, from which he might watch any seditious movement of the people; thus establishing a private communication with Antonia, through which he might pour soldiers into the heart of the temple area as need required. This tower was probably opposite the great gate of the holy place; but whether near *it*, or near the outer gate leading down to the Kedron, we do not know. The expression of Josephus, μέχρι τοῦ ἔσωθεν ἱεροῦ, may not even refer to the holy place at all, but merely to the *inner* part of the temple (in relation to Antonia), especially as he uses ἱερον and not ναος, nor δεύτερον ἱερὸν. His statement is simply that Herod prepared a secret excavation from Antonia to the inner part of the temple, towards the eastern gate (not for the purpose of his own escape however), but for watching the populace. Hence we do not see the necessity for altering the reading from ἔσωθεν to ἔξωθεν, as Mr. Williams suggests, in the synopsis which he has given of Pierotti's discoveries. This is the more likely to be the meaning of ἔσωθεν, because there turns out to be another subterraneous passage *outwards* from Antonia, which joins the present Harâm inclosure at the north-west angle, and extends 224 feet under the Via Dolorosa. We may add that the above is the frequent use of ἐσωθεν in the Septuagint. In Ex. xxxix. 19 (Sept. xxxvi. 27) we are told that the two golden rings were to be put on "the top of the hinder part of the ephod within;" τῆς ἐπωμίδος ἔσωθεν, not the inner ephod, as if there were two ephods, but the inside of the ephod. So Le. xiv. 41, "he shall cause the house to be scraped *within*" (ἐσωθεν), not as if there were two houses, but "the inner part of the house." Antonia was so much altered and improved by Herod, that he calls it his work in one place (J. W. v. 5, 8), though in another he speaks of it as merely repaired by him, ἐπεσκεύασε (J. W. i. 21, 1), and named Antonia in honour of Antony. It was quadrangular and rose at the north-west angle of the temple, connected with both the northern and western porches, yet not (originally at least) forming part of the great area, but projecting from it and overlooking all its courts (Lightfoot's Temple, ch. vii.) It was near *Bezetha* (not *Akra*, according to Mr. Fergusson's plan), perched on a small spur of it, yet separated from it by a valley, dug, or at least deepened, in order to make it more impregnable on the north, and inaccessible from Bezetha (J. W. v. 4, 2). Its height was fifty cubits of rock and forty of building. (See 1 Mac. xiii. 52; Lamy de Tabernaculo, p. 650; Biel's Thesaurus, sub voce Βαρις). (2.) *Psephinus.* This was on the extreme north-west of the city, at the

[1] There was another fort upon Akra, which the Asamonæans demolished, levelling the hill also on which it stood, a work of three years (Jos. Ant. xiii. 6, 6). The Zion fort Josephus calls ὀχύρωμα: the Akra fort, Ἄκρα: the temple fort, Βαρις, afterwards Antonia.

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corner of the third or Agrippean wall, hard by which Titus first encamped when descending from Scopus to commence the siege (J. W. v. 4, 3). Psephinus = Tsephinus = צְפוֹן, north, or perhaps צְפִית, Zephah = Scopus = the "watch-tower," as Scopus was the "watch-hill." Mr. Lewin's conjecture that Psephinus is from ψῆφος, a calculus or pebble, because hastily run up of "rubble-work" and irregularly hewn-stones, has no historical foundation (Jerusalem, p. 174). It was seventy cubits (about 120 feet high), and commanded a view of Arabia on the east and the limits of Palestine on the west, towards the Mediterranean. Josephus does not exactly say that that sea was visible, but the "extreme boundaries" of the Hebrew territory, "which stretch to the sea" (J. W. v. 4, 3). Yet his words almost imply this; and as the site of Psephinus was high—only some fifty feet lower than the hills around Nebi-Samuel, *from which the Mediterranean is visible* (though a haze obstructed our view once when we climbed them to see it)—and as the tower itself was upwards of a hundred feet high, it is not unlikely, notwithstanding Dr. Robinson's decided statement (vol. i. p. 310), that "the great sea" was visible from Psephinus; and in this case might be used as a beacon or signal-tower to the sea coast, which in a direct line is not thirty miles distant from Jerusalem. (3.) *Hippicus.* It was built by Herod, and named in honour of his friend. It was "opposite" (ἀντικρυς) Psephinus; they looked each other in the face on the *opposite* sides of the Tyropœon, and were probably not very far from each other; for Psephinus is said to be at the *north-west* corner, and Hippicus at the *north* of the city, where the old wall began, κατὰ βορρᾶν (J. W. v 4, 2); and the historian *could not possibly* have intended *north* to mean the present Jaffa gate, while he intended *north-west* to mean the neighbourhood of the tombs of the kings—the one nearly a mile from the other! If "north-west" with him means "north-west" in reference to the *whole* city, as we know it does, "north" must have a similar reference, and cannot mean merely north of *Zion*, which the necessities of some topographical theories require it to do, thereby making north mean one thing in one page of Josephus and another in another.[1] Hippicus must have stood a little way south of Psephinus; not so far however as to prevent its being called *north* of the city. (4.) *Phasaelus:* called so from Herod's brother, was ninety cubits high, and stood, as we understand Josephus, a little way south (not east) of Hippicus, and was meant as a defence of the *western* part of the old wall; for that part of the city wall running north and south *from Psephinus to the present Jaffa gate*, which Dr. Robinson and others make part of the *third* wall, and leave unprotected by towers (just where most protection was needed), we understand to be part of the *old* wall, defended by the towers described by Josephus. (5.) *Mariamne:* so called from his queen, whom in jealousy he caused to be murdered. It was quadrangular, fifty cubits high, and in inner adornment more magnificent than the rest. It stood, as we understand the historian, still farther south in the western segment of the old wall, perhaps not far from the angle where the ruins of the Kalat-el-Jalûd now are. (6.) *The women's towers.* They must have stood somewhere in the northern stretch of the third wall; for Josephus mentions that when Titus was riding down from Scopus towards the city, in the direction of Psephinus, the Jews rushed down from the "women's towers," at the gate opposite the tomb of Helena (J. W. v. 2, 2). Josephus' name for these towers is γυναικεῖοι πύργοι; but whether he is giving the exact name or attempting the translation of a Hebrew word we cannot say. (7.) *John's tower.* This was built by John in his conflict with Simon, over the gates that led to the Xystus, at the western porch of the temple (J. W. vi. 3, 2). (8.) *The tower of the corner.* This must have been at the north-east angle of Agrippa's wall, a little eastward of the tombs of the kings, and hard by the fuller's monument; above the valley of the Kedron (J. W. v. 4, 2).

These are the great towers mentioned by Josephus. Of smaller and unnamed ones he mentions many, which however were rather turreted battlements or fortified elevations of the wall than towers; not unlike perhaps what we see in the walls at this day.[2] The third wall had ninety of these, the middle wall forty, and the old wall sixty. In modern Jerusalem the only tower is that at the Jaffa gate, which we have already noticed. There are projections, some broader and some narrower, in all the walls; there are towers at the gates, rising a little above the walls; and there are domes, minarets, and low spires, in every quarter of the city; but that is all. There is nothing left to indicate the turreted magnificence of Jerusalem in the days of Herod and Agrippa.

Jerusalem in its last days had three walls, as we have already seen. The first or old wall was for the defence of Zion, curving irregularly round the south of that hill, along the ridge that overlooks its southern and south-western valleys; but on the north of it running almost straight from north-west to south-east, from Hippicus to the temple. The second wall was for the defence of Akra, on which stood "the city"—Salem, Jebus, Jerusalem—as distinguished from the citadel or Zion, and took a pretty wide curve round the north, from the Gennath-gate on the north-west to the tower Antonia on the south-east, thereby completely compassing the northern part of the old wall, and thus forming a double line of defence to "the upper city."[3] The third was for the defence of "the new city," a great part of which lay farther north, and was built upon the hill Bezetha. It began, like the old wall, at Hippicus; first went north to the tower Psephinus; then bent north-east; then right eastward to the Kedron, and then it turned south, and "joined to the old wall at the valley of Kedron (J. W. v. 4, 2), though at which part of the valley the junction was effected the historian does not specify. Probably it swept round the *east* side of the temple, and united with the old wall somewhere in the neighbourhood of Siloam.

It would appear that a large part of the walls (that round Zion) was built by David, 2 Sa. v. 9; 1 Ch. xi. 8, another part (that round Akra) by Solomon. Sub-

[1] Dr. Robinson says, "The tower of Hippicus must be sought at the north-west of *Zion*!" (vol. i. 280). The words of Josephus evidently imply that Hippicus lay to the north of the city which was in existence when this tower was built; *i.e. to the north of both the upper and lower city*, which he describes as forming "one body." Dr. Robinson's statement seems to us a contradiction of and not a quotation from Josephus.

[2] "He that counteth the towers" (Is. xxxiii. 18), was probably the captain who had charge of the towers and telling off the troops for manning them.

[3] "The way of the gate between the two walls which was by the king's garden" (Je. lii. 7), seems to have been the street or way between the Zion wall and the western temple wall, down the Tyropœon to Siloam.

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sequent kings added to and strengthened the walls. In consequence of attacks from besiegers or neglect, "breaches" were made in the walls of "the city of David," Is. xxii. 9, which were repaired in the days of Hezekiah, and for the repair of which the houses in the neighbourhood were pulled down, Is. xxii. 10. It was at this time that the ditch (or reservoir, מִקְוֵה, *mikvah* = place of gathering) was made between the two walls (or double wall—the Hebrew *dual*) for the waters of the old pool, Is. xxii. 11. Whether this established a connection between the present Birket-el-Mamilla and the Tyropœon is not easily determined. Certainly the sound of underground water has been heard at the Damascus gate, which implies the existence of some invisible conduit. The walls which Nehemiah rebuilt were probably the second wall (round Akra) and the irregular curve round the south of Zion, and the old wall running down the Tyropœon, from Hippicus to the temple. The walls standing in the days of our Lord were only the first and second; though the city had by that time crept northward beyond its walls. Herod began the third wall about the year 45, but it was Agrippa who completed, or almost completed it; for Josephus intimates that it was not wholly finished, affirming that had it been so, not all the power of Rome could have taken the city. Titus destroyed the greater part of the wall, leaving only a part of the western wall with some of its towers as monuments of its strength and greatness. The spoiler left not "a stone upon a stone" (λιθος ἐπι λιθον) which has not been "displaced" (καταθυθήσεται, loosened, displaced), Mat. xxiv. 2. All parts of the *temple* and of the *city* too, as was predicted, Lu. xix. 44, have been levelled, —"laid even with the ground" (ἐδαφιοῦσι σε); and the remarkable thing about the present walls, specially of the temple, is that in many places two distinct portions can be traced, one more ancient, the lower tiers which were on a level with the soil; another more modern, which has been erected on the old foundations. This upper portion is manifestly of a later date, of a different character; containing here and there the remains of ancient masonry—the original materials, which have been worked into the modern walls. Every portion of the walls that rose above the level of the interior platform has been thrown down into the valley, where perhaps some of the largest stones now lie buried; while the lower parts or tiers, which were merely built for retaining the soil and furnishing a platform, have remained almost untouched, save in one or two places where the breaches (made perhaps by the Romans) have been large and deep. "The most *ancient* part of these constructions" writes an able observer, "according to Mr. Wigley, but only the *best preserved* according to M. Salzmann, is the western wall—Heit-el-Morharby—under the shadow of which the Jews bewail the fall of Zion. It is an enormous mass of wall, about thirty yards in length, and perfectly preserved. The aspect of the construction is the strangest that eye has ever seen. The stones are nine, twelve, and fifteen feet long—sometimes more. The surfaces are perfectly smooth, exhibiting no trace of the chisel, and are inclosed within a border. Nowhere has the author ever seen stones of such dimensions, forming an exterior inclosure and retaining wall, worked with so much care, and so perfect. Neither Rome nor Greece has left us any like, except at Jebail, a Phœnician city, whence the workmen employed by Solomon came. Quoting the book of Kings, which says, 'And the foundation was of costly stones, even great stones,

[370.] The Jews' Wailing-place, western wall.—From a photograph.

stones of ten cubits, and stones of eight cubits,' M. Salzmann concludes that the stones of the place of wailing are those described in the text. Stones of like dimensions and character may be seen scattered about and worked into the outside wall of the close. Towards the south, the wall is screened from view by modern buildings and plantations, but beyond them it appears quite changed in character, and romanized, except at the basement. Farther on, about fifteen yards from the south-western angle, is the bridge discovered by Dr. Robinson, which is considered by Mr. Fergusson undoubtedly to belong to the Herodian era, but to which both M. de Saulcy and M. Salzmann assign an earlier date" (Letter in the Times, 1857).

10. *The gates of the city.*—In describing an eastern city, specially such a city as Jerusalem, it is of some moment to specify its gates; much of its history, both in grandeur and ruin, being connected with these. Here we find kings, judges, merchants, beggars, lepers; the siege, the triumph, the tumult, the funeral procession, the royal proclamation, the shout, the song, the weeping. The "gates of Ekron," 1 Sa. xvii. 52, the "gate of Bathrabbim," Ca. vii. 4, the "gate of Samaria," 1 Ki. xxii. 10, may be passed by, but the "gates of Zion," Ps. lxxxvii. 2, the "gates of the daughter of Zion," Ps ix. 14, the "gates of Jerusalem," Je. xvii. 19, the "gates of righteousness," Ps. cxviii. 19, the "gate of Jehovah," Ps. cxviii. 20, once glorious, soon "desolate," La. i. 4, "burned," Ne. i. 3, "consumed," Ne. ii. 3, "sunk into the ground," La. ii. 9, are not to be so forgotten.[1] It is not

[1] The *gate* (whether janua or porta, πύλη or θύρα) is equally noted in classical as in sacred story or poetry. Virgil's claustra ingentia portarum—porta bipatens—portæ sacræ—porta eburna—portæ sublimes—the porta ærata of Ovid—the porta ahena and cornea of Statius—will suggest themselves (along with the story of the hundred-gated Thebes) to the readers of the history of

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easy to fix their localities; but let us enumerate them. The Bible-gates were in the first and second walls; some of the Josephan gates of course in the third. Let us take them according to Nehemiah's order in ch. iii. and xii. (1.) *The Sheep-gate*, Ne. iii. 1; Jn. v. 2, a little way north of the temple, and not far from the pool of Bethesda, which, notwithstanding the objections of Dr. Robinson, is probably identical with the modern Birket-es-Serain, near St. Stephen's gate. (2.) *Fish-gate*, 2 Ch. xxxiii. 14. Following the curve of the second wall, we come to the tower of Meah, then to that of Hananeel, and then, probably round the bend, we have the fish-gate, by which the Mediterranean traffic found its way into the city; "porta piscium quæ est porta de parte Joppen" (Jerome, Quæst. Hebr.); for it was not from Jordan that the city was supplied with fish, as some suggest (Museum of Cl. Antiq. vol. ii. p. 413), but from the sea-coast. It was "the men of Tyre" who "brought fish and all manner of ware," Ne. xiii. 16. (3.) *Old-gate*, ver. 6. Here the Sept. gives Ἰασανά, as a proper name, instead of translating the Hebrew הַיְשָׁנָה ("the old"). This was a little farther south or south-west than the fish-gate.[1] (4.) *The gate of Ephraim*. This was a little farther south, 400 cubits from "the corner-gate," 2 Ki. xiv. 13, a little north perhaps of the present Damascus gate. Jerome thinks that the Ephraim gate and the valley-gate were the same (Quæst. Hebr.) (5.) *The corner-gate*. Nehemiah does not mention this; but it must have been in this part of his line of wall, at some angle, 2 Ch. xxv. 23. It was probably not far from the valley-gate, 2 Ch. xxvi. 9. (6.) *The valley-gate*, ver. 13. We have elsewhere indicated that this is likely to have been identical with the *Gennath-gate* of Josephus; the gate opening from the upper city down into *the* great valley of Jerusalem, viz. Hinnom (the Tyropœon), at its north west extremity. (7.) *The dung-gate*, ver. 14; ch. ii. 13. This was 1000 cubits from the valley-gate. But in which direction? This is the difficulty. The able writer in the *Mus. of Classical Antiquities* gives it as south, nearly opposite the present *Birket-es-Sultan* (p. 414 and map). If he be correct, then there is no notice of the Tyropœon part of the *old* wall by Nehemiah. This puzzles us, and leads us to ask, May not Nehemiah be taking the course of the old wall, down the Tyropœon south-east, towards the west wall of the temple? May not the dung-gate be somewhere in the direction of the modern dung-gate, or Bab-el-Mogharibeh, only farther up, on the west of the mosque? If (as may be) the ancient gateway inside the Damascus gate, mentioned and sketched by Barclay (p. 132), be the remains of the valley-gate (Gennath-gate), then 1000 cubits or about 1600 feet from the above gateway, in that south-easterly direction in which we think the Tyropœon must have gone, would bring us more than half-way down the west side of the mosque, not far from the southern extremity of El-Wad, about the *Es-Shefah* bath and fountain, which name, Es-Shefah, is curiously like Nehemiah's for the dung-gate, viz. *Ashphoth*. (For an account of Es-Shefah, see Williams, ii. 457; Barclay, 328; Whitty, p. 93). (8.) *The fountain-gate*, ver. 15; ch. ii. 14. There is but one *fountain* mentioned in connection with Jerusalem—En-rogel, the fountain of Rogel, which we believe to be the modern *Um-ed-Deraj*, the "fountain of the virgin," already noticed. *Siloam* is never called a fountain, but a pool. Of pools there are many around and in the city; of tanks, a large number in all directions, specially to the north; of wells, there are one or two that deserve that name; but *En-rogel* is the only *En* or *fountain;* and it has been known from the days of Joshua. *The fountain-gate*, then, must have been in connection with this, though not necessarily close by it; opening out on some path that led immediately to it; and if so, on the south-east of the city. Nehemiah now (following the old wall) takes us first south and then west. Adjoining the fountain-gate was "the wall of the pool of Siloah," or more properly "Shelach;" then "the king's garden," ver. 15; then "the stairs that go down from the city of David" (ib.); then "the place over against the sepulchres of David," ver. 16; then "the pool that was made," the modern Birket-es-Sultan; then the "house of the mighty," perhaps the modern castle at the Jaffa gate; then "the piece over against the going up to the armoury," ver. 19; then "the turning of the wall"[2] (ib.) (9.) *The water-gate*, ver. 26; ch. xii. 37. We are unable to fix the places specified in ver. 20–23; but our conjecture is, that having taken us to the fountain-gate and city of David, and led us round to the point in the *west* wall where he left off, that is, having completely swept round Zion, he turns back to where he stopped on the *south-east*, at Ophel, where we have both "the turning of the wall, and the corner;" and it is at this very point that we find, to this day, such numerous zigzags in the wall. The water-gate was somewhere south of the temple; the city water-gate and the temple water-gate being perhaps in the same neighbourhood, though distinct from each other (Lightfoot's Temple, p. 150). The "place over against the water-gate, toward the east," is also mentioned as connected with the Nethinims and with Ophel, which gives us some further idea of the locality of this gate. (10.) *The horse-gate*, ver. 28; Je. xxxi. 40. This is said to be "by the king's house," 2 Ch. xxiii. 15, which was hard by the temple, on the west (Jos. J. W. ii. 3, 1), and is the same as Josephus mentions (Ant. ix. 7, 3), as "the gate of the king's mules," which led out into the valley of the Kedron. Solomon's stables were south of the temple (Benjamin of Tudela, Asher's ed. vol. i. p. 70), if not under the southern part of its area. Thus the "king's house," the "king's stables," and the "horse-gate," were close to each other. Josephus speaks of the

Jerusalem's gates, whether in Scripture, or the Maccabees, or Josephus.

[1] Is this the Josephan "gate of the *Essenes?*" And was he confounding the Hebrew *Yeshanah* (old) with the name of the "Essenian" sect? It is very unlikely that a gate of Jerusalem should get its name from that sect of Jewish stoics, (1) because it was the smallest and least known of all the sects (Leusden's *Philologus Hebræo-mixtus*, p. 138); (2) because that sect did not come into notice till the time of the Maccabees (Hottinger, *Thes. Phil.* p. 39; see Beer's *Hist. of Jewish Sects* in *Hebr. Review*, vol. iii. p. 123); (3) because the "Essen-gate" must have been in the *old* wall, which was in existence long before the Essenes were known. Besides all this, the fact of there having been, for ages, a gate in the old wall, called *Yeshanah*, just about the place where the *Essen* gate of Josephus must have been, leads us to suspect that the two names are identical.

[2] The writer in the *Museum of Classical Antiq.* maintains (after Psalmanazer, *Univ. Anc. Hist.* iv. 221) that מִקְצֹעַ means an internal or re-entrant angle (p. 417). But the fact of one of its cognates meaning a carving-tool, shows that the word may signify any *angle*—anything made, as it were, by "cutting off." The *mil'soah* of the wall may refer either to the projecting or receding angle, so that the word determines nothing. There was an armoury in the temple (2 Ch. xxiii. 9; Jos. Ant. ix. 7, 2), but there was also "the tower of David, builded for an armoury" (Ca. iv. 4).

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hippodrome as on the south side of the temple (J. W. ii. 3, 1). (11.) *The east-gate*, ver. 29. Probably the same as in Je. xix. 2 is translated east-gate, and in the margin sun-gate; though by others potter's-gate (Jerome on Jer.; Spohn on the Sept. version of Jer. p. 293). It led into Hinnom, as the passage shows. (12.) *The gate Miphkad*, ver. 31. This was the gate of judgment, somewhere near that part of the temple where the Sanhedrim sat; perhaps not far from where the modern *Mekhemeh* or Moslem judgment-hall is. (13.) *The prison-gate*, ch. xii. 39. Apparently not far from the sheep-gate, near the king's high house, ch. iii. 25; perhaps at the spot referred to in Je. xxxii. 2, where the prophet was "shut up in the court of the prison which was in the king of Judah's house."

There are some other gates, not in Nehemiah's circuit, which we merely name, as it is not easy to assign their places, nor to say how far some of them may not be different names for the same gate, or not city-gates at all, but temple-gates. (1.) The king's-gate eastward, 1 Ch. ix. 18. (2.) The higher-gate, 2 Ki. xv. 35. (3.) The gate of Joshua, the governor of the city, 2 Ki. xxiii. 8. (4.) The gate between the two walls, 2 Ki. xxv. 4; Je. xxxix. 4. (5.) The high-gate, 2 Ch. xxiii. 20. (6.) The gate of the Lord's house, 2 Ch. xxiv. 8; Je. vii. 2. (7.) The high-gate of the Lord's house, 2 Ch. xxvii. 3; Ps. cxviii. 20. (8.) The city-gate, 2 Ch. xxxii. 6. (9.) The gate of Benjamin, Je. xxxvii. 13; xxxviii. 7. (10.) The high-gate of Benjamin, Je. xx. 2. (11.) The new-gate, Je. xxvi. 10; xxxvi. 10. (12.) The middle-gate, Je. xxxix. 3. (13.) The first-gate, Zec. xiv. 10.

Of the temple-gates we do not speak, referring the reader to Lightfoot's *Temple*, and Lamy *De Tabernaculo*, or to TEMPLE in this Dictionary. In the New Testament the gates of the city are not mentioned; and Josephus does not give us much information regarding them. He mentions a "secret" or obscure (ἀφανῆς) gate near Hippicus, out of which the Jews sallied (J. W. v. 6, 5); a gate opposite the monuments of Helena, near Psephinus (J. W. v. 2, 2); the gate of the Essenes, which we have already noticed (J. W. v. 4, 2). In the fourth century the French pilgrim mentions the Nablus gate, and gives us the impression that it and the rest of the city were very much as they were in Hadrian's time and as they are now. Arculf in the seventh century has given us (as we have seen) both a map and a description of the city; from which we gather that on the north were two gates—St. Stephen's, towards the west, and Benjamin, towards the east. In the east wall we find the "little gate," by which they went down into the valley of Jehoshaphat, and the Tekoite gate, farther south.[1] On the south are no gates. On the west, the gate of David, southward, and the gate of the fuller, northward (see Van de Velde's Planography of Jerusalem). During the middle ages there were some changes in the gates, which we have not room to specify, but which the reader will find in Van de Velde. There have been some alterations in the traditional localities, such as the Via Dolorosa; but in general these have remained much the same from the fourth century, in spite of the sieges and desolations to which the city has been subjected. The tenacious memory of traditionalism, even in the absence of history, has proved itself wonderfully faithful and consistent.

10. *Pools and tanks.*—The pools and tanks of ancient Jerusalem were very abundant; and each house being provided with what we may call a bottle-necked cistern for rain-water, drought within the city was rare; and history shows us that it was the besiegers, not the besieged, that generally suffered from want of water (Gul. Tyr. b. viii. p. 7; De Waha, Labores Godfredi, p. 421), though occasionally this was reversed (Jos. J. W. v. 9, 4). Yet neither in ancient nor modern times could the neighbourhood of Jerusalem be called "waterless," as Strabo describes it (Geogr. b. xvi. 2, 36). In summer the fields and hills around are verdureless and gray, scorched with months of drought; yet, within a radius of seven miles, there are some thirty or forty natural springs (Barclay's City of the Great King, p. 205). Consul Finn informed us that this is rather *under* the truth. The artificial provision for supply of water in Jerusalem in ancient times, was perhaps the completest and most extensive ever undertaken for a city. Till lately this was not fully credited; but Barclay's, and more recently Whitty's and Pierotti's, subterraneous investigations have proved that Tacitus was not exaggerating when he said of its supplies: "fons perennis aquæ, cavati sub terra montes; et piscinæ cisternæque servandis imbribus" (Hist. v. 12). The aqueduct of Solomon (winding along for twelve miles and a quarter), pours the waters of the three immense pools into the enormous temple wells, cut out like caverns in the rock (see woodcut, No. 174, under CISTERN); and the pools, which surround the city in all directions, supply to a great extent the want of a river or a lake (Traill's Josephus, vol. i.; App. p. 57, 60).

The ancient pools were: (1.) The upper pool, 2 Ki. xviii. 17. (2.) The king's pool, Ne. ii. 14. (3.) The pool of Siloah, Ne. iii. 15. (4.) The pool that was made, Ne. iii. 16. (5.) The lower pool, Is. xxii. 9. (6.) The old pool, Is. xxii. 4. (7.) The pool of Bethesda, Jn. v. 2. (8.) The pool of Siloam,[2] Jn. ix. 7. The chief modern pools are: (1.) *Silwân*, at the mouth of the Tyropœon, with its ante-chamber which receives the waters from *Um-Deraj*, through the rocky conduit, and its large square reservoir, at the east end, once a pool (perhaps the king's pool), now filled up with soil, and cultivated as part of a fig-yard. (2.) *Birket-es-Sultân*, to the south of the city, along the side of which the Bethlehem road runs, and which perhaps corresponds to the "pool that was made," Ne. iii. 16. (3.) *Birket-el-Mamilla*, to the west of the present Jaffa gate, which may perhaps represent the waters of the upper pool, from which Hezekiah made a conduit, and led the water into the heart of the city, down the Tyropœon. May not Mamilla (the etymology of which is so obscure) be a relic of Millo? 2 Sa. v. 9; 1 Ki. ix. 15, 24; xi. 27; 2 Ki. xii. 20; 1 Ch. xi. 8; 2 Ch. xxxii. 5; *i.e.*

[1] For the discussion as to the age and architecture of the golden gate, see Tipping, Traill, Robinson, and Fergusson.

[2] Whether the Siloah of Isaiah and the Siloam of John are the same as the Siloah (properly *Shelach* = fleece pool, as the Sept. gives it) of Nehemiah, is perhaps doubtful; but we strongly incline to believe in their distinctness. That the Silla connected with Bethmillo (2 Ki. xii. 20) is Siloam, is unlikely on etymological grounds; though otherwise there is nothing improbable in their identification. Nehemiah's *Shelach* may be the subsequent Bethesda. Dr. Whitty rather resolutely affirms that the modern Siloam and Virgin's fount were temple cesspools! The conduit which has recently been traced from the Bir Arnach, under the mosque rock to the latter, may be considerable evidence that it (Virgin's fount) had been *converted* to such a purpose. But we still are of the belief that it was originally a fountain; perhaps perverted from its original use by Solomon, when he obtained sufficient water-supply from other sources, as many a good well has been turned into a soil-pit when no longer needed. It is curious that the last mention of En rogel (which we believe it to be) is in David's history.

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the pool of Millo or Bethmillo (Babilla, as Mamillo is sometimes called). This Millo was a fortress of Zion, Jebusite in its origin, rebuilt by David, enlarged by Solomon, and strengthened by Hezekiah; perhaps the present castle. (4.) *The Birket-Hammam-el-Batrak*, within the city walls, called traditionally the pool of Hezekiah. (5.) *The Birket-es-Serain*, or *Birket-Israel*, as it is called, near the modern St. Stephen's gate, which very probably represents Bethesda; Dr. Robinson's conjecture of its being the trench of Antonia being without proof; though it might possibly have served this double purpose.

There have been pools also in former ages, and these not small in size, which have disappeared. The French pilgrim speaks of two "large pools," one on the right and another on the left of the temple (p. 277); and inside the city two twin-pools, "piscinæ gemellares," which Eusebius calls λίμναι διδύμοι, with fine porches, and called Bethesda (Onomast. art. Bethesda). This may be the present Birket-Israel. Jerome, speaking of Tophet as being in "the suburbs of Ælia," and retaining its name in his day, describes it as "juxta piscinam fullonis et Acheldama" (De Loc. Hebr.), which indicates a pool farther down the Kedron hollow than Siloam.

These pools and wells are not kept in very good repair, and seldom contain much or good water. Some of them are frequently empty. The four handsome Saracenic drinking fountains (beautifully photographed by Salzmann) are dry. The *Um-ed-Deraj* (literally

[371.] Fountain of the Virgin (*Um-ed-Deraj*).—Barclay.

"Mother of Steps," which is the traditional "fountain of the Virgin,") is always filled and flowing, supplying water to the inhabitants of Jerusalem, but especially to those of the village Silwân, a rude cluster of filthy huts, on the opposite side of the Kedron.[1] It has peculiar risings and fallings, which some, with little, either of reverence for Scripture or attention to facts, have tried to identify with the troubling of the water by the angel, Jn. v. 4. This phenomenon was noticed in the early centuries; and we have allusions to it even in Chrysostom (Hom. in Joann. lvii.) The subsequent allusions are frequent. Some have accounted for it by the existence of some natural siphon in the rocks; but the numerous conduits which have been discovered by Barclay, Whitty, and Pierotti, terminating here, through which the surplusage of the city and mosque wells and pools gets outlet, and the *waste water from the public baths* discharges itself, sufficiently account both for the sudden swelling and the *peculiar taste* of the water (see Whitty, p. 100).

It is to tanks or pools that Jerusalem has to look for its water-supply; and since its annual rainfall is twice as much as that of England, there ought not to be any lack. Perhaps deep wells, like Bir-Eyub, might be sunk in some places; not in the bed of the Kedron, certainly, where the water would percolate through deposits of filth and decomposed human bodies; but farther north, between Scopus and the city. Dr. Whitty pronounces artesian wells an impossibility, from the want of the underlying and overlying impervious strata, with the water-bearing deposit between; but the conclusion seems hasty; especially that part of it which founds upon the chasm of the Kedron growing deeper and deeper as it moves toward the Dead Sea, thereby fracturing the side of the basin. Now we were informed by parties on the spot that there is some mistake about the Kedron channel, at least that part of it which is supposed to pass down by St. Saba to the Dead Sea. We were told that less than a mile below Jerusalem, there is a remarkable elevation in the bed of the torrent, which cuts it off from the wady which is usually reckoned its continuation; so that the rugged gulley which cuts its way down to the Dead Sea past the rocky battlements of St. Saba is not the Kedron. Whatever may be the geological unfitness of the ground, however, for artesian wells, surface-springs exist in the neighbourhood, and the steep hill-sides fronting each other with a narrow line of valley between, offer great facilities for the construction of ponds and tanks (Whitty, p. 193).

11. *Mosques—Dome of the Rock.*—One of the most remarkable sights in Jerusalem is the rock over which the great dome of the mosque is built. It rises 17 feet above the level of the Harâm or great area; and is perhaps the old top of Moriah spared by Solomon when levelling the rest of the hill, 40 feet by 60; a rugged mass of limestone, which no tool has ever touched; save at the one end, where there has been a rough cleavage, which Moslems ascribe to the crusaders (Jalal-Addin, p. 247). This "rock," or "*sakhrah*," is accounted sacred by all sects, the Mahometans holding it the holiest spot in the world, and associating with it the most marvellous traditions in their Prophet's history. It seems to be the "lapis pertusus" alluded to by the Bourdeaux traveller, which the Jews used to visit annually and anoint with wailing and rending of garments; probably before they were driven out by the erection of a church or mosque, and obliged to betake themselves to the outside of the Harâm, to the west wall of which they come every Friday at three o'clock, the time of the evening sacrifice, with lamentations over their ruined and polluted shrine.[2]

[1] Whether it is to the village of Silwân, or to the rocky tombs of Akeldama, that the Moslem writer of the twelfth century (quoted by Barclay, p. 366) refers as inhabited by "pious cœnobites," does not appear.

[2] They reverenced it as Jacob's stone-pillow; as the threshing-floor of Araunah the Jebusite (Bernardino, *Trattato de Sacri Edifizzi*. p. 47); as the site of the brazen altar (Barclay, p. 497). In the cave under it there is a well or conduit, which is said to lead down to the Kedron. The Jews certainly could not have reckoned it the sepulchre of Christ. The cave, according to a

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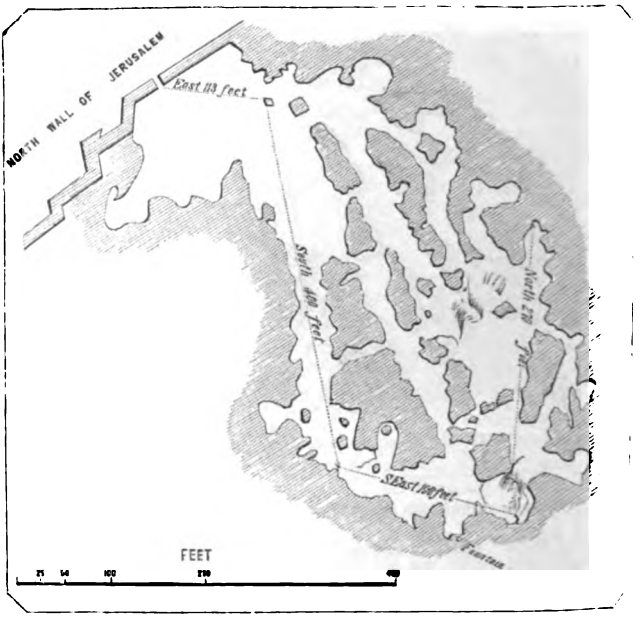
This large rock, as we have noticed already, has no appearance of having been a tomb. The cave below, at the south-east corner, is evidently a natural hollow. About the centre of the floor of this cave, there is a deep shaft, or narrow pit, carefully covered over with a limestone slab, called Bîr-Aruach, "the well of souls." It is now ascertained to communicate with the Kedron; and probably was the conduit down which the blood of the sacrifices was conveyed away. If it be an old Jewish name, its reference may be to the blood being the life or soul, Le. xvii. 11. Some years ago, when the pasha invited all sects in Jerusalem to enter the mosque to pray for rain, the Jews declined, on the ground that they were ceremonially unclean, and also because their law was buried under the temple. In a dry shaft (perhaps the same described above) a skin of a roll of the Pentateuch was found, and is now in the possession of Dr. Tregelles. It runs from Ge. xxii. 1, to the middle of the 24th verse; and is written in three columns. How did it come there? For a description and drawing of the duct between the Bîr-Aruach and the Kedron, see Whitty, p. 110. How Mr. Fergusson's theory can be made to assort with this duct, it is not easy to see. A great part of the pavement of the Harâm, especially in the north-western quarter, is the bare surface of the levelled hill; and in walking over this singular floor of 34 acres, which is not entirely level; or gazing down into some of the thirty-two well-mouths that pierce it all over; or descending into that most singular of all rock-cut reservoirs, supposed to be the royal cistern, formerly fed by an aqueduct of twelve miles long, out of Solomon's pools, and capable of containing two millions of gallons, and 736 feet in circuit; or visiting the vast arched substructions at the south-east angle, which formed, in all likelihood, the stables of the Jewish kings — one feels brought into direct contact with the handiwork of Solomon's builders and Hiram's stone-squarers.

This rock is one of the hidden treasures of Moslemism. We have seen it more than once, though by Mohamedan law it is death for any Jew or Christian to approach it. Surrounded with a screen, and shone upon only through the peculiar light of coloured windows, in the very centre of the great mosque, it is an imposing object. It has a sombre and venerable aspect, which the simplicity of a mosque, and the grandeur of the lofty dome, greatly heighten. There are none of the mockeries of idolatry about it to offend; and you can believe or not as you please that the Prophet's horse left a hoof-mark on it, as it sprang with its rider up to heaven. Its colour is a dingy gray. Its surface is uneven, though in a measure level; and when lighted up with the glare of five hundred coloured lamps, with added gleams from the variegated dome above, it must look wild and grand.

The mosque takes its name from the rock, and is known in Jerusalem, not as the Mosque of Omar, but as the Kubbet-es-Sakhrah—the dome of the rock. This is the most splendid of the Jerusalem shrines; though the mosque El-Aksa, a little south of it, is the most venerable. The dome of the rock is the Moslem substitute for the temple of Solomon; and, seen as it is from far in all directions, it gives some idea of what that temple must have been, as an object of wonder and attraction, to every one approaching Jerusalem. A full description of its exterior and interior is quite beyond our limits. The reader must consult the numerous writers who have entered into details respecting it. From Barclay we extract a single paragraph: "This superb edifice is situated rather below the middle of the platform—being nearest the western, and farthest from the northern. It is about 170 feet in diameter, and the same in height. The lower story or main body of the building is a true octagon of 67 feet on a side: but the central and elevated portion is circular. A more graceful and symmetrical dome is perhaps nowhere to be found; and the lofty bronze crescent that surmounts the whole gives a pleasing architectural finish. The dome appears to be covered with copper; but *laterally* with porcelain tiles of richest colour; except the lower half of the octagonal sides, which are encased with rich marble of various colours and devices. A very 'dim religious light' is shed through sixteen windows of the richest stained glass, with which the circular body of the building is pierced. The lower story is 46 feet high, and has seven windows of stained glass; fifty-six in all. Just above the windows, numerous extracts from the Koran, in very large Turkish letters, run all round the building. There are four doors, and as many porches, each facing a cardinal point, the southern one affording the main entrance"



[372.] Plan of Quarries under the City.—Stewart's Tent and Khan.

Moslem writer of the twelfth century, is "ten cubits in length, five in width, and more than a fathom in height" (Barclay, p. 365).

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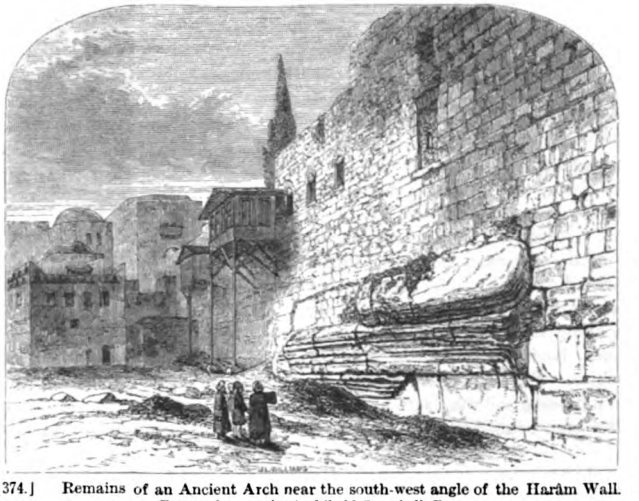
(p. 495-6). This splendid structure is from its height and its elegance the most striking object about the city. The Castle of David and the Church of the Sepulchre are next in visibility. And these three are all the representatives of the princely fabrics that once adorned Jerusalem. From that city Judaism has perished; altar and temple are gone. Christianity, the only true representative of the altar and the mercy-seat, is here odiously distorted. The mosque has supplanted temple and church. The crescent surmounts the cross. (1 Kl. v. 18; Josephus, Ant. viii. 2, 9; Barclay, 525; Une visite au temple de Jerusalem; par le Dr. E. Isambert, 1860; Extrait du bulletin, de la Société de Géographie.)

Connected with these structures are the immense underground quarries, *on* which, as well as *out of* which, the city may be said to be built. From them have been hewn, in past ages, the massive limestone blocks which appear in the walls and elsewhere. In these dark chambers one may, with the help of torches, wander for hours, scrambling over mounds of rubbish; now climbing into one chamber, now descending into another, noting the various cuttings, grooves, cleavages and hammer-marks; and wondering at the different shapes—bars here, slices there, boulders there, thrown up together in utter confusion. Only in one corner do we find a few drippings of water, and a tiny spring; for these singular excavations, like the great limestone cave at *Khureitun* (beyond Bethlehem, probably Adullam), are entirely free from damp; and though the only bit of intercourse with the upper air is by the small twenty-inch hole at the Damascus gate, through which the enterprising traveller wriggles into them like a serpent, yet the air is fresh and somewhat warm (Dr. Stewart's Tent and Khan, p. 263-266). These are no doubt the subterranean retreats referred to by Josephus as occupied by the despairing Jews in the last days of Jerusalem (J. W. vi. 7, 3; vi. 8, 4); and to which Tasso alludes when relating the wizard's promise to conduct the "Soldan" through Godfrey's leaguer, into the heart of the city (Gerus. Liber. x. 29). The native name for the quarries is *Maghâret-el-Kotton*, the Cotton Cave. Whether it was ever used as a place of stowage for goods, and had any connection with the Cotton Bazaar, we cannot say. The conjecture of Lewin and Pierotti, that it was "the royal caverns" mentioned by Josephus, is, for many reasons, untenable.

The south-east angle of the Harâm wall is remarkable for the size of its stones; several of them being about eighteen feet by four. Not far from this point, in the south wall, is the half arch of an old and beautiful gateway (supposed to be the gate of Huldah), which may have once been an entrance to the temple. Rounding the south-west angle (where the stones are even more colossal than the south-east), we find the remains of an arch, probably that which connected the temple with Mount Zion; three massive tiers of stone, one of the most genuine fragments of antiquity about the city. It is thirty-nine feet from the south-west angle of the Harâm wall. "It was 51½ feet in width, and extended at least 350 feet in length, from abutment to abutment, across the Tyropœon. The radius of the arch is 20 feet 6 inches; the span was therefore 41 feet.

[373.] Harâm Wall, south front, east corner. From a view by Tipping.

From the top of the pier where the arch springs to the corresponding level on the opposite side, is but little more than 300 feet, though it is about 360 from the level of the Harâm yard above to the corresponding level on the opposite cliff of Zion. There were probably five or six arches across the Tyropœon. One of the



[374.] Remains of an Ancient Arch near the south-west angle of the Harâm Wall. From a drawing by Archibald Campbell, Esq.

blocks in the remaining portion of the bridge measures 21 feet, and another 25 by 5¾ in breadth"[1] (Barclay, p. 492, 493; Robinson, i. 287, 606). The *western* abutment of the bridge has, we believe, been discovered very recently.

[1] As this arch crossed the Tyropœon, it gives us the *direction* of that valley up to a certain point (near the middle of the west Harâm wall); and in so doing shows it to be almost impossible that it could have commenced at the present Jaffa gate, as Robinson and others maintain. Beginning about the Damascus

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This and the gateway discovered by Barclay, about 700 feet from the south-west angle, are discoveries of great importance in tracing out the ancient topography of Jerusalem (Barclay, p. 489). We ought to mention, however, that Pierotti denies that this arch is the fragment of the Solomonian bridge (which he places farther north). He ascribes it to Justinian (vol. i. p. 70).

The number of mosques in Jerusalem is eleven; and the number of minarets above this, as the great mosque has four minarets. The different churches, convents, and hospitals, with their spires and domes, need not be enumerated or named. Barclay gives the fullest statement as to these (p. 437-454). There are three divisions or "quarters" of the city—(1.) The Jewish, *Haret Yehudi;* (2.) The Christian, *Haret En-Nassaraneh;* (3.) The Mohamedan, *Haret el-Musselmin.* To these some add a fourth, the Armenian quarter, *Haret el-Armen.* Near the Zion gate, Bab-en-Nebi-Daūd, close under the wall, is a small row of leper huts, the tenants of which, though separated in their dwellings from the community, generally during the day take their seat upon some hillock or rubbish-mound at the Jaffa gate, to beg from the passers-by; stretching out their discoloured or corroded limbs, and uttering piteously the unwearied cry of "Buckshish." As to *Baths,* Barclay gives full information[1] (p. 442, 478, 642). For the tanks and canals, see Robinson (vol. iii. 249): and for consulates, prisons, minarets, wells, streets, markets, bazaars, see Barclay, who gives a great deal of local information, such as only a resident can.

The sewerage of Jerusalem is only beginning to be understood; and it would appear that under the Jewish kings great attention had been paid to this. Sewers have been discovered in various parts of the city, large and well built, in some places cut out of the rock, in others constructed of masonry, and well cemented. It is not in all cases easy to say what has been a sewer and what a water conduit (see Whitty's work). We give the latest piece of intelligence in reference to the conduit which was discovered in the year 1840, on the south, not far from the castle, but not explored till recently. The mouth of it, which is in the incumbent's house, had been covered for fear of accident for twenty-one years; but by the courtesy of the Rev. Mr. Barclay it was uncovered for Mr. Lewin's gratification. A party of eight made the descent of the shaft by means of a rope ladder. Lighted by candles they traced the course of the conduit eastwards, and found it about high and wide enough to admit of them passing along in single file, with a roof covered with flat stones, having openings in it at intervals, as if for buckets. The stalactites formed by the drip through the limestone soil were soft, and crumbled at the touch. After proceeding some 200 or 300 feet, their progress was blocked up by a disruption of the soil, when they faced about and groped their way westward for some 160 feet. The sides generally had been cemented; but in one place the cutting was ascertained to be through solid rock. A low and narrow passage brought them to a sharp turn in the conduit, which, at a little distance in advance, was blocked up by a wall built across it.

12. *Particular tombs.*—The tombs round about Jerusalem are numerous, and need not be further specified than has been done at the outset. But there are one or two which deserve a separate notice—(1.) *The tombs of the Kings—Kubr-Moluk*, quite to the north, about half a mile from the modern Damascus gate, near the northern bend of the Kedron, as you descend from Scopus; not far from the line of the third wall (Jewish Wars, v. 4, 2). There is no reason for doubting the identity of Josephus' "royal caves" and the present tombs of the kings; and the arguments by which Robinson and others have tried to identify these latter with the monuments of Helena are very unsatisfactory. Helena's monuments were evidently some structure above ground (*μνημεῖα*); the royal tombs were excavations (*σπήλαια*), just as at this day; and they are mentioned as being at some little distance the one from the other. Besides a *foreign* queen would not think of excavating a sepulchre of *twenty niches* for

[375.] Interior of the Tomb of David (Nebi Daūd), Mount Zion. Barclay's City of the Great King.

herself, whatever a *native* prince might do. To set aside the statement of Josephus, and the unbroken tradition, both native and ecclesiastical, on the mere ground of a slight architectural peculiarity in the construction of the door, supposed to be alluded to in a vague statement of Pausanias, is to admit a principle which would set afloat all authentic history. The tombs are evidently not the royal tombs of the house of David (as De Saulcy maintains); but as several kings were buried in their own gardens, and others in later ages were buried in different places, there is no difficulty in finding kings for the tenants of this splendid burying-place, whose front alone (apart from the inner cells, all hewn out of the solid rock) is a noble and truly royal relic of Jewish sculpture. (See woodcuts Nos. 146, 147, under BURIAL.) (2.) *Kubr Nebi Daūd*—the tomb of the prophet David. To the extreme south of the city, outside the walls, on the height above the Birket-es-Sultān. There seems no sufficient reason for doubting the correctness of the tradition and the name. This is, like

gate, the Tyropœon would run south-east, with nearly a straight course, down past the temple to Siloam; but if beginning at the Jaffa gate, it would require to take a very peculiar bend at an acute angle in order to get under the arch.

[1] The mention of baths reminds us of what may turn out to be a valuable discovery. Two or three years ago, Mrs. Finn, in carrying on her benevolent work at Artass, came upon a place in the garden of Solomon, called Liyet el-Hummam, the "point of Hummam;" and in digging came upon marble baths of all kinds. It struck her that this might be Emmaus, which is equivalent to Hummam. It is precisely the scriptural distance of Emmaus from Jerusalem. It occurs to ask here, May it not merely be Emmaus, but also "the habitation of *Chimham*" (Greek Χαμαάμ), which we know must have been near this? (2 Sa. xix. 37, 38; Je xli. 17).

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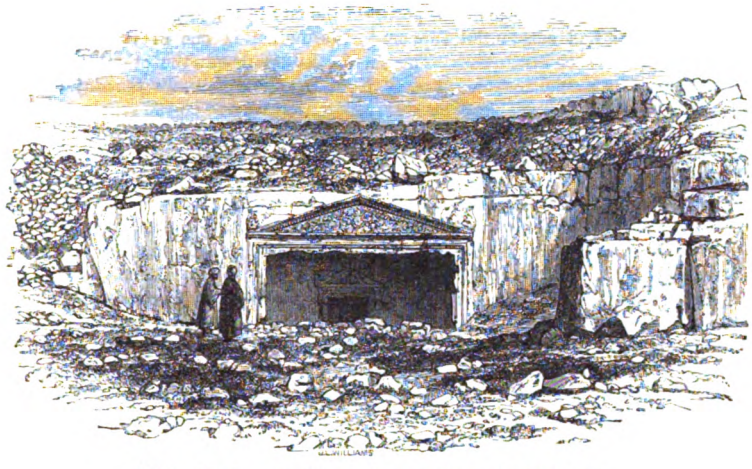
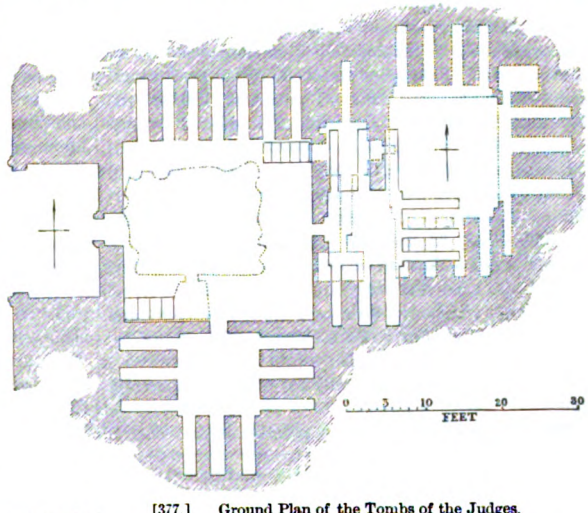
the cave of Machpelah, a very inaccessible shrine on account of its supposed sanctity in Moslem eyes. Benjamin of Tudela refers to it (vol. i. p. 72, 73, Asher's ed.) Barclay describes it (p. 208-214); and his daughter, in her little work *Hadji in Syria*, relates her visit (p. 180. See Stanley's Appendix to his Sermons in the East, p. 148-150). Pierotti describes it more fully, and also narrates his descent into the cave beneath (vol. i. p. 210, 215). (3.) *Kubr-el-Kodha*—the tombs of the Judges, west of the tombs of the kings, and north-west of the city.



[376.] Tombs of the Judges.—From a photograph by Salzmann.

These are probably the sepulchres of the Nasi-Beth-Din, the heads of the Sanhedrim; a noble specimen of sepulchral excavation (nearly as ornate as the tombs of the kings), containing no less than sixty niches or shelves for the dead. The carving on the outside and the hewing in the inside are carefully executed and in admirable preservation (De Saulcy, ii. 243; William's Holy City, ii. 151; Salzmann has given us a splendid photograph of the entrance, in his Jerusalem, Paris, 1856). The tombs of the prophets on the Mount of Olives and others in the neighbourhood we have already named. They are all fine specimens of that rock-architecture which the East, both for tombs and temples, seems always to have delighted in. Unhewn rock-tombs no doubt we have, such as Machpelah; but it was the object of ambition with kings and rich men to hew out costly sepulchres for themselves and their children.[1] If they found a natural cave, they carved and adorned it; if they did not, they made one, grudging no cost. It is with this ambition that the proud "treasurer" or "favourite" is reproached, Is. xxii. 16:—

> What hast thou here? (in Jerusalem)
> Or whom hast thou here?
> That thou hast here hewn thee out a tomb,
> As one hewing on high his sepulchre,
> Carving in the rock a dwelling for himself?



[377.] Ground Plan of the Tombs of the Judges.

13. *Convents, hospices, and schools.*—The convents and hospices of Jerusalem have always been celebrated; They were in former times the only hotels for the traveller; and they are still so to some extent, though for several years past Jerusalem has been provided with excellent accommodation for travellers. There is the Prussian hospice, the Austrian hospice not far from the Damascus gate, the Jewish hospice near the end of the Bethlehem road, erected a few years ago by Sir Moses Montefiore; and the ground to the west of the city has (1864) been largely bought up by Russia for similar erections,[2] each nation and each church striving to make as large an investment as possible in Israel's land. The Greeks and Latins have excellent

[1] "Corpora condere quam cremare, e more Ægyptio."—Tacitus, *Hist.* v. 5.

[2] Whitty maps out this Russian establishment in his recent plan of Jerusalem. It is on the Jaffa road, not far from the Kalat Jalûd, and right west of the Damascus gate. A Russian journal, some short time ago, gave the following statement regarding it:—"An inclosure of 16,000 square yards has been made, with houses and four tanks completed. The Cathedral of the Holy Trinity is ready to receive its cupolas, and a large house for the mission nearly completed, a large hospital progressing, and the foundations of an extensive asylum for male pilgrims excavated. In carrying out some works belonging to

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schools, which educate some three or four hundred children in each. Of the present thirst for education among all sects and classes in the East, these churches are availing themselves; gathering round them the youth of Jerusalem, and seizing the education of Egypt and Syria. The governments of Russia, France, and Austria seem fully alive to the importance of the position, contributing energetic and substantial support both of money and influence to such institutions. There are also Protestant schools on a smaller scale. (For missionary operations, see "Jewish Intelligence;" and Barclay, 580, 594.)

14. *Population.*—The population of Jerusalem, three centuries before Christ, was reckoned 120,000. In the days of Agrippa it is given as 600,000. But taking Josephus' circumference of thirty-three stadia, and the very densest rate of population in London, eleven square yards to each individual, there could not have been much above 200,000 inhabitants in ordinary times. Josephus states that at passover times more than 2,000,000 have been crowded into it. These are exaggerations; but it must be considered that, living as they do, so much *sub dio*, orientals pack their houses more densely than westerns do; and when one sees the crowds of pilgrims filling Jerusalem in the months of March or April, there will be less incredulity as to some of these numbers than has sometimes been indicated.[1] The present population has been variously estimated—from 10,000 to 26,000. Eastern statistics are uncertain and conflicting; but after examining details, one is disposed to reckon the population as certainly not under 18,000. Dr. Barclay is very minute in regard to the Christian sects, and his details show that Robinson greatly under-estimated them when he gave their number as 3500. Barclay shows them to be in all 4518 (p. 588). His details are worth abridging. "*Greeks:*—1 patriarch, 1 archimandrite, 6 bishops, 150 priests, 90 nuns, 100 boys training for the priesthood, 1 theological, 3 common schools, 12 convents with 12 churches attached, 1 dispensary; total membership, 225. *Latins:*—1 patriarch, 100 priests, 10 nuns, 2 churches, 2 convents, 2 hospitals, 1 almshouse, 1 house of hospitality, 1 printing establishment, 1 theological seminary, 2 common schools, superiors, vicars, procurators, &c.; total members, 1350. *Armenians:*—1 patriarch, 2 bishops, 32 priests, 10 deacons, 51 subdeacons, 25 nuns, 1 printing establishment, 2 schools, 3 convents with churches; total, 464. *Copts:*—3 priests, 1 convent with church; total, 100. *Greek Catholics:*—1 bishop, 2 priests, 1 nun, 1 convent and church; total, 20. *Syrian Jacobites:*—1 bishop, 2 priests, 1 nun, 1 convent and church; total, 4. *Protestants:*—1 bishop, 2 priests, 5 missionaries; total membership, 250."

The latest estimate of the population is that of Dr. Pierotti, who gives the entire sum as 20,330; subdivided as follows:—Christian sects, 5068; Moslems (Arabs and Turks), 7556; Jews, 7706. The extent of the present city within the walls is 1,032,148 square yards, or 213¼ acres, giving 50¾ square yards to each person. The number of square yards within the walls of the city in the days of Josephus was 2,319,850.

Jerusalem is one of the four cities in Palestine where Jews dwell; the other three being Hebron, Tiberias, and Safed. In the day of Israel's splendour there were said to be 460 synagogues in the Holy City,[2] now there are but six or seven, belonging to the three sects, the *Sephardim* or Spanish Jews, the *Ashkenazim* or European Jews, and the *Caraites*, a very small body, whose peculiarity is their anti-Talmudism, or adherence to the Scriptures, without tradition or gloss. The synagogues are poor, but some of them tolerably large.

Consulates from numerous nations, far and near, have been established in Jerusalem of late years. Up till 1843 there were only vice-consuls. All the great Gentile nations are now represented in the Holy City. The Jew alone has no national defender of his rights. He crouches for protection beneath some Gentile wing. On some gala-day may be seen the flags of the nations, Britain, France, Austria, Russia, Prussia, Italy (formerly Sardinia), floating here and there, amid the crescents that surmount mosque and minaret. But the Jew has no banner here. Not suffered to enter mosque or church (save the Protestant), nor even to cross the outer threshold of his own temple, he wanders about, poor and idle, with timid step, hollow cheek, and the one dark ringlet falling down from under his white tarboosh, with none save a few Protestants to show him favour. The Jew alone is a stranger in Jerusalem.

Strangers in their own metropolis; gates and towers in the keeping of the Gentile; not an inch of soil belonging to a Jew save that which Sir Moses Montefiore has purchased on the Bethlehem road; they yet have one peculiar right to Jerusalem, the origin of which we know not. At the death of each sultan they claim the keys of the city. As this fact is not generally known, and is not a little curious, we give the account of the matter from a private letter to ourselves, dated Jerusalem, July 5, 1861. "On the 3d of July we heard of the death of the sultan, and the accession of his brother Abd-el-Aziz, who is a great fanatic and very much dreaded and disliked by all Jews. So soon as the Jews of Jerusalem heard of the sultan's death they went to the pasha and demanded the keys of the city; saying that they had a firman which gave them a right to claim and keep the keys for a few hours at the death of every sultan. When they get

the Russian consulate within the city, ground near the Holy Sepulchre was excavated to a depth of 35 feet, when the remains of pillars and porticoes which formed part of the principal entrance to the Holy Sepulchre in Constantine's time were come upon. The pasha's engineer, Signor Pierotti, has done much to enlighten us upon the subterranean topography of Jerusalem. He has discovered that, built upon successive layers, so to say, of ruins, the modern city rests upon 'deeply bevelled and enormous stones,' which he attributes to the age of Solomon; that above it, to the age of Zorobabel; that following, to Herod's time. Superimposed upon this the remnants of the city of Justinian come, to be hidden in turn by those from that of the Saracens and crusaders. He traced a series of conduits or sewers leading from the 'dome of the rock,' a mosque on the site of the altar of sacrifice, in the temple, to the Valley of Jehoshaphat, by means of which the priests were able to flush the whole temple area with water, and so carry off the blood and offal of the sacrifices to the brook Kedron."

[1] Dr. Barclay estimates these at 8000, which is too low; Fuad Pasha at 60,000, which is too high. "The pilgrims in 1852, Mr. Finn writes to us, when I made exact inquiries from the convents, amounted to 15,000 and upwards; but this was an unusually full year, as was also 1857."

[2] The rabbis say that in every town of Israel there was a *school* and a *synagogue;* and in Jerusalem above 400 of these, some say 460. Probably all the edifices which the translator of the Targum calls synagogæ, ædes, concionatoriæ, scholæ, are included. It is interesting to find this point referred to by Bishop Jewel, in his controversy with Harding, *Parker's S.c. Ed* vol. ii. p. 679.

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them they take a bottle of new oil and go through a ceremony of anointing the new sultan as their king, after which they pour the oil back into the bottle, set it away with the law, and leave it till the judgment-day. Strict and fanatical as Surraya Pasha is, he gave them the keys, which they carried to the chief rabbi and kept for some time." The origin of the claim is unknown, and the meaning of the oil-ceremony is unexplained, and its details are kept a profound secret. But the facts are too curious to be left unnoticed in a sketch of Jerusalem.

15. *View from the city.*—The view from Jerusalem is not extensive on any side. The farthest is that toward the east, where in spite of Olivet and its fellow heights, the great wall of the Moab mountains is visible; and the many-coloured glare on its wild peaks at sunset is beyond measure and beyond description grand. To the *south*, Bethlehem is hidden by the rising ground at Mar-Elias, about three miles from Jerusalem; the undulating *western* heights narrow it in that direction; Scopus and the hills of Benjamin greatly confine it on the *north*, which one notices the more, because from the more northern parts of that range Mount Hermon is distinctly visible, and but for these hills would be seen from Jerusalem itself; so far the eye can easily reach in that dry clear air.[1]

16. *Climate.*[2]—The winds in Jerusalem, as in Palestine generally, are very variable; the rainy wind being still the west wind, Lu. xii. 54; and the withering blast, the sirocco or south wind, Lu. xii. 55. We remember a severe blast once when climbing some of the heights around the city, reminding us of more northern breezes; and Josephus records a strong and vehement storm of wind which in the days of Hyrcanus destroyed the fruits of the whole country (Ant. xiv. 2, 2). Dews and fogs are not unfrequent; and the air is often quite black with low clouds. The rainy season is between November and March, the early rain beginning in the first of these months, the latter rain in the second. It is at intervals, during this season, specially in February or March, that the copious showers descend, and the Kedron assumes for a few weeks the appearance of a river; the soil is saturated, and the springs fill *Bîr-Eyub*. All Jerusalem then comes out for a holiday to the banks of the torrent and the slopes of Olivet. The winter months of Jerusalem are humid enough, and verdure shows itself on Olivet or the fields of Kedron; but for seven or eight months all is aridity. Yet, according to Beardmore's hydraulic tables, the average rainfall of England is only one-half, and in some parts one-third, that of Jerusalem; the former being about 24 inches, the latter 65. It is not under the want of rain that Palestine groans (though it has its dry seasons), but under the want of proper means for its preservation and distribution, as in the Sinaitic desert. Snow falls with some severity in the neighbourhood of the city, though it does not lie, and the Mount of Olives is sometimes covered with it. Josephus mentions a snow-storm which blocked up the roads throughout the country in the days of Simon the Maccabee (Ant. xiii. 6, 5; see 1 Mac. xiii. 22), but in what month of the year is not said. Summer-snow and harvest-rain, Pr. xxvi. 1, were reckoned incongruities if not impossibilities. But cold as the weather may be, there is no fire-place in Jerusalem; stoves are confined to a few "Franks;" and the natives, when cold, sit round a clay crucible or furnace, not much above a foot in diameter, where some embers of charcoal which had been used in cooking are dying out. The average temperature of the different months, as founded on the observations of five years, was (omitting fractions)—

Jan. . 49°	April 61°	July 79°	Oct. 74°
Feb. . 54°	May 73°	Aug. 79°	Nov. 63°
March 55°	June 75°	Sept. 77°	Dec. 54°

The lowest temperature registered by Barclay was 28° in Jan.; the highest 92° in the shade, and 143° in the sun in August.

17. *Plants and flowers.*—There are very few plants or flowers peculiar to Jerusalem and its neighbourhood, as contrasted with the rest of Palestine. There are plants of the bulbous kind, all round it, especially in the valley of Kedron; also such flowers as the "common cyclamen" (*Cyclamen europœum*), with its drooping wheel-shaped corolla; the "star of Bethlehem" (*Ornithogalum umbellatum*); the common anemone, which with its crimson petals sprinkles so beautifully the neighbourhood of Gethsemane; the wild mignonette, and a few others; but these are to be found in most parts of the land. Those which are more peculiar (though not exclusively so) to Jerusalem are the adianthum, with delicate stem and serrated leaf; the *Oporanthus luteus*, with yellow long flowers; the *Hypecoum erectum*, which is found in mosque grounds. (See Osburn's Plants of the Holy Land; also his Palestine, Past and Present; Bochart's Hierozoicon; Clusius, Hieroboticon; Schouchzer's Physica Sacra; and Callcot's Scripture Herbal.) Of trees around the city, olives are the most common; but terebinths, sycamores, &c., are scattered here and there. The prickly pear is abundant; and part of Mount Zion is occupied with "gardens of herbs," in which our common lentiles and vegetables flourish, particularly the cauliflower, which grows to an enormous size both in the king's gardens, and in the cultivated patches of ground immediately under the south and western walls, beneath the shadow of the ruined arch which once spanned the Tyropœon. Thorny shrubs and plants grow in considerable numbers all around; one or two we recognized as natives of the Sinaitic desert, growing there very luxuriantly. Here also is found the mandrake, Ca. vii. 31, or *Mandragora atropa*, called by the Arabs tufach-esh-Sheitân, Satan's apple (Osburn; Rosenmüller on Genesis; Hasselquist, Itiner. Terr. Sanctæ; Dr.

[1] We may notice here two dissertations of the last century, little known, but of much value in eastern topography. The first is by D. C. B. Michaelis, and is entitled, *Dissertatio Chorogr. Phil. de Locorum Differentia Ratione Anticæ, Posticæ, Dextræ, Sinistræ.* It is to show that, in Hebrew orientation, the person is always supposed to be looking *eastward* (not northward, as with us); so that before = east; behind = west; left = north; right = south (see vol. v. of Pott's *Sylloge Commentationum Theologicarum*, p. 80-141). The second is by A. G. Baumgarten, and is entitled, *Diss. Chorogr. Notiones Superi et Inferi, Evolvens*, &c. The object is to show the exact significations of up and down, above and beneath, in sacred geography (see *Commentationes Theol.* editæ a J. C. Velthusen, &c. vol. v. p. 397-474).

[2] As to the weather in Jerusalem (and Palestine generally), see Carpenter's *Calendarium Palestinæ*, a sort of almanac, which is chiefly compiled from Buhle's *Calendarium Palestinæ Œconomicum;* also the *Kalendarium Judaicum* in Lamy's *Apparatus Biblicus*, i. ch. 5. In several rabbinical works these calendars are to be found. The oldest is said to be *Megilloth Taanath*, the "Volume of Affliction," in which (as in the records of no other nation) the anniversaries of Jewish defeats and humiliations and sorrows are recorded. Of late years the barometer, thermometer, and rain-gauge have been in requisition by many of the European residents; and the results of observations have been published from time to time. But there is no complete work upon this subject, giving the results of recent meteorological observations during the last twenty or thirty years.

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Stewart's Tent and Khan, p. 355). The roses are few; and "Syria's land of roses" is no longer what it was in this respect. Other flowers have, if not died out, at least become scanty; still there are enough to feed "the wild bees of Palestine;" though one wonders sometimes how, with such poor gardens and such very scanty verdure everywhere, bees either wild or tame can subsist here at all. Yet they do.

Of wild beasts, the jackal and hyena prowl round the Mount of Olives; and of birds, while the sparrow flutters about from wall to wall, and the turtle-dove utters its moan in the olives of Gethsemane, the gier-eagle hovers over the hill, attracted perhaps by the offal flung from time to time into the Kedron gulley.

More than once have earthquakes shaken the city; in the days of Uzziah, Am. i. 1; in the days of our Lord; more than once in subsequent ages; and within our own times there was the memorable earthquake of 1838, so fully described in the journals of the missionary Nicolayson. Yet it is not the earthquake that has laid the city waste, but the hand of the spoiler.

18. *Evidences of interest felt in Jerusalem during past ages.*—Jerusalem has been a city of wide interest to the world. Its name, and the name of the nation whose metropolis it was, have gone over many lands, and have been wondered at, not merely in Babylon and Nineveh, but in Athens and Rome, by not a few to whom Judaism was a superstition, Christianity a fable. Not the hopes and faiths of the world alone have gravitated towards it, but its enmities and its mockeries as well. Homer does not name it, though he speaks of Sidon and its war-contingent at the siege of Troy. Herodotus (B.C. 480) refers to Palestine, but does not specify Jerusalem; the name *Kadytis* (b. ii. 159; b. iii. 5), which some identify with Jerusalem, being more probably identical with Kadesh-Naphtali (Mus. of Cl. Lit. vol. ii. p. 93, 97).[1] Lysimachus (B.C. 400) names it; and Manethon (B.C. 280). Cicero (B.C. 70) speaks of it and of its capture by Pompey (Pro Flacco); and of the Jews as a nation "nata servituti." Strabo gives it a place in his geography, and Diodorus in his history. Tacitus praises and sneers. Other heathen writers both before and after Christ refer to it, but very briefly. Still Jerusalem was a name which had gone through heathendom.

Very early after apostolic times it resumed the magnetic power which persecution had interrupted; and in the third century Christian men from other lands visited the holy city. Helena, mother of Constantine, comes next (A.D. 326); and then "the Christian traveller from Bourdeaux," as Hakluyt calls him. Eusebius mentions generally the fact of such pilgrimages being made both in and before his time (Demonstr. Evang. vi. 16; vii. 4). But Jerome is more minute, and mentions not only Christians from *Gaul*, but from *Britain*, as flocking to Jerusalem (Marcellæ Epitaphium). After this we have the Placentine Itinerary (which Dempster, in his *Notes to Accoltius de Bello pro Christi Sepulchro*, claims as the work of a Scotchman), about 550; the French Arculf in 697; Willibald from Eichstadt in 765; Bernhard the Wise in 870; Swanus, son of Earl Godwin, in 1052; Alured, Bishop of Worcester, in 1058; Ingulphus, abbot of Croiland, in 1064; with very many others in the middle ages, who have left no itineraries to posterity.

[In 1418 De Caumont travelled in Palestine, and has left a work, which was reprinted a few years ago in Paris, *Voyage d'outremer en Jherusalem*. In 1484 Felix Fabri went on an eastern pilgrimage, and has left behind him a work, which, with all its traditionalism, is one of the best, completest, and most learned works ever published on Palestine; it has recently been printed in three 8vo vols. at Stuttgard, and edited by Hassler. In 1496 Von Harff travelled through the East, and has given us his narrative, lately published at Cöln, and edited by Von Groote, *Die Pilgerfahrt des Ritters Arnold von Harff*. The literature of pilgrimages and travels after this time becomes so extensive that we can only mention one or two of the chief works, which will be found useful in studying the topography of Jerusalem:—Jalal-Addin's *History of the Temple of Jerusalem*; *Itinerarium Terræ Sanctæ per Bartholomæum a Saligniaco, 1525*; *The Chronicles of Joseph the Sphardi, 1530*; Reisner's *Jerusalem* (Frankfort), 1563—a folio of 700 pages—one of the most minute and curious books on Jerusalem ever published; Radzivil's *Peregrinatio*, a Latin folio of 300 pages (Antwerp, 1613); Adrichomius' *Theatrum Terræ Sanctæ, 1589*; Villamont, *Voyages, 1607*; Besold's *Historia urbis et regni Hierosolymitani, 1636*; *El devoto Peregrino*, por el M. R. Padre F. Antonio del Castillo, 1654, full of plates and maps; Witsius' *Historia Hierosolymæ*. We need not repeat the titles of those quoted in the course of this article; nor do more than refer to the names of Kortens, Plessing, Williams, Schaffter, Tobler, Schwarz, Zimpel, Zunz, Stanley, Thrupp, Van de Velde, Robinson, Thomson, Stewart, Buchanan, Ferguson, Lewin, Whitty, and Pierotti.] [H. B.]

JESHA'NAH [יְשָׁנָה, *old*]. A city of Benjamin, and therefore claimed as part of the kingdom of Judah. It was evidently a place of some importance; both from the mention of its dependent towns or villages, and from the fact that its capture by Abijah is recorded as one of the fruits of his remarkable victory over Jeroboam, which enabled him to recover his proper frontier, 2 Ch. xiii. 19. Its juxtaposition with Bethel and Ephraim (or Ophrah) leaves no doubt as to its identity with the *'Ain Sînia* of modern Palestine, described by Dr. Robinson as a well-watered village, surrounded by vineyards, fruit-trees, and gardens (Bib. Res. iii. 80). Its position, about three miles north of Beitîn, near the main route between Jerusalem and Shechem, explains its importance to Abijah, inasmuch as it commanded the principal approach to his capital. The name has undergone little alteration, beyond the usual omission of the initial *yod* (as Jericho, now Riha), and the still more common change of final *ah* to *a* (as Hoglah, now Hajla). [E. W.]

JESHI'MON [הַיְשִׁימֹן, *the desert or waste*]. This word, derived from a root signifying "to be desolate," is a much stronger one than מִדְבָּר (*midbâr*, "wilderness"), and always comes after it in a poetical parallelism, De. xxxii. 10; Ps. lxxviii. 40; cvi. 14; cvii. 4; Is. xliii 19, 20. It, in fact, answers completely to our idea of a *desert*; whereas *midbâr* is more analogous to our *common*. With the article prefixed, it is distinctively applied to the desolate region which skirts the north and north-west shores of the Dead Sea, between the mouth of the Jordan (near to which Beth-jeshimoth appears to have been situated) and the neighbourhood of 'Ain Jidy (Engedi). This is described by Dr. Robinson as "a horrible desert," consisting partly of "cliffs of chalky friable limestone, without a trace of herbage," and partly of "a dead level, covered with a thin smooth nitrous crust, through which the feet of men and horses broke and sank, as in ashes, up to the ankles. All traces of

[1] Dr. Giles gives as his reason for identifying it with Jerusalem, the similarity of the modern name El-Kuds (*Heathen Records*, p. 9), a singular *anachronism* in nomenclature; Meier makes it Gaza (*Judaica*, p. 1), and in this he is followed by Rawlinson in his *Herodotus* (vol. ii. p. 246, 399). We incline to Kadesh (Naphtali), from a consideration both of the narrative of Herodotus and of the sacred writer (2 Ch. xxxv. 20).

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vegetation ceased, except occasionally a lone sprig of the *hubeibeh* or alkaline plant. The tract continued of this character, with a few gentle swells, until we reached the banks of the Jordan" (Bib. Res. ii. 244, 254). That these were the limits of the Jeshimon, strictly so called, would appear, (1.) From Nu. xxi. 20; xxiii. 28, which represent it as opposite Pisgah and Peor, both of which must have been at or near the northern end of the Dead Sea. (2.) From 1 Sa. xxiii. 19, which speaks of "the hill of Hachilah," in the wilderness of Ziph or Maon, as "*south* of Jeshimon;" thus explaining the more general term "before" or "opposite Jeshimon," used in 1 Sa. xxvi. 1, 3. (3.) From 1 Sa. xxiii. 24, where reference is made to "the plain (*hâ-'arâbâh*) on the *south* of Jeshimon;" which shows that the name ceases to apply to the mountains when they begin to recede from the shore, and leave a space of level ground far down at their foot. (4.) From the statement of Eusebius, who places Jeshimon ten miles south of Jericho near the Dead Sea. This again limits it to about the latitude of Engedi. The remainder of this wild district, from Engedi southwards, being more or less adapted to pastoral purposes, was known as "the wilderness (*midbâr*) of Judah, Jos. xv. 61, 62, with its local subdivisions, taken from the neighbouring towns of Maon, Engedi, Ziph, Tekoa, Bethlehem, &c.

Any notice of Jeshimon would be incomplete without special allusion to a spot which, as we have seen, materially assists in fixing its locality. The topographical references to the "Hill of Hachilah" exemplify so remarkably that combination of fulness and precision which distinguishes the sacred writers above all others, that they demand more than a passing tribute. The six points incidentally brought out in the course of the narrative conclusively demonstrate the accuracy of Calmet's happy conjecture, that it represents the rocky fastness (now called Sebbeh) which was the scene of the last act in the bloody drama of the Jewish war of independence. (1.) The word "strongholds" (*metsâdôth*), 1 Sa. xxiii. 19, is simply the plural form of the very name (Masada) by which it is designated in the pages of Josephus. (2.) The term rendered "wood" (*chôresh*) in the same verse, is not the one generally used to express what we understand by a wood or forest (*yaar*), but imports "a dense and intricate *thicket*," the identical word which every traveller along the shores of the Dead Sea instinctively employs to describe the luxuriant vegetation of the deltas formed by the impetuous winter-torrents, and which has given its name to a ravine closely adjoining Masada (Wady Seiyâl, "Valley of Acacias"). It is only used once more in the historical books, viz. 1 Ch. xxvii. 4, where (being plural) it is erroneously translated "forests." The present passage enables us to locate Jotham's "castles and towers" in the principal oases of the Judæan Ghôr, and thus an unexpected light is thrown on the numerous traces of pre-Roman fortifications which are still found at 'Ain Feshkhah, 'Ain Jidy, Wady Mubughîk, &c. (3.) The original for "hill" (*gibâ'h*) denotes just such an isolated eminence as Masada; not with a pointed nor yet a rounded summit—for each of which the Hebrew has its appropriate term—but a truncated cone or pyramid, with a level summit of sufficient area to afford a site for a town or fortress. (4.) The appellative "Hachilah" signifies a "dark red colour," as of wine or blood (compare Ge. xlix. 12, "darker than wine," with La. iv. 7; and see Pr. xxiii. 29). Wolcott, the first explorer of Sebbeh, was struck with its "*rich reddish-brown colour*" (Bib. Cab. xliii. 308); and Lieut. Lynch says, "There was that *peculiar purple hue* of its weather-worn rock, *a tint so like that of coagulated blood*, that it forced the mind back upon its early history, and summoned images of the fearful immolation of Eleazar and the 967 Sicarii, the blood of whose self-slaughter seemed to have tinged the indestructible cliff for ever" (Exp. to the Dead Sea, p. 302). (5.) We have already referred to "the *plain* on the south of Jeshimon," 1 Sa. xxiii. 24. The Hebrew (*'arâbâh*), when preceded, as here, by the article, is exclusively applied to the depressed valley of the Jordan and its lakes; there is the strictest propriety, therefore, in employing it here to describe the strip of land at the base of the mountains, which, beginning at Engedi, expands at Sebbeh into a plain "of more than two miles in width" (Lynch). (6.) David, who had here taken refuge, at Saul's approach "went down the cliff" (*sela*) into the wilderness of Maon; by which is most vividly depicted the perilous feat involved in threading the two paths which alone (Josephus tells us) led up and down its precipitous sides (B. J. vii. 8, 3). Lynch observes, "It is a *perpendicular cliff*, 1200 to 1500 feet high, with a deep ravine breaking down on each side, so as to leave it isolated." In such a spot, David was secure against a sudden attack: but when once surrounded by such a force as Saul had at his command, escape would have been impossible. [E. W.]

JESH'UA. A Hebrew contraction for JEHOSHUA. It occurs only in the later books of Scripture; in the earlier Joshua is used. Of the son of Nun it occurs once, Ne. viii. 17; and not unfrequently of others, 1 Ch. xxiv. 11; 2 Ch. xxxi. 15; Ezr. ii. 40; iii. 9, &c. The only person of note, in later times, bearing the name, was the son of Jozadak. (*See under* JOSHUA.)

JESH'UA. We find a city of this name mentioned in the enumeration of places occupied by the children of Judah, on their return from Babylon, Ne. xi. 26. The list is not drawn up topographically (*see* KABZEEL), so that no clue is thereby afforded to its actual position. All that we can infer from it is, that it was situated in the territory of Judah, not Benjamin. Its absence from the catalogue of Judæan cities in Jos. xv. would lead to the supposition that it was not an aboriginal settlement, but was founded by the Israelites themselves; and the meaning of the word (either "deliverance" or "Joshua," of which it is a later form, Ne. viii. 17) implies a design to commemorate some extraordinary interposition of the Divine Being on their behalf. The most remarkable event of this nature (which has the additional merit of satisfying both significations of Jeshua) was the battle of the five kings at Gibeon, when, in answer to the prayer of Joshua, the daylight was supernaturally prolonged, "and it came to pass as they fled before Israel, that the Lord cast down great stones from heaven upon them unto Azekah," Jos. x. 11. Now it is interesting to note that, midway between the lower Beth-horon (Beit-'ûr et-tahta) and Shochoh (Shuweikeh), which was certainly near Azekah—and thus in the very line of retreat, nay, perhaps on the very spot where Joshua's memorable words were uttered—stands at this moment a large village called Yeshû'a, "with well-tilled fields and many fruit-trees around it" (Robinson's Later Bib. Res p. 155). The name has undergone no change, and may well be supposed to signalize a day which is thus emphatically characterized by the inspired writer—"And there was no day like

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that, before it or after it, that the Lord hearkened unto the voice of a man; for the Lord fought for Israel," Jos. x. 14. [E. W.]

JESHU'RUN [dimin. of *yâshâr, upright*], applied poetically on some occasions to Israel, De. xxxii. 15; xxxiii. 5, 26; Is. xliv. 2. Some have thought it a dimin. of Israel, and Gesenius took that view at one time, but latterly abandoned it for the other, and undoubtedly correct one —according to which it is as much as *rectulus, justulus*, the dear, good people. The ancient translators took this view of it, and render, Sept. ἠγαπημένος, Vulg. *rectissimus, dilectus*. By such a designation the Lord reminded Israel at once of what should form their peculiar character, and of what, if possessed, would make them peculiarly dear to himself.

JESSE [Heb. *Yishai*, יִשַׁי, *manly*], the son of Obed, of the tribe of Judah, and the father of David—consequently, the immediate progenitor of the kings of Judah. It is singular that while so distinguished in his posterity, his name never appears again. The line to which Jesse belonged was descended from Pharez, through Hezron his eldest son; and being himself the grandson of Boaz, who was one of the wealthiest persons in the south of Judah, the family might be regarded as occupying a respectable place amid a rural population. Bethlehem was the home of Jesse, as formerly of Boaz; and he is hence called "Jesse the Bethlemite," 1 Sa. xvi. 1; once, the Ephrathite of Bethlehem-Judah, 1 Sa. xvii. 12. Nothing is heard of him till the memorable period when Samuel was instructed to go and anoint one of his sons to be king over Israel in the room of Saul; and he is then spoken of as an old man, having no fewer than eight sons, most of them in full manhood. The name of his wife is never mentioned; but that she lived to a considerable age appears from the notice in 1 Sa. xxii. 3, which mentions the provision made by David for the safety of his father and mother, by placing them under the protection of the king of Moab. We never hear of them again; and the tradition among the Jews was, that the king of Moab betrayed his trust, and put them and some of the other members of the family to death. Of this, however, there is no intimation in Scripture. The grand honour and distinction of the family was that it gave birth to David, who rose to be the most gifted member and the noblest representative of the old covenant.

JESUS, in the New Testament the corresponding term to Joshua in the Old; but with only two exceptions it is there used only of our Lord. The chief exception is in Heb. iv. 8, where the English Bible retains Jesus for the usual Joshua; but in Col. iv. 11, mention is also made of a Jesus called Justus. In the Apocrypha Jesus is often employed. (*See* CHRIST JESUS.)

JETHER [*abundance, excellence*]. It appears to be much the same as Jethro; and in one of the first passages in which the father-in-law of Moses is named, Jether is the word employed in the Hebrew, and this is given in the margin of the English Bible. But as his common name was Jethro, notice will be taken of him under that form of the name.

1. JETHER. The first-born of Gideon's sons, who is only noticed in connection with Zebah and Zalmunna, whom his father commanded him to put to death; but in the modesty of comparative youth he shrunk from the task, Ju. viii. 20. He perished with nearly all the rest of his father's family by the cruel hand of Abimelech. **2.** JETHER, the father of Amasa, as given in 1 Ch. ii. 17; but the more common form of the name was ITHRA (which see). **3.** JETHER, a son of Ezra, 1 Ch. iv. 17; occurring, however, somewhat strangely in the midst of a genealogical table belonging to Judah. **4.** JETHER, a son of Jada, of the family of Hezron, who died childless, 1 Ch. ii. 32. **5.** JETHER, a chief in the line of Asher, 1 Ch. vii. 38.

JETHRO, the same as JETHER; the name of the father-in-law of Moses, Ex. iv. 18; xviii. 1, who is also called HOBAB, Nu. x. 31; Ju. iv. 11. In the first notice of the family, Reuel or Raguel (for these are properly but one name), is said to have been the head of it, whose daughter Moses married, Ex. ii. 18. But by *father* there appears to be meant *grandfather*, as in Nu. x. 29, Hobab is expressly called his son. (*See* RAGUEL.) With this also accord Jewish and Mohamedan traditions.

JEW, contraction for JEHUDI, or *those of Judah;* the Greek is Ἰουδαῖος. It occurs first in 2 Ki. xvi. 6, where the king of Syria is spoken of as driving the *Jehudim*, Jews, from Elath. In Jeremiah we frequently meet with it; and, from the time of the Babylonish captivity, as the members of the tribe of Judah formed by far the larger portion of the remnant of the covenant-people, Jew became the common appellation of the whole body, and as such is found both in the New Testament and among classical writers. In the gospel of John the term occurs much more frequently than in the other gospels; while in these scribes and pharisees form the usual designation of our Lord's opponents, in his gospel it is Jews; for by the time he wrote, the Jews as a people had taken up an attitude of determined antagonism to the cause of Jesus; and in the earlier opposition of the scribes and pharisees the apostle saw the spirit of the people generally reflected.

JEWRY, the land of Judea, strictly so called; that is, the territory lying around Jerusalem, or the southern portions of Palestine. It is only twice so used, La. xxiii. 5; Jn. vii. 1, and in each case with a marked distinction between that part of the country and the regions, such as Galilee, which stood less closely connected with the capital. (*See* JUDAH, LAND OF.)

JEZEBEL [probably, *free from carnal intercourse, chaste*], in the Greek *Iezabel*—the daughter of Ethbaal king of the Zidonians, and wife of Ahab king of Israel. Her father had proved himself to be a person of much mental vigour and capacity for rule—having, after a period of anarchy and disorder, succeeded in making himself master of Tyre, which again attained under him to a settled and prosperous condition; and his daughter inherited not a little of his energetic spirit and resolute character. Unfortunately it was all turned in a wrong direction. Not only was Jezebel a heathen, and as such given to the worship of idols, but she was a devoted worshipper of Baal and Astarte or Ashtoreth, the Syrian deities whose service was in a peculiar manner offensive to the mind of Jehovah; and she came to Israel apparently with the determination of supplanting his worship by theirs. Ahab's alliance with her consequently proved a most disastrous step, both for his own and his people's welfare. That he entered into the alliance with his eyes open to the religious change it was likely to draw after it, seems plain from the statement made concerning it. "It came to pass, as if it had been a light thing for

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him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel, the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him," 1 Ki. xvi. 31. Presently the worship of Ashtoreth followed; and the king of Israel and his house went formally over to the service of false gods. Then came the fearful struggle between truth and error—the faithful remnant of Jehovah's worshippers and the zealots of the new faith—in which Elijah acted the leading part on the one side, and Jezebel on the other. Viewed in a worldly respect the contest was altogether unequal: for with her there were all the external resources of the kingdom, and these wielded by an imperious temper and a mind that could bring to its aid whatever deceit, malice, or revenge might be required to accomplish its ends; while her adversary was a poor unfriended man, strong only in the name and faith of Jehovah. No wonder that she thought she could easily stand her ground against such an opponent. But the result proved otherwise. At Elijah's word the land was smitten with a grievous dearth, while he was himself wrapt in secresy, and could nowhere be found. Then, at Mount Carmel, after the decisive trial by fire, all Baal's followers were slain at the word of this same prophet, and in the very presence of Ahab, the husband and tool of Jezebel. So far from being, like him, humbled and awed by such a catastrophe, Jezebel was only roused to fresh indignation and fury, and vowed by her gods to have Elijah's life taken before another day had elapsed, 1 Ki. xix. 2; but again, by his flight to Horeb, he eluded her grasp. She next reappears as the instigator of Ahab in regard to the seizure of Naboth's vineyard in Samaria; and was herself the plotter of the stratagem by which Naboth's life was sacrificed, and his possession forfeited to the crown. The dreadful rebuke and threatening of future vengeance which Elijah announced to Ahab when meeting him on the fatal spot, 1 Ki. xxi. 20-22, and in which Jezebel also was included, probably had some effect in softening her mind for a time, as it certainly had with Ahab; and the death of Ahab, bringing a partial fulfilment of the word, which followed at no great distance, might tend still further to subdue her spirit. The efficient power was at all events gone from her; and though Elijah for years afterwards continued to prosecute his peaceful mission within the bounds of Israel, attended by Elisha and the sons of the prophets, no fresh attempts on the part of Jezebel and her accomplices appear to have been made on his life. Yet, while she ceased to act, as she had done, the part of a persecutor, she persisted not the less in her idolatrous and seductive courses; and when the final hour of retribution came to the house of Ahab by the hand of Jehu, the stroke fell with peculiar marks of horror and severity on Jezebel, as being still fully set on her whoredoms and witchcrafts, 2 Ki. ix. 22, 32-37. The previous warnings and judgments had utterly failed to wean her from the worship of her Syrian idols, and the foul abominations connected with it; and from what followed it would appear that the priests of Baal were as many as they had been at the beginning of her course.

Jezebel has the reputation among the Jews of having been nearly as noted for her sorceries or witchcrafts as for her idolatries; and this charge is countenanced in Scripture. The crimination of Jehu just referred to clearly implies that she was given to practices of that description, and probably plied them more in the latter part of her life, when she found she could accomplish less by open acts of violence. The same also is implied in the symbolic use that is made of the name of Jezebel in Rev. ii. 20, where a party in the church of Thyatira, which stood much in the same relation to the governing power, that Jezebel had done to Ahab ("sufferest *thy wife* Jezebel," so the correct reading is, not "that woman Jezebel," as in the Eng. Bible), is accused of allowing the party in question, under a pretence of prophetical gifts, to teach and seduce the members of the church to commit fornication and to eat things sacrificed to idols—that is, to prove unfaithful to Christ by entering into improper compliances with the world. No pretensions, no arts of such a kind should have been listened to for a moment, by those who had the charge of maintaining order in the house of God, when the object toward which they were directed was so plainly contrary to the mind of Christ; and to do so was virtually to repeat over again the guilt and folly of Ahab, who gave himself a tool, when he should have done the part of a firm reprover and a righteous judge. But it by no means follows from the designation of the offending party as the angel's wife, that the angel was a single person, and that the seducer was actually his spouse. This were to confound symbol and reality. One might as well maintain that Jezebel also was to be taken literally, and that by implication the seat of authority was filled by an Ahab. The proper and only warrantable inference is (as in the case of Babylon and Euphrates, which see), that in the church of Thyatira there were parties standing to each other in similar relations to those of Jezebel and Ahab, and in spirit enacting the old iniquities over again.

JEZ'REEL, CITY OF [Heb. יִזְרְעֶאל, *God has sown;* in Sept. Ἰεζράελ, in Josephus Ἰεσράηλα, or Ἰζάρα, in Judith, ch. i. 8 and iv. 6, Ἐσδρήλων or Ἐσδρηλωμ, in Eusebius and Jerome Ἐσδράηλα, and in Latin *Stradela*], a city of Lower Galilee, clearly identified by Dr. Robinson with the modern village of Zerin, which lies at the base of Gilboa, ten miles south by east of Nazareth. The true site was known to the crusaders, but has since been lost sight of and confused with Jenin, the ancient Engannim. Jerome and Eusebius rightly place it between Legio and Scythopolis.

Jezreel is first mentioned as belonging to Issachar, Jos. xix. 18. It was part of the kingdom of Ishbosheth, though the fact of the name occurring in a list, not of towns, but of tracts of country, renders it probable that the plain, not the town of Jezreel, is intended, 2 Sa. ii. 9. But its chief importance arises from its having been the royal residence during the reigns of Ahab, Ahaziah, and Jehoram, 1 Ki. xviii. 46; 2 Ki. ix. 15, though Samaria seems still to have been the capital of the country, 1 Ki. xxi. 1; xxii. 10; xxxviii. 51; 2 Ki. x. 1, 17. The royal palace seems to have been on the eastern side of the city, looking down the valley towards the Jordan, and probably contained the ivory house of Ahab, 1 Ki. xxii. 39, and the watchman's tower, 2 Ki. ix. 17. Near to the palace was the vineyard of Naboth the Jezreelite, from its situation convenient as a garden of herbs to Ahab, and therefore coveted and seized by him, 1 Ki. xxi. There are however two passages which might lead us to suppose that the vineyard of Naboth was at Samaria, not Jezreel. In the first of these, 1 Ki. xxi. 18, the word Samaria would seem to be put for the whole country, not for the capital city. In the other passage, 1 Ki.

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xxii. 38, we read one washed the chariot in the pool of *Samaria* and the dogs licked up his blood, whereas the prophecy of Elijah was, "In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine," 1 Ki. xxi. 19. This may be explained either by supposing Naboth to have been taken to Samaria for his trial and execution, or by adopting the reading of Josephus (Ant. xviii. 35), "When they had washed his chariot in the fountain of *Jezreel*, which was bloody with the dead body of the king, they acknowledged that the prophecy of Elijah was true, for the dogs licked his blood." By this fountain of Jezreel the army of Israel pitched before the fatal battle of Gilboa, 1 Sa. xxix. 1, and it was probably near the vineyard of Naboth, for it is now to be seen on the northern base of Mount Gilboa, about a mile east of Zerin. Dr. Robinson (B. R. ii. 323, 2d ed.) thus describes it, "A very large fountain flowing out from under a sort of cavern in the wall of conglomerate rock which here forms the base of Gilboa. There is every reason to regard this as the ancient fountain of Jezreel."

The modern village of Zerin contains about twenty houses, and a square tower, which may be seen from a great distance, and its immediate neighbourhood has still a park-like appearance. Of its situation Dr. Robinson writes (B. R. vol. ii. 321), "Zerin itself lies comparatively high, and commands a wide and noble view, extending down the broad low valley on the east to Beisan and to the mountains beyond the Jordan, while towards the west it includes the whole great plain quite to the long ridge of Carmel. It is a most magnificent site for a city, which being thus a conspicuous object in every part would naturally give its name to the whole region." Dr. Stanley (Syria and Pal. p. 341) writes as follows, "We see how up the valley from the Jordan Jehu's troop might be seen advancing—how in Naboth's field the two sovereigns met the relentless soldiers—how whilst Joram died on the spot, Ahaziah drove down the westward plain towards the mountain pass by the beautiful village of Engannim (translated in Eng. version *garden-house*), but was overtaken in the ascent and died of his wounds at Megiddo; how in the open place which, as usual in eastern towns, lay before the gates of Jezreel, the body of the queen was trampled under the hoofs of Jehu's horses—how the dogs gathered round it, as even to this day in the wretched village now seated on the ruins of the once splendid city of Jezreel, they prowl on the mounds without the walls for the offal and carrion thrown out to them to consume." [C. T. M.]

JEZ'REEL, VALLEY OF, properly signifies the branch of the plain of Esdraelon between Gilboa and El Duhy, or the Little Hermon. It is a broad deep plain about three miles across, and runs from Jezreel in an E.S.E. direction to the plain of Jordan at Beisan. It was the scene of Saul's defeat and Gideon's victory (see below), and of Jehu's encounter with Jehoram (see last article). But probably in Ho. i. 5, and certainly under its Greek form Esdraelon in the book of Judith, and in modern times, this name is given to the great plain of central Palestine, which is called by Josephus τὸ πέδιον μέγα, and by the Arabs Merj ibn Amir, and extends from Jenin (Heb. Engannim) on the south to the hills of Nazareth on the north, and from Gilboa on the east to Carmel on the west. Its form is well described by Mr. Porter (Handbook to Syria, vol. ii. p. 357), "The main body of the plain is an irregular triangle, its base to the east extending from Jenin to the foot of the mountains below Nazareth, about fifteen miles, one side formed by the hills of Galilee, about twelve miles, the other some eighteen miles, running along the north foot of the Samarian range. The apex is a narrow pass not more than half a mile wide, opening into the plain of Akka. The vast expanse is open and undulating; in spring all green with corn where cultivated, and weeds and grass where neglected, dotted with a few low gray tells, and towards the sides with olive-groves. It is the ancient plain of Megiddo, ... the Armageddon of Re. xvi. 16. The river Kishon, 'that ancient river,' so fatal to the army of Sisera, drains it, and flows off through the pass westward to the plain of Akka and the Mediterranean. But from the base of this triangular plain three branches stretch out eastward like fingers from a hand, divided by two bleak gray ridges, one bearing the familiar name of Mount Gilboa, where Saul and Jonathan fell, the other called by the Franks Little Hermon, but by the natives Jebel ed Duhy." The traveller who approaches the plain from southern Palestine is struck at once with its richness, after the gray hills of Judah and the rocky mountains of Ephraim. The grass is green and luxuriant, and the crops of grain in the few spots where it is cultivated are magnificent. But amid all this fertility there is an air of extreme desolation. In the main portion of the plain there is not a single inhabited village, and not more than a sixth of its soil is in cultivation, but it is ever a prey to the incursions of Bedouins from the Jordan valley, who often reap the crops which the fellahin of the plain have sown. This insecurity has always been its chief feature. It was invaded by the Canaanites, Ju. iv. 3-7, by the Midianites, Ju. vi. 3, 4, by the Philistines, 1 Sa. xxix. 1; xxxi. 10, by the Syrians, 1 Ki. xx. 26; 2 Ki. xiii. 17. In the distribution of the land under Joshua the plain became the frontier of Zebulun, De. xxxiii. 18, but was the main portion of Issachar's inheritance, Jos. xix. 17; Ge. xlix. 15. But its chief importance in history arises from its having been the great battle-field of the Israelites, not indeed in their original conquest of the country, but in repelling the hosts of invaders who at various times were raised up against them. These battles are fully described by Stanley (Sinai and Palestine, p. 330, seq.), and can only be enumerated here. 1. Between Sisera and Barak in the south-west of the plain, Ju. iv. v. 2. Between Gideon and the Midianites, in the valley of Jezreel, Ju. vii. 3. Between Saul and the Philistines at Gilboa, 1 Sa. xxix. xxxi. 4. Between Josiah and Pharaoh-Necho at Megiddo, 2 Ki. xxiii. 29; 2 Ch. xxxv. 20, 22. The villages on the borders of the plain, Shunem, Taanach, Megiddo, Nain, Endor, together with the river Kishon, are separately noticed. [C. T. M.]

JIPH'TAH [*it* or *he opens*]. A city in the "Low country" or maritime plain of Judah, Jos. xv. 43. Although mentioned but once, we are not without materials for approximating to its real position. (1.) Its meaning implies that it was situated at or near some "opening" or "defile." This, of course, precludes our looking for it on the plain, strictly so called; but points rather to the swelling uplands into which the Shephelah breaks as it approaches the great central range, and through which access is given to the proper "Hill country," (*i.e.* mountains) of Judah. (2.) The same result is obtained by observing its juxtaposition with Ashnah (strong), Nezib (garrison), Keilah (fortress), and Mareshah

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(that which is at the head, viz. of the ravine of Zephathah, 2 Ch. xiv. 9, 10); all equally suggestive of spots which commanded the several passes leading from the plain to the mountains, and therefore clearly belonging to the former as its natural protection. It has recently been asserted that the group of cities in which the name of Jiphtah occurs, Jos. xv. 42-44, are, so far as they have been ascertained, really situated on the mountains, and not in the Lowland, to which they are here assigned. The error, however, lies not with the sacred writer, but with those who would impugn his accuracy. At Nezib (Beit-Nusîb), *the most easterly* city of this group which has been identified with certainty, Dr. Robinson writes, "Thus far to-day our journey (from el-Burj) has been through the region of hills, between the mountains and the plain, approaching the former. . . . . *At Beit-Nusîb we were very near the steep ascent of the mountains*" (Bib. Res. iii. 13). (3.) When this district shall have been thoroughly explored, it will probably be found that Jiphtah answers to the modern *Baṭṭhah*, a ruined site of which Dr. Robinson heard, somewhere in the province of Gaza.[1] In this case, there will have been the usual loss of the initial *yod*, together with the equally common interchange of the labials *pe* and *beth*, and of the linguals *thau* and *teth*.[2] [E. W.]

JIPHTHAH-EL [*God opens*]. The name of a gorge or ravine (not valley, as the Authorized Version renders), and probably (from the analogy of the preceding word), of a city also, on the confines of Zebulon and Asher; for it is mentioned in the specification of the boundaries of both these tribes, Jos. xix. 14, 27. The meaning of the word ("the opening of God," *i.e.* the great or important opening) gives additional weight to the conjecture that Wady 'Abilîn is the locality here indicated. This fine pass, which connects the rich plain el-Buṭṭauf on the east with the yet more fertile plain of Acre on the west, is described by the Scottish Deputation as "inclosed with steep wooded hills; sometimes *it narrows almost to the straitness of a defile.* . . . . The valley is long, and declines very gently towards the west; the hills on either side are often finely wooded, sometimes rocky and picturesque. The road is one of the best in Palestine, and was no doubt much frequented in ancient days" (p. 309, 310). Thus we see that the Wady 'Abilîn possesses in itself peculiar claims to be regarded as the modern representative of "the Ravine of Jiphthah-el," independently of its supposed relation to the recently discovered site of *Jotapata* (now *Jefât*), which first led Dr. Robinson to throw out the suggestion. There can be little doubt that this latter place, so well known as the scene of a most protracted and determined struggle between the Jews, under their great historian Josephus, and the Romans under Vespasian, is identical with the ancient city which derived its name from the important pass now under consideration. The etymological affinity of the several forms, Jiphthah, Jotapata, Jefât, is itself all but decisive; and to this must be added the position of Jefât, at the head of Wady 'Abilîn, and the terms (doubtless exaggerated) in which Josephus speaks of Jotapata, as nearly "surrounded by *ravines* of such extreme depth, that in looking down, the sight fails before it can fathom them" (B. J. iii. 7, 7). While the name thus survives at the eastern outlet of Wady 'Abilîn, it is not a little curious that there is a similar trace of it where the valley "opens out" upon the fruitful plain of Acre. There we find a site still bearing the suggestive name *Ethphahâneh*.[3] Midway between the two extremities of the wady, and near its southern bank, is a third site, called 'Ain *Sebulon*, which represents, with more probability than 'Abilîn, the *city* of Zebulon, referred to in immediate connection with Jiphthah-el (Jos. xix. 27), and twice mentioned by Josephus (B. J. ii. 18, 9; iii. 3, 1). There is a peculiar propriety in this lingering association of the very name of the tribe with the most striking of its physical characteristics; especially when we place side by side the prophetic utterance of Moses with the graphic narrative of the sacred topographer. "And of Zebulon he said, Rejoice, Zebulon, in thy *going out*," De. xxxiii. 18. "And the *outgoings* thereof are in the valley of Jiphthah el," Jos. xix. 14. [E. W.]

JOAB [*Jah-father*], the son of Zeruiah, the sister of David. Probably, from this relationship, he and his brothers, Abishai and Asahel, early espoused the cause of David, and shared his perils and persecutions from the hand of Saul, 1 Sa. xxvi. 6. Indeed, a regard to their own safety would in a manner oblige them to cast in their lot with David, 1 Sa. xxii. 3, 4; and their history, so far as it is recorded, is throughout closely intertwined with that of their royal kinsman. Of the three brothers, who were all of "David's mighties," Joab was the most distinguished, 1 Sa. xxvi. 6; 2 Sa. ii. 22. Unhappily, his distinction did not arise from his moral or religious worth, but from his native power and his martial exploits. Though not devoid of those sentiments and dispositions, which sometimes made him moderate and generous and even magnanimous in victory, as well as always bold and resolute in fight, he was ambitious and crafty, jealous and revengeful, without check or control. All this stands out conspicuously, and with little relief, in his conduct as "captain of the host" in the successive wars which disquieted David's reign.

The passages already referred to clearly imply, that over the host Joab stood next in command to David himself during the struggles of his earlier life; but it was at Jebus—the ancient Jerusalem—and shortly after David's accession to the kingdom, that Joab properly acquired a right to the military command which he held through life. On David's going thither, the Jebusites, an idolatrous remnant of the old inhabitants of Canaan, refused their submission. To stimulate the courage and enterprise of his soldiers, he promised that the man who should first go up and subdue them "should be chief and captain," when Joab, more ambitious than deserving of the distinction, went up first and won it. The city, thus subdued, was from this time called the "city of David," with whom Joab laboured to build and repair it, thus laying the foundation of the future Jerusalem, alway beautiful for situation, and for ages the "excellency and praise of the whole earth," 1 Ch. xi. 4-8. It was apparently, however, some time previous to this that the encounter

[1] Append. 117. In the same list occur 'Attârah, almost identical with Ether (עֶתֶר), another city of this group, and Beit-Jibrîn (Eleutheropolis), near which the site and name of Mareshah still survive.

[2] Of these modifications we have examples in Jezreel (now Zer'in), Jericho (Riha), Zephath (Sebâta), Thebez (Tûbâs), Tophel (Tufileh), Tirzah (Tullûza).

[3] See Zimmermann's map. We may compare this modification of the word with what appears to be the present form of Joktheel (Keiṭulâneh).

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took place between Joab and Abner, captain of Saul's host, who had made Ishbosheth, Saul's son, king over the tribes that refused submission to David. These rival chiefs met at Gibeon, a few miles north from Jerusalem, on a challenge given by Abner, in terms which read as if nothing more serious had been intended than a game at fence. Twelve young heroes on either side joined in fierce and deadly combat, each of them burying his weapon in the bowels of his adversary. This, as might be supposed, proved the provocation and prelude to a general battle, in which Abner was beaten, and fled before the servants of David. Asahel, urged by his ambition to slay the leader of the rebellion against his master, pursued after Abner, and, being "swift as a roe," quickly came up with him, and persisting in his attempt despite of warning and entreaty, Abner, who was much his superior in strength or skill, smote him dead with his spear. While many stood still to look on his dead body, Joab and Abishai, probably not apprised of their brother's death, continued the pursuit till the going down of the sun. On the morrow, when Joab would have renewed the battle, Abner stood on a hill over against, and pleaded powerfully for peace. "Shall the sword devour for ever? Knowest thou not that it will be bitterness in the end? How long shall it be ere thou bid the people return from following their brethren?" 2 Sa. ii. 26. Though this appeal was made by the man who had caused and commenced the slaughter which he affected to deplore, Joab generously yielded to it. It might have been otherwise had he known that Asahel had fallen by Abner's hand; but, satisfied to throw back the blame of yesterday's battle upon Abner's challenge, and wisely unwilling to create any unnecessary exasperation among the dissentient tribes, he forbore to push his advantage against them, and led back his victorious army to Hebron. When next they met, Joab failed to exhibit the same moderation. Abner had then quarrelled with Ishbosheth and deserted him, and had gone to Hebron to offer to David the submission and allegiance of all Israel. This offer was more than welcomed, and Abner was treated with highest consideration and respect. When Joab, who was absent at the time from Hebron, heard on his return of Abner's errand and reception, he was filled with sudden fury, which vented itself in vehement and insolent invective both against David and against Abner; and, sending messengers to recall him (for Abner seems to have left Hebron as Joab returned to it), he waited for him at the gate of the city, and, taking him aside with a deceitful show of friendship, he treacherously slew him. Nothing can be alleged to extenuate this deed of blood. The "blood of Asahel," as was alleged, might have embittered or whetted Joab's enmity against Abner; but this sudden deadly hate can only be accounted for by his envy of the man whose signal service had ingratiated him with the king, and by burning jealousy of him as his future and dreaded rival for royal favour and official honours. This atrocious deed, as impolitic as wicked, David deeply mourned over; and, in token of his grief and abhorrence, commanded a national mourning, which Joab himself was enjoined to observe. But this censure and humiliation was all the punishment he suffered. So necessary were these sons of Zeruiah to David, or so formidable their enmity, that he did not dare to inflict upon them the desert of their wickedness.

In David's war with the Ammonites, when he now reigned over all Israel, and Joab was over all the host, he was sent to avenge the indignity which Hanun had offered to David in the persons of his ambassadors. On this occasion Joab conducted himself with distinguished wisdom and valour. On leading his army to battle, he said, "Be of good courage, and let us play the men for our people and for the cities of our God, and the Lord do as seemeth him good," 2 Sa. x. 12. There could be no finer model of a martial speech. It is worthy of the patriot and the soldier and the man of God. Doubtless in this view it misrepresents Joab's true character; yet it might truly express the feelings of the moment, now deeply stirred by a sense of imminent danger. And to this public recognition of God may reasonably be ascribed the victory which crowned the fight, just as the feigned humiliation of Ahab, as homage paid to God before his people, led to the deferring of the evil threatened against his idolatrous house. This victory, however, did not terminate the war; and on the return of the year Joab went forth to renew it, and sat down in siege against Rabbah, the chief city of the Ammonites. While so engaged, David, who remained at home, had fallen into sin with Bathsheba, the wife of Uriah, a brave soldier and a loyal subject. Having committed this sin, he must hide it, especially from Uriah; and having failed in several sinful efforts, he wrote a letter to Joab, and made Uriah the bearer of it, saying, "Set ye Uriah in the front of the hottest battle, and retire ye from him, that he may be smitten and die." The devout heart quails as it reads this perfidious and blood-guilty proposal coming from David. How manifest is it that the Holy Spirit, grieved by his sin, had now departed from him! Joab lent himself to the execution of the mournful proposal, and, under show of assigning to Uriah the post of honour, he set him in the place, which proved, as it was intended, the post of death. He thus made himself partaker of David's crime. His subserviency cannot be ascribed to mistaken loyalty; for he showed in his conduct to Abner that he did not scruple to resist the king's will and sacrifice the king's interest when he had his own passions to gratify or his own interests to serve; and his present compliance must, therefore, have proceeded from some selfish end, possibly the better to secure himself against David's revenge upon him for the blood of Abner, not unwilling that the conscience of David should thus have upon it the blood of Uriah.

When the fall of Rabbah seemed at hand, and indeed had partially taken place, Joab sent for David, who was still at home, that he might repair thither and appropriate the honour of the conquest. This recognition and transference of the spoils and honours of victory, after the toils and sufferings of the siege, may claim the credit of rare, if not unrivalled magnanimity. He certainly appears in favourable contrast to David, who, in consenting to appropriate what was due to his captain, exhibits the symptoms of a degenerate spirit. We cannot but be slow to impute aught that is generous or noble to Joab; but the worst of men not seldom exhibit these better impulses when they do not interfere with their ruling passions.

The part acted by Joab in the affair of Absalom is the next circumstance of any moment that meets us in his history. Having slain his brother Amnon in revenge for the dishonour done to his sister, Absalom fled to

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Geshur, the residence of his grandfather; and David, from undue paternal indulgence, or it may be from consciousness of his own similar offence, ceased to pursue him. Joab, who was quick to discern in David that longing for the restoration of his favourite son which yet he was ashamed or afraid to express, set his wits at work to devise the means of effecting it. By pandering to the pride and passions of Absalom, and by working on the weakness of his too indulgent father, he by and by succeeded; but the means of his success betray too plainly the crafty policy designed to ingratiate himself at once with the king and the heir of his throne. Absalom, whose professed improvement was all a pretence, was not long re-admitted to his father's presence when he abused his indulgence to excite disaffection and organize conspiracy and rebellion against his father's rule. It is doubtful what part Joab took in the beginning of this affair. It is said that "Absalom made Amasa captain of the host instead of Joab," 2 Sa. xvii. 25. This seems to imply that both were at his call, and that Amasa was preferred. If so, it explains both why Joab was now found on the side of David, and why he was so relentless a foe to Absalom. On sending out his army to oppose and to suppress this unnatural rebellion, David gave them charge to deal gently with the young man Absalom for his sake. Notwithstanding, when he was found in his flight before David's servants, caught and suspended amid the boughs of an oak, Joab hasted to plunge the deadly arrow into his heart, and when dead, sternly denied him the rites of burial. David's sorrow for his death was so excessive, that Joab hotly resented it as a censure of the service for which he and his soldiers should have been approved, and with a dreadful oath threatened him, if he ceased not from his weeping, with the desertion of all his people. This severity, if not resented at the time, was not forgotten; and soon after, on the revolt of the ten tribes under Sheba, David manifested his alienation from Joab by appointing Amasa "first and chief" of the army. Amasa was David's nephew, son of another sister, and had been Absalom's general in the late rebellion. From some cause he was dilatory in acting upon his commission. Joab and Abishai had taken the field before him; and on his coming to take the command, Joab, impelled by his jealousy and revenge, perpetrated the same deed of treachery and murder which he had done to Abner, meeting Amasa with the kiss of friendship, and then smiting him dead with one violent stroke. These things may possibly have made him the ideal of "the bloody and deceitful man," from whom David so often prayed to be delivered. It marks a demoralized people, in which a man so deeply stained with crime could hold up his head, and even maintain an exalted place, yet Joab immediately assuming the command, pursued after Sheba to Abel-Maachah, where he sought and found refuge; and having laid siege to the city, in a manner which the Benjamites felt they could not long withstand (*see under* FORT)—they threw the head of Sheba over the wall, on which Joab raised the siege, and returned to Jerusalem, expecting—nor was he mistaken in his expectation—"with Sheba's head to pay the price of Amasa's blood." So great was this man, and so necessary to David and his people, that they connived at the wickedness which they could not but in their hearts abhor, and still deferred the punishment which by divine and human law he deserved to suffer.

The next service to which Joab was appointed was in numbering the people. This procedure, as conducted by David, was sorely displeasing to God. The offence was not in itself; for once and again it had been done by God's own command, Nu. xxvi. 4, but in the spirit of pride and vainglory, which moved him to it, and the tendency to measure his power by the thousands of Israel, rather than by the presence and support of Israel's God. The word of the king in this matter was abominable to Joab, and he remonstrated against it with great address, and on true religious grounds. "The Lord make the people," said he to David, "a hundred times many more than they be; but my lord the king, are they not all thy servants? Why then doth my lord require this thing? why will he be a cause of trespass to Israel?" The strain and tone of this remonstrance might have led us to hope that in the interval he had become another man—so spiritual seems his denouncement of the sin of David's course, and so just his apprehension of the danger which would result from it, and so tender and earnest his anxiety to avert these evils, both from his king and nation; and if good deeds were always more than good words the proof of the new nature, this impression might be confirmed by the fact recorded of him, that he dedicated his spoils to maintain the house of the Lord. But, alas! it soon proved to be nothing better than one of those fitful moods, which sometimes, under the light and power of natural conscience, visit the sternest and most ruthless souls—for soon again he appears in his lifelong character. In the last days of David, Adonijah, his eldest son after Absalom, conspired to reign upon the throne of the kingdom, and Joab and Abiathar the high-priest were the chief instigators and supporters of the unnatural attempt.

This desertion of his kinsman and king in his old age, which deprives him of almost his only semblance of virtue, was the immediate forerunner of his fall. The conspiracy of Adonijah came to nought, and Solomon reigned. David, who had long been alienated in heart from Joab, now, delivered from his fear and irritated by his perfidy, charged Solomon to visit upon him the crimes which he had been too timid and too tardy to avenge. Solomon showed himself resolved to execute his father's dying charge, and Joab, foreseeing his coming doom, fled to the tabernacle of the Lord, and caught hold of the horns of the altar. Though intended as a refuge for the penitent, the altar afforded no asylum for the wicked. Thus is it written in the law of Moses, "If a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die," Ex. xxi. 14. Wherefore Solomon sent Benaiah, who went up, and fell upon him, and slew him; thus returning in tardy but righteous recompense, "his blood upon his own head, who fell upon two men more righteous than he, and slew them with the sword, to wit, Abner, the son of Ner, captain of the host of Israel, and Amasa, the son of Jether, captain of the host of Judah." [J. He.]

JOAN'NA, the original of the modern JOAN, the wife of CHUZA, the steward of Herod Antipas, Lu. viii. 3, xxiv. 10. She is mentioned only by St. Luke; but from the notices given by him she appears to have been a devoted follower of Jesus, having a place among the women who ministered to him of their substance, and who had prepared spices to anoint his body in the tomb.

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JO'ASH [contracted for JEHO'ASH, *Jehovah-gifted*]. **1.** The father of Gideon, who appears to have been a man of wealth and consideration among the Abiezrites. That he was by no means free from the prevailing idolatry of the time, is clear from there being idols of Baal and Asherah on his property; but his subsequent conduct in defending his son, who broke them down, shows that he was not wedded to it, Ju. vi.

2. JOASH. A king of Judah, son of Ahaziah, and the only one of his children who escaped the murderous policy of Athaliah. It would seem that this child, whom the pity and affection of a pious aunt had preserved (Jehoshabeath) was the only surviving male representative of the line of Solomon. Jehoram, his grandfather, who married Athaliah, in order to strengthen his position on the throne, slew all his brethren, 2 Ch. xxi. 4; and all his own sons were slain in an incursion by the Arabians, except Ahaziah, the youngest, who succeeded him, 2 Ch. xxii. 1; while, on the death of Ahaziah, his wicked mother Athaliah "arose and destroyed all the seed royal of the house of Judah," 2 Ch. xxii. 10—excepting the little child Joash, who was rescued from her grasp. So that the unholy alliances formed by the descendants of Solomon, and the manifold disorders thence accruing, had reduced everything to the verge of ruin. Measures were concerted by Jehoiada, the high-priest, for getting rid of Athaliah, and placing Joash on the throne, after he had attained to the age of seven (*see* JEHOIADA); and having in his youth the wise and the faithful around his throne, the earlier part of the reign of Joash was in accordance with the great principles of the theocracy. The Lord's house was repaired and set in order, while the temple and idols of Baal were thrown down. But after Jehoiada's death persons of a different stamp got about him; and notwithstanding the great and laudable zeal which he had shown for the proper restoration of God's house and worship, a return was made to idolatry to such an extent as to draw forth severe denunciations from Zechariah the son of Jehoiada. Even this was not the worst; for the faithfulness of Zechariah was repaid with violence; he was even stoned to death, and this, it is said, at the express command of the king, 2 Ch. xxiv. 21. The martyred priest uttered, as he expired, "The Lord look upon it and require it;" and it *was* required as in a whirlwind of wrath. For, a Syrian host under Hazael made an incursion into Judea, and both carried off much treasure, and executed summary judgment on many in Jerusalem—not excepting Joash himself, whom they left in an enfeebled state, and who was shortly afterwards fallen upon and slain by his servants. Such was the unhappy termination of a career, which began with much promise of good; and the cloud under which he died even followed him to the tomb; for while he was buried in the city of David, it was not in the sepulchres of the kings of Judah. He reigned forty years, from B.C. 878 to 838.

3. JOASH, king of Israel, son and successor of Jehoahaz. He was for a short period cotemporary with Joash king of Judah, reigning from B.C. 840 to 825, about sixteen years. The kingdom of Israel was in a very reduced and enfeebled state at the time of his ascension to the throne, especially from the severe devastations made on it by Hazael, and the repeated conquests gained by him. Joash, however, proved himself to be a person of energy, and, though he still clave to the sins of Jeroboam, one may infer from the respect he paid to Elisha, that he was not so far gone from the way of holiness, as either his father on the one side, or his son on the other. Elisha was in extreme old age, and on his death-bed, at the time he received a visit from Joash; but the visit appears to have been marked by sincere respect on the part of the king, and to have been duly reciprocated by the prophet. A promise was given that he should smite Syria, and when, after arrows had been put into his hand to smite, and he smote only thrice, Elisha was displeased that the smiting was not more frequent, as there might then have been the assurance of greater successes over Syria, 2 Ki. xiii. 14-19. But as it was, Joash was enabled to turn the tide against Syria; and not only so, but in a conflict, which he was not the first to provoke, with Amaziah king of Judah, he gained a complete victory—took Amaziah prisoner—went to Jerusalem, and carried off immense treasure, as well as broke down 400 cubits of the wall, leaving the city in a reduced and defenceless condition. (*See* AMAZIAH.) Joash seems to have died in peace, and was buried in the sepulchre of his fathers.

4. JOASH. The name of several persons, of whom little more is known than their genealogy—a son of Ahab, 2 Ch. xviii. 25—a descendant of Shelah, 1 Ch. iv. 22—a hero of Benjamin, son of Shemaah, 1 Ch. xii. 3—another Benjamite, son of Becher, 1 Ch. vii. 8—an officer in David's household, 1 Ch. xxvii. 28.

JOB, BOOK OF. **1.** *The problem of the book.*—The canonical Scriptures have been divided into three sections, the Law, the Prophets, and the Kethubim, that is writings, or beyond the limits of the Jewish church, Hagiographa.—A principle far from artificial underruns this division. There is a fine correspondence between it and the various phases of the human spirit, which it is the object of Scripture to reach or to create. The *Law*, starting from the sad consciousness that the human spirit has not preserved its original fine equipoise of powers, or its normal attitude towards its God and Creator, comes, announcing this mournful deflection, lays down rules to regulate the spirit's intercourse with God, and exhorts to the keeping of these rules by promises of rich rewards to obedience and threatenings of fearful evils on neglect. *Prophecy*, again, of which prediction forms the least and no essential part, embraces all that activity of God's messengers, by which they sought to vivify the seeds of the divine law in the human consciousness of the people, and turn it into principles of conduct and religious life. The history of the Jewish people, being itself as it rolled itself out evolution after evolution, a grand divine phenomenon, specially contrived and specially directed, afforded opportunities far more numerous and fitting than ordinary history for linking on great moral teachings to; and it was the business of the prophet, as the peaceful stream of events moved slowly past, or lifted itself up into the menacing attitude of a national crisis, to take the public mind down with him into the midst of this stream, to make it conscious of the tendencies and currents of the time, and the far-distant point towards which they were struggling, to interpret to it the meaning of the forces which were wrestling with each other and thus acting out its history, and so impress deep religious convictions upon the hearts of his countrymen, awakening in them the strong consciousness of the divinity of their history, and greater longing for fuller manifestations of the Messianic redemption.

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The law lifts into prominence only one mind, that of the Lawgiver, prophecy only the minds and activities of a few men expresslyselected and deputed by God with his words to the people; we want still the *response* of the popular religious life to this complicated divine teaching. This we have in many of its phases in the books styled *Writings*. No doubt the prophets were often representative men, children of the people, deeply national in their sympathies, the poets and patriots of the land of Israel; and behind the loud wail of Jeremiah we may hear the stifled sob wrung from the universal heart of the people; and in the glorious visions of Isaiah may see the perfection of those dreams which haunted the sleeping and waking hours of a nation, all of whom, from their Messianic hopes, were seers; and in the unparalleled energy of Elias may discern the culmination of the activity of this nation of divinely strengthened workers. Yet the prophets, from their calling, were somewhat separated from the people, and raised above them, and were designed rather as teachers and models, than representatives of the precise thought and life of any given era. This position is occupied by the writers, many of them unknown, of the Hagiographa. And it is in a way fitting that those voices of the people, those sobs by the rivers of Babylon, those long low mournful monologues over the unatoned contradictions of man's destiny, that meet us in Job and elsewhere, should be borne to our ears anonymously; they belong not to any man; they are expressions of the griefs and the problems which were shaking the deep heart of a whole nation.

The Semitic nations never possessed a philosophy. The strength of their monotheism overpowered all the rising beginnings of philosophy or mythology. Such an abstraction as "nature" they could never create. Besides being destitute of a metaphysic, they never approached the idea of a science of ethics, or indeed the idea of any science. And apart, too, from the apparent incapacity of the Semitic mind for philosophizing even on morals, such attempts would be quite foreign to the genius and design of Scripture. The Bible occupies itself with that phase of the human mind which we usually name religious, and interferes with others only in so far as they arise out of this or contribute to its modification. Scripture will not discuss a moral problem nakedly and for its own sake; but if the perplexities of this problem tighten themselves around the heart, impeding its free action, Scripture will ease the pressure and loosen the ligatures so far as to allow the pulse of spiritual life to beat freely. Thus we should not expect any book of the Bible to be devoted to the discussion of any mere speculative question. A speculative question may be discussed, but it will be from a religious point of view; its discussion will be thrown as an element into the general current of some religious life, its effect upon which, for good or evil, will chiefly be exhibited. The book of Job, therefore, will not contain a theodicy or vindication of the ways of God to man, nor a philosophical proof of the doctrine of immortality (J. D. Michaelis; and in other connections, Ewald), much less a refutation of the so-called Mosaic doctrine of retributive justice (Hirzel, De Wette, u. s. w.); nor will its chief aim be to teach the truth that man dare not pry into the deep designs of Providence (Hupfeld, &c.), though this last strikes deeper into its essence than any other of the above views, all of which, though much too contracted, contain an element of truth. But the real problem of the book is the determination of the religious attitude of the patriarch, and all these problems come up merely as elements that tend to determine Job's mind in one way or other. That this is the correct view of the book may be seen from various things. First, what is chiefly exhibited in the poem is this state of Job's mind. In the prologue the writer draws our attention chiefly to Job's devotion and trust in God. After his first great loss, he points out how his devotion and submission remain unaltered. After his second affliction, he points out his steadfastness once more. During the discussion with the friends he exhibits to us the conflict in Job's mind; how it sometimes veered in the direction of infidelity, but ever again recovered itself and came back to steadfastness and trust. What raises such tides of agony in Job's soul is not that he has been stripped barer than the tree in winter; not that his friends misunderstood him; not even that his life and hopes were extinguished; it is that God has forsaken him; that he is cast out from his presence; and that he is so, all these calamities are proofs too surely conclusive. What restores him to peace and blessedness once more is not that any of his speculative difficulties have been removed, for they have not; it is that he has recovered the lost countenance of God, and before this light all the shadows flee away. Second, the final arbiter of the strife was not the friends, for Job had put them to silence; nor Elihu—though, under the deeper searching of his hand, Job was soberized and found no words more to reply—the final arbiter was God. And it is to Job exclusively in the first instance that he addresses himself. It is his attitude towards himself that he impugns. It is this attitude which he corrects by a sight of his glory. Only when all this perturbation in Job's religious condition is stilled, is any allusion made to the friends and the external dialectical problem in debate between them and Job. Third, the author of the book tells us that Job's afflictions were sent upon him as the trial of his faith. He was afflicted to discover whether his religion was selfish; whether, on getting nothing from God, he would renounce God.

Thus the book *exhibits* the trial of Job, and this trial is exhibited progressively in three particular temptations, the first two detailed briefly in the prologue, the third displayed very fully in the poem.

2. *Development of the idea of the poem.*—The problem of the book of Job is, *Does Job serve God for nought?* This problem, according to the view of the author, in debate between Satan and God, is naturally the question of human virtue; but as this cannot be tried abstractly but in a case, this case exhibits the temptation of Job, the trial of the righteous; which temptation, victoriously resisted, and the means of securing victory progressively and finally, displayed, illustrates the doctrine, *the just shall live by his faith.* The book chiefly exhibits Job's temptations and the progressive effect they exert on his heart; this progressive effect is the progressive solution of the problem between God and Satan, Does Job serve God for nought? and the progressive exhibition to us of the principle of all religious life, especially in trouble, the just shall live by faith in God.

(1.) The author, starting from the law lying as a necessity at the basis of all our thinking, the law that it is well with the righteous and ill with the wicked, brings before us a man who, having attained the summit

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of virtue, reaches thereby the summit of happiness, in family felicity, in wealth, and worldly respect. The man knows his religious elevation, his friends know it, the mouth of God confesses it. All which does not mean that the man was sinless absolutely, for Job throughout the poem never claims this, but that he was sincerely pious. Having shown us this lovely scene of simple faith and human felicity, the author, with deep instinct of the connection of all parts of God's universe with all other parts, and how even the most lawless powers are in his hand, and how he is making good somehow the goal of ill, carries us elsewhere, and discloses to us a heavenly cabinet, angels and ministers of grace assembled, and among them the minister of wrath and grace disguised. And as the affairs of earth are passed in review, the virtue of Job is extolled by the Supreme, and for this and other reasons subjected to malevolent detraction by the Satan—Does Job serve God for nought? The question thus raised becomes one for the universe, and must be set at rest. Job is given into the hands of Satan; let his integrity be tried. Unlike us, for whom the author lifts the vail, Job knows nothing of the cause of his sorrows. He knows only that God afflicts; his simple religious faith teaches him that He afflicts in anger; he feels within him no cause for this sudden change in God's dealing with him; inexplicable utterly were his woes. But one or many things inexplicable will not shake his faith in God—*The Lord gave, and the Lord hath taken; blessed be the name of the Lord.* Job remains victorious over his temptation.

(2.) Meanwhile the heavenly cabinet again assembles, and Job becomes again the subject of God's approbation, and again of new and deeper detraction on the side of Satan, who insinuates now not merely irreligion but inhumanity. Job cared little for family or friend, be he well himself—*Touch his own bone and flesh and he will renounce thee to thy face.* Given again into the hand of Satan, and thrown down under a most loathsome disorder, Job still retains his integrity. He acknowledges God's right to deal as pleases him, not only with his but with him. Satan is foiled anew. Job, like a tree shaken by the wind, but wraps his roots closer around the Rock of Ages.

(3.) Now the conditions of the temptation somewhat alter. In the former temptations the author gave us no view of Job's mental struggles. He entered the shadow and came forth from it chastened, but strong. Now he will exhibit to us the whole mental panorama, in all its varying phases, from despair to triumphant and final trust. Three friends of Job having heard of his calamities, make an appointment to come and condole with him. And it is in the view taken by these men of his afflictions that Job's third and most bitter temptation consists. These friends were men of pious life and honest purpose, sincere in their efforts to console, but possessed of only superficial theories of the meaning and uses of adversity. Theirs was the simple creed that all suffering is for sin, all for the immediate sin of the immediate sufferer. The man who suffers grievously must have sinned heinously. And the application to Job of their principle was brief and inevitable; sadly afflicted, he has doubtless terribly sinned. This is their fundamental position on which all their exhortations are based; and it is this fundamental position, held too by Job himself previous to his afflictions, which he assails, and thus around it gather all the strife and conflict of the debate between the sufferer and his friends.

But we must not forget that this question of the meaning of Job's sufferings, or of suffering in general, by no means forms the problem of the book of Job. This outer problem between Job and the friends is merely a question, the discussion of which contributes to determine the state of Job's mind, and the determination of this state is the solution of the great problem—Does Job serve God for nought? If Job, driven to despair under the assaults of his friends, and out of antagonism to them and therefore to God, whose cause they so harshly plead, should finally declare that God is unjust in punishing, the prediction of the Satan shall come true; if he shall succeed in silencing the friends, or in separating between God's dealing with him and their interpretation of it, and so conclude that God is not unjust even in afflicting a man guilty of no heinous sins, then he shall retain his integrity and Satan be defeated. Thus looked at, two threads have to be followed—the one the thread of discussion of the mere speculative question of the meaning of suffering—the other thread the more important result this discussion produces on the mind of Job. This latter is the real subject of the book. The discussion of the question of suffering falls into three cycles, in each of which the faith of the friends assumes a somewhat different phase. In the first cycle, ch. iv.-xiv., the doctrine is put as generally and leniently as possible—God is righteous, who prospers the just and punishes the wicked; and Job is left to draw the conclusion for himself. To this theory Job opposes facts; himself, who, being just, is yet afflicted; the appearance man everywhere presents, the just oppressed and the wicked triumphant; even the lower creatures, suffering innocently under the rapacious cruelty of the stronger. And to complete the friends' discomfiture, Job charges their defence of God with dishonesty and sycophancy. They stood on God's side only because he was strong and Job was weak. In the second cycle, ch. xv.-xxi, the doctrine assumes this more direct form: It is the wicked who are afflicted; from which the conclusion to be drawn by Job is yet easier. With even greater ease and scorn Job crushes to the ground this feeble argument. Facts speak the contrary—*the wicked live, grow old, yea, become mighty in power;* not the most miserable, but often the most fortunate of men are transgressors. Thus the friends having failed to show the double-sidedness of their principle in the first cycle, and the validity of that side of it which involved Job in the second, have nothing left but assert Job's guilt without disguise, which Eliphaz proceeds to do in the third cycle in a series of mere distracted inventions. To this Job replies that the righteous are often oppressed, as already he had replied that the wicked were often triumphant, and thus routs both flanks of the enemy's array. He then proceeds to deny that the theory of providence advocated by the friends is true; to deny even that any theory is possible to man, whose wisdom consists not in knowing God's ways, but in doing his will; and ends with imprecating curses on himself, if guilty of the crimes laid to his charge, and with a bitter cry for God's appearance to justify him before the eyes of men. Thus Job is victor in the human strife.

More interesting still is it to follow the other thread, and watch the progressive effect of these conflicts with the friends on the religious condition of Job's mind.

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In the first cycle he falls deepest into despondency and drifts furthest away from God. He had expected consolation from the friends, they rebuke him sharply. Bildad crushes into frenzy the father's heart by laying the death of Job's children at their own door, thus adding to their ruin here their ruin hereafter; and in answering him Job's words and bearing reach the climax of audacity. What has to be particularly observed is, that at the end of Job's answer to each speaker he falls into a monologue or remonstrance with God, and that this appeal to God reflects always the passion and the fury of the sufferer's conflicts with his friends. And thus it is that much of the temerity of Job's words is to be accounted for, and for this reason to be excused; and just here lay Job's danger of exceeding all religious limits and renouncing God finally.

At the close of the first cycle of debate, Job rises out of the necessity of thinking some other condition the goal of man than his present wretchedness, to the hope and the vision of a future of bliss and immortality, ch. xiv. 13. This hope is hardly able to sustain itself against the tide of troubles and misapprehensions of the present, yet it cannot be altogether overcome. Already Job had expressed his assurance that God knew his innocence, ch. x. 7; already he felt that if he could come before God his guiltlessness would display itself, ch. xiii. 18; speedily he rises to the certainty that God in heaven is watching and witnessing to his integrity, ch. xvi. 16; immediately, so sure is he of this secret sympathy of God's heart, that he ventures to appeal to him to be his surety, ch. xvi 21; and at last all doubt subsides, and he utters his solemn belief, *I know* that my Redeemer liveth, ch. xix. 25. But even this assurance of the future cannot reconcile Job to the troubles of the present, and his cries for God's appearance become even more importunate than before, ch. xxiii. 3; and after sorrowfully describing man's inability to fathom the divine plans, ch. xxviii., and mournfully contrasting his present with the felicity of his former life, he ends with appealing again to God to unriddle the mystery of his sorrows, ch. xxxi. 35.

To a dispassionate listener it could not but appear that both Job and the three friends were guilty of error. Job asserted his own piety to the exclusion of God's justice; and the friends defended God's justice at the expense of Job's integrity. It could surely be shown that Job's piety being admitted, God, who inflicted suffering, was not unjust; and on the other side, that God's justice being admitted, Job, who was afflicted, need not be impious. Job must be shown to be in fault, because he *accounted himself more just than God;* and the friends to be in fault, because *they found no answer* to Job's assertions of innocence, *and yet condemned Job,* ch. xxii. 2. This is the task which Elihu, hitherto a listener to the debate, sets before him. But though Elihu enters upon the debate as an arbiter, yet true to the great idea of the poem, he directs his words chiefly to Job, because it is his religious attitude which has to be determined by them. Now, (1.) though there was deep need expressed in the cry of Job's heart and flesh for the living God, it had too much, even to the end, the nature of a demand, and a complaint that God was heedless of man's necessities and appeals. (2.) He had denied God's rectitude in his own sufferings, and in the world generally. (3.) Finally, he had subsided into the mournful conviction that the scheme of Providence was beyond the reach of man's endeavours. The speeches of Elihu are designed to meet these main positions of Job. To Job's first complaint of God's heedlessness, Elihu answers in his first section, ch. xxxii. xxxiii., that God speaks to man once, yea twice (often and in many ways), in dreams to instruct, in afflictions to chastise, ch. xxxiii. 14; leniently, and when that avails not, severely, to cover pride from man. To the patriarch's second charge of injustice on God's part, Elihu, in his second section, ch. xxxiv. xxxv., answers, that the mere existence of man and nature implies not selfishness but goodness on God's part; if he thought of himself alone, he would withdraw his Spirit, and all flesh would perish, ch. xxxiv. 13; further, that the idea of government rests on the idea of justice, and injustice in God would be dissolution of nature, ch. xxxiv. 17. To Job's third complaint, that God's providence is quite unsearchable, Elihu replies in his third section, ch. xxxvi. xxxvii., that its general tendency may be seen, suffering is educational, ch. xxxvi. 22. And while he is describing the storm-cloud, suddenly he is interrupted, and God speaks out of the cloud.

When God appears he addresses himself immediately to Job. Elihu had said so much on suffering and on sin that Job's conscience smote him into silence, and he answered nothing. His heart was prepared by a deeper knowledge of itself to meet God and know him. God came with no explanation of the general problem of sorrow; with no light on the question of Job's sorrows; with only a few words of upbraiding for Job's hard words regarding himself, and then he makes all his glory pass before Job's eyes, who, at every new sight of God's might and grace, is thrown lower down. "Now mine eye seeth thee, wherefore I abhor myself, and repent in dust and ashes."

Finally, true to the great law of retribution, Job, now doubly pious and firm in faith by his trial, is blessed with double happiness and wealth. And the friends, at his intercession, are pardoned; for, though both somewhat shallow and somewhat insincere in their defence of God's justice, they spoke according to their light and for the best.

3. *The integrity and authenticity of the book.*—Objections have been raised against the originality of the prologue from misunderstanding its integral connection with the poem. The opinion that the poem had originally no prologue cannot be reasonably maintained, the poem would thus have been unintelligible. The opinion that it had originally another prologue has no positive support, but is founded on the following objections to the present prologue. (1.) The prologue is in prose. But all narrative is usually in prose in Semitic books, and high-wrought sentiment in poetry. (2.) The names Eloah, El, Shaddai, are chiefly employed in the poem, while Jehovah occurs in the prologue. But the distinction is not uniformly kept up, and is explainable where it occurs by the design of the writer. He lays the scene of his work in the patriarchal time, before the name Jehovah had attained to extended currency. (3.) The alleged contradiction between what is said in the prologue, of Job's resignation and his demeanour in the poem. But his bearing under his first two temptations is quite reconcilable with his different bearing under the protracted torture of the third. The objection arises from misconception of the progressive character of the book. (4.) The alleged contradiction between the account of the death of Job's children in the prologue, and passages in the poem, such as ch. xix. 17,

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where they are still alive. But the contradiction here is not between the prologue and the poem, but between one part of the poem and another. Ch. viii. 4 and xxix. 5 agree with the account in the prologue, and ch. xix. 17 is to be explained in accordance with this. (5.) The peculiar aspect of the doctrine of Satan. But there is nothing in the prologue that contradicts the teaching of other Scripture regarding Satan. Indeed, the prologue is now universally admitted to be an original and integral part of the book.

Difficulty has been experienced in reconciling the sentiments uttered by Job, ch. xxvii. 13, foll., with those expressed by him elsewhere. Hence some think this piece must be the lost third reply of Zophar, to whom only two speeches are assigned by the present arrangement of the book. Others attribute the change in Job's sentiments to forgetfulness and inconsequential writing on the part of the author. Others again fancy that Job wishes to modify the roundness of his former words, which were uttered in the heat of debate, and were felt by him to go too far, and not to represent fairly his calm convictions. None of these views fairly accounts for this peculiar passage. And Job is far enough from retracting any of his former statements. The true explanation no doubt will be found in considering the passage in question to be a kind of summary by Job of the views of the friends on Providence, which views he characterizes as הֶבֶל, ch. xxvii. 12, utter vanity, and quite insufficient to explain the facts. Having run over these views, ver. 13-23, he proceeds to controvert them. No theory of Providence can be formed. Men may discover all earthly things, but wisdom is beyond their reach. Man's wisdom is practical, not theoretical. The latter God has kept to himself; and to man he has said, The fear of the Lord, that is wisdom; and to depart from evil, that is understanding, ch. xxviii.

More difficult to meet are the objections urged against the originality of the speeches uttered by Elihu. Many critics regard these as the product of a maturer religious faith, and indicative of a deeper insight into the meaning of suffering than is shown by the other portions of the book, and hence to be attributed to an age considerably (perhaps a century) later than that which gave rise to the chief elements of the poem. These discourses certainly do exhibit a marked difference both in tone of thinking and colour of language from the other portions; but this difference may perhaps be explained on other grounds than those of a change of author and era. Among the less important objections to the authenticity of ch. xxxii.–xxxvii. are the following: (1.) Elihu does not appear in the prologue among the *dramatis personæ*. But the author does not enumerate the speakers and actors as such. He introduces them just at the time they are going to act. (2.) Elihu is not named in the epilogue. But there was nothing to say of him. So far as he agreed with God he has his reward in hearing his sentiments re-echoed from the divine lips; so far as he agreed with Job he is commended in his commendation, and if he shared in some degree the misapprehensions of the friends, he is corrected in their correction. The grand figure of the poem is Job; no more than is absolutely necessary to the progress of the drama, is related of the subordinate persons. (3.) Job makes no answer to Elihu. Because he had no answer to make. He felt smitten by Elihu's words. And immediately on Elihu's last utterances, Jehovah himself called to Job out of the storm-cloud.

Of greatly more consequence are the following objections: (1.) The speeches of Elihu interrupt the connection between the final cry of Job for the appearance of God and that appearance itself. But this interruption is grounded very deeply in the author's feeling of what is God-beseeming. That cry of Job, with all its overwhelming pathos, had something too much of a challenge in it. Let his heart be softened by the deeper words of Elihu; let him feel that God's appearance is not a thing of right but of grace, and God will then appear. (2.) These speeches of Elihu are said to forestall, by the sentiments they contain, the appearance and words of Jehovah. It is true that Elihu and God himself both wield the same arguments; but it is with very different effects. Elihu no more forestalls the work of God when he appears, than the preacher forestalls the influence of the Spirit when he comes. Elihu appeals to Job's conscience and reason and brings him to silence; Jehovah reveals himself and brings him to confession and peace by contact with the heart. (3.) The language of this portion of the book is said to betray a different authorship. But it is very precarious to rest much on this subjective ground. The chief peculiarity of these chapters lies in their very numerous Arameisms; but such Arameisms characterize all Hebrew poetry. And it may be supposed that they are more frequent in this portion of the book than in others, because Elihu was himself an Aramean, ch. xxxii. 2. And careful attention to the other parts of the poem will show that the author puts favourite expressions into the mouth of each speaker, and thus the strongly marked language of Elihu may be only in keeping with his otherwise very strongly marked character and functions. And if we compare the relations of this portion of the book to the other portions, we shall find many threads that run through the latter ending in this part (compare ch. vi. 25 with ch. xxxiii. 3; ch. ix. 32 with ch. xxxiii. 6); and on the other hand, the affinities between the other portions of Scripture, such as the Psalms and Proverbs, and these speeches are quite as close as those existing between such books and other parts of Job.

Objections have been urged by Ewald and others against some parts of the discourses put into the mouth of Jehovah, but they are frivolous; the portions of the book in question, as well as the epilogue, being considered by nearly all critics to be integral elements of the book.

4. *Historic truth, era, and authorship of the poem.*— On the historic character of the book various opinions have been entertained. (1.) Some, such as Spanheim, have held that the whole poem, both poetry and prose, is strictly historical, the events detailed occurred precisely as they are described, the speeches attributed to the different speakers were delivered precisely as they now appear. That this is possible, perhaps not many will deny; that it is credible, few indeed will admit. The book bears the impress of a single intellect upon it; and skilful as the oriental extemporisers are, we shall hardly attribute the sublimest poetry the world possesses to the efforts of a few Idumean improvisatori. Not only are the poetical elements poetry of the most exalted order, but plainly the prose parts are idealized and to some extent lifted above the sphere even of miraculous occurrences. (2.) Others, such as several Jewish doctors, and among modern critics Hengsten-

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berg, deny the book to have any historic basis. It is purely allegorical, all its elements and characters being due to the imagination of its author. It would thus stand on a parallel with the parables of our Lord, intended to convey some great religious lessons, and clothing itself in the drapery of historic occurrences only the better to attract the eye and win the heart of the listener. But such elaborate allegories, so unlike the divine simplicity of the Master's parables, seem not only something foreign to the character of Scripture, but something quite beyond the reach of the Semitic genius. And the allusions to Job by Ezekiel and James, Eze. xiv. 14; Ja. v. 11, as a historic personage equally with other well-known historic personages, such as Noah and Daniel, seem to imply that the reality of the circumstances of his history was never questioned by the national mind. (3.) The opinion held by all moderate critics now, is no doubt correct, that there is both a historic and an ideal element in the book, and that both elements are fused together as well in the prose as in the poetic portions. The history is not all fact, much of it is poetry; the poetry is not all allegory, much of it is fact. To separate one element from another is obviously impracticable. Some doubt whether the miraculous at all had a place in the events of Job's history. It is probable from the age at which he lived, and from the renown to which he attained, that his afflictions were altogether of a peculiar kind, that they were even more than extraordinary. His history and sufferings were no doubt the centre around which some supernatural divine revelation was gathered, the light of which not only illuminated the men of his time and country, but sent far-darting rays over all the East, till many centuries later they were gathered into a focus by the author of our present book, from whose hands they now stream out to enlighten all lands with a divine effulgence.

As to the authorship of the book nothing is known with certainty. Some have attributed it to Job himself; some to Elihu; others to some unknown Arabic author, under the impression that the book has been translated into Hebrew. But no competent Hebrew scholar can doubt that the poem is an original Hebrew work. Others, following the Jewish tradition, have attributed the book to Moses; while some have discovered in the philosophic cast of the poem the hand of Solomon. Both the authorship and the era must ever remain involved in doubt. There is no reason to suppose the book very ancient, except that its scene is laid in patriarchal times. And there is no reason to consider it very modern, except the occurrence of many dark pictures of misery, which it is supposed must have been drawn from the dissolving scenes of the Jewish commonwealth. For arguments from the Aramean colouring and the impurities of language are very precarious, and indeed no longer insisted on by the wisest critics. From a comparison of Je. xx. 14–18 with Job iii., it appears that the book was known and much read, as was his habit, by that prophet. It is probable that Isaiah was acquainted with it, Is. xix. 5 with Job xiv. 11. Further, the book forms the chief element in the Hebrew *Chokmah* or Philosophy, and from the relation in which it stands to other fragments of this Wisdom, whose era is better known, its own date can be approximately determined. Several psalms, such as xxxvii. and lxxiii., discuss the same problem; but the solution which they reach is one less advanced than that given in the prologue to Job. It is therefore probable that the composition of these psalms was anterior to the appearance of Job. On the other hand, the state of development which the idea of the *divine wisdom* had reached when Pr. viii. was written, implies that the passage on wisdom, Job xxviii., preceded the composition of this part of the Proverbs. And in like manner the clearness with which Ecclesiastes grasps and sets forth the doctrine of a final judgment, shows a great advance over its position in our book, where it comes to be recognized by Job only after a protracted struggle. We cannot greatly err, therefore, if we place the composition of the book of Job at a period not long after the death of David.

No competent scholar can doubt that the work is the production of a native of Palestine, and perhaps nothing more particular can be said. Stickel, followed by Schlottmann, considers the author to have been a native of the south of Palestine, from some resemblances which he detects between his language and that of Amos. Hirzel thinks the work must have been written in Egypt, on account of the knowledge shown of the productions, living and dead, of that country. The more probable opinion is, that the author was a man of wide culture, who had observed diligently and travelled much, to whom all the traditions of antiquity had a deep significance, and all life, in the desert as well as in the centre of civilization, was strangely fascinating; and though one problem absorbed him most, and one tradition floated about him, with its terrible fragments, most tenaciously, yet, when he began to discuss that problem, his many-stored mind poured out its various treasures around it, and gave us almost unwittingly to the author the most magnificent production of eastern thought.

[Of the countless works on Job, in all languages, those that will be found most useful are the following:—Alb. Schultens *Liber Jobi* (Lugd. Batav. 1737); Stickel, *Das Buch Hiob* (Leip. 1842); Aug. Hahn, *Comm. über das Buch Hiob* (Berlin, 1850); Schlottmann, *Das Buch Hiob* (Berlin, 1851); Hirzel, *Hiob, Exegetisches Handbuch* (Leip. 1852); Ewald, *Das Buch Jjob* (Göttingen, 1854). Of English books, the commentary of Lee, *Book of Patriarch Job*, by Sam. Lee, D.D. (Lond. 1837), is worse than worthless; Carey's *Book of Job* (Lond. 1858) is a creditable performance; and Conant's *Book of Job* (Lond. 1859), is a model of scholarship and criticism, its only fault being that it is too condensed and epigrammatic for younger students; *The Book of Job*, by Dr. Croly (Lond 1863), adds nothing to the criticism or understanding of the book; *The Book of Job*—by H. H. Bernard (late of Cambridge), edited, with a translation and additional notes, by his friend and pupil Frank Chance, B.A., vol. i. (Lond. 1864)—is dull, prosaic, and retrograde—the translation, by the pretentious editor, in accuracy and precision falls immeasurably below that of Conant, the scholarly delicacy of which this pupil of a Jew seems unable to understand—both the author's notes and the editor's translation seek to drag the criticism of Job back into the rabbinical mire out of which it has been the unceasing effort for half a century of Biblical scholars to rescue it; *A Commentary on the Book of Job*, by Rev. A. B. Davidson, vol. i. (Lond. 1862); the work of Rénan, *Livre de Job* (Paris, 1859), is chiefly interesting for the preliminary Étude—the translation without notes is based on the Exegesis of Hirzel, and adds nothing to our knowledge,—it frequently is very prosaic, and altogether the book has been overpraised in this country. Valuable contributions to the general criticism of the book are, Delitzsch, art. "Hiob," in Herzog's *Real-Encyklopädie*, and another in the *Zeitsch. für Protest. u. Kirche* (Jahrgang 1851); De Wette, "Hiob," in Ersch and Gruber's *Encyklop.*; Gleiss, *Beiträge* (Hamb. 1845); an article, "The Book of Job," in *Brit. and For. Evang. Review*, July, 1857; Froude, *Book of Job*, reprinted from the *Westminster Review*; Hupfeld, "Die Stellung u. Bedeutung des B. Hiob u. s. w.," in the *Deutsche Zeits. für Christ. Wissenschaft u. Ch. Leben* (Jahrgang 1850, August and September.)] [A. B. D.]

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JOCH'EBED [whose *glory* is *Jehovah*], the wife of Amram, and mother of Moses and Aaron, Ex. vi. 20. She is expressly said to have been the sister of Amram's father, his own aunt, and the relation was consequently of a kind which afterwards came within the forbidden degrees. The Sept., by a loose translation, instead of father's *sister* makes father's *cousin;* but this is quite unwarranted, and adopted no doubt to get rid of the apparent impropriety of the connection.

JO'EL [יוֹאֵל, *Jehovah (God,* or *God is Jehovah*], the second of the twelve minor prophets, as they are arranged in our English Bible after the Hebrew; though in the Septuagint the order is, Hosea, Amos, Micah, Joel, &c. We read that he was the son of Pethuel, but, except this, we have no information as to his family, his native place, the time at which he flourished, and the events of his personal history. The tradition that he belonged to the tribe of Reuben, and to a town variously named Bethom, Theburan, and Bethomeron, is of late and uncertain authority; and the conjecture that he was a priest, because he has spoken so much of the temple and the sacrifices, may be dismissed without much consideration. A more reasonable conjecture is, that his ministry was exercised within the kingdom of Judah, on account of the very frequent references to Judah, Jerusalem, Zion, and the temple; while there is no reference to the ten tribes, unless possibly once, ch. iii. 2 (Hebrew, iv. 2), "My heritage *Israel*, whom they have scattered among the heathen, and parted my land"—a statement, however, which we interpret as referring to the whole twelve tribes.

The age in which he lived has furnished matter for great discussion, and very widely varying opinions have been put forward. Thus Bunsen conjectured that he wrote about fifteen or five and twenty years after the invasion of Judah by Shishak king of Egypt during the reign of Rehoboam; while, at the other extreme, J. D. Michaelis made him a contemporary of the Maccabees. But critics have chiefly leant to one of two opinions—either that he was a contemporary of Hosea and Amos, between whom he stands in the arrangement of the prophetical writings by the Jews —that is, in the reigns of Jeroboam II. of Israel and Uzziah of Judah; or else under the reign of Joash of Judah, about fifty or seventy years earlier. That he occupies a pretty early place is almost universally believed, because of the freshness of his style, which is pronounced to be easy, independent, and beautiful; whereas the marks of a somewhat later age in other prophets are awanting, especially the names of Assyria and Babylon—the great heathen empires which executed vengeance on God's apostate people. The earlier of the two dates above mentioned has been approved by the very highest of recent authorities, and these of the most thoroughly different theological tendencies; such as Credner, Hitzig, Ewald, Hofman, Delitzsch, Keil; and there have been very subtle arguments in favour of it from the contents of the book, chiefly—(1) because there is reference made directly to the Tyrians, Sidonians, and Philistines, as the enemies of Israel, ch. iii. 4 (Hebrew, iv. 4), whose enmity, however, came to be less prominent in succeeding ages, when attention was chiefly turned to the great worldly monarchies; (2) because no mention is made of the Syrians, who in the later days of Joash made a successful irruption into Judah, and were turned away from Jerusalem only by receiving a very heavy ransom, 2 Ki. xii. 17, 18 (Hebrew, 18, 19); 2 Ch. xxiv. 23-25; and (3) because "the valley of Jehoshaphat," in which is to take place the decisive contest with the enemies of God's people, points to the vivid recollection of the great victory granted to Jehoshaphat over the heathen, 2 Ch. xx., as of an event not yet far away from the prophet's time. This last argument is certainly very doubtful. The second argument loses much of its force, or all of it, when we consider that Syria was not an enemy of the kingdom of Judah in the way in which it was the enemy of the ten tribes; and that the inroad upon Joash was a solitary event, and expressly spoken of as somewhat incidental, and so it might leave little impression on the people at the distance of half a century, or something more. And as for the mention of the Tyrians, Sidonians, and Philistines, on which the first argument rests, it answers precisely to the mode of speaking in Amos, whom they refuse to call his contemporary. Ewald, indeed, and others after him, dwell upon the faith and piety of the early times in which Joel lived, very different from the degeneracy of the times of Hosea and Amos. But though a difference of character were established (which there has not been), it would furnish no criterion for the chronology, since we are not aware of any new causes of corruption among the people between the days of Joash and those of Uzziah; and in the time of the former king they were so powerful as to carry him away into openly idolatrous courses, along with his nobility. On the whole, as Umbreit says, there is no sufficient reason for throwing aside the old tradition which places Joel along with Hosea and Amos; and this appears to be still the prevailing opinion. Only, it is likely that Joel's prophecies preceded those of Amos, who as a herdsman in Tekoah may have had opportunities of hearing him, as it is almost certain that he borrows from him; compare Joel iii. 16 and Am. i. 2. Besides, there are very many passages which establish a close resemblance of sentiment and expression among those three prophets whom we consider contemporary. There is no reference in Joel to anything in the characters of the king and the princes of his time, whatever conclusion we may infer from this.

Another and more keenly conducted discussion among critics, has been as to the nature of the prophecy of Joel—whether the locusts of which he speaks at great length be literal or symbolical locusts. The symbolical interpretation was that which the ancient Jews and the Christian fathers adopted, with some inconsiderable exceptions; but since the Reformation the literal interpretation, which was adopted by Luther and Calvin, has been greatly more in favour, and is adopted by almost all the scholars of Germany in the present day. The decision indeed involves very great difficulties; so that Umbreit declares that he often wavered between the two opinions, and ended in thinking that the prophet meant to include both. We do not feel disposed to quarrel with this settlement of the question, if it is meant that the prophet started from the threatening by Moses of locusts, along with other evils, captivity itself among the rest, to be sent upon the disobedient people, De. xxviii. 38-42, as locusts and captivity are mentioned successively among the threatened evils by Solomon in his dedication prayer, 1 Ki. viii. 37, 46; and it is not unlikely that terrible sufferings from locusts may have given occasion to the form

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of his description. But it is pre-eminently the symbolical locusts that are before him, as in the cognate passage, Re. ix. 1–12. For, if there be something strange in a sustained description of enemies under this figure, it is at least no less strange to have in the prophets such a lengthened description of a present or past evil that is merely of an external and transient nature. The imagery of locusts for enemies is familiar to very many of the subsequent prophets, beginning with Amos, who in ch. vii. 1, 4, has the same two emblems of these destructive swarms and of fire which we find in Joel. Nor do we feel the force of the exception taken to this reasoning, that these are in symbolical descriptions; because we regard the entire book of Joel as symbolical from end to end, and that on various grounds, which cannot be stated fully here. For instance —(1) In the description of the locusts there is nothing said of their flight, always a most remarkable feature in the real incursions of these creatures; their teeth are "the teeth of *lions*," ch. i. 6—a common and natural metaphor in reference to warlike hosts, but unsuitable to locusts proper; and their ravages are directed, not against fields, but against cities and men, who endeavour to meet them with swords or darts, ch. ii. 6-9. (2) The mischief is caused by fire as well as by locusts, ch. i. 19, 20; ii. 3, 5. (3) The blessings promised to the renovated land would be absurd, if taken otherwise than in a metaphorical sense, ch. iii. 18; and the same sense ought to be attached to the preceding miseries. (4) This is confirmed, ch. iii. 17, "So shall ye know that I am the Lord your God, dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and *there shall no strangers pass through her any more*." These strangers had been described as swarms of locusts, with whose destruction the miseries of Jerusalem were to close. This is plainer again in the original than in the authorized translation, at ch. iii. 2, "I will also gather all nations;" accurately it is, "all the nations," who ought therefore to be definitely known; and, if so, can only be the nations represented by these locusts. (5) The description of the perishing of the locusts, ch. ii. 20, is simple enough, if understood metaphorically; but it presents several serious difficulties to the literalist. For locusts are brought by the wind, and are carried away by it when it changes, as they have no power to resist it: yet there they are represented as being carried in three different directions—to the Mediterranean on the west, and the Dead Sea on the east, and "a land barren and desolate," apparently the desert, on the south. Especially they are called "the *northern* army," which well describes the nations who invaded Palestine, entering from the north, as they habitually did, and are described accordingly in a multitude of texts in Jeremiah and Ezekiel: whereas it is totally unsuitable for locusts, who come from the south or the east; but whose coming from the north, if not altogether incredible, would at least be so rare as to forbid the use of this word as a descriptive attribute. (6) The metaphor is discovered in the prayer which the priests are taught to use, ch. ii. 17, "Spare thy people, O Lord; and give not thine heritage to reproach, *that the heathen should rule over them*." The marginal translation has indeed been adopted by recent writers, "that the heathen should take up a proverb against them." But all traditionary authority is against this, and so is the analogy of every other passage where the phrase occurs. And after all, it creates the difficulty, that one does not see why the people were to be reproached and made a proverb by the heathen, on account of their having endured the ravages of locusts; whereas the reproach is obvious enough, leading on to the question in reference to them, "Where is now their God?" if the heathen had been ruling over them, when they ought rather to have had rule over the heathen, according to the very words of the promise, De. xv. 6; which should be translated "rule," and not "reign," as in the authorized version.

A modification of the common opinion among the literal interpreters is, that the locusts were a present actual calamity; but that in them the prophet saw the harbingers or prognostics of a greater evil in the distance—the coming day of the Lord. This theory escapes from certain difficulties; but it introduces a formidable one peculiar to itself—namely this, that the prophet does not distinguish the day of the Lord from the visitation of the locusts; nay, he mixes them up as inseparable, ch. ii. 1-11, and speaks of their ravages as the last from which the people were to suffer before the time of glorious deliverance and of judgment on their enemies, ch. ii. 21, &c.

The arrangement of the prophecy on the symbolical principle of interpretation, is therefore of the following nature:—First, ch. i. 1–ii. 17, an announcement of desolating judgments on the backsliding people of God, under the form of four invasions of locusts, perhaps with reference to the four great worldly powers as set forth in Daniel and Zechariah; terminating in a call to thorough and universal repentance. Second, ch. ii. 18-29 (Hebrew, ii. 18–iii. 2), an announcement of salvation to the repentant people; restoring everything that they had lost, and giving them richer blessings. Third, ch. ii. 30–iii. 21 (Hebrew, iii. 2–iv. 21), the contrast between the utter destruction of the nations who had been instruments of vengeance in scattering Israel, and the restored people of God laden with inconceivable and everlasting blessings. The continuity of the prophecy has been interrupted by those who have taken ch. ii. 18, 19, or part of these verses, to be a historical parenthesis. And though they are grammatically right in taking the verbs in them as preterites, yet the English version gives the general force and impression of the passage perhaps more correctly to the reader; because it is an ideal preterite, but a real future in the continuous vision which is spread out before the prophet's eye, and expressed according to the peculiarity of the Hebrew consecution of tenses.

Joel has left his influence upon succeeding prophets; but there is little appearance of his being much indebted to the inspired writers who preceded him. There are, however, some references to the law of Moses, as in the descriptions of the graciousness of God, ch. ii. 13, from Ex. xxxiv. 6; xxxii. 14; the allusion to the heathen ruling over them noticed above, as also to the various curses denounced upon the disobedient in De. xxviii.; the promise of the Spirit to be poured out on all flesh, ch. ii. 28, according to the design of the covenant-people and the wish of Moses, Nu. xi. 29; and the cleansing of the land from its blood by its gracious God and Avenger, ch. iii. 19-21, compared with De. xxxii. 42, 43. Especially, the description of the locusts is so similar to that of the plague of locusts in Exodus, including the statement, ch. ii. 2, "There hath not been ever the like, neither shall be any more after it," as to force upon us the conviction that the writer of the one was

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familiar with the other. We believe that Joel describes the sufferings of guilty Israel in language borrowed from the later and severer plagues of Egypt; but addressing to them an effectual call to repentance, he sees them saved from the final stroke, such as fell upon the impenitent king of Egypt, and which now falls upon the enemies of Israel; while he sees finally a plentiful rain of grace coming down on the oppressed and humbled covenant-people, who are brought triumphantly through something like their old experience in the wilderness, and so home to their land of rest, which is seen to be purified and glorified—a paradise restored. The conclusion of his prophecy has always been understood to be a promise of blessings to the church under Messiah's reign. And the very remarkable promise of the gift of the Spirit, ch. ii. 28, 29, was quoted and applied by the apostle Peter to the day of Pentecost, although we do not conceive that he confines its fulfilment to that day. Whether Joel uttered any specific prophecy of the person of Messiah will be answered in the affirmative or the negative, according as we adopt or reject the marginal translation in ch. ii. 23, "Be glad, then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the Teacher of Righteousness," &c. This is the rendering of the ancient Jewish versions generally, except the Septuagint, and it is followed by the Vulgate; but it is abandoned by recent scholars with a few distinguished exceptions.

[Commentaries on Joel are of course to be found in commentaries on the Old Testament generally, or on the Prophets, or the minor Prophets, at least, in particular. Among recent works may be named those of Ewald, Umbreit, Hitzig, and Henderson. Two especial commentaries on this individual book may be mentioned; one by Pococke, prof. of Arabic at Oxford, who died in 1691; and one published in 1831, by Credner of Giessen, an able scholar, but a thorough rationalist. Hengstenberg discusses the age of Joel, defends the symbolical interpretation, and explains his view of the passages, ch. ii. 23, 28-32, at length, in his *Christologie*, vol. i. p. 331-403, maintaining the personal reference to the Teacher of Righteousness.] [G. C. M. D.]

JOGBE'HAH [*which shall be exalted*], a name mentioned twice in connection with transactions occurring on the east of the Jordan. From the contexts of the respective passages, it would appear that two different places are intended; nor is this to be wondered at, when it is considered that *Jogbehah* (which signifies "lofty") comes from the same root as the *Gebas* and *Gibeahs*, which are so numerous in Palestine proper.

1. It first occurs in an enumeration of cities rebuilt or fortified by the Gadites, after they (together with Reuben and half Manasseh) were allowed by Moses to occupy the conquered territories of Sihon and Og, but before the exact limits of each tribe were defined, Nu. xxxii. 35. As it is mentioned between Jazer and Beth-nimrah, neither of which was far from 'Ammân, it must also have been situated somewhere in that neighbourhood. Accordingly, we find "a ruined place, called *Jebeiha*," noticed by Burckhardt, as observed by him about four miles to the north of 'Ammân (Syr. p. 361; Bib. Res. App. p. 168); which, so far as our scanty knowledge of it extends, bears every mark of being the site in question. Except the usual loss of the feeble *yod*, the word has scarcely undergone any alteration.

2. We next meet with the name, Ju. viii. 11, in the account of Gideon's victory over the combined forces of the "Midianites, Amalekites, and children of the East." The direction which the panic-stricken host took in attempting to effect their escape, is laid down very minutely by the sacred historian. They are described as fleeing from the battle-field in the valley of Jezreel "unto Beth-shittah (now *Shuttah*) towards Zererah," which was near Bethshan, 1 Ki. iv. 12; and so onwards "to the brink of (the Jordan valley, where was situated) Abel-meholah," above (or rather, as several MSS. read, "unto) Tabbath." The meaning of Abel-meholah appears to be "the Meadow of the Whirlpool;"[1] and thus points to the ford near the falls of el-Buk'ah, whence there is still a direct route by *et-Taiyibeh* (Tabbath?) to the eastern wilderness. Assuming el-*Kerak*, midway between Tell 'Ashtereh (Ashtaroth) and Busrah (Bozrah) to be the Karkor of the narrative, the distance is such as may well be supposed to have inspired the fugitives with a sense of security. Great, therefore, must have been their surprise and consternation, when Gideon, by a rapid and circuitous march, suddenly attacked them on their exposed flank or rear; and thus, like a skilful general, reaped the full advantage of his victory. The line of his pursuit is given as minutely as that of the Midianitish flight: "And Gideon went up by the way of them that dwell in tents, on the east of Nobah and Jogbehah, and smote the host; for the host was secure." The mention of Nobah, a city of Manasseh, proves this to be a different Jogbehah from the one already referred to, and points in a direction north-east from Bethshan; where, up the valley of the Sherlat-el-Mandhûr, and thence by Fîk (Aphek), ran anciently, and still runs, the great road leading from central Palestine to Damascus. This route was followed by Burckhardt on one occasion, and his simple details strikingly yet unconsciously illustrate the several stages of Gideon's forced march. He informs us that the valley of the Mandhûr (or Yarmûk) is inhabited by an Arab tribe, "*who live under tents*, and remove from place to place, but without quitting the banks of the river. They sow wheat and barley, and cultivate pomegranates, lemons, grapes, and many kinds of fruit and vegetables, which

[1] The root signifies primarily, "to twist, writhe, turn round and round," and is applied by Jeremiah (ch. xxiii. 19; xxx. 23) to the action of a whirlwind, and by the Psalmist (Ps. lxxvii. 16, to the violent lashing of water occasioned by a mighty convulsion of nature, with evident allusion to the miraculous recoil of the Jordan stream at this very spot (Jos. iii. 16), which, like the kindred event at the Red Sea, appears to have been accompanied by earthquake and tempest (comp. Ps. cxiv. with Hab. iii.) It is not unlikely that the vast accumulation of pent-up waters, thus assisted, caused some change in the channels both of the Jordan and its important tributary the Yarmûk. See Robinson's *Later Bib. Res.* p. 316; *Lynch*, p. 249, and comp. Hab. iii. 9, "Thou didst cleave the rivers of the land," with the modern name of the whirlpool, el-Buk'ah, "the Cleft." The language in which Lynch refers to the probable site of Abel-meholah is the exact counterpart of that significant compound. The first part of the word is illustrated by the remark, that the district which skirted the western bank of the Jordan around el-Buk'ah was "an extensive plain, *luxuriant in vegetation*, and presenting to view, in uncultivated spots, a *richness of alluvial soil*, the produce of which, with proper agriculture, might nourish a vast population" (*Exp. to Dead Sea*, p. 182). We read, then, without surprise of Elisha, with his twelve yoke of oxen, being engaged in ploughing, when Elijah here encountered him on his way to the wilderness of Damascus (1 Ki. xix. 15-21). The second part (Meholah) admits also of a ready explanation from such expressions as these: "The river foamed over its rocky bed with the fury of a cataract" (p. 183); and again, "This rock was on the outer edge of the *whirlpool*, which, a caldron of foam, *swept round and round in circling eddies*" (p. 189). It would be strange indeed if so striking a scene as this did not give name to some neighbouring locality.

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they sell in the villages of the Haurân and Jaulân" (Syr. 273, 274). Considerably beyond Fîk, he passed "*Tell Jâbieh* with a village," and shortly afterwards he came to *Nowa*, where he slept (p. 283). The latter has, with great probability, been identified by Hävernick and Ewald with Nobah (formerly Kenath), which was rebuilt by a Manassite of that name, Nu. xxxii. 42; but the former does not appear to have attracted the attention which it deserves. Its name, its proximity to Nowa, the Arabic prefix *Tell*, implying alike the existence of ruins and the elevation which is denoted by the Hebrew root—all go to prove that here we have the spot where stood the Jogbehah of Manasseh, as distinguished from that of Gad. This is still further confirmed by the fact, that at Nowa the Damascus road is joined by another from the south-east, by following which Gideon would arrive at the place which has been indicated as the probable site of Karkor.[1] [E. W.]

JOHAN'AN [contracted form of JEHOHANAN, *God's gift* or *favour*]. 1. The first who bears this abbreviated form of the name was a priest, son of Azariah, who belonged to the line of Zadok, and who appears to have been high-priest in the reign of Solomon, 1 Ki. iv. 2; 1 Ch. vi. 10. Johanan's time of office must have fallen either about the closing period of Solomon's reign, or in the days of Rehoboam. He was succeeded by a son of the name of Azariah.

2. JOHANAN, son of Kareah. He was one of the captains of Judah, at the time Jerusalem was finally taken and destroyed by the Chaldeans, and was among those who fled into the regions on the east of Jordan, the mountains of Moab and Ammon, where he waited till he should see what might be the issue of things for his unhappy country. When order was again re-established, and Gedaliah held the office of governor under the king of Babylon, Johanan repaired to Mizpeh to tender his allegiance, and seems to have been actuated by an honest desire to preserve what was now established, as the best in the circumstances. As soon, therefore, as he learned the purpose of Ishmael to murder Gedaliah, he gave notice of it, but unfortunately his warning was slighted, and the dreaded catastrophe took place. Johanan was justly filled with indignation at the perpetration of this crime, and pursued after Ishmael for the purpose of avenging it. In this, however, he failed, though he recovered the captives whom Ishmael carried away with him; and now, dreading the fury of the Chaldeans on account of Gedaliah's murder, he refused to follow the advice of Jeremiah to abide in the land of Judah, but fled with a considerable company to Egypt, carrying Jeremiah along with him. In this timid policy he, of course, erred, especially when it was pursued in direct disobedience of a divine word, and we can scarcely doubt he lived to repent of it. But we lose sight both of him and of the company who went with him, shortly after they entered the land of Egypt.

3. Various persons of this name are mentioned in the genealogies, but without any specific historical notices—a son of Elioneai, in the line of Zerubbabel, 1 Ch. iii. 24—eldest son of Josiah, who probably died before his father or with him, 1 Ch. iii. 15—a Benjamite, one of David's captains, 1 Ch. xii. 4—a hero of Gad, who joined himself to David, 1 Ch. xii. 12—an Ephraimite, father of Azariah, in the time of Ahaz, 2 Ch. xxviii. 12—a Levite, son of Eliashib, and a returned captive, Ezr. x. 6—another returned captive, son of Hakkatan, Ezr. viii. 12—the son of Tobiah the Ammonite, Ne. vi. 18.

JOHN [the New Testament form of JOHANAN]. This name is found in the New Testament of four different persons—but once of a person, who is only incidentally mentioned, as a relative of the high-priest, and of whom nothing further is certainly known; and again also only once of the evangelist Mark—"John, whose surname was Mark," Ac. xii. 12—John being the original, the Jewish name, while that of Mark, which had somehow come to him from the Latin, became his common and prevailing designation (*see* MARK). There remain only two who bore the name of John, and who under that name have been known to the church as occupying a place of distinguished honour—*John the Baptist* and *John the Apostle*.

JOHN THE BAPTIST. He was the son of Zecharias and Elisabeth, who were both of the house of Aaron, Lu. i. 5, and both distinguished for their God-fearing disposition and upright character, "walking in the commandments and ordinances of the Lord blameless." They were well advanced in life before they appear on the stage of gospel history, though not in the ordinary sense old; for, ministering as Zecharias did in the priest's office at the golden altar, he must still have been in the full possession of his faculties. But in addition to the advanced age of both parents, Elisabeth was barren; so that if any child was now to proceed from them, it could only be as a wonder accomplished by the special grace and interposition of God. What was needed, however, in this respect, was not to be withheld; for while Zecharias was engaged in the presentation of incense, in the temple, the angel Gabriel appeared, and announced to him, that his wife should bear a son, and that they should call his name John. (For the angelic appearance and message on this occasion, see under GABRIEL; and for the relation in which Zecharias stood to it, and his procedure under it, see ZECHARIAS.) The proper ground and reason of the procedure lay in the divine purpose to be accomplished by this offspring of Zecharias, since in him was to be found the commencement of a new era in God's dispensations, and one that should at once fulfil and antiquate the old. But this new era was to be pre-eminently the day of grace, for which the people of God had been waiting in hopeful expectation—grace rising above nature, and with its God-empowered, redemptive agencies working out the good, which nature was altogether unable to accomplish. Hence, as here all was to be, in a manner, wonderful, and in the centre of the whole there was to appear the greatest of all wonders—the incarnation of the Son of God—a divine wonder fitly opened the series, in the birth of him, who was to herald the new era, the son of a barren mother, and of parents both already stricken in years. In this respect he was emphatically a John—Johanan, *Jehovah's gift*, or favour—in his very birth the sign and token of divine goodness, showing that God had now again begun to visit his people with the peculiar gifts of his grace, and was setting in operation the agencies which were to bring the higher designs of his covenant into effect.

[1] It is necessary to add, that this view of Gideon's route is incompatible with the position usually assigned to the Jabbok, and requires that river to be identified with the Yarmûk, whose claims to be so regarded are, in the writer's opinion, much stronger than those of the Zurka. This, of course, gives Succoth and Penuel also a more northerly position; a result which the scriptural notices encourage rather than forbid.

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The fitness of the name, however, appointed to be borne by this divine messenger becomes more apparent, when we look at the account given of the mission to which he was destined. Pointing back to the prediction contained in the concluding verses of Malachi, the angel said to Zecharias, "Many of the children of Israel shall he turn to the Lord their God; and he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord," Lu. i. 16, 17. The man who should do such a work as this, must have been in the highest sense a gift of grace from the Lord; the more so, as his work was not to stand alone, but to be the prelude and harbinger of something peculiarly great —the immediate presence of the Lord himself. It was John's singular honour to have been made ages before his birth the subject of prophecy, and in respect to the purpose for which he was announced, placed in such close juxta-position with the Lord of glory. But the reverse of honour was implied in that purpose, as regards the generation for which and among which he was to appear; since it betokened their general and deep-rooted alienation from God. His relation to Elias should have put this beyond a doubt, and made it patent to all; for Elias was the great prophet-reformer, whose whole striving was directed to the object of reclaiming a backslidden people to the worship and service of Jehovah. They had become degenerate plants of a strange vine, or unworthy descendants of a godly ancestry; and he would at the very hazard of his life have them brought back to the right spiritual condition, lest Jehovah, as the God of the covenant, should come near and consume them. This was most impressively exhibited in his prayer on Mount Carmel, when, addressing Jehovah as the God of Abraham, Isaac, and Jacob (the recognized fathers of the covenant-people) he besought the answer of fire from heaven on his sacrifice, in proof that he was accepted, and that the Lord was now turning the hearts of the people back again, 1 Ki. xviii. 36, 37—back, namely, to Jehovah himself, in the first instance, as the grand centre of life and blessing; and secondarily, to their righteous fathers; from both alike they were alienated, and the return to the one should necessarily involve also the return to the other. Such, precisely, was the work to which the son of Zecharias was destined; the hearts of the people, amid all their outward respect for the name and worship of God, were again in a state of alienation; and this new prophet-reformer was to have it for the main object of his striving to "turn them back to the Lord their God." In doing this he should also of necessity turn the hearts of fathers and children toward each other, so that the godly fathers should again, as it were, embrace their degenerate offspring; which is all one with saying, what, indeed, is said in the explanatory clause, that he should bring "the disobedient to the wisdom of the just;" *i.e.* should make the disobedient children become like their just or righteous parentage. In a word, both should again become—so far as the work was really accomplished—of one heart and mind, having the God of the covenant for the common object of their homage and affection.

With this high promise of future service and glory, the expected child was in due time born to Zecharias, and according to the divine command was named John. From the day of his circumcision till the period of his entering on the discharge of his reforming agency, we hear nothing of him, except that "he grew, and waxed strong in spirit, and was in the deserts," Lu. i. 80. *There*, doubtless, in those wild solitudes, which lay around his native region in the hill country of Judea, he nursed his soul to holy contemplation on the state of things among his countrymen, and the high calling in respect to them, which the divine word had marked out for him. But that he did not join himself, as has sometimes been supposed, to the Essenes, who had settlements in certain parts of the wilderness on the south of Judea, is manifest from the far deeper insight he afterwards displayed into the divine economy than they possessed, and from his entering on a course of public procedure, which was entirely alien to their quiescent spirit and rigid ceremonialism. (*See* ESSENES.) While still in the wilderness, the Spirit of the Lord began to move him to his enterprise; there "the word of God came to him," Lu. iii. 2; and he gave forth at once what he received, but in doing so naturally advanced toward the edge of the wilderness till he approached the banks of the Jordan, as thus only could he get a sufficient audience to listen to his proclamation. Even when moving thither, however, he did not altogether quit his connection with the desert; he wished, and no doubt acted so as to appear, still in some sense a sojourner in it; for when the authorities of Jerusalem were startled by the excitement he was raising, and sent to inquire what he said of himself, he gave answer in the words of Isaiah, "I am the voice of one crying in the wilderness, Prepare ye the way of the Lord," &c. His appearance in such a place was itself a sign—the *natural* wilderness being intended to serve as a symbol of the *moral* condition of the people, with whom all, in a manner, lay desert, no spiritual highways for the Lord to move up and down in, no fields of righteousness from which he might receive the fruit he desired to reap. It was Heaven's voice, indeed, that cried in him, but it cried as in a waste howling wilderness; therefore, cried in loud and earnest peals, that men would repent, and prepare to meet their God. With this, also, corresponded his dress, which was made of camel's hair, and girt about with a leathern girdle—the coarsest attire, the garb of penitents, 1 Ki. xxi. 27; and his food locusts and wild honey (see under the words)—the spontaneous products of waste or uncultivated places—the diet of one who was keeping, as far as possible, a continual fast, Mat. iii. 4. As John's earnest cry was a call to repent, so his appearance and mode of life were a kind of personified repentance; and if the people had understood aright, and responded to his mission, they would have conformed themselves to the type and pattern which they saw in him. This, however, was what few comparatively did, and even they in a very imperfect manner.

One can easily conceive how the singularity of John's appearance, the earnestness of his manner, and above all, the solemn announcement he made, that the kingdom of heaven was at hand, would strike an awe into men's minds, and raise a deep wave of religious feeling through the community. Such evidently was the case; and as men's acquaintance with John grew, and they saw more distinctly into the nature of his aims and operations, their interest and concern would be the more profoundly awakened. For, they could not but perceive a terrible energy in his words; what he spake must have rung almost like the knell of doom in their

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ears; the time, he said, was gone for fair pretexts and hypocritical observances; now, all must be matter of stern reality, since the Lord himself was presently to appear, with supreme authority and prompt decision, to deal with all according to their real state, and either draw them to himself in love, or cast them from him as refuse. In further proof of his sincerity, and as indicative of the greatness of the crisis that had arrived, John came not only preaching these stirring doctrines, but sealing them by an appropriate ordinance, the baptism of repentance. (*See* BAPTISM.) The result was that people's hearts were everywhere moved; and from all parts of Judea, including Jerusalem, they flocked to Jordan, and were baptized confessing their sins. Sadducees were shaken from their worldliness, and Pharisees made for the moment to feel the insufficiency of their outward observances; so that John himself seemed astonished at the anxiety that was evinced, and the kinds of persons who applied to him, Mat. iii. 7. Nor did he leave them in doubt as to the thoroughly practical nature of the reformation which was needed; the heart generally must be turned toward God, and the sins which more easily and commonly beset particular classes of men must be forsaken, that each might be found walking in his uprightness, Lu. iii. 10-14. While he and his disciples practised fasting, and seem to have adhered generally to the traditions of the elders, as to the form of godliness maintained by them, there is nothing in John's recorded utterances to imply that he laid stress upon such things by themselves, or even counted them anything apart from the feelings and principles of a sincere piety. Beside the introduction of baptism, he attempted no change in existing usages, but sought merely to have the life, which these ought to have expressed, formed in men's souls, and everything in practice inconsistent therewith abandoned.

The temporary success which attended John's mission produced no undue elation in his own mind; like a divinely taught man he kept steadfastly to his proper place and work. When the people began to doubt whether he might not be himself the long-expected Messiah, and the authorities at Jerusalem sent a formal message of inquiry to learn who he was, he announced in the most explicit manner, that he was but a servant and forerunner of Him who was to come, unworthy even to loose, or to bear his shoes. When Jesus presented himself at Jordan for baptism, John, with a becoming consciousness of his own inferiority, though still without any certain assurance of the proper Sonship of Jesus, sought, as unworthy, to be excused from the service, Jn. i. 31; Mat. iii. 14. And when, after having received such assurance, and publicly pointed out Jesus to his followers as the coming Saviour, he heard that the multitudes were by and by crowding to Jesus rather than to himself, he meekly acquiesced in the result, and even expressed his joy on account of it, as seeing therein the great end of his mission reaching its accomplishment, Jn. iii. 26-36. By the time this circumstance had occurred—the circumstance which drew forth the last recorded testimony of John respecting Jesus—he had moved considerably upwards from the region where he commenced his ministry, and was probably either within the bounds of Galilee, or in the immediate neighbourhood. He is said to have been at Ænon, near to Salem or Salim; the exact position of which, however, is uncertain. But that his ministry actually extended to the precincts of Galilee, if not within Galilee itself, and that some of his more regular disciples were gathered thence, we know from the account in St. John's gospel, ch. i. 29-43; and also from the fact of his imprisonment by Herod Antipas, which implied his having come within the bounds of Herod's jurisdiction. He must, therefore, have ultimately extended his labours into Galilee, or have passed into Peræa, on the farther side of Jordan, near the southern extremity of the Lake of Galilee. The evangelical narratives are too indefinite to enable us to determine his course more precisely; nor do they enter into the details of his connection with Herod. In all of them the fact of his imprisonment is mentioned; and in the gospel of Matthew, ch. iv. 12, it is even represented as the starting point of our Lord's more public career, and in part also the reason of Galilee being chosen for the more peculiar theatre of its operations: when the herald was silenced, the Master himself took up the word, and carried it onward to the higher stages of development. But John must previously have laboured for some time in Galilee or its neighbourhood, and produced there also a deep wave of religious feeling; otherwise, he could never have gained the estimation in which he was there held, and the profound respect entertained toward him by such a man as Herod. For we are told that "Herod feared John, knowing that he was a just man, and an holy, and observed him; and when he heard him, he did many things, and heard him gladly." He would not, however, do the one thing, which John doubtless pressed upon him as most especially requiring to be done, if Herod would attain to the character and position of a true penitent—namely, dissolve his adulterous connection with Herodias, his brother Philip's wife. But to press this was to touch upon the tender point, which Herod and his guilty partner could not bear to be named; and John presently found, that as he was the new Elias, so he had to confront a new Ahab and Jezebel, who would seek to do with him as they might list. Accordingly, he was cast into prison—the deed of Herod, though probably done at the instigation of Herodias; who was not even satisfied with this measure of violence, but watched her opportunity to consummate the matter by getting Herod in an unguarded moment committed to the execution of John. This she found on the occasion of Herod's birthday, and through the instrumentality of her daughter, who won so much upon the favour of Herod by her dancing, as to obtain the promise from him of whatsoever she should ask. At the instigation of her mother she asked and received the head of the Baptist, Mat. xiv. 6-11; Mar. vi. 21-28.

This is altogether a more natural account than that given by Josephus (Ant. xviii. 5, 2), which so far agrees, however, that it represents John as a just man, and had in great honour among the people, but connects, first his imprisonment, then his death, with jealous apprehensions on the part of Herod, lest John's extreme popularity should prove the occasion of political disturbances. On this suspicion, it is said, John was "taken up, and being sent bound to the castle of Machærus, was slain there." It is by no means improbable, and is, indeed, the general belief, that the castle of Machærus (which stood in Peræa, toward the extreme south-east of the district, and not very far from the top of the Dead Sea) was the place of John's confinement and death. But from all that we know both of John and Herod it is greatly more probable,

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that John's faithfulness toward Herod and Herodias were the prompting cause of the treatment he received, than any dread of popular commotions. The precise period, either of John's imprisonment or of his death, cannot be ascertained. It seems plain, that all the events and discourses related in the gospel of Matthew, from ch. iv. 12 to the commencement of ch. xiv., lay between the one and the other; and this included the calling and appointment of the twelve apostles, partly preceded and partly followed by an extensive missionary tour through the synagogues and towns of Galilee, ch. iv. 17-25—the delivering of the sermon on the mount, followed by a series of miraculous cures, and a visit to the farther side of the lake—another series of discourses and miracles, followed by a second extensive tour through the cities of Galilee, with much teaching in the synagogues, ch. ix.—the sending forth of the twelve on their separate missionary tour, ch. x.—the message from John himself, and the discourses to which it gave rise, ch. xi.—the return of the disciples, with many transactions and discourses ensuing, and in particular the formal commencement of speaking in parables, ch. xii. xiii. Wiesler, and those who follow his chronological order (Chron. Synopsis, p. 292), would crowd all this part of our Lord's ministry into what seems an incredibly short period, and would place the Baptist's imprisonment in March, and his death in April, of the same year. The reasons for this are to a large extent fanciful and unsatisfactory, but need not here be inquired into. Looking simply at the variety and fulness of the evangelical narrative, as now noticed, stretching between the two events, the natural conclusion is, that John's imprisonment must have lasted several months, and may even have continued for the best part of a year. By comparing Mat. xiv. 15-21 with Jn. vi. 4, it would appear that the execution of John took place shortly before the passover which preceded the one at which our Lord suffered; so that very little more than a year must have elapsed between the two deaths.

Resembling, though John did, in so many things the Elijah of former days, the exit of the one from his field of labour was as remarkable for its humiliating circumstances, as the other for its singular glory—the one dying as a felon by the hand of the executioner, the other, without tasting at all of death, ascending to heaven in a chariot of fire. But in John's case it could not be otherwise; the forerunner, no more than the disciple, could be above his Master; and especially in the treatment of the one must the followers of Jesus be prepared for what was going to be accomplished in the other. After John's death, and growing out of it, a whole series of special actions and discourses were directed to this end by our Lord. The manner of John's death, therefore, is on no account to be regarded as throwing a depreciatory reflection on his position and ministry. He was, as Christ himself testified, "a burning and a shining light," Jn. v. 35; and, with one slight exception, he fulfilled his arduous course in a truly noble and valiant spirit. The exception referred to was the message he sent from his prison to Jesus, asking whether Jesus was he that should come, or they should still look for another? The question has appeared so unsuitable for John, that a large proportion of commentators from the earliest times have thought that it must have been suggested by John's disciples, and that for their satisfaction, rather than his own, he agreed to send it. But there is nothing of this in the narrative. The disciples are expressly said to have been sent by John on this errand; or, as it is still more explicitly given in what appears to be the correct reading of Mat. xi. 2, *he sent through* (διὰ not ὑπὸ) his disciples. The occasion also, which is represented as having led to the sending, namely, John's having heard in prison of the wonderful works of Jesus, connects it with a peculiarity in his condition, not theirs. And then the specific and personal form given to our Lord's reply, "Go and tell John the things which ye do see and hear," fix the matter as distinctly upon him as it is possible for language to do. By sending such a message, however, John had not lost his confidence in Jesus as the great representative of Heaven, whose coming he had heralded; the very application to him for an authoritative direction betokened the reverse; but he could not understand how, while such mighty works were showing themselves forth in him, there should be so little seen of that decisive action on the side of righteousness, and against iniquity, which John had been led by the writings of Malachi, and by his own spiritual insight, to connect with the coming Messiah. Manifestly, it was from no want of power, that the work was not done—why, then, did it not appear? Might there not be still some other and future manifestation of the Holy One to be looked for? In short, the Baptist had been fixing his eye too exclusively on one aspect of the Lord's work, and overlooking others, which required equally to be taken into account. He hence got bewildered in his views, and received from Christ a message in reply, which was exactly fitted to rectify them; since it reminded him of things being in progress, which ancient prophecy had distinctly associated with Messiah's agency, and of the necessity of allowing him, who had so great a work to do, to take his own way of doing it—"blessed is he, whosoever shall not be offended in me." But lest those around should, from what John did, or what our Lord said in reply, take up disparaging views of this great messenger of Heaven, Jesus proceeded in very strong and animating language to discourse to the people concerning him, and declared him to be, not only a true prophet of God, but greater even than a prophet, in the ordinary sense, the greatest that up till his time had been born of women, because standing the nearest in his work and calling to the Lord himself. Yet still only relatively greatest; for the very circumstance which raised him above those who had gone before—his proximity to Christ—depressed him in respect to those who were to follow; so that the least (or rather, the comparatively little) in the kingdom of heaven should be greater than he who stood only at its threshold. Knowing more, and receiving more of Christ and his glorious work, they should stand higher in the endowments and privileges of grace. Viewed thus, the circumstance which at first sight appears so strange, is perfectly explicable. And though it does involve a certain weakness or defect, in respect to John's apprehension of divine things, yet not more, certainly, than appeared for a time in the apostles themselves, who were relatively greater than he, Mat. xvi. 21, &c.; and it leaves untouched his integrity and honour as a special messenger of Heaven, in whom and in whose work divine wisdom was justified.

JOHN THE APOSTLE, LIFE OF. The life of this eminent apostle, though in many respects highly interesting, does not furnish any great variety of incident.

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His character was rather contemplative than energetic; his taste led him rather to spiritual communion with his beloved Lord, than to vigorous action in the world. The knowledge conveyed to us in the Scripture of the history of John is not large. Tradition may seem to furnish us with much; but this, after all, contains little that is trustworthy; and, like traditionary history in general, becomes more abundant as it gets farther from its source; as if it would make up by its fulness of detail for its weakness of foundation.

We will first notice the principal facts which may be gathered from the New Testament. St. John would appear to have been the youngest of the apostles. Probably he was born at Bethsaida, a small town upon the Lake of Gennesaret. At least, we know that Bethsaida was "the city of Andrew and Peter," Jn. i. 44; and that James and John were, in their fishing-trade, "partners with Simon," Lu. v. 10. John, and James his brother, were sons of Zebedee, a fisherman on the lake. There is a tradition that Zebedee was uncle to the Baptist. All, however, that we really know of him seems to be, that he was the owner of a fishing-vessel, and that he had "hired servants," Mar. i. 20. Salome, the mother of John, was one of those women who ministered to Jesus of their substance, and who purchased spices to anoint his body. All this would lead to the belief, that the family were by no means of the lowest class; that they were not despised by their own countrymen; and that their circumstances were not such as to prevent their giving to their children a sufficient education. We may couple with this the circumstance that John is spoken of (at least there seems no reason to discredit the ordinary notion that the disciple spoken of, Jn. xviii. 15, was our apostle) as personally known unto the high-priest, a fact which anyhow implies respectability of station; and further, that when the Saviour had consigned to him the care of Mary his mother, he "took her to his own home," from which we should infer that he was possessor of a house somewhere, if not at Jerusalem. Thus we conclude, upon the whole, that St. John belonged from the first to what may be termed the middle class of Jewish society, and that probably when, Ac. iv. 13, it is said that the council perceived of Peter and John that they were "unlearned and ignorant men" (ἀγράμματοι καὶ ἰδιῶται), it merely means that they had not been regularly trained in the schools of Talmudic theology, and not that they were destitute of fair ordinary education.

Of the character of Zebedee, the father of the apostle, nothing is known to us, except indeed the negative feature of it—that he made no opposition to his sons' obeying the call of Jesus and following him. Salome seems to have been a woman of piety, and probably had long been "waiting for the consolation of Israel." Her somewhat selfish request that her "sons might sit, the one at his right hand and the other at his left, in his kingdom," would at least show her full belief that his kingdom would ere long come. From his mother's character, and perhaps his father's, it would seem likely that St. John was early made acquainted with the scriptures of the Old Testament, and led to see in them many a promise of a future anointed Deliverer.

It has usually been thought, and probably with justice, that John was the companion of Andrew when the Baptist (of whom, in that case, they must both have been disciples) "looked upon Jesus as he walked, and said, Behold, the Lamb of God," and that thus, under the training of that great teacher, he had already received instruction which might well prepare his mind to look for a Messiah.

After following Jesus to his own home, it would appear that John accompanied him from Galilee to Jerusalem, and again upon his return through Samaria to Galilee; again, it would seem, accompanying him on his second visit to Jerusalem. At least the narrative in chapters ii.–v. seems to be the report of one who was either himself present at the scenes described, or who had received information of the particulars while they were yet fresh.

It would appear that John, after the miracle at Bethesda, was permitted for a while to return to Galilee, and to pursue his ordinary occupation; and that, afterwards, with his own brother James, and with Andrew and Peter, he was again summoned to attend immediately upon the Saviour. Very few particulars however are afforded us. We find his name in the list of the twelve apostles. With Peter and with James he shares the honour of being admitted to peculiarly close intimacy with his Master, and of being present at scenes from which others were excluded—the raising of the daughter of Jairus, the transfiguration, and the agony. He was especially beloved by the Lord Jesus, and was allowed the peculiar honour of reclining next to him at the final paschal supper—of "leaning on Jesus' bosom;" while through him was made known to the rest the intended treachery of Judas. In a few hours afterwards a distinction was afforded him yet more honourable and more touching. The Saviour on the cross commits to him the care of his beloved mother. "He saith unto his mother, Woman, behold thy son; and to the disciple, Behold thy mother; and from that hour that disciple took her to his own home," Jn. xix. 26, 27.

A few more particulars respecting him may be gathered from his own Gospel, and from the Acts of the Apostles—his early visit with Peter to the sepulchre—his retiring for a while, after the resurrection, to his former occupation on the Sea of Tiberias—his meeting again with his Lord—and the words uttered with regard to him by the Saviour to Peter, which might seem perhaps to imply that John should not die by the sword of martyrdom.

Thus much is told us in the Gospels. From the Acts of the Apostles we gather that he was with his brethren at the great day of Pentecost—that, in connection with Peter, he was made the instrument of curing the man who was lame from his birth, and was joined with Peter also in nobly defending his Master's cause before the assembled council. He is found again, in company with Peter, in Samaria, confirming the work which Philip the evangelist had begun. All that is further reported concerning him in the notices of Scripture, is that Paul met with him at Jerusalem (probably about the year 52), and received from him the right hand of fellowship, Ga. ii. 9; and that he was afterwards in the island of Patmos, "for the word of God, and for the testimony of Jesus Christ," Re i. 9.

The above is perhaps all, or nearly all, which can be directly gathered from the Scripture concerning St. John. We shall now briefly refer to the circumstances concerning him upon which antiquity is pretty well agreed, and which at all events are not inconsistent with the New Testament. It seems universally allowed that the latter years of the apostle's life were principally spent at

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Ephesus; while also there is a tradition that he made Jerusalem his ordinary place of residence till after the death of Mary, an event which Eusebius places in the year 58. There is no allusion whatever to St. John in the accounts given us in the Acts of the Apostles, of St. Paul's ministry at Ephesus (which probably lasted from 56 to 60), nor in the epistle to the Ephesians, nor in either of the epistles to Timothy. Again, there is no reason to believe that John was at Jerusalem during Paul's final visit to that city in 60 or 61. His absence might possibly be merely temporary; but it is not unlikely that he might have ceased to reside at Jerusalem considerably before he removed to Ephesus, though there does not seem to be any tradition as to his place of sojourn. In fact, it is not by any means likely that he removed to Ephesus till after the death of Paul, which took place probably in 66. The general voice of history seems to make him, from shortly after that period, the great centre of authority and spiritual light in Asia Minor, and especially the opponent of those floating notions and fancies which ultimately ripened into the Gnostic heresies, and with reference to which St. Paul had already said to the elders of Ephesus—"Also of your own selves shall men arise speaking perverse things, to draw away disciples after them." His banishment at Patmos, during which he was favoured with the wondrous visions of the Apocalypse, probably took place during the latter part of the reign of Domitian, perhaps about the year 95, though some have referred it to the reign of Nero. An account is given in Tertullian, and adopted by Jerome, of St. John's being taken to Rome under Domitian, of his being cast into a caldron of boiling oil, of his miraculous deliverance from it, and of his being afterwards removed to Patmos. This mode of punishment however was, as far as we can ascertain, never customary at Rome; and the account rests upon the sole authority of Tertullian, who was by no means remarkable for his critical powers. He is therefore usually considered as mistaken. The death of St. John is supposed to have taken place at Ephesus in the reign of Trajan; his age being stated by various writers, on authority perhaps little more than conjectural, at from 90 to 120 years.

With regard to the peculiar character and disposition of St. John, it will be desirable for us to say a little, and perhaps to illustrate what we say by one or two other traditionary incidents. His tendencies, as we have already remarked, seem much more towards contemplation than towards external action. In the little that is told of him in the Acts of the Apostles, it would not be easy to discover anything which he actually did, or even actually said. He is associated always with Peter, and to Peter all that is said or done may naturally be assigned. A contrast might be drawn, not without its interest, between John and Peter on the one side, and John and Paul on the other—the quiet unobtrusive love of John with the ardent and sometimes rash forwardness of Peter; the calm meditative style of writing of St. John with the style of St. Paul, at once logical and warmly energetic. The character of John might appear at first sight almost feminine—gentle, well-nigh to the borders of weakness. Combined, however, with this is another element, that of earnest and quick wrath. His desire to call for fire from heaven to consume those Samaritans who declined to receive Jesus, as he was journeying towards Jerusalem, may serve as an instance of this, Lu. ix. 51-56. It may perhaps be from this peculiarity of character that Jesus gave to John and to his brother James the name of Boanerges, "Sons of Thunder." His epistles, too, are remarkable for the pointed energy with which he expresses censure. We may take as instances 1 Jn. i. 6, and ii. 9; to which we may add the cutting censure upon Diotrephes, 2 Jn. 10, 11. As an illustration of the severity of his hatred of opposition to the truth, we may take the well-known story, narrated by Irenæus, on the authority of those who had received it from Polycarp; that, while he resided at Ephesus, on going to the public baths, he perceived that Cerinthus, the heretical leader, was there. He came out again with haste, saying, that he feared the building would fall, while Cerinthus, an enemy of the truth, was within it. As an illustration of the tender, untiring love which animated him as a pastor of the flock, we may refer to what is told us by Clement of Alexandria, in his book τίς ὁ σωζόμενος πλούσιος. The narrative is given at considerable length, and we must abridge rather than translate. While addressing the brethren in a city near Ephesus, the apostle was greatly attracted by a certain youth of noble appearance, and committed him to the special care of the bishop of the place. The latter took him home, educated and trained him, and finally admitted him to baptism. When this was done, the pastor abated his watchfulness, and the youth was drawn aside, and from one evil course went on to another, till finally he renounced all hope in the grace of God—organized a band of robbers, placed himself at their head, and surpassed them all in cruelty and violence. After a time St. John again visits the city. He inquires for the young man. He says to the bishop, "Restore the pledge which the Saviour and I intrusted to you in the presence of the congregation." The bishop at first cannot understand him, but at length says with tears, "He is dead." "How did he die?" says the apostle. "He is dead to God," says the bishop, "he became godless, and finally a robber." St. John rent his clothes, and cried, "To what keeper have I intrusted my brother's soul!" He procures a horse and guide, and hastens to the robber's fortress. He is seized by the sentinels. "Take me," says he, "to your captain." The captain, at the sight of him, flees from sense of shame. "Why do you flee from me—from me—your father, an unarmed old man? You have yet a hope of life. I will yet give account to Christ for you. If need be, I will gladly die for you." With many such words he prevailed upon the prodigal. He finally led him back to the church, pleaded with him, strove with him in fasting, urged him with admonitions, and never forsook him, till he was able to restore him to the church, an example of sincere repentance and genuine renewal.

We may add one more characteristic fact recorded by Jerome. "When John had reached extreme old age, he became too feeble to walk to the meetings, and was carried to them by young men. He could no longer say much, but he repeated the words, 'Little children, love one another.' When asked why he constantly repeated the same words, he would reply, 'Because this is the command of the Lord, and because enough is done if but this one thing be done.'"

Perhaps, however, the most remarkable characteristic of the mind of St. John was his power of appreciating the character of Jesus. In fact, we have scarcely in the English language a word which exactly conveys the

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whole of what we mean. He seems as if he entirely thought with and felt with his Master, so that their minds became almost as one. It is possible that this might not so fully be the case with him at all times, or under all circumstances. It was especially so when our Lord was discoursing on matters peculiarly tender or peculiarly spiritual. The intense love which he entertained for his Master showed itself, among other ways, by his Master's discourses being treasured up in his heart, and *that* in a way so natural and so complete, that they might appear almost like the pourings forth of his own mind. This, however, will naturally lead us to what must be said in our next article. [T. S.]

JOHN, THE GOSPEL OF.—I. *The genuineness and authenticity* of this gospel is the first point that here calls for consideration. And on this, so far as concerns the proofs of it afforded by the *early* church, our business will be very simple. It was scarcely controverted at all in ancient days. It would appear that there was only one very obscure sect in Asia Minor, known as the Alogi, who called it in question. These, it seems, from excessive opposition to the heresy of Montanus, were disposed to doubt the gospel of St. John, and indeed the Apocalypse also, through a notion, sufficiently absurd, that the writer favoured some of the views of that heretic. The accounts, however, which we have of the Alogi at all are of a very doubtful character.

"This gospel," to quote from Horne's *Introduction*, "is alluded to once by Clement of Rome, and once by Barnabas; and four times by Ignatius, bishop of Antioch, who had been a disciple of the evangelist, and had conversed familiarly with several of the apostles. It was also received by Justin Martyr, by Tatian, by the churches of Vienna and Lyons, by Irenæus, Athenagoras, Theophilus of Antioch, Clement of Alexandria, Tertullian, Ammonius, Origen, Eusebius, Epiphanius, Augustine, Chrysostom, and in short by all subsequent writers of the ancient Christian church." We may therefore view the genuineness of the gospel as triumphantly proved, so far as regards the testimony of antiquity. Not only did the church thus from the earliest times bear testimony to the existence of the gospel of John, but the influence of this gospel has always been of the most powerful kind, and has in a manner carried the evidence of its divine original along with it. It is, as Thierch has justly said, in his *Church History* (p. 255), an utter impossibility in ecclesiastical history to imagine another author to have composed this, the most influential of Christian documents, and then ascribed it John; we might as well say, the church has not come forth from Christ.

Modern criticism, however, has by no means uniformly concurred in this view, and the Gospel of John has not escaped from the attacks, which in various forms have been directed against the other apostolic productions. The objections that have been raised against it are, in our judgment, peculiarly futile, and in almost every instance are the offspring of philosophic or historical speculation. Some of the doctrinal opponents of our Lord's divinity toward the close of last century began to throw discredit on the authenticity of the gospel, but even Priestley and other leading Socinian writers discouraged the attempt; they sought rather by their own peculiar exegesis to get rid of the testimony it yields to the divinity of Christ. In the first quarter of this century similar objections were urged on the Continent, in particular by Bretschneider, who, however, afterwards retracted them. The mythical theory of Strauss was not specially directed against the apostolic authority of this gospel, any more than of the others; but endeavouring to subvert the entire credibility of the gospel history, it necessarily impugned the historical character and apostolic authorship of them all. The most elaborate attempt to establish its spuriousness has proceeded from the Tübingen school (Baur, and his coadjutors Lützelbergen, Schwegler) who would transfer the production of this gospel to the middle or end of the second century, and account for its appearance then by the mediating influence of Gnostic speculation pressing into the church, and, under the guise of apostolic history and discourse, trying to reconcile the discordant elements which prevailed in it. So that, according to this view, the writer of John's gospel (as of many other books of the New Testament) was an artful impostor; and Christianity as we now know it arose at the close of the second century, as the result of a merely human and intellectual development, not only without holiness of aim or purpose, but in league with deliberate hypocrisy and fraud. Such a monstrous scheme needs no refutation here, and the less so, as it has well-nigh ceased to attract notice in the land of its birth. It would subordinate the facts of Christianity and the character of its writings to the mere demands of a logical process.

Several of the objections, which were urged against this gospel by the parties just referred to have recently been reproduced by Rénan, in what he designates the *Vie de Jésus*, but what has been more fitly called The Romance of the Life of Jesus. For while professing to hold by the historical character of this gospel, as well as of the others, he departs from such a view whenever it suits his purpose, and regards them as in part only historical, in part also legendary. The gospel *according to* such a one is taken by him, as it was anciently by Faustus the Manichæan, to mean simply after the style or mode of that one (*see under* GOSPEL); but with the addition, perhaps, of considerable parts from other hands; while still, he conceives these to have been made so early, that even the Gospel of John, the latest of the whole, existed substantially in its present form before the close of the first century. It issued, he conceives, about that time from what he calls "the great school of Asia Minor, which attached itself to John," a school, namely, of Gnostic disciples, to whom John communicated certain reminiscences of his own respecting Jesus; these, it is supposed, they cast into a Gnostic mould, and, employing them in the interests of their peculiar views, they sent the result forth under the name of John—though it presented Jesus in a very different light from that given of him in the other gospels (p. xxxii.) Such a gospel, for which John merely contributed some of the materials, but itself properly the fabrication of an unscrupulous coterie of Ephesian Gnostics, yet breathed the loftiest spiritual tone, and rose almost immediately to the highest estimation and influence in the church, and that too, while she was resisting to the uttermost all other manifestations of the Gnostic spirit, and had still amongst her members many who had received their impressions of the truth fresh from the eye-witnesses and companions of the Lord! This is in the highest degree incredible; and the more so, as it is not till the middle or end of the second century, that the Gnostic spirit could (from anything we

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know of its history) be conceived capable of even making such an attempt. If ever made, the product would assuredly have borne a very different character from that of this gospel, which is equally remarkable for its naturalness and simplicity, and for the deep Hebraistic cast of its thought and language—peculiarities certainly found elsewhere than in any school of Gnosticism. Even Ewald, who deals so arbitrarily with many other parts of Scripture, and in some things also with this gospel, yet holds it to be the genuine writing of the apostle John; and regards it as "to us important and singularly instructive from being the production of this very author, the beloved disciple among the twelve, who, though not trained in his youth to learning and book-making, yet in advanced age determined on composing an evangelical narrative, and was capable of making one so wonderfully complete. For that the apostle John was really the author of this gospel, and that no other conceived and executed it than he, who in every age has been known as its author, cannot be doubted or denied (however often it has been so in our times on grounds quite foreign to the matter): on the contrary, to whatever side one looks, all grounds, and traces, and memorials conspire to prevent us from allowing any such doubt to obtain serious regard" (Die Johanneische Schriften, i. p. 43).

There are points, however, urged by Rénan, as they have often been by others, which call for some degree of attention. There are, it is alleged, certain indication of a metaphysical turn of thinking, savouring of the Gnostic spirit of speculation, which cannot be regarded as natural to a fisherman of Galilee, or likely to have found expression in his writings. To this we would merely reply, that, as will afterwards appear, John had long been residing at Ephesus, where the Gnostic tendency began early to show itself; that while there he could not but be familiar with its workings, and that nothing was more likely, *à priori*, than that he should pronounce his judgment upon them, while, unless we take it for granted that there is no such thing as the inspiration from above, we can consider nothing more likely than that, in treating of the loftiest themes, his language should rise fully to the occasion.

There are however arguments perhaps more difficult than this; and the principal one is the alleged discrepancy of character between the discourses of our Lord as given by St. John, and those narrated by the other evangelists, especially by Matthew. M. Rénan ventures to assert this difference in a style sufficiently bold. He says, "The difference is such that one must make a decided choice: if Jesus spoke as Matthew represents, he did not speak as John represents." And again he says, speaking of our Lord's discourses as told us by St. John, "The mystical tone of these discourses does not in the least correspond to the character of the eloquence of Jesus, as this is exhibited in the synoptical gospels." Now, we cannot but think such a mode of arguing destitute of any solid foundation. We fully admit, and none can help admitting, that the discourses of Jesus as reported by St. John are considerably different in style from those of the other gospels; but yet we consider such difference to be little more than might reasonably be expected. The discourses in the other gospels are for the most part those addressed to the multitude at large (the multitude listening in ignorance), or else to his own disciples in the less advanced portion of their course. The discourses in St. John are of a very different class. They are usually addressed either to his opponents—opponents who, however destitute of really spiritual discernment, were most largely informed in the theology or theosophy of their age; or else they were addressed to his apostles, or his very dearest friends not apostles, and in moments of peculiar tenderness and confidence. In the other evangelists we find occasionally expressions very similar in character to those in St. John (e.g. Lu. x. 21, 22, with Mat. xi. 27, and perhaps the lamentation over Jerusalem, Lu. xix. 41, &c.) It seems to us that there is little greater difference in the discourses than would naturally be expected from the difference of circumstances and of hearers. Farther than this, the peculiar disposition of St. John would lead him to treasure up those discourses which affected most deeply his own heart. We will add another thought. What would a Christian man deem more likely than that the eye of our great Master himself should have been looking upon the necessities of his church? At the earlier period when the synoptic gospels were probably set forth, it is likely not only that little positive good should follow from the publication of the deeper discourses of the Saviour, but actually there might be positive injury. Believing, as we most fully do, in the Spirit of inspiration, may we not consider that the Spirit operated in the case of the earlier evangelists, partly by *restraint*, keeping them from setting forth what it was as yet too soon to make known; while, in the latter days of the beloved disciple, the same Spirit opened and revived his memory to bring forth for the church just those treasures of her heavenly Master's converse of which she was beginning to have especial need?

Even in regard to critical taste—that exquisite refinement of judgment by which one instinctively perceives what is suitable and becoming in thought and style—writers of the school now referred to often give forth opinions which betray their false position and superficial discernment. M. Rénan finds "nothing Hebrew, nothing Jewish" in the style of our Lord's discourses as given by John (p. xxxv.) Far more truly and profoundly Luthardt says, "The whole circle of thought and imagery in the gospel of John has its root in the Old Testament, and is the outgrowth of its prophecy" (p. 65). But if we look from the mode of expression to the thoughts themselves, misjudgments are apt to be made by those writers still more palpably wrong, as may be perceived by comparing the statements they sometimes set forth with the actual feelings of the genuine Christian. They find fault with the disposition which appears in St. John's representation of our Lord to dispute, to enter into long argumentations, to preach himself, &c., as if the occasions were sought for the purpose of discourse, and the discourse thrown into artificial or even harsh forms, such as any one of taste must see to differ widely from the delicious sentences of the synoptists (Rénan, p. xxxiv) To this class are assigned some of the portions—such as ch. iii. v. and even xvii.—which sincere and earnest believers of all times have ever delighted to meditate, and have found among the most precious and solemn utterances of their divine Master. It is impossible that persons who occupy the wrong point of view, and want the spiritual sense, which alone can enable any one to sympathize with the higher aim and spirit of Jesus, should form correct judgments in regard to many of the matters contained in this pre-eminently spiritual gospel.

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And so, when all is done which mere dry argument can effect, we feel as if the matter can only and entirely be set at rest by a portion of the same Spirit existing in the reader which we believe to have inspired the beloved evangelist. Our own sentiments are exactly conveyed by the well-known words of Origen, *τολμητέον τοίνυν εἰπεῖν ἀπαρχὴν μὲν πασῶν γραφῶν εἶναι τὰ εὐαγγέλια, τῶν δὲ εὐαγγελίων ἀπαρχὴν τὸ κατὰ Ἰωάννην οὗ τὸν νοῦν οὐδεὶς δύναται λαρεῖν μὴ ἀναπεσὼν ἐπὶ τὸ στῆθος Ἰησοῦ*. Ernesti (as quoted by Tholuck), calls this gospel *The heart of Christ*. Herder exclaims, "*It is written by the hand of an angel.*"

II. *Date and Purpose of this Gospel.*—The general tradition of the early church seems clearly to be, that John wrote, or at least put forth, his gospel at Ephesus. This is stated by Irenæus (Adv. Hær. iii. 1) in a passage which is also quoted by Eusebius. The testimony is repeated by Jerome and other authorities. Now it is nearly certain that St. John did not commence his residence at Ephesus till after the death of St. Paul, which we may place in 66; and thus it is anyhow very improbable that his gospel should be composed before the destruction of Jerusalem in the year 70.

The evidence of the gospel itself, though in great part negative, seems so far pretty decisive. The frequent explanations of Jewish customs and localities, as well as the translating into Greek some very ordinary Aramæic words, seems clearly to point out that this gospel was not written for those familiar with Palestine or its people.[1] The very language also of the opening sentences, and evident references throughout to modes of thought by no means Jewish, but much resembling what we might expect to be common among the philosophers of Ephesus—tend to confirm the tradition.

As regards the date of the gospel, allowing it to be written after the destruction of Jerusalem, there has been some difference of opinion. It has been usual to consider the gospel as written a little before or a little after the Apocalypse—the latter being, without doubt, written during the apostle's banishment at Patmos. It has been almost universally agreed, and indeed Irenæus seems expressly to assert it, that this banishment took place in the latter part of the reign of Domitian, who died in 96. Hence the gospel is usually considered as written some time between 94 and 98; and we have scarcely any doubt that this opinion is correct. Certain critical writers, however, have been of opinion, that the style of the gospel is so very much less Aramæic, and so much more Hellenistic, than the style of the Revelation, that it must have been written greatly after the latter, when the apostle had resided much longer in Ephesus. They therefore, without much altering the date of the gospel, consider the banishment at Patmos to have taken place at a greatly earlier period—perhaps in the reign of Galba (A.D. 68 or 69). For ourselves we do not rest much weight upon these arguments. The style of the Apocalypse was probably preserved throughout to correspond with the numerous *words* actually addressed to St. John by the inspiring Spirit; and these words were probably Hebrew, and arranged in Hebrew form. Being also emphatically the prophetical book of the New Testament, it naturally partook more of the style of the ancient prophets, as it freely appropriates their imagery.

[1] Alford gives ch. ii. 6, 13; iii. 23; iv. 4; v. 2; vi. 4; x. 22; xi. 18, 49 51, 54, 65; xviii. 1, 13, 28; xix. 13, 31.

On the other hand, we cannot see that the gospel is remarkably infused with the character of the Hellenistic school. It certainly is peculiarly free from the complex character of Greek syntactical construction; turning continually, as has so often been remarked, upon the particles *δὲ* and *οὖν*, and only adopting those few peculiarities of Greek construction with which a very moderate residence in Ephesus would be sufficient to furnish the writer. Thus perhaps we may not be wrong in considering the gospel to be written not far from the date of the Apocalypse, and the Apocalypse to be written quite towards the close of the first century.

The next question which will naturally come before us regards the especial *purpose* with which this gospel was written. It is often maintained that it was *intended* to be *complemental* to the other gospels; and as often that it was *specially* intended to confute certain heresies then arising in the church. In both these classes of supposition there is probably a certain degree of truth; though neither hypothesis shows *fully* (nor in fact do both combined) the purpose of the gospel. Alford is of opinion that St. John had never actually seen either of the other gospels; but, considering the facility of communication at that time between different parts of the Roman empire, we cannot consider this likely. Still we do not think that his gospel was formally intended to be a mere supplementary or even a complementary work. To a certain degree, of course, such is the case with it. It is only very rarely that he enters upon ground already occupied by his predecessors; and usually it is evident that this is merely for the purpose of recording some discourse of our Lord which his predecessors had omitted. In the narrative of the crucifixion he goes over much of the same ground with the other evangelists; but then he introduces many fresh points of detail, and places many things already narrated in a clearer light. Still the mode of writing does by no means indicate the formally complementary. It does not sound as if he had the other gospels before his eye, or even in his immediate recollection, when he wrote. It merely conveys to us the notion that he was narrating matters with which his mind was full, and just passing by that portion of events of which he had the general impression that his readers were already informed.

With regard to the gospel of St. John as written with the special object of counteracting heresy, we are inclined to take the same moderate view. It is quite certain that long before the death of St. John the farrago of false opinions, ultimately termed Gnostic, had begun to be largely diffused. Philosophers of the later Platonic school and Jewish metaphysicians had come into contact (particularly at Alexandria); and portions of the tenets of each had gradually become combined, and formed a most curious system of theosophy. Into this mixture had been further poured a certain quantity of Christian doctrine; and the result of this triple combination, leavened possibly with some fancies from Persia and India, had been a varied system of heresy, differing according to the proportion of the ingredients. This was, it is pretty clear, making great havoc of the church; and had especially extended its influence in Asia Minor, and particularly at Ephesus, whose philosophers had long been much connected with those of Alexandria. Among the various fancies of this school, one, and perhaps the most constant, was that *matter* was essentially evil, and that the generation of matter

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was therefore of necessity defiling. In practice this notion seems to have led some to monastic asceticism, and to have been made by others an excuse for the grossest sensuality. Again, the effect of these views upon belief of Christian doctrine was remarkable. To some it seemed absolutely incredible that the Messiah should really be a man—be a being connected with matter, and thus essentially impure. They therefore considered that his human nature was utterly unreal—that he merely *appeared* to be a man, and merely in appearance suffered and died. This section was called the Docetæ. Others contended that Jesus was indeed man, but was not originally the Christ; and merely became so upon his baptism, when an æon—a peculiar emanation from the Father—descended upon him, and rendered him the anointed. The creation of the world would, according to the same system, be considered as ill suited either to the Messiah or to the great and good First Cause. It was therefore pronounced that matter was created, neither by God himself, nor by any immediate emanation from God, but by some subsequent æon a good way removed from the first great cause of all. It were vain to attempt here to enumerate the various forms of Gnostic error. Now in the latter part of the time of St. John these notions, whether they had or had not been consolidated into regular systems, were assuredly rife; and many expressions in his gospel, and still more in his first epistle, are so fully contradictory of them, that we can scarcely doubt that the apostle had them partially before his mind as he wrote.

At the very beginning of the gospel, for instance, he opposes the notion of the Docetæ, ch. i. 14, "The Word was (really and truly) *made* flesh." To their errors, moreover, the strongest opposition is made by the particularity with which he lays down all the details of the crucifixion, and the especial care which he uses in proving the actual and real death, *e.g.* ch. xix. 34, 35. Against the floating notions of the creation being an unholy thing, and unworthy of being the work of a real emanation from God, we have—"All things were made by him," &c., ch. i. 3. In fact there is scarcely an expression in the introduction to this gospel which is not opposed to some variety or other of Gnostic error. Frequent also is the opposition to the notion that *Jesus* was not the Son of God and equal with the Father; e.g. ch. x. 30; xiv. 10; xvii. 23; xx. 31.

The very term ΛΟΓΟΣ, so remarkably introduced in the opening of the gospel, seems not improbably to derive its origin from the phraseology which these theosophists had adopted. The ΛΟΓΟΣ, the *Word*, seems to have been used by them for some inferior emanation—for some æon of lower rank. St. John adopts the term; but raises it and ennobles it, and applies it to him who was equal with the Father. On this whole subject we may refer the reader to Dr. Burton's *Bampton Lectures*, No. vii.; also Dorner on the Person of Christ, Introd.

Thus, then, we are fully prepared to admit that the gospel of St. John was in some degree intended to be complementary to the earlier gospels, and also was intended in some degree as a confutation to those Gnostic notions which were now widely disseminated. Still we do not consider either of these to be its highest or its principal object. The principal design of the writer we consider to have been perfectly simple. He was drawing near to the end of his course. There was much to be told concerning his divine Master—much which, if not told by himself, could not be told at all. There were errors also afloat, and becoming daily more numerous and more corrupting; and those cherished thoughts and those beloved discourses of his Master which lingered as yet untold in the apostle's mind, were many of them exactly calculated to confute these errors—were exactly the medicine which the church required to recruit her strength, and to cast out the principles of disease. He desired to leave a bequest to the church, the preciousness of which should never be exhausted. Accordingly he leaves these confidential discourses, which perhaps could scarcely at an earlier period have been made public with advantage—those terrible reproofs of powerful opponents, which perhaps could not earlier have been repeated without exciting undesirable wrath; and with these he couples those blessed thoughts which had resulted in his own mind from the seeds which his Lord had sown there, as made to fructify and increase unto perfection by the Lord the Spirit. Thus, then, without denying either the complementary character of this gospel, or the intention of the apostle to confute certain heresies, we consider that beyond these he had a simpler and a wider purpose—the showing forth the glory of his Lord, and the edifying of the body of Christ.

III. *Integrity of the Gospel.*—The question respecting the integrity of our gospel, as it stands in the English Bible and the received text of the original, has respect chiefly to two passages. The first is ch. v. 4, which speaks of the moving of the waters in the pool of Bethesda by an angel, to the effect of imparting healing virtue to the person who first thereafter plunged into them. This point has been already discussed under BETHESDA—to which the reader is referred—nothing further having since emerged as to the evidence on either side, excepting that the Sinaitic MS. (א), by omitting the passage, must now be added to the authorities which were there specified as adverse to its genuineness.

The other passage embraces the last verse of ch. vii. ("and every man went to his own house"), and the first eleven verses of ch. viii., containing the account of the woman who had been taken in adultery. The authorities here singularly vary. Two of the older Uncial MSS. A and C are defective at this part of the gospel; but by calculating the space that would be required for the other portions, Tischendorf holds it for certain that neither of them could have contained this. He therefore reckons against the passage A, B, C, L, T, X, Δ, to which must now be added א (but L and Δ have both a vacant space at the passage in question, showing that they were cognizant of its existence in certain copies). It is omitted also in the titles or headings prefixed to some of the ancient MSS. in particular A, C, Δ; and in about sixty cursive MSS.; also in the better copies of the Peshito, in the Sahidic and Gothic versions, and is passed over by Origen, Theodore of Mopsuestia, Chrysostom, Cyril, and various others of the Greek fathers; in like manner by Cyprian and Tertullian among the Latins. On the other hand, it is found in D, F, G, H, K, U, Γ, also in E, M, S, Λ, but marked with asterisks or obeli on the margin to indicate its doubtful character; three hundred cursives, and more, exhibit the passage, and some besides place it at the end of this gospel, or of the gospel of Luke. Of versions the Old Latin, the Vul-

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gate, and the Ethiopic contain it; and among the fathers, we have the testimony of Jerome that he found it in many Greek and Latin copies (Adv. Pelag. ii. 17), while it is also vindicated by Ambrose and Augustine—the latter attempting to account for its omission in some copies (De Adult. Conj. ii. 6, 7). Certainly the early rise after the apostolic age, and the general spread of the ascetic tendency, must have operated against either the fabrication of such a story, or its too facile recognition; and if not really a genuine part of this gospel, it must have been in existence at a very early period. As might be supposed, from the conflicting state of the evidence, opinions have been much divided respecting it. Most of the Reformed divines eyed it with suspicion, in particular Calvin, Beza, Pellican, Bucer, Grotius, &c., also Erasmus. And in recent times the prevailing tendency among biblical critics has undoubtedly been unfavourable to its authority—Lachmann, Tischendorf, Tregelles concurring in its rejection from a place in the gospel of John; Tregelles, however, still holding it to be a true gospel narrative, though improperly connected with this particular gospel. But the passage has not wanted in later times its strenuous defenders; among whom may be mentioned Lampe, Mill, Bengel, Michaelis, Scholz, Hug, Storr, Kuinoel, Stier, Ebrard, Scrivener, &c. Luthardt, along with not a few others, in particular Lücke, Knapp, Baumgarten, Crusius, Ewald, hold it to be a genuine apostolic tradition, but probably committed to writing by some one who heard it from John, or from one of the other evangelists. Upon the whole, the evidence is so conflicting, and the story itself comes in so abruptly, that the relation of the narrative to our gospel must be pronounced somewhat doubtful, while still there seems good reason for holding the facts related in it to be authentic.

It may be added, that not on the ground of diversity in the MSS. or versions (for here all are substantially agreed), but from the structure of the gospel itself, some have been disposed to view the concluding chapter, ch. xxi., as not properly an integral part of the gospel, but a kind of appendage or postscript written at a later date, according to a few by another hand, but in the opinion of most by the evangelist himself. Certainly, the two last verses of ch. xx. have much the appearance of a formal conclusion of the gospel, and it is scarcely possible to think of the next chapter otherwise than as a later addition to the narrative. But as both the matter contained in it, and the style of narration, are in perfect accordance with the body of the gospel, and distinguished by the same marked characteristics, there is no ground whatever for ascribing them to another hand than that of the apostle. Even the final attestation ("this is the disciple which testifieth of these things, and wrote these things; and we know that his testimony is true; and there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written") has much of the same simple, naive, half-revealing, half-concealing character, which discovers itself in various other parts of the apostle's writings (comp. Gospel xiii. 23-25, xviii. 15, xix. 26, 35; also 1st Ep. i. 2, 3). If the "we know" (οἴδαμεν) in one part seems to imply a plurality of persons concerned in it, the "I suppose" (οἶμαι) in another carries not less an individual aspect; and the probable explanation, we conceive, is that the apostle, when finally delivering up his written testimony to the church, did, as it were, in the presence of those about him, and with their approval, confirm the whole with this seal of truthfulness from his own hand.

IV. *Analysis of Contents.*—It may perhaps be not without advantage to present to our readers an analysis of the gospel of St. John, with a notice of those portions of our Lord's history in which he comes into contact with, and those in which he does not come into contact with, the other evangelists. We may first notice the *prologue*, ch. i. 1-18, in which he sets forth the original glory of the *Word;* introducing also, ver. 15, a few words from the Baptist in testimony of his pre-existence. St. John upon this omits all mention of the birth of our Lord, of his circumcision, and of his earlier years; and at once passes to events which must have taken place a little after the temptation in the wilderness. He tells us of the testimony of the Baptist, as given to the deputation from the council, and afterwards to two of his own disciples, with the circumstances that follow—the attachment formed to Jesus by Andrew, and probably by John himself, by Peter and Philip and Nathanael, ch. i. 19-51. Upon this we have, ch. ii., the journey of Jesus into Galilee, and the miracle at Cana, with our Lord's removal from Cana to Capernaum; the speedy return to Jerusalem for the passover, with the first purifying of the temple, and the prediction of his rearing again the temple of his body in three days. During the same visit to Jerusalem took place the conversation with Nicodemus, ch. iii. 1-21. Upon this our Lord appears to have gone, ch. iii. 22, from the metropolis of Judea into its rural districts; and thus, though Jesus and the Baptist probably did not meet, their disciples came into contact with each other; and questions arose between them which led to the noble testimony of the Baptist, ch. iii. 23-36. It is probable that soon after this John was cast into prison; and that the journey which our Lord made from Judea into Galilee, as now narrated by St. John, is the same with the journey in Mat. iv. 12. The fourth chapter is occupied with this journey and its circumstances—the interview with the Samaritan woman and with her fellow-townsmen at Sychar, and the wonderful discourse with the disciples on the harvest and the reapers. To this is added in the same chapter our Lord's short residence in Galilee, with the healing of the nobleman's son at Capernaum.

The fifth chapter contains an account of our Lord's return to Jerusalem to a festival (probably that of Purim), with the healing of the man at the pool of Bethesda, and the sublime discourse with the Jews, who were offended because that cure was accomplished on the Sabbath-day.

The matters narrated by St. John have been hitherto such as were passed over almost entirely by the other evangelists. They have intervened between the temptation and the point of our Lord's public ministry, where the others commence their narrative. Upon this there appears to be a very considerable period in that ministry which St. John himself passes over. There seems in fact no point of contact between them till after the death of the Baptist and the return of the twelve from their mission. In the sixth chapter we have a simple and short account of the feeding of the five thousand, and of our Lord's walking upon the water. It would appear, however, as if this narrative (common as it is to the other evangelists), was merely

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given as the groundwork of the discourse with the half-believing Galilæans (probably held in the synagogue at Capernaum) on the bread of life, ch. vi. 22-65. In the few remaining verses of ch. vi. is given us the short discourse with the twelve as to whether they would forsake him like many other of his former disciples, the earnest testimony of Peter, and the prediction of the treachery of Judas, ch. vi. 66-71.

The next event in the history of Jesus, as told us by St. John, is the Lord's going up to the feast of tabernacles—probably the last festival of the kind before the passover at which he was crucified. Many events narrated by the other evangelists had probably occurred before this time and since the feeding of the five thousand; and none more remarkable than the transfiguration, which St. John passes in silence, though he had himself been a spectator of it. Several chapters which follow are almost entirely occupied with various discourses of our Lord. The discourse with his brethren connected with his journey, ch. vii. 1-10; and his discourse in the temple, at the midst of the feast, as to his divine mission, ch. vii. 11-36. His discourse in the last day of the feast upon the Holy Spirit under the figure of rivers of living water. This, with the opinions formed of him by the Jews at large, by the rulers, and by Nicodemus, occupies the rest of the chapter, ch. vii. 37-53.

For reasons already stated in the preceding section, we refrain from doing more than simply noticing the account, at the beginning of ch. viii., of the woman taken in adultery. Thereafter follows our Lord's discourse in opposition to the Jews, or his own record, and his Father's testimony of him, ch. viii. 12-20; upon his origin and his departure, ver. 21-32; upon their vain boast of being descended from Abraham, while they did not the works of Abraham, with the fact that Abraham himself rejoiced to behold by faith the day of Christ, ver. 33-59.

During the same residence at Jerusalem our Lord gives sight to the man who was born blind; and upon the rulers casting the man out of their communion for believing on Jesus, he points out that he had come for judgment into this world; and proceeds, apparently on the same occasion, to speak of himself as the good Shepherd, and to lay down the distinction between the hireling and him whom the Master had indeed sent, ch. ix. 1-41; x. 1-21.

Upon this is added a discourse of our Lord, bearing upon the same subject, but not delivered for several months afterwards, at the feast of the dedication, ch. x. 22-38. A few words are here said on our Lord's withdrawing himself to a place beyond the Jordan, ver. 39-42; upon which follows what perhaps is the most remarkable event in the whole period of our Lord's ministry, and which yet seems entirely passed over by the other evangelists—the raising of Lazarus, ch. xi. 1-46. A sufficient reason for this omission may perhaps be found in the fact that, when the earlier gospels were put forth, Lazarus might be still living, and his enemies still powerful, so that public notice might have exasperated his enemies, and have exposed him to their violence.

The machinations of the Pharisees against Jesus, and his withdrawing to "a city called Ephraim," are mentioned at the conclusion of the chapter, ch. xi. 47-54.

A vast number of most interesting circumstances are narrated by the other evangelists, and omitted by St. John, when they come once more into contact (with the exception, indeed, of St. Luke, who probably omits the event, from having given us a somewhat similar one at an earlier portion of his history), in their account of the feast at Bethany, and the anointing by Mary of the Saviour's feet, ch. xii. 1-11. Here St. John differs little from Matthew and Mark, except in his greater precision and clearness of narration. The solemn entry into Jerusalem is told us by all the four—but John, in this instance, touches more slightly upon the circumstances than the rest, ch. xii. 12-19. An interesting circumstance is next told us of certain Greeks who desired to see our Lord—with his discourse on his approaching departure, and the voice from heaven, ch. xii. 20-36. And again, after a short interval, a few words on the obstinacy of the Jews and the divine truth of Christ, ch. xii. 36-50.

What follows of St. John is indeed a treasure to the church. The paschal supper, and the mystic washing of the disciples' feet—the denunciation and departure of Judas, and the warning to Simon. This forms ch. xiii. Then the wonderful discourses of ch. xiv. xv. xvi.—his own departure, with the promise of the Comforter—the vine and the branches, with comfort under the hatred and persecution of the world—with many other sweet and precious words. Then, in ch. xvii., that most noble specimen of prayer and intercession, which, as we have seen, provokes the dislike and affected contempt of modern pseudo-criticism. The narrative of the crucifixion, ch. xviii. xix., is given in a manner precisely in unison with the other evangelists, but with some additional particulars. The account of the resurrection follows, and abounds in fresh matter—the exquisite narrative of the appearance of our Lord to Mary Magdalene, and of his condescension to the incredulous Thomas, ch. xx.

Regarding the twenty-first chapter as a sort of postscript to the whole, but a postscript from the apostle's own pen, it winds up the narrative with some most interesting and important notices. The last time when Peter and his associates were engaged in their old employment of fishermen, the Lord making what was nearly the last of his interviews with them so nearly resembling what had occurred in one of his earliest—the ardent love of Peter—the thrice-repeated tender questioning, and thrice-repeated charge to feed the flock—the semi-prophetic hints as regards St. John himself, and half-implied reproof of the curiosity of Peter—these form the touching postscript to this most interesting of all the gospels.

[Beside the general commentaries on the whole of the New Testament, which comprise the gospel of John, there are on this gospel alone a great many works, and some of them well deserving of consultation; in particular, Lampe's great work, which, though partaking of some of the defects of the Dutch school, possesses also in a high degree some of their excellencies; the exposition of Tittmann, forming, as a translation, part of Clark's *Biblical Cabinet;* of Lücke, of Tholuck, of Luthardt, and Hengstenberg—the two latter quite recent, and greatly surpassing their immediate predecessors in spiritual insight and soundness of view. Expositions have also appeared in English, but usually of a more practical nature, those, for example, of Hutcheson, Sumner, and Jacobus.] [T. S.]

JOHN, EPISTLES OF. Of the three epistles of St. John, the first, of which we shall speak somewhat fully, seems to have been at once received by the church with little or no hesitation, while the two others were for a time considered as less certain.

Genuineness and authenticity of first epistle.—Polycarp (Ad Philipp. c. 7), employs the words, πᾶς γὰρ ὃς ἂν μὴ ὁμολογῇ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθέναι, ἀντίχριστός ἐστιν (for whosoever does not confess that Jesus

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Christ is come in the flesh, is antichrist), which seems evidently to refer to 1 Jn. iv. 3. Papias is said by Eusebius (H. E. iii. 39), to have given his testimony to this epistle, and Irenæus to have frequently made quotations from it (H. E. v. 8). We have also the testimony of Clement of Alexandria, of Tertullian, of Cyprian, of Origen; after whose time consent seems universal. The Peschito, the Syrian version, made probably at the close of the first, or beginning of the second century, contains this epistle, though it omits the second epistle of Peter, the second and third epistles of John, and the Apocalypse. We may thus consider the external evidence as complete.

As regards the internal evidence, the difficulty is even still less. It is impossible to read this epistle without being struck with its strong resemblance to the gospel of St. John. It seems evident that the writer of each had the same class of opponents in his mind—those who, like the Docetæ, denied the true humanity of Christ; those again who denied that the man Jesus was the Christ, and Son of God; and those who, under pretence of being his disciples, were habitually living in violation of his commands. The very style also and manner of the epistle bear the strongest marks of identity with the gospel. In both, the same deeply loving and contemplative nature; in both, a heart completely imbued with the teaching of the Saviour; in both, also, the same tendency to abhorrence of those who opposed his Lord.

Remarkable, too (to use the words of Ebrard), is the "similarity of the *circle of ideas* in both writings. The notions, *light, life, darkness, truth, lie*, meet us in the epistle with the same broad and deep meaning which they bear in the gospel; so also the notions of *propitiation* (ἱλασμός), of doing righteousness, sin, or iniquity (ἁμαρτιαν, ἀνομίαν), and the sharply presented antitheses of light and darkness, truth and lie, life and death, of loving and hating, the love of the Father and of the world, children of God and of the devil, spirit of truth and of error." In short, in whatever way we examine both, whether as to their peculiarities of language or of thought, whether as to the disposition and character of the writer, or of the Saviour whom they each represent, we must arrive without doubt at the conclusion that the epistle and the gospel had one and the same author.

Time and place at which it was written, and for what readers it was intended.—As regards its *date*, there have been great differences of opinion. It has not been unusual to refer it to the year 68, or thereabout. This, however, seems to arise from a mistaken notion that it must have been written before the destruction of Jerusalem. This notion seems partly derived from the expression, ch. ii. 18, "*It is the last time*," which has been interpreted to mean the period immediately before our Lord's coming to execute judgment upon that apostate city. We confess we see no force whatever in this conclusion. Again, it has been assumed by some authors as well nigh certain, that, if the epistle had been written after the destruction of Jerusalem, St. John would have made allusion to that event. For ourselves, we are rather of opinion that both the gospel and epistle were written towards the year 98; and between 70 and 98 there would evidently have been space enough for the dying away of the impression made even by so considerable an event as the fall of the ancient capital of Judæa.

The general belief of antiquity seems to be that the epistle was published at Ephesus. Epiphanius, Irenæus, as quoted by Eusebius, Chrysostom, and others, appear to agree in this testimony; and though there was a tradition somewhat widely diffused that the gospel and epistle were both written in Patmos, during the apostle's exile there, yet this need not interfere with the other view. In fact, several ancient writers state that St. John *wrote* his gospel (and perhaps his epistle too), while he was in Patmos, but *published* it at Ephesus, having sent it thither by means of his ἀγαπητὸς καὶ ξενοδόχος, the deacon Gaius (Ebrard, Introd. to his Commentary, sec. v.)

As regards the persons for whom it was especially intended, we have very little to say. We believe that this epistle was *catholic* in a more complete sense than perhaps any other of those usually distinguished by that name. There is indeed an expression in some editions of Augustine which might lead us to believe that this epistle was addressed to the Parthians. Augustine appears, after quoting 1 Jn. iii. 2, to represent the words as spoken *a Joanne in epistolâ ad Parthos*. There seems, however, great doubt whether these words were originally written by Augustine at all, and whether the word *Parthos* is not either an error of transcription for *Pathmios* (the people of Patmos), or, as others have conjectured, an abbreviation of the word παρθένους, "young Christians, yet uncorrupted both as to fleshly and spiritual fornication." At all events, we may fairly assume that our epistle was not addressed to the Parthians; and as it has no distinctive signs whatever of being directly addressed to any one individual church, we may consider it purely καθολική, and intended for the benefit of the church of Christ at large.

It has been frequently observed, with regard to this work, that it has little or no sign of being an epistle at all—that it is entirely destitute of the epistolary form, and merely a general essay or treatise intended for universal circulation within the church. If this were the case, it would in no degree detract from its validity. We do not, however, think that it is so. He aims at the benefit of the church universal; but, to a certain degree, through the medium of individual churches, with whose state, dangers, and hopes, he was especially conversant. We are not absolutely confident of this, but there are expressions which lead us to such a view. There seems to be an express relation between the writer and the readers, ch. ii. 27; v. 13. He seems to be writing to a definite class, whose faith he knows, ch. ii. 20, &c.; iv. 4; some body of men whose history is in his immediate thought, ch. ii. 19, and which he finds it necessary to warn against specific dangers, ch. ii. 18, 26; iv. 1, &c.; v. 16, 21. The general style, too, is scarce suited to a mere *treatise*. To use a sentiment of Düsterdieck, quoted by Ebrard, "With all its regularity, there reigns throughout a certain easy naturalness, and that unforced simplicity of composition which harmonizes best with the immediately practical interest and paracletic tendency of an epistle."

There is an opinion of Ebrard, so plausible, and indeed so interesting, that we think it desirable to notice it. He considers that this epistle has in it the character of an epistle dedicatory, of an address to the churches intended to accompany the gospel. The nature of the work—really an epistle, but with little of the epistolary form, would be consistent enough with this hypothesis; and its most marked union in spirit with the gospel

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would favour the notion also. For the working out of the thought, we must refer to Ebrard himself, the fourth section of whose introduction to his commentary on the epistles of St. John (on the relation of the epistle to the gospel), is to us peculiarly interesting. At all events, we may very readily conceive the aged apostle to have penned this epistle immediately after he had completed the gospel, when his whole soul was penetrated with the recollections of his Lord, while not unoccupied with the peculiar dangers, errors, and necessities of the church, sixty years after his Lord's departure to his glory.

Analysis.—An analysis of this beautiful epistle we find it by no means easy to supply; nor indeed are we at all sure that any precise system of arrangement was intended. Calvin, in his *argument* to his commentary on this epistle, after describing the various matters which are treated in it, says—"Verum nihil horum continuâ serie facit. Nam sparsim docendo et exhortando varius est." The following slight attempt may perhaps suffice.

He asserts the pre-existent glory and the real humanity of our Lord, in opposition to false teachers, and for the comfort of the church, ch. i. 1-7. The sinfulness of man, and the propitiation of Christ—this propitiation being intended to stir us up to holiness and love, ch. i. 8-ii. 17; Jesus and the Christ asserted to be *one*, in opposition to the false teachers, ch. ii. 18-29. The third chapter seems devoted to the singular love of God, in adopting us to be his sons, with the happiness and the duties arising out of it, especially the duty of brotherly love, ch. iii. The fourth chapter is principally occupied with marks by which to distinguish the teaching of the Spirit of God from that of false teachers, and of antichrist, with repeated exhortations to "love as brethren," ch. iv. The apostle then shows the connection between faith, renewal, love to God and to the brethren, obedience and victory over the world; and concludes with a brief summary of what had been already said, ch. v.

Integrity of the epistle.—Two passages in this epistle, as they stand in what is called "the received text," differ from the texts found in the better manuscripts, and in all recent critical editions. One is the second clause of ch. ii. 23, "He that confesseth the Son hath the Father also" (ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει), which is entirely wanting in the received text, but is exhibited in codices ABC, beside many others, also in the ancient versions, and generally in the writings of the fathers; so that there can be no doubt about its title to a place in the text. It had doubtless dropped out in a few MSS. (among which are only two uncial GK) from the preceding clause ending with the same words, which the eye of the copyist confounded with those of the suceeding clause, and so passed on to the next verse. In the English Bible the clause is retained, though printed in *italics*, as if it were only inserted to complete the sense. It ought to be printed in the ordinary type.

The other passage is one that has given rise to a more lengthened controversy than perhaps any other single text of Scripture. It is that which refers to the three heavenly witnesses, ch. v. 7, and runs thus—the words within brackets forming the disputed portion—Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες [ἐν τῷ οὐρανῷ ὁ πατὴρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. Καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ], τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. In English thus—"There are three that bear record [in heaven, the Father, the Word, and the Holy Spirit, and these three are one; and there are three that bear record on earth], the spirit, and the water, and the blood; and these three agree in one." Perhaps few controversies have, in their time, been more zealous or more elaborate. At present, we believe, there are not many learned men who will deny that the words in question are interpolated, though they will admit the interpolation to be early, and probably will consider it as made with no dishonest intent.

The facts of the case are much as follows. There is not one Greek MS. with which we are acquainted, down to the sixteenth century, which contains the doubtful words. It is said that of the various codices of the sixteenth century itself, only *four* contain the words—that, of these, one is a copy from the Complutensian Polyglot, and with regard to the other three there is reason to believe they received the words by retranslation from the Vulgate. Erasmus, when attacked by Stunica, one of the four editors of the Complutensian Polyglot, for omitting the clause (as he did in the first and second editions of his Greek Testament, though he inserted it in the third, as he says, "to avoid calumny") challenged his opponent to produce his authority for inserting it. Stunica, in reply, made no appeal to Greek MSS., but affirmed that the Greek were corrupt, and that the Vulgate contained the truth—a sufficient proof that the clause was not to be found in the vast mass of MSS. which were collected for the use of these editors by the great influence of Cardinal Ximenes.

It appears also that the clause is not to be found in the *old versions*, the Peschito, Arabic, Coptic, Æthiopic, nor indeed in Latin copies, down to A.D. 600. Among the ante-Nicene fathers none appears to mention it but Cyprian. Nor is it by any means absolutely certain that even he is referring to this passage. Very soon, however, after his time, it must be confessed that Latin ecclesiastical writers do frequently refer to it. We seem therefore to arrive at the conclusion that among the Greek and eastern churches, the clause was absolutely unknown; that perhaps before the end of the fifth century, it was introduced as a gloss into the margin of some copies of Latin versions, and thus gradually found its way into the Latin text; while, in later ages, it was translated from the Latin, and introduced into some of the more modern Greek codices.

Did space permit, we might go into the *internal* evidence on each side of the question. This, however, could scarcely be done in few words, and does not seem to add much to us. The whole question may be studied, among other authorities, in the well-known work of T. Hartwell Horne, and in the editions of the Greek Testament of Aford and Tischendorf, to which may be added Porson's Letters to Travis, and Bishop Turton's Vindication of Porson.

We candidly confess that we arrive at the conclusion that the clause is interpolated with anything but pleasure. We are confident that no dishonesty was intended; that a gloss, entirely in the spirit of St. John, was, with the most upright views, placed in the margin of some Latin copies, and came, by mistake, rather than by fraudulent design, to be received by degrees into the text; and it is with a kind of melancholy feeling that we part with what the western church has received as a treasure for perhaps well nigh fourteen hundred years.

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SECOND AND THIRD EPISTLES OF ST. JOHN.—These two epistles may, on one account at least, be properly coupled together; there having never been any dispute as to their being the work of the same author. On other points with regard to them we only wish there were the same freedom from disputation.

In the first place, there has been doubt as to whether they were the work of the same writer as the first epistle. It is probable that the expression ὁ πρεσβύτερος (the elder) has done much to cause this doubt, and to suggest the notion that they were the work of one John the presbyter, whose sepulchre is stated by Jerome to exist, or at least to be pointed out as existing, at Ephesus in his time. One is tempted to doubt, however, whether the very existence of this John the Presbyter were ever satisfactorily established; and whether the various traditions concerning him were not mere fancies, taking their primary origin from the peculiar title which our author has assumed. For ourselves, we view this title as little more remarkable than that adopted by St. Peter (ὁ συμπρεσβύτερος, 1 Pe. v. 1); while the suppression of his own name seems in exact accordance with the custom of St. John.

It is certain, however, that these epistles were long placed among the *Antilegomena*—those works which were not with confidence inserted in the sacred canon. This is stated in effect by Eusebius (H. E. iii. 25), who speaks of them as "the so-called second and third epistles of John, whether they are the work of the evangelist, or of some other person of the same name." It would seem, however, that earlier than the time of Eusebius they are frequently alluded to by ecclesiastical writers. Irenæus (Adv. Hær. i. 163) speaks of John, the disciple of the Lord, pronouncing his judgment against them (*i.e.* certain heretics), and wishing "that none should bid them God-speed; for he (says he) that wishes him God-speed is partaker of his evil deeds," 2 Jn. 10, 11. Clement of Alexandria, it seems, cites the first epistle thus: Ἰωάννης ἐν τῇ μείζονι ἐπιστολῇ—thus evidently showing that he knew of other and less important epistles. Dionysius of Alexandria, as quoted by Eusebius (H. E. vii. 25), speaking of John's habit of never naming himself in his writings, says, that "not even to what are handed down to us as the second and the third epistles (οὐδὲ ἐν τῇ δευτέρᾳ φερομένῃ Ἰωάννου καὶ τρίτῃ) is the name of John expressly appended; but without a name the elder (ὁ πρεσβύτερος) is written."

A few instances more of direct testimony might be brought forward of this early date. On the other hand, the Peschito appears to have omitted these epistles, while Origen and one or two more speak of their authorship with doubt.

In the middle ages, it would appear, there was no question entertained upon the subject, till Erasmus revived the notion of their being the work of John the Presbyter. For ourselves, we confess we see little in the whole discussion but proofs of the caution which the church employed in admitting works into her canon; while nothing would be more likely than for these two brief epistles long to have remained concealed in the possession of the families of those to whom they had been addressed; and upon their public exhibition, for the church to hesitate for a time as to the validity of the proofs of their authenticity. As to *internal* evidence, there is little which needs be said. There appears never to have been any doubt as to the third epistle being by the same writer as the second; while that second epistle, though written with every appearance of ease and naturalness, is in fact very much in character like an abridgment of the first epistle; and looks like the letter of one who was writing to a private friend at a time when his mind was filled with the thoughts which he had just been more fully communicating to the church at large.

Time and place of writing, and for what readers intended.—If our opinions are correct as to the second epistle of John being written while the writer's mind was still imbued strongly with the sentiments of the first; and if, as seems probable, the second and third epistles were written nearly at the same time, we must of course refer them both to the same period of the apostle's life as that in which he wrote the first epistle, and to the same place—*i.e.* we must consider that they were probably written at Ephesus, and about the year 98.

As to their intended readers, in the case of the *third* epistle there can be no doubt whatever. It was addressed to Gaius—who, however, Gaius might be is uncertain. We read, Ac. xix. 20, of Gaius, a man of Macedonia, who was travelling with Paul; and, Ac. xx. 4, of Gaius of Derbe; 1 Co. i. 14, of Gaius, an inhabitant of Corinth; and in the epistle to the Romans, which probably was written at Corinth, of the same man, as "Gaius, mine host, and of the whole church," Ro. xvi. 23. To this last Gaius, from the commendation bestowed by St. John also on his hospitality, 3 Jn. 5, 6, we should naturally be inclined to assign this epistle. At the same time we must recollect that scarcely any name was more common than Gaius or Caius; while perhaps nearly forty years might have elapsed from the date of the epistle to the Romans to that of the third epistle of St. John.

The question to whom the second epistle was written is not nearly so plain. It is addressed ἐκλεκτῇ κυρίᾳ, καὶ τοῖς τέκνοις αὐτῆς. The τέκνα are mentioned again in the fourth verse; and κυρία, in the vocative, occurs in the fifth verse. Further than this we have in the last verse, τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς.

Opinions upon the question who the person is who is thus addressed have been very various. Some have been of opinion, with our own translators, that it means the elect lady; and have considered that the person addressed was some private friend of St. John—a Christian lady of eminent excellence, and perhaps considerable influence. Others, adopting the same translation, have thought that, under the figure of "the elect lady and her children," the church of Christ was intended, with its various individual members—the "elect sister" being perhaps the church at Ephesus; while others have made the "elect lady" to mean some definite Christian church; though they have differed as to what church was intended—whether Corinth, Philadelphia, or Jerusalem.

There are however other difficulties besides these—difficulties of translation as well as of interpretation. It is the opinion of very many that one of the two words, ἐκλεκτῇ κυρίᾳ, is to be taken as a proper name, though which of the two is not so clear. Some would render it "the lady Eclecta"—an opinion which seems to us not easy to maintain, when we consider that her sister is also called ἐκλεκτή, and that it is scarcely likely either that the two sisters should both be named Eclecta, or that the same word should be used in one

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case as an adjective, and in the other as a proper name. Others are of opinion (and we are inclined upon the whole to think they are in the right), that *κυρία* is in fact the proper name, and that the address of the epistle should be rendered, "To the elect Cyria." An objection has been made, that in this case it would have been expressed, not *ἐκλεκτῇ κυρίᾳ*, but *κυρίᾳ τῇ ἐκλεκτῇ*—as in the third epistle it stands *Γαΐῳ τῷ ἀγαπητῷ*. We fancy, however, that it has been successfully argued that this objection is irrelevant. We think, on the whole, that the person addressed is anyhow an individual female; and that, more probably than otherwise, Cyria was actually her name.

Of epistles so short it seems needless to give an analysis. The second epistle, as we have said already, seems to contain little more than an epitome of the first, though given in a natural and familiar form. The third epistle commends the piety and hospitality of Gaius, especially as shown to faithful teachers; complains in vehement language of the opposition of Diotrephes; and alludes to the excellent character borne by Demetrius. Of these two men we appear to know absolutely nothing.

[Comparatively few separate commentaries have been published on the Epistles of John; but Ebrard's may be regarded as such, though published in continuation of Olshausen's General Commentary, forming in English part of Clark's *Foreign Theological Library;* Dusterdieck's (1852), Lücke's 3d edit. (1856), forming a considerable improvement upon former editions; and Huther's, in Meyer's General Comm.] [T. S.]

JOI'ADA, the contracted form of JEHOIADA, but in that form appears as the name of a high-priest, son of Eliashib, who lived not very long after the return from Babylon, and whose son married the daughter of Sanballat the Horonite, Ne. xi. 22.

JOI'AKIM, the contracted form of JEHOIAKIM, son of Jeshua the high-priest, and his successor in office, Ne. xii. 10.

JOI'ARIB, the contracted form of JEHOIARIB, the founder of one of the courses of the priesthood, Ne. xi. 10; xii. 6; also the name of two others belonging to different tribes, Ne. xi. 5; Ezr. viii. 16.

JOK'SHAN [*fowler*], a son of Abraham and Keturah, the father of Sheba and Dedan, Ge. xxv. 1, 2. It is by these sons, rather than by Jokshan himself, that we obtain any trace of the future residence and destiny of his race. (*See under* DEDAN and SHEBA).

JOK'TAN [*shall be diminished*], one of the two sons of Eber, Ge. x. 25. The offspring of Joktan indicate anything but diminution or littleness; for he appears as the father of no fewer than thirteen sons—Almodad, Sheleph, &c., whose dwelling is said to have been "from Mesha, as thou goest unto Sephar, a mount of the east." The position of Mesha is unknown; but Sephar is understood to be the same as Zhafâr, or Zafâri (see Ges. Thes.), an old Himyaritic royal city, a sea-port in the southern extremity of the Arabian peninsula, on the east side of Yemen. It was one of the great centres of the ancient traffic that was carried on between India and Arabia. From the specification of this local boundary in the far south of Arabia, and the names of several of his sons (such as Sheba, Ophir, Havilah), Joktan is regarded as the parent of the primitive races that peopled the south of Arabia. His name is still preserved among the Arabs, but takes the form Kachtân. These Kachtânite Arabs themselves claim to be among the earliest settlers in Arabia; and there can be no doubt that both a pretty extensive dominion and an active commerce were maintained by them for many a generation. (But see under the names of his several sons.)

JOK'THEEL [*subdued by God*]. 1. A city in the Shephêlah or Lowland of Judah, Jos. xv 38. Gesenius and others derive the word from an unused root *kâthâh*, whence is obtained the generally received meaning, "subdued by God." A more expressive signification, however, is gained by referring it rather to the cognate verb *kâthath* (=Lat. *quatio*), which means, "to break in pieces," as *e.g.* a potter's vessel, Is. xxx. 14; and which is used especially of the destruction of idols, Mi. i. 7. We are not without warrant, therefore, in concluding that the name Joktheel was imposed by the Israelites on this city, to commemorate the signal triumph of God's people over the idolatrous Canaanites; just as the word Bizjothjah ("despised by Jehovah") was prefixed to the neighbouring city of Baalah, Jos. xv. 28, 29, in order to mark the Divine abhorrence of the worship of Baal (Negeb, p. 149, 150). In this view of the etymology of Joktheel, as a continual assertion of God's power over idols, what an additional significance is imparted to the language of Micah, himself a native of the Shephêlah, who may well be supposed to have had this expressive and familiar designation in his mind as he uttered the words, "All the graven images thereof shall be *beaten to pieces*."

The occasion on which this city was thus re-named, is doubtless referred to in Ju. i. 9, 18, when "the children of Judah went down to fight against the Canaanites that dwelt in the low country, and took Gaza, and Askelon, and Ekron, with the coast thereof."

It now only remains to indicate the probable position of Joktheel, which we are enabled to do by noticing its connection with Mizpeh (Tell-es-Sâfieh), Eglon ('Ajlân), Beth-dagon (Beit-dejân), and other cities of the Philistian plain. Among the ruined sites in that district of which Dr. Robinson heard (Bib. Res. App. 120) is *Keitulânch*, situated apparently not far from es-Sâfieh, and thus suiting exactly the topographical requirements of the case. Nor is it difficult to show a similar congruity in regard to the name itself.[1] Taking these points into consideration, we are naturally brought to the conclusion that the two words, thus seen to harmonize with each other, represent one and the same place.

2. JOKTHEEL. The name given by Amaziah, king of Judah, to Selah or Petra, the capital of Idumæa, after his decisive victory over the Edomites in the "Valley of Salt," south of the Dead Sea; which evidently led to the submission of the whole country, and made it once more a province of the Judæan monarchy, 2 Ki. xiv. 7. As this state of dependence did not continue more than eighty years, see 2 Ki. xvi. 6; 2 Ch. xxviii. 17, Keil justly observes (Comm. ii. 12), that the expression of the sacred writer, "And called the name of it Joktheel *unto this day*," proves the history of Amaziah's reign to have been written within the period thus defined. The name does not appear in any subsequent record.

[1] A feeble initial, like *yod*, is notoriously liable to be dropped; comp. Jericho (now Riha), Jokneam (Kaimôn), Jezreel (Zer'în), &c.; and while there is a general tendency in modern Arabic to lengthen proper names (as in Dor, now Tantûra), this is specially exemplified in the terminations *ân*, *âneh*, and the like; as *e.g.* Shiloah (Selwân), Shelômoh (Suleimân), Rimmon (Rummâneh), Jiphthah el (Ethphahâneh). This last, it will be observed, is almost identical with Joktheel, in the transformation it has undergone after passing into the Arabic. It is scarcely necessary to remark on the habitual interchange of the linguals *tah* and *thau*.

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and was doubtless superseded by the older designation when the Edomites, during the inglorious reign of Ahaz, reasserted their independence. There is a propriety, therefore, characteristic of truth, in the omission of this circumstance by the *later* writer of 2 Ch. xxv., although the narrative is in other respects much more detailed. One incident recorded in this latter account confirms the opinion already expressed, as to the real significance of the word Joktheel: "Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought *the gods of the children of Seir*," ver. 14. The zeal which prompted the commemoration of his victory over the idolatrous Edomites by the devout acknowledgment implied in the name Joktheel, imposed on the conquered capital, but which was so grievously sullied by the barbarous treatment of his defenceless prisoners, and by the idolatrous use he subsequently made of the very idols whose impotence he had proclaimed, finds its faithful counterpart in the testimony of the sacred historian: "He did that which was right in the sight of the Lord, *but not with a perfect heart*," 2 Ch. xxv. 2. [E. W.]

JO'NA, or JONAS [*dove*], the father of the apostle Peter, from whom the latter was called Bar-jona, Jn. i. 42; Mat. xvi. 17. Nothing of a personal description is indicated concerning him, but the probability is, that he was, like his son, a fisherman on the sea of Galilee.

JO'NAH [יוֹנָה, Gr. Ἰωνᾶς, same in import as preceding], a prophet in Israel, the son of Amittai, and of the town of Gath-hepher in the tribe of Zebulon, Jonah i. 1, 2 Kl. xiv. 25; Jos. xix. 13. It admits of no reasonable doubt, that the person mentioned under this name in the second book of Kings was the same as he whose mission to Nineveh and marvellous history therewith connected form the subject of the little book of Jonah. Two prophets of the name of Jonah, and both sons of an Amittai, both also flourishing in the latter stages of the kingdom of Israel, is altogether improbable. The historical notice respecting him in the book of Kings is extremely brief, and not very definite as to the exact time and place of his prophetic agency in Israel. He is introduced only incidentally, in connection with a temporary recovery of the power and dominion of the Israelitish kingdom under the second Jeroboam. This prince, it is said, "restored the coast of Israel from the entering of Hamath unto the sea of the plain (*i.e.* the Salt or Dead Sea), according to the word of the Lord God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gath-hepher." The word itself of the prophet is not given, nor is the time specified when it was uttered—whether about the commencement of Jeroboam's reign, or towards the close of the preceding reign. That it was pronounced some time before the conquests of Jeroboam, which verified it, may be deemed certain; but the period is not fixed to which these conquests belong—although we can scarcely avoid referring them to the earlier rather than the later half of Jeroboam's government. It is by no means probable, that a person of so much vigour and warlike prowess as he proved himself to be, would be long on the throne till he set about the recovery of the kingdom from the depressed condition in which he found it. But if we should even allow one half of his reign to have passed (which was in all forty-one years) before Jonah announced the prophecy destined to be fulfilled by Jeroboam, the prophet of Gath-hepher would still have been some time at work on the sacred territory before Hosea. The latter was also, it is said, prophesying in the time of Jeroboam, but it must have been only toward the very close of his reign; for Hosea's prophetic agency extended to the time of Hezekiah, Ho. i. 1, and between even the last year of Jeroboam's reign and the beginning of Hezekiah's there was a period of about sixty years (twenty-six remaining of Uzziah's, sixteen of Jotham's, and sixteen of Ahaz's). This was a long stretch for prophetical activity, and yet it does not carry us back farther than the last year of Jeroboam's reign, while Jonah, as we have seen, must have been at work probably before its middle period. The more distinctive and characteristic portion of his work, however, that, namely, recorded in the book which bears his name, may not have been accomplished till some time after Hosea had entered on his labours, and the prophecies also of Joel and Amos were partly, at least, delivered. The Jewish authorities, therefore, may have been chiefly guided by a regard to historical considerations in assigning the book of Jonah the place it now occupies, although it is by no means unlikely that they were partly influenced also by the peculiar character of the prophet and his book. That he *began* to prophesy in Israel before Hosea seems certain; but as God's ambassador to Nineveh he was contemporary with Hosea, Joel, Amos, and Obadiah, and in portions of their writings probably preceded by them.

That Jonah's mission to Nineveh belonged to the later period of his prophetical life may, with some probability, be inferred even from the manner in which his book opens: "*And* the word of the Lord came," &c. The commencement with *and* imports a continuation—some suppose of prophetic revelations generally; Hengstenberg (Christol. vol. i. 2d ed.) would even connect it with Obadiah, the immediately preceding book in the canon, as if Jonah wished himself to be understood as taking up the testimony of Heaven where Obadiah had left it—a somewhat arbitrary and fanciful mode of connection! The continuation indicated, it is more natural to suppose, had respect to the prophet's own agency: he had been employed previously in the more common labours of the prophetical calling—labours of a kind which, however important for the time then present, called for no detailed or permanent record—but now a work of another description was to be devolved upon him; and of his entrance upon this work, and of what befell him in connection with it, as it is pregnant with meaning for all future time, so it took place on this wise. The same conclusion appears to follow from the nature of the mission itself, which, having immediate respect to a heathen city, lying beyond the proper territory of an Israelitish prophet, could only have stood in a somewhat incidental relation to his regular calling, and must have been designed for some special purposes to be supplementary to it. This is still only a relative determination of time; but it is quite sufficient to show the incorrectness of the date usually connected in our English Bibles with the mission to Nineveh—B.C. 862; for this would place it thirty-seven years before Jeroboam II. began to reign, a considerable period before it is at all probable that Jonah entered on his prophetical calling, or was even born. For the real time we must come down to a period subsequent, rather than anterior, to Jeroboam's death (which is assigned

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to the year B.C. 784), when Assyria, under Pul or his immediate predecessor, was beginning to concern itself in the affairs of Israel, and to aim at a general ascendency. The materials are wanting for any nearer determination.

General character and object of this book.—In regard to the story itself contained in the book of Jonah, it must undoubtedly be regarded as a kind of sacred riddle. It wears this aspect most distinctly in the original narrative, and such also is the impression conveyed by the allusions made to it in New Testament scripture. Once and again our Lord points to it as a sign, which being carefully scanned might enable the men of his generation to obtain some glimpse or foreshadowing of the yet greater riddle of his own mysterious humiliation, and the remarkable course affairs were going to take in his kingdom, Mat. xii. 40, 41; xvi. 4; Lu. xi. 29. In such a case, therefore, we must not expect to find the meaning of the transactions lying on the surface; it must be searched for in the depths; since only by awakening profound and earnest inquiry into the mind of God could the transactions have accomplished either their immediate or their prospective design. Why should a prophet of Israel have been ordered by the Lord to transfer the scene of his operations to a heathen city, not merely to utter a cry against it, but to deal with it so as that it might be penetrated with a sense of sin and brought to serious consideration? This was altogether an unusual course, and in any circumstances would have betokened some peculiar movement in the divine economy; but how much more when viewed in connection with the actual state of things in Israel! It was from no want of occasion there for a prophet's reforming agency, that Jonah was commissioned to go and labour in a foreign field; on the contrary, the worship and manners of heathenism were prevailing all around in his native region, and notwithstanding the severe judgments of God, and the earnest contendings of a long succession of prophets, continued still to hold their ground. Yet, Go to Nineveh the great heathen city, was the word that came from the Lord to Jonah, and cry against it, for its wickedness is come up before me. Why go there, since there was so much wickedness near at hand, too plainly ripening for vengeance? And if among men of his own kindred and tongue his crying had prevailed so little, what speed was he likely to come when repairing as a solitary stranger to the mighty centre of Assyrian wealth and greatness? His soul recoiled from the attempt; oft repeated discouragements and signs not to be mistaken of approaching ruin at home had left him without heart for so formidable an enterprise; and, besides, if the lamp of heaven, as seemed all too certain, was going out in his own dear Israel, how could *he* think of going to light it in a foreign clime? Let some other be sent to do it, if the will of God were that it should be done. So the prophet seems to have felt—improperly, indeed, yet not very unnaturally in the circumstances of his position, and with so strange and arduous a mission laid to his hand. He will flee to Tarshish and escape from its difficulties and troubles. But this only serves to bring out a fresh element in the strangeness of the divine procedure—the terrible energy which now appeared in God's determination to have Nineveh dealt with for its wickedness. The burden of its sin is laid on Jonah, and if he will not acquit himself of it by transacting in the Lord's name with the Ninevites, he must himself bear the penalty. Therefore, judgment overtakes him; as if all Nineveh's guilt were his, he is met with the manifestations of God's wrath, and is cast forth like a propitiatory victim into the deep—yet (with another marvellous turn in the counsels of God) not to perish, but to resume his suspended mission to Nineveh, and appear there as a prodigy and a witness at once of God's displeasure against its sins, and of his merciful desire to have it saved from the impending retribution. The message, with this wonderful experience in the background to confirm its tidings, somehow discovered to the Ninevites (for our Lord expressly testifies Jonah was in the first instance a sign to *them*, Lu. xi. 30), had the intended effect. They see revealed in him the severity and goodness of God on their account, and repenting of their wickedness they cry to the Lord with such united and solemn earnestness, that He also, on his part, turns from the fierceness of his anger, and revokes the doom which within forty days was to have laid their city in ruin. Surely this was a result to be hailed by the prophet! Could he be otherwise than satisfied now that he saw so remarkably of the travail of his soul? It is perhaps the strangest thing of all in this marvellous story, that the greatness of his success proved the source of his deepest sorrow, and that on seeing the blessed triumph of his labours the same feeling crept over his soul, which disappointed hope awoke in the bosom of Elijah—he would have God to take his life from him, as it was now better for him to die than to live. What should have moved him to such grief, is not stated; that he was wrong in entertaining it, and became himself conscious that he was wrong, the record of God's expostulation with him in regard to it, and the special discipline applied to him through the rapid growth and equally rapid decay of the sheltering gourd, plainly evince; but all besides is left in uncertainty. The story, taken by itself, ends as it began, in an unexplained riddle. Yet no one could suppose (though some commentators have come very near to supposing it) that a man capable of being entrusted with such a mission, and going through such experiences in its execution, could be conscious of vehement sorrow or indignation, simply because a populous city was saved from destruction. We must rather conceive there were other considerations brooding on his mind and deriving fearful emphasis from this new phase of the divine dispensations, that proved the real source of his anguish. Was it concern for God's glory, or for his own fame as a prophet, in the apparent failure of the prediction uttered? So many have thought, yet without due regard to the whole circumstances of the case, and to the interests most likely to affect the mind of an Israelitish prophet in that crisis of his country's history. Jerome, at the very outset of Christian exposition, has the merit of opening the path in the right direction: "Seeing that the fulness of the Gentiles is gliding in, and that the word in Deuteronomy is verified, which says, 'They have moved me to jealousy with that which is not God, and I will move them to jealousy with those which are not a people, I will provoke them to anger with a foolish nation,' he despairs of the salvation of Israel, and is convulsed with great sorrow, which breaks forth into speech, and declares after this fashion the cause of its sadness, 'I alone of so many prophets have been chosen to proclaim through the salvation of others destruction to my own people.' He is not therefore grieved, as some

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think, because the multitude of Gentiles is saved, but because Israel perishes. Whence also our Lord wept over Jerusalem, and was unwilling to take the children's bread and cast it to the dogs. The apostles, too, first preached to Israel, and Paul wished to be accursed for his brethren's sake, who are Israelites," &c.

Such appears in the main to have been the real state of Jonah's mind—oppressed with a kind of incurable sorrow, because in Nineveh's repentance and preservation he somehow descried the prelude of Israel's doom. Possibly, it was not (as Jerome supposes) the mere admission of these penitent Gentiles to a share in the divine mercy and forgiveness, which affected him so deeply, but along with this the disappointment of his expectation, that a terrible example of severity in the case of such a city as Nineveh (the quarter of political danger to Israel) might have had the effect of rousing his countrymen from their fatal lethargy. Even before quitting the land of Israel the thought of God's tender forbearance and readiness to forgive, seems to have weighed upon his mind as a discouragement, ch. iv. 2; and when his burden to Nineveh took the specific form of an announcement of its speedy overthrow, the hope could scarcely fail to arise in his bosom, that a blow was going to be struck which should compel men to consider the righteous judgment of God, and which should arm him with weapons mightier than he had yet been able to employ in warring with the ungodliness of his countrymen. Disappointed in this expectation, he felt as one who had shot his last arrow in the conflict, and had now to succumb to the necessity of seeing Israel perish in her wickedness, and others rising to the place she should have held. So that his state of mind in this latter stage appears to have closely resembled Elijah's at the most critical moment of his struggle, 1 Ki. xix., and to have run out, only in a more extravagant manner in the same direction. For, the passionate anger that is ascribed to him in the English Bible—"it displeased Jonah exceedingly and he was very angry," ch. iv. 1, and "doest thou well to be angry," ch. iv. 4—seems to do him injustice. The original import of the word is to be hot—very often, no doubt, hot with rage, but also, as in David's case, 2 Sa vi. 8, hot with vexation and disappointment. So here, as correctly rendered by the Septuagint (ἐλυπηθήθη Ἰω. λύπην μεγάλην, Jo. was affected with a great grief; ch. iv. 4, Εἰ σφόδρα λελύπησαι σύ, art thou very much grieved?) and assented to by Jerome, who thinks the affection of grief more in accordance both with the name of Jonah, and with the circumstances in which he was placed, than the petulance of anger. Not that even this view of the prophet's case altogether justifies him; it still bespoke an imperfectly sanctified mind; for it must ever be the part of a servant of God to fall in with the settled purpose of Heaven, and to say with cheerful acquiescence, Let God's will be done, Mat. xi 25. 26. Yet there is a difference; and if the affection of Jonah—as we have reason to believe—was akin to what has often been experienced by the wise and good, when baffled in regard to the immediate object of their contendings, and arose from keeping the eye too intently fixed upon a specific aim, rather than from giving way to a self-willed and fractious humour, his conduct will present both a more intelligible and a more instructive aspect. Nor should it be overlooked, that the very depth of that recoil of feeling into which he sank, was itself a significant thing, and was fitted, when thoughtfully considered, to impress the minds of his countrymen with the extraordinary, and for them ominous, crisis that had arrived in the affairs of God's kingdom.

The result but too clearly showed, that whatever there was in Jonah's mission to Nineveh, and his own marvellous experiences connected with it, of a premonitory and warning tendency to Israel, failed of its object: they did not, as a people, apprehend its meaning or listen to its voice. Nor do the Jews of later times seem to have ever penetrated into its design. Our Lord sought to lead the men of his generation through the shell into the kernel by connecting the marvels of Jonah's history with those waiting for their accomplishment in himself; but this also proved in vain. It is only, however, by means of such a connection that anything like a full and satisfactory explanation can be found of the circumstances in question, or of others not altogether unlike in kind—the meeting, for example, of Abraham with Melchizedek, the sacrifice of Isaac, the lifting up of the serpent in the wilderness—transactions, of which we can never see the ultimate reasons of the appointment, nor perhaps cease to associate them with what is strange and arbitrary, till we contemplate them as the initial steps of a course, or the provisional movements of a plan, which was to reach its culmination in the work and kingdom of Christ. When we see how He, when charged with the burden of a world's guilt, was treated as a sinner, while himself personally free from its pollution—how, when so treated, he was made by his vicarious death and descent into the bowels of the earth a propitiation for the wrath thereby provoked—how he was again restored to life, and became by his resurrection the author of eternal life to sinners of the Gentiles, while those who outwardly stood nearest to him, and among whom he more especially laboured during his earthly ministry, for the most part perished in their sins;—when we see how all this took place in connection with the person and the work of Christ, and did so, not by accident or caprice, but in subservience to the great principles of truth and righteousness, we can well enough understand how, amid the many earlier exemplifications of these and premonitory signs of what was to come, occasion should have been taken of so peculiar a crisis in Israel's affairs to give the singular exhibition of them that appears in the history and mission of Jonah. Differences, no doubt, there were between the two cases, as well as resemblances—here also the imperfect shadow only, not the very image of the things, could be presented in what went before. But had the Jews of our Lord's time more thoughtfully considered, and become better acquainted with, the spirit and design of that shadow, they would not have so perversely tempted Christ with solicitations about signs from heaven, nor have so obstinately closed their minds against the nature and objects of his mission, and against the possibility of the kingdom of God being transferred from them to heathen lands. In these things they would have seen their own Scriptures condemned them; and the very strangeness that hung around the preparatory movements, viewed in connection with the palpable results to which they led, should but have made them the more careful to learn from the past, when their attention was called to it, and to beware of repeating the folly of their fathers.

Objections in respect to the authorship of Jonah and the credibility of its contents.—We have deemed it best

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to present a general view of the character and mission of Jonah, as exhibited in the book that bears his name, without turning aside to anything respecting it that might be, or has been, started in the form of objection to its authenticity or truthfulness. We have the rather done so, because one main cause of the doubts that are freely expressed in certain quarters on the subject, have in no small degree arisen from a partial and defective view being taken of the proper import and bearing of the things recorded. Beyond doubt, also, both the original record itself, and the allusions made to it by our Lord, assume that the matters therein contained are to be taken in their literal verity; and not as fanciful representations or fabulous tales, but as actual facts in the divine procedure, did they carry the deep practical significance, alike for the present and the future, which is plainly attached to them in Scripture. What has a learned scepticism to say in opposition to such apparently conclusive evidence? (1.) The narrative, first of all, is written throughout in the third person, without the slightest indication that the hero of the story was himself the writer, and in a style that seems to point to the remote past. So, for example, Ewald, Krahmer, and Hitzig, the latter of whom thinks the earliest period it can be assigned to is about two hundred years after the time of Jonah (Vorbem. sect. 1). The expression respecting Nineveh in ch. iii. 3, "And Nineveh was (הָיְתָה) a very great city," he deems alone decisive of the comparative lateness of the account—pointing, as he conceives it necessarily does, to what Nineveh once had been, as contrasted with what it had since become; its greatness was a thing of the past. But why may it not have been contemplated simply in relation to Jonah's visit? Its greatness, as existing at that time, required to be specified. Jonah went there as a solitary stranger—ignorant beforehand of the proper magnitude of the city; having only perhaps, in common with his countrymen, very indefinite and vague notions either of its extent, or of the manner in which it was laid out; and it would, in such a case, be quite natural for him, writing at a subsequent period, to give his impressions of the place as it *was* when he visited it. He might no doubt have spoken of Nineveh without respect to any time prior to that at which he wrote; and if he had done so, he would, in accordance with the common Hebrew usage, have probably altogether omitted the substantive verb; thus, "And Nineveh, a very great city." All we contend for is, that there was nothing unnatural or improbable in his connecting his description with the precise period of his visit, and giving his readers to know it as it then was. As to the use of the third person throughout the narrative, this argues nothing of another than the prophet himself being the writer. For it is the common usage among the prophets, when narrating the things which befell them in the execution of their mission—for example, Is. vii. xx. xxxvii.; Am. vii.; Je. xx.; Hag i. 1, 13, &c. (2.) Again, there are certain words and other indications in the book which seem to point to a later age than that of Jonah. Of specific words recent critics have not been disposed to make so much in this respect as was done some time ago. There is really very little peculiar to Jonah; a word for ship, a decked or covered vessel (סְפִינָה, *sephinah*), but a genuinely formed Hebrew word, used also in Aramaic and Arabic, though found only here, ch. i. 5; in Hebrew, a word for sailor (מַלָּח, *mallach*), also quite regularly formed, but occurring only here, ch. i. 5, and in Eze. xxvii. 26; *rab* (רַב), for chief or captain, in ch. i. 6, as at 2 Ki. xxv. 8; Da. i. 3; Es. i. 8; the use of abridged forms of the relative in ch. i. 7; i. 12, of which examples occur in the Canticles, Psalms of David, and even the Pentateuch; and one or two more, still less deserving of notice in such a connection. The only word strictly peculiar is טַעַם (*taam*), ch. iii. 7, the term employed to designate the order or decree issued by the king of Nineveh, a Syriac word, and, since the Assyrian language was a dialect of Syriac, it was in all probability the precise term employed at Nineveh. More commonly, however, the appropriation in the prayer of Jonah of certain passages in the Psalms, is urged in evidence of the late origin of the book. Some even carry it so far as to find in such free use of other Scriptures a proof, not only that the other portions of the book were written long subsequent to the time of the prophet, but that this portion was later still, and forms an interpolation by another hand (De Wette, Ewald, Knobel). This idea is rejected by Hitzig as an unwarranted extreme; and justly, for the appropriation in question was perfectly natural and proper. The devout breathings of God-inspired men have ever delighted to place themselves in accord with the sentiments of former witnesses of the truth, and to employ the language which is embalmed in their minds by the most hallowed associations. From the time especially that the Psalms began to have a place in the public service of the sanctuary, they were sure to become as household words to all pious Israelites, and could not fail both to influence the spirit and mould the expression of their devotional utterances. Even the apostles, who stood on the highest level of spiritual insight and supernatural endowments, were thus influenced, Ac. iv. 24-27; Ro. xi. 33-36; Re. xv. &c. Nay, our Lord himself, amid the few utterances which came from him on the cross, expressed himself more than once in the well-known and hallowed language of the sanctuary, Mat. xxvii. 46; Lu. xxiii. 46. And that Jonah, whose case and circumstances were altogether so peculiar, should throw himself back upon the somewhat similar experiences of former saints, and make, as far as possible, their language his own, was so natural and befitting, that instead of calling into suspicion the genuineness of his prayer, it should rather be regarded as a proof of verisimilitude. He found it a relief that even the figurative language of others so exactly suited his case, while the thoughts and language alike became his own, when nothing else would suit. Then the Psalms employed—cxx. 1, for first clause of ver. 2; xlii. 7, for last clause of ver. 3; xxxi. 22, for first clause of ver. 4; lxix. 1, for first clause of ver. 5; cxlii. 3, for first clause of ver. 7; xxxi. 6, for ver. 8; iii. 8, for the last clause of ver. 9—can with no probability be shown to be later than the time of Jonah (most of them, indeed, belonging to the earliest period of psalmodic literature); and, what is not less important, the language is not slavishly copied, but used with such slight variations as would naturally be employed by one who was freely adapting to his own spiritual use existing scriptures, not stringing together a set of passages for a literary purpose. Thus, instead of "the waters are come in," Jonah says, "the waters compassed me about;" instead of "I am cut off from before thine eyes," he has, "I am cast out from before thine eyes;" instead

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of "I hate them that observe lying vanities," he has, "They that observe lying vanities forsake their own mercy," &c. Such things bear on them the impress of reality. (3.) The dimensions of the city, as indicated in the narrative, have often been adduced in support of the fabulous view of its contents, and the objection is still pressed by Hitzig. He conceives that the three days' journey mentioned in ch. iii. 3, must, when compared with the one day's journey, Jonah is presently said to have advanced preaching, be understood of the extent of the city in a straight line, not of its entire compass; while the 480 stadia, or 60 miles, given by Diodorus as the measurement of its boundary-walls, would make the extent of the circumference to have been only about three days' journey. Reasoning of this sort evidently proceeds upon the idea that Nineveh was formed much after the plan of a modern European city. What if it was less regularly constructed, and lay, perhaps, in three somewhat distant and separate portions, requiring a day's journey for each to pervade their leading thoroughfares? This is no improbable supposition. Speaking of the space occupied by the remains of the city, Mr. Layard states, that "from the northern extremity of Kouyunjik to Nimroud is about 18 miles, the distance from Nimroud to Karamles about 12, the opposite sides of the square the same." He thinks this remarkably accords with the measurement of Diodorus, and the three days' journey of Jonah, taking this to apply to the circumference. But he adds what shows there may be, at least, no necessity for so understanding it. "Within the space there are many large mounds, including the principal ruins in Assyria, and the face of the country is strewed with the remains of pottery, bricks, and other fragments. The space between the great public edifices was probably occupied by private houses, standing in the midst of gardens, and built at distances from one another, or forming streets, which inclosed gardens of considerable extent, and even arable land." (*See* NINEVEH.) It is plainly with reference to the population, or to the more densely inhabited portions, that it is spoken of in connection with three days' journey; and knowing so little, as we now do, about the particular structure of the city, and the manner in which its population was distributed, no one has any right to regard such language as unsuitable to the actual state of things. The same substantially may be said of 120,000 souls in ch. iv. 11, who could not discern between their right hand and their left—children, that is, of about four years old and under—implying a total population of half a million or so; for there is no improbability whatever in such a mass of human beings having been congregated within such ample bounds. (4.) It has appeared to some, in particular to Bleek (Einleit. p. 571), improbable, and against the historical verity of this book, that on the supposition of all that is here related having actually occurred, there should be in the relation of them such a paucity of circumstantial details—nothing said, for instance, of the place where Jonah was discharged on dry land, or of the particular king who then reigned at Nineveh—and not only so, but no apparent reference in the future allusions to Nineveh in Scripture, to the singular change (if so be it actually took place) wrought through the preaching of Jonah on the religious and moral state of the people. These are still always regarded as idolaters, and the judgments of God uttered against them, as if they stood in much the same position with the heathen enemies generally of God's cause and people. It may fairly be admitted that there is a certain degree of strangeness in such things, which, if it were not in accordance with the character both of the man and of the mission, and in these found a kind of explanation, might not unnaturally have given rise to some doubts of the credibility of what is written. But Jonah's relation to Nineveh was altogether of a special and peculiar nature; it stood apart from the regular calling of a prophet and the ordinary dealings of God; and having for its more specific object the instruction and warning of the covenant-people in a very critical period of their affairs, the reserve maintained as to local and historical details may have been designed, as it was certainly fitted, to make them think less of the parties immediately concerned, more of what through these God was seeking to impress upon themselves. The whole was a kind of parabolical action; and beyond a certain limit circumstantial minuteness would have tended to mar, rather than to promote, the leading aim. Then, as to the change produced upon the Ninevites, we are led from the nature of the case to think chiefly of the more flagrant iniquities as the evils more particularly cried against; and Israel itself afforded too many examples of general reformations in respect to these, of which little or no trace was to be found in the course even of a single generation. Much more might such be expected to have happened in the case of Nineveh. (5.) The grand objection, however, against the historical verity of the things recorded in the book of Jonah, and the main reason for ascribing it to a later age than that of its reputed author, is undoubtedly to be sought in the miraculous events interwoven with the story. These, in the account of rationalistic writers, by their very nature challenge disbelief; they are only to be explained as the legendary marvels which, in process of time, gathered around the names of distinguished men, and must therefore without scruple be set down as the fabulous accretions of a later age.

There can be no doubt that a miraculous element pervades the account of Jonah's connection with Nineveh. Our Lord refers to one portion of it, and at once characterizes and accredits it as a sign (*σημεῖον*) or supernatural transaction, which had a significance alike for the present and the future, and which was to find its counterpart in his own yet more marvellous history, Lu. xi. 30, &c. If in a less marked degree, still in a measure not to be mistaken, there is in the singularly rapid and general repentance of Nineveh, as also in the history of the gourd so marvellously quick in its growth and decay, what must be assigned to the supernatural. This element, however has sometimes been needlessly aggravated. Fixing definitely upon the whale as the species of fish in which Jonah is said to have been for a time entombed, unbelievers have aggravated the improbabilities of the story, by pointing to the narrowness of the whale's throat, which is incapable of admitting a human body through it. Of course, if such *had* been the creature employed by God for the occasion, he could as easily have manifested his divine power in widening the throat to receive Jonah, as in afterwards adapting the belly of the whale for his safe preservation. But the "great fish" of the narrative is not necessarily a whale; nor is *κῆτος*, the corresponding term in the New Testament and in the Septuagint; for this word is used by Greek scientific writers of a whole class of fishes, which includes the whale and many

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others besides (the viviparous); and very commonly sharks and tunnies are enumerated under it. Photius (Lex.) expressly applies it to the Carcharias, which is a species of shark, usually called the white shark. This fish abounds in the Mediterranean, and is very probably the particular kind of creature referred to. Its voracity is notorious; and growing, as it often does, to the size of from 20 to 30 feet in length, and 3000 or 4000 lbs. weight, it is quite capable of swallowing an entire man. Indeed, specimens have been caught—one with a sea-calf in it—of the size of an ox; another with a horse entire; and several others with the body of a man, unmutilated and dressed (see the authorities in Pusey's Introd. to Jonah). Such facts amply meet the shallow objection that has sometimes been raised against the credibility of Jonah's being received for a time into a fish's belly, on the ground of there being no fish large enough, or with a throat capacious enough, for such a purpose. But it leaves untouched the miraculous nature of Jonah's preservation for three successive days (or parts of these) in such a habitation, and his subsequent ejection upon dry land. This necessarily involved a supernatural interposition in his behalf. And so with the other things standing in a certain connection with it—the change wrought upon the Ninevites, and the rapid transitions undergone by the gourd; though both doubtless appeared as the result of agencies calculated to produce them; yet in the power and efficiency with which these were accompanied, there was the indication of a supernatural interference. With those who on philosophical grounds are opposed to any action that can properly be called miraculous, no arguments of a moral kind could avail to convince them of the reality of the things narrated. But for those who are open to conviction on the matter, the main question will be, whether the occasion appears to have been such as to call for the special interference of Heaven to accomplish the results under consideration. If the history and mission of Jonah are looked at merely by themselves, the tendency will probably be to answer such a question in the negative; it will not be easy to understand why the course of providence should have moved in such strange and mysterious ways to reach its end in connection with a person and a people who occupied otherwise so subordinate a place in the divine kingdom. But let them be contemplated as special movements of this kingdom at an important crisis of its history, and movements destined to stand in a profound relation to its ulterior acts and operations, and what appears miraculous here will be found entirely in its place. It was required to mark distinctly the hand of God in the marvellous series of events, and draw men's attention to them as pregnant with principles and interests of incalculable moment. Still more was it required, in order that the transactions into which it entered might serve as the divinely ordained sign of the central facts in gospel times, in which all might be said to partake of the supernatural. Thus only could the one series fitly correspond with, and prepare for, the other.

This view—the natural and unquestionably scriptural view of the subject—receives no small confirmation from the arbitrary and unsatisfactory explanations which rationalistic critics have offered of the story of the book. This betrays itself in the endless diversity of the modes of explanation, no one apparently being able to rest in that of another. The semi-heathen account of its origin, which approved itself to some of the elder rationalists (Gesenius, De Wette, Rosenmüller, &c.), who supposed it to have been a kind of Jewish edition of the heathen myths respecting the deliverance of Hesione by Hercules, or of Andromeda by Perseus, from the sea monsters to which they were exposed—may now be regarded as exploded. Bleek justly says (Einleit. p. 576) that there is not the smallest probability of the story of Jonah's temporary sojourn in the belly of the whale having been either mediately or immediately derived from those Greek fables. F. von Baur's hypothesis of the story of the book being a compound of some popular Jewish traditions and the Babylonian myth respecting a sea monster Oannes, and the fast for Adonis, is now universally assigned to the same category. Hitzig (first in a separate treatise, then in his commentary on the minor prophets) would identify the author of Jonah with that of Obadiah, and supposes it to have been written by some one in the fourth century before Christ "in Egypt, that land of wonders," and chiefly for the purpose of vindicating Jehovah for having failed to verify the prophecy in Obadiah respecting the heathen Edomites—a theory which, so far as we know, has made no converts, and certainly needs no refutation. A slender basis of fact has been allowed by some—by Bunsen, for example, who, strangely enough, fixes upon the very portion which to most of his rationalistic countrymen bears the clearest marks of spuriousness, as the one genuine part of the whole—Jonah's thanksgiving from the perils of shipwreck (as Bunsen judges); and thinks that some one had mistaken the matter, and fabricated out of it the present story;—by others, such as Krahmer (Das Buch Jonas, 1846), who suppose that Jonah was known to have uttered a prophecy against Nineveh, to have been impatient at the delay which appeared in the fulfilment, and was hence for didactic purposes made the hero of the story. But the more common opinion in the present day with this school of divines is, that the story is purely moral, and without any historical foundation; nor can any clue be found or imagined in the known history of the times why Jonah in particular, a prophet of Israel in the latter stages of the kingdom, should have been chosen as the ground of the instruction meant to be conveyed. So Ewald, Bleek, &c.; who, however, differ in some respects as to the specific aim of the book, while they agree as to its non-historical character. Ewald, for instance, would make it quite general—namely, to show how the true fear of God and repentance brings salvation—first, in the case of the heathen sailors; then in the case of Jonah; finally, in that of the Ninevites. Bleek, not differing materially from Krahmer, conceives it to have been written by an intelligent, liberal-minded Jew, for the purpose of exposing the narrow religious particularism which prevailed among his countrymen, as if God were only known and honoured by them—as if they alone had a right to expect his favour, and might justly hate and hope for the perdition of all the heathen. On the contrary, they are here taught to regard Jehovah as in his fatherly love ready to embrace all in every place who sought to him with true hearts. But why *any* prophet should have been represented as going through such a marvellous experience to teach these truths, not unknown in the other Scriptures—why, especially Jonah should have been thought of in such a connection—living, as he did, in a region and at a time

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remarkable for the very reverse of that particularism—remains a mystery, of which no solution either has been or ever can be given. It is in fact inconceivable that anything but the known realities of the case could have led any respectable Jewish writer to attribute to a true prophet the part from first to last ascribed to Jonah in this singular book; and scarcely less conceivable that the Jewish authorities would have received such a book into the canon of Scripture without the most conclusive evidence of its genuineness and authenticity. Not only has this view in its favour all reasonable probabilities, and in its fair import the express testimony of our Lord; but it may well also claim in its support the utter failure of all attempts to account for the story of the book otherwise, so as to secure any general concurrence. It is proper to add, that on the side of its strictly historical character there are still to be reckoned some of the greatest names in Germany, including Sack, Hengstenberg, Delitzsch, Baumgarten.

[Much of the literature that has appeared on the book of Jonah has already been referred to; treatises of a practical and popular kind, of which there is a considerable number, it is needless to mention. For points connected with Jonah's prediction, as explicitly announcing an event which did not take place, see article PROPHECY.]

JON'ATHAN [יְהוֹנָתָן or יוֹנָתָן, *whom God gave*]. The name of several men in Jewish history more or less distinguished. **1.** Of a Levite (Heb. *Jehonathan*), a native of Bethlehem Judah, of whom a somewhat curious history is related, and a character not too scrupulous exhibited, in the first half, Ju. xvii. xviii., of the appendix to the book of Judges. The episode in the history of the Danites with which the name of this young priest is connected, must have occurred very early in the time of the Judges, in all probability soon after the death of Joshua, a time of comparative anarchy and freebooting licentiousness, before any fixed authority had arisen to supply the place of the deceased leader—"in those days there was no king in Israel, but every man did that which was right in his own eyes," Ju. xvii. 6. And if the conjecture of critics be right, that this Levite was the grandson of Moses (see below), the events detailed regarding him cannot have occurred long after the entry into the promised land, as he was still a young man when they happened. The Mosaic law had already in many places begun to be disregarded, and men who could afford it erected private temples to themselves, and fashioned and set up teraphim and graven images for worship: the Levites too do not seem to have confined themselves to the cities assigned them or to the duties prescribed them, but were ready for a livelihood to minister to the idolatrous proclivities of any man sufficiently affluent to maintain them. Such at least was the character of the man, who travelling northward in search of employment, came opportunely for him to a house in the Mount of Ephraim, tenanted by a person of the name of Micah and his mother, people of peculiar character, though possessed of considerable wealth, Ju. xvii. 2, and influence, Ju. xviii. 22, having a private sanctuary like Gideon, Ju. viii. 27. The mother had in her possession a large sum of money (1100 shekels, the sum promised by the Philistinian lords to Delilah, Ju. xvi. 5, and hence the woman has been thought, foolishly enough, to be Samson's betrayer), which the son appropriated—some think stole, others, *e.g.* Ewald (who charges those who differ from him with finding their own stupidity in the Bible, Gesch. ii. s. 452, note 3) turned to usury. Terrified apparently by the awful curses of the woman over her lost treasure, he soon after restored it, and the two agreed to turn a considerable portion of the coin into an image, to serve which Micah consecrated one of his sons as priest. But the advent of the Levite—altogether a more proper and formal servant of the altar—permitted him to set aside this hastily extemporized priest. The young man agreed, for some thirty shillings a year, a suit of apparel, and his victuals, to minister in the Ephraimite's private Bethel, Ju. xvii. 10.

How long this arrangement lasted we are not informed; it was brought to an end in a way not very agreeable to Micah, and not quite creditable to the character of Jonathan the young priest. The Danites, finding themselves straitened for want of room in the localities assigned to them in the south, or unable to cope with the Philistines and Amorites, Ju. i. 34, sought an outlet for their numbers and energies in the far north. Five men were sent to spy out the land in the extremest north of the country, and became acquainted with Micah and his valuable images and accommodating priest on their way. Having returned to their countrymen and reported favourably, six hundred warriors of Dan accompanied them as guides to the new home in the north. Micah's house lay in the way, and the six hundred kept guard, and watched the priest, a needless precaution, while the five rifled the sanctuary of its images and carried them off. The priest being flattered by an invitation to minister to the new colony, showed sufficient alacrity in accepting the proposal; and the poor Ephraimite whose home had been so ruthlessly harried had his complaints answered by the circumspect advice to go home, "lest angry fellows run upon thee and thou lose thy life." And this Levite, "Jonathan son of Gershom, son of Manasseh (Moses), he and his sons were priests to the tribe of Dan, until the day of the captivity of the land," Ju. xviii. 30.

The expression "captivity of the land," has been variously explained. Some refer it to the general captivity of the northern tribes at the hands of Assyria, and conclude that the narrative is of very late authorship; or else, as Ewald, that this verse has been inserted by a very late manipulator of the earlier document. Others consider the expression to be explained by Ju. xviii. 31, and think the *captivity* to be the subjugation of the country by the Philistines. Bleek agrees with this view, but instead of *the land*, would read *the ark* (in Hebrew *aron* for *arets*) (Einleit. s. 348). This latter date is no doubt the true one. Of more difficulty is the determination of the question, Which is the true name of Jonathan's grandfather, Manasseh or Moses? These names in Heb. are spelled by the same letters except the *n* in Manasseh, which in the traditional text is a *litera suspensa* (מְנַשֶּׁה). The traditional explanation of this suspended letter, in the Talmud, the rabbinical commentators (and the explanation is so far accepted by modern criticism), is that Moses is the true reading, but to avoid coupling the name of such a recreant as Jonathan with a name so sacred as his, the name of the idolatrous and bloody king Manasseh was substituted for it. (See Bertheau, Buch der Richter, s. 210.) Hävernick too (Einleit. ii. 1, s. 107), and Ewald (ii. s. 453), both agree in tracing the reading Manasseh to a Jewish conceit. That Gershom was the son of Moses, of course is well known, Ex. ii. 22, but it

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is quite possible that there may have been another Gershom, son of some Manasseh, so well known to the writer and his readers that he is not further described. It is quite a common thing for transcribers to leave out letters, and insert them over the word when aware of their mistake; it is a rare occurrence indeed to find any one, however crammed with conceits, tampering with the letter of the text. The insertion of the *n* may be a mistake, it is hardly to be explained with Tanchum as a *tiqqun sopherim*—*i.e.* a second thought of the original writer, nor an intentional play with the letter of the text, on the part of some subtle scribe.

2. JONATHAN. The oldest of the three, 1 Sa. xiv. 49, or rather four (compare 1 Sa. xxxi. 2, with 1 Ch. viii. 33, and 2 Sa. ii. 8) legitimate sons of Saul (Heb. *Jonathan* and *Jehonathan*), heir to the throne, and constant friend and attendant of his father, who was deeply attached to him, and jealous of anything that seemed to interfere with his prospective succession to the kingdom. Jonathan was beautiful in form, graceful and athletic, chivalrously brave like his father, with the same ardent temperament as he, but the influences of religion, and a far truer conception of the idea of the theocratic government, restrained and softened his nature, and he was from the first ready to sacrifice his own claims, and give way to the man whom God had appointed to be the root of the new line of kings, whose final blossom should be the Messiah. And so, while Saul's rejection worked upon the untamed passions of his heart and threw him into despondency and fits of furious madness, beneath all which we catch glimpses of that mournful sense of loneliness which oppressed him, and cannot but be moved by the pathos of his cries for aid and sympathy, 1 Sa. xxiii. 21, cf. xxii. 8, Jonathan on the other hand was calm and strong, though he foresaw the issue of the unequal conflict between his father and the purpose of God, 1 Sa. xxiii. 17; and when he could not turn him from it by any means he tried, 1 Sa. xix. 4, with xx. 28, foll. &c., he yet clung to the wayward man, even at the risk of personal violence, 1 Sa. xx. 33, and subjected to the bitterest reproaches, 1 Sa. xx. 30, which for his father's and his friend's sake he bore with patience, only once losing self-command and rising "from the table in fierce anger," 1 Sa. xx. 34; and though from the time that the kingly government was turned in the hands of his father into an instrument of private vengeance, instead of a public defence, he could not but foresee dissolution at home and disgrace abroad, he never abandoned his own post, or failed to do what he could to retard the coming ruin, and when it came he went forth to meet it with the calmness of a hero, and the consciousness that his work was done. No truer son, or braver man, or warmer friend, need be looked for in the pages of history than this devoted and self-forgetful heir to a throne.

The details of Jonathan's career furnished in the Bible relate to two events in his life—his exploit at Gibeah, and his attachment to David. He appears first in history, 1 Sa. xiii. 2, as commanding one thousand men in Gibeah of Benjamin, while his father lay with a small army of two thousand more northward at Michmash and along the hills of Bethel. This small command was all the troops the new king could oppose to the overwhelming hosts of the Philistines. Saul's policy was to seize the main passes, and prevent the enemy from penetrating eastward (on the strategic value of Michmash, cf. Is. x. 28), till he gathered together sufficient strength to strike an effective blow at their army. Jonathan was the first to come into collision with the enemy, though the nature of his movement is not easy to ascertain. He smote a נְצִיב (*netzib*) of the Philistines in Geba, ch. xiii. 3, some think an outpost or garrison (E. V.), others a pillar or standard of possession (Bertheau), most probably some officer, or small advanced post, from the accidental way in which the thing seems to have occurred, and the indefinite way in which it is referred to. The collision, however, was the signal for active operations on both sides. The Philistines mustered in great force and seized the Israelitish camp at Michmash, which Saul had perhaps previously evacuated, for the purpose of betaking himself to the old trysting-place at Gilgal, where Samuel had promised to meet him to inaugurate the war, ch. x. 8. It does not seem certain whether Jonathan had abandoned his post in Gibeah, or held it for the purpose of keeping open the communications, in all likelihood the latter, as Saul (the reading in ver. 15 seems false) and he made Gibeah the headquarters of their little army, which had now melted away to six hundred men, the terror of the people, who were without weapons, except Saul and Jonathan and their immediate attendants, ver. 22, being so great that many of them fled over Jordan, ch. xiii. 7. The Philistines greatly harassed the country by sending out marauding parties in various directions, ch. xiii. 17, and the misery and disgrace became so keen, that Jonathan, with the deep religious faith in the God of Israel and in Israel's destinies which marked him, resolved to make some effort in behalf of his country, single-handed—"for there is no restraint to the Lord to work by many or by few," ch. xiv. 6. With the chivalrous devotion of this stormy time, his armour-bearer was ready to second his wildest project, and having, like the servant of Abraham, fixed on a sign whereby they should know that God would prosper them, ver. 10, they clambered over the rocks and discovered themselves to the Philistines. The sign fell out as they had hoped; the Philistines, partly in scorn, and partly with a secret dismay, that sought to conceal itself by boastful words, cried, "Come up and we will show you a thing;" and Jonathan, interpreting the sign as given by God, fell upon them, and slew about twenty men. This discomfiture ended in a panic; thinking themselves outnumbered and surprised by the Hebrews, who were coming "out of their holes," and being assailed at the same time within their own ranks by the Hebrews whom they had with them as captives, ch. xiv. 21, a widespread confusion communicated itself to the ranks of the Philistinian host, and they went on exterminating each other as mutual foes in their blindness and surprise. The Israelitish army immediately fell upon the retreating foe, and being increased to about ten thousand men, a desultory pursuit commenced throughout the forest of Ephraim, which ended only when the Philistines had been driven as far west as Ajalon. Jonathan, unaware of an oath by which Saul, in his eagerness for the foe's extinction, had unwisely bound the people not to taste anything till the evening, put a little honey by his staff to his mouth; and when the priest inquired of God in the evening whether they should renew the pursuit, no answer was vouchsafed. It was found that there was sin among the people, and the lots being cast, Jonathan was found to be the transgressor. Saul, surely not thinking such a thing pos-

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sible, had already declared that the offender, even should it be himself or his son, should die; and now, with the sternness of a Roman, he condemned Jonathan to death. In all likelihood the words of Jonathan, ver. 43, imply that he willingly lent himself to death, without repining: "Behold me, I shall (am ready to) die;" but the people, with a diviner instinct than the impulsive king, interposed, and *redeemed* Jonathan out of his hands. The LXX. render "interceded" for Jonathan—a translation which weakens the strong intervention of the people intolerably; and as little ground is there for Ewald's conjecture, that some other victim must have been substituted in Jonathan's stead (Ill. s. 48).

The story of the friendship of David and Jonathan is the most pathetic in history. That Jonathan should give so much to David, and that David could bring himself to accept so much from Jonathan, for the difficulty lay most on his side, cannot be explained on anything but their mutual religious insight into the need of the times and the destiny of the nation. The first time the two heroes met was when David returned from the slaughter of the Philistine, and was explaining his early history to the king; his modesty, and youthful beauty, and his unparalleled boldness, charmed the heir-apparent, "and the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul," ch. xviii. 1; and, like Homeric heroes, the two friends exchanged arms (ver. 4, cf. Il. 6, 230-236, Ewald). And thus commenced a friendship which lasted unbroken all the life of Jonathan, and the memories of which lived in David's heart long after death had separated the friends. This affection, which, on Jonathan's part, "passed the love of women," 2 Sa. i. 26, not only in its ardour, but even in its patience and self-sacrifice, was returned by David with a vehemence and tenderness and tearfulness over the sad elements of conflict in the king's heart and in the state, making the life of all so mournful that had to take a part in rule, that even "exceeded" Jonathan, 1 Sa. xx. 41. Jonathan appears after this first meeting with David only four times in history, three of these times in relation to David, and once again on the battle-field of Gilboa. His constant effort was to soothe the ruffled feelings of his father, and moderate his jealousy against David. From the time that the women of Israel sung, "Saul hath slain his thousands and David his tens of thousands," Saul was uneasy in the presence of David, and more than once made attempts upon his life. At every new success of the youthful Bethlehemite, and every new advance he made in popular favour, Saul's dark spirit grew darker and more troubled. Yet he was not yet unsusceptible to the influence of his son; and though he now undisguisedly sought to induce both Jonathan and his servants to take David's life, on Jonathan's representations he was reconciled to him, and sware, "He shall not be slain," 1 Sa. xix. 6. But once more there was war, and once more David was victorious, and Saul "eyed" him with increased suspicion, and David fled to Ramah to Samuel, escaping both the open violence, and, through the faithfulness of Michal his wife, the daughter of the king, the secret plots of Saul. Soon he returned from Ramah, and Jonathan made renewed efforts to appease his father's madness against David, but now without success; and then occurred that scene of terrible violence between Jonathan and the king, to which we have already alluded, when, under the bitter invectives of his father, ch. xx. 30, Jonathan lost command of himself, and left the king's presence in fierce anger, ver. 34; and this scene was followed by that other most touching parting, when the two friends, feeling all hope of reconciliation with the king gone, "kissed one another, and wept one with another, till David exceeded," ver. 41. Only once again did the brothers meet, in the forest of Ziph, where David was in hiding from Saul. Jonathan stole away from the side of his father and found David; and for a time he seemed to entertain brighter hopes, and looked forward to a time when Saul being gone, David should fill the throne, and he himself be happy in subordination to him, ch. xxiii. 17. But Jonathan could not desert his father, even in his extremest folly, nor seek to precipitate his fall in selfishness, nor even in devotion to David. There was a more sacred duty of humanity to fulfil. He could not be unfilial, even for religion's sake, and the curtain falls upon him and Saul—the one baffled, and violent, and wretched—the other calm, and helpful, and thoughtless of himself, and though able now surely to forecast the mournful issue of things, yet resolute to share the ruin which he could not avert—only to rise once more to show them still united, when the noise of battle had been laid among the mountains of Gilboa, 1 Sa. xxxi. And David, in no vein of flattery then, and with no exaggeration, but mindful of the better nature of Saul—a clear and noble soul once, but for long sadly overcast with sudden tempests; and mindful of the deep, pure heart of Jonathan, who, with the tenderness of a woman, had loved him—sung that elegy over their graves, that stands unmatched for pathos and elevation among the effusions even of the sweet psalmist, 2 Sa. i. 18, foll.; and to perpetuate the honour of his friends, he caused the children of Judah to learn it.

Jonathan left a son called Mephibosheth, 2 Sa. ix. 6, called also Meribbaal, 1 Ch. viii. 34, whom David, not forgetful of his covenant with Jonathan, 1 Sa. xx. 14, to show kindness to himself and to all that should survive him, sent for when he was established in the kingdom at Jerusalem, and restored to him all the possessions of Saul, and made him dwell in Jerusalem, and eat at the king's table.

3. JONATHAN [Heb. *Jonathan* and *Jehonathan*]. A son of Abiathar the priest, who took an active part in the troubles during Absalom's revolt, and rendered material service to David as a spy, 2 Sa. xv. 36; xvii. 17, foll. In the troubles that ensued upon the usurpation of Adonijah he appears again, on the side of legitimate succession, like his father, 1 Ki. i. 42.

4. JONATHAN [Heb. *Jehonathan*]. A valiant soldier, son of Shimeah, brother of David, famed for his exploit in killing a gigantic Philistine of Gath, who "had on every hand six fingers, and on every foot six toes," 2 Sa. xxi. 20, foll.; 1 Ch. xx. 7.

5. JONATHAN [Heb. *Jehonathan*]. An uncle of David's, "a counsellor, a wise man, and a scribe," 1 Ch. xxvii. 32, whom critics are inclined to identify with the hero last mentioned (4)—so Ges. (Thesaurus, s. v.)—the word (*dōd*) rendered "uncle," signifying any near relative or friend, Is. v. 1.

6. JONATHAN [Heb. *Jehonathan*]. One of David's mighty men, said to be the son of Jashen, 2 Sa. xxiii. 32, apparently to be identified with the hero (Heb. *Jonathan*) who is called the son of Shage, the Hararite, 1 Ch. xi. 34, from which it appears that he was merely a descendant of Jashen or Hashen.

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7. JONATHAN. A person of the tribe of Judah, son of Jada, of whom nothing is related, 1 Ch. ii. 32, 33.

8. JONATHAN. A brother of Johanan, and son of Kareah, Je. xl. 8; cf. 2 Ki. xxv. 23. Of Jonathan little is said, but Johanan was a man of some note, friend of Gedaliah the Jewish governor, left by the king of Babylon, whose untimely fate he sought to avert in vain, Je. xl. 13; cf. ch. xli.

9. JONATHAN [Heb. *Jehonathan*]. A scribe, several times alluded to as the person whose house was the dungeon in which Jeremiah was confined, Je. xxxvii. 15, 20; cf. ch. xxxviii. 26.

10. JONATHAN. The father of Ebed, a chief who returned with Ezra from Babylon, Ezr. viii. 6.

11. JONATHAN. Also an exile; the son of Asahel, one of the commissioners appointed to examine into the case of the men who had taken foreign wives, Ezr. x. 15.

12. Several Levites bare this name; two are called Jonathan, Ne. xii. 11, 14, and a third Jehonathan, Ne. xii. 18; cf. ver. 35. [A. B. D.]

JOP'PA. In the Hebrew יָפוֹ (*Japho*), and יָפוֹא (*Japhoh*); in the Greek Ἰόππης (both in Sept. and N. T.); now Jâfa, or Jaffa, or Yâfa. It is supposed to have got its name from its beauty (יָפָה, to be beautiful, or to shine; and so the name may be from the mass of sunshine which its houses exhibit), like the Schönbergs, the Bellevilles, and Formosas of more recent times (Jos. xix. 46; 2 Ch. ii. 16; Ezr. iii. 7; Jonah i. 3; 1 Esd. v. 55; 1 Mac. x. 74; xiv. 35; xv. 28, &c.; Josh. J. W. ii. 18, 10; iii. 9, 3). It is not to be confounded with Japhia, in the tribe of Zebulon, Jos. xix. 12, near Nazareth, now Yafo.

It is one of the oldest cities in the world, and ranks with Hebron, Zoan, and Damascus; and such is its repute for antiquity, that early geographers ascribe to it an antediluvian paternity, and regard its name as derived from Japheth (Cotovici Itiner. p. 130; Cellar. Not. Orb. Ant. vol. ii. p. 442). Being a city of the Philistines, who were a Mizraimite colony of Caphtorim, Ge. x. 14; De. ii. 23; 1 Ch. i. 12; Je. xlvii. 4; Am. ix. 7, the name may be Egyptian, not Hebrew; and the etymology given above may require to be superseded by another, gathered from the hieroglyphics of Egypt. *Cepheus*, its earliest king, may have been a representative of ancient *Caphtor*, and Ovid's "Cepheia arva" may be the Philistian sea-board, the plain of Sharon. *Phineus*, brother of Cepheus, fabled to have been turned into stone by Perseus, may have left his name to *Phœnicia*, for the usual derivation of that word from the palm is untenable. It is the "local habitation" for the Ovidian myth of Andromeda and the sea-monster, which no doubt has some foundation in the early story of the city, though whether grafted on Jonah's miraculous deliverance is questionable.

It is set down in the inheritance of Dan, who there "remained in his ships," Ju. v. 17, selfishly imperilling the nation's weal in not coming to the help of Jehovah against the mighty. To this Hiram floated down from Tyre the fir-trees of Lebanon, for the temple of Jerusalem; and about five hundred years after, Zerubbabel, acting on the edict of Cyrus, which must have applied to Phœnicia as well as Judea, caused the cedar-trees from the same mountains to be brought. "They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia," Ezr. iii. 7. Here Jonah embarked in his Tarshish-bound vessel—the *Cilician* Tarshish, according to Josephus. Here the Jewish patriots, in the days of the Maccabees, waged not a little of their warfare; for Modin, the place of the Maccabean nativity and sepulchres, was not far off (1 Mac. x. 75; xi. 6; xii. 33; xiii. 11; xiv. 5, 34; xv. 28, 35; 2 Mac. xiv. 21; xii. 3, 7. Here Peter wrought the miracle on Tabitha; here he tarried many days with one Simon a tanner, whose house and stone skin-vat, on the shore, tradition still kindly points out. Here the apostle saw the heavenly vision which told him that Jew and Gentile were one in Christ, Ac. x. 15, 16; and here he received the summons from Cornelius.

Early in the Christian era it became the haunt of robbers and pirates (Strabo, Geog. xvi. 2, 28), whose marine depredations provoked the Romans, that a first time under Cestius, and a second under Vespasian, it suffered destruction (Jos. J. W. iii. 9, 3). It is said to have been early the seat of a Christian bishopric; and it appears in the lists of "sedes suffraganeae" along with Lydda, Ascalon, and Gaza, &c. (Miraei Notitia Patriarchatuum, &c. p. 92). But others mention it as attached to the Church of the Sepulchre, "suberat priori et canonicis S. Sepulchri" (Vitriaco. Sedes Apost. in Terra Sancta, ch. lviii.) It continued to be a port, but did not rise into importance till the era of the crusades, when it became the scene of many a conflict (Bohadin's Vita et Res Gestae Saladini, ch. cxx. &c.); and for more than half a century it was alternately built and destroyed.

The Franks were at last expelled from Syria, and Joppa sank into ruin and poverty, though still a port at which travellers and pilgrims landed for Jerusalem. Here we find De Caumont landing in 1418 (Voyage D'Oultremer en Jherusalem, Paris ed. p. 46), and De Lannoy in 1422, telling us that Jaffa is entirely in a state of decay, "toute desroquie," having only three uninhabited vaults, where the pilgrims lodge, on their way to the Holy Sepulchre" (Survey of Egypt and Syria, p. 55 and 122, London reprint, 1828). Here in 1484 Felix Fabri came with his fellow-pilgrims, in their Venetian galley, singing as they rushed through the rock-gate of Andromeda—*In Gottes nahmen fahren wir*—"cum gaudio magno, altis vocibus," the roar of the breakers drowning the old melody (Evagat. vol. i. p. 194). The description which this last traveller gives us of the port, and of the sufferings of his two hundred brethren, thrust by "the Sarracens" into one of the three great cellars or caves, remnants of ancient Joppa, for nine days, amid filth and damp, and every form of indignity, is very graphic. As they disembarked, the shore was lined with "Sarracens," between whom they were marched slowly in single file, that their names might be taken down. Thrust into these horrid cellars (of which Breydenbach and Cotovicus have given a drawing), they would have been suffocated with the stench, had not some traders got access to the prisoners, and filled the place with sweet odours, "unguentis aromaticis et liquoribus destillatis." Through the kindness of a native, Felix himself was brought out for a little, and shown the ruins of the city, "magnas ruinas," and two towers still standing. Walking another day along the shore, he comes to a fountain of living water—to a jutting rock, where he was told Peter used to sit and fish; he finds on the shore vast numbers of oyster-shells, "pulchræ et mirabiles." But he is indignant at the natives for carrying off a flask of Malvasy wine, which one of the pilgrims had hung on the wall; and annoyed beyond measure at the grins and

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jokes which the native urchins poured in upon the company. He almost despairs of even reaching the Holy City.

The description which Felix Fabri thus gives of Joppa in his day applies to a long period both before and after that. The harbour was wretched, the city in ruins, and the natives bent on extorting money from the pilgrims. Two centuries after, the Franks began to be better treated (Le Brun, Voyages, ch. xlv.); and the Armenian convent, in which they were accommodated, was said to contain four or five thousand people. But still in the days of Wey and Sandys, the town was a ruin. After that it began to revive; but it had hardly risen when it was assailed. It was greatly damaged by Ali Bey in 1771, and Mohammed Abudahab in 1776. The French besieged and took it in 1799. It is fortified, as may be supposed from the preceding statements—that is, after oriental fashion, but its battlements are ruinous. Many a siege has it stood—many a conflagration has it experienced, from the days of the Romans to those of the French, who took it, and laid all its gardens waste. By it Napoleon entered

[378.] Joppa (Jaffa).—From a drawing by Archibald Campbell, Esq.

Syria; here he poisoned his sick on his retreat, to prevent their falling into Turkish hands; here he massacred the defenceless inhabitants, encamping hard by the town. Judas Maccabæus, Antiochus, Herod, Cestius, Vespasian, Omar, Saladin, Richard, Godfrey, Napoleon, have all in their turn laid siege to it. Perhaps no city save Jerusalem has seen so many foes, and stood so many assaults. Within this century it has risen considerably, but especially within the last thirty years.

Its geographical position is lat. N. 32° 2′, long. E. of Greenwich, 34° 47′ 25″ (Van de Velde's Memoir, p. 63; Osburne's Palestine, p. 573, 576). It is thoroughly a maritime town, washed by and almost overhanging the sea, like its southern neighbour Askelon, and its northern neighbour Cæsarea; not like some others on the great sea-plain of Philistia, such as Gaza, Ashdod, and Jamnia, removed considerably from the shore. It lies about thirty-six miles north west from Jerusalem, and Strabo affirms that from Joppa Jerusalem was visible (Geogr. xvi. 2, 28). This has been affirmed to be impossible, on account of intervening heights, as Josephus' statement of the sea being visible from Herod's tower, Psephinus, has been declared to be so. As this is a question of facts, not of conjecture, nor of reasoning, we shall not attempt to decide the question further than that, as both Jerusalem and Joppa stand high, the thing is not so impossible as some think, especially as the "slacks" or depressions of the hills, at particular places, often reveal the very object which the range as a whole seems bent on shutting out. By moving a few yards east or west, as the case may be, one sees an object which he had concluded was invisible, by reason of the interposing ridges. More than once we had occasion to notice this in the East; as, for instance, in the case of Mount Sinai, which seems alternately to be visible and invisible, as you move through the windings of Wady-Sheikh; or in the case of the Dead Sea, which is seen or concealed from view, according as you may happen to stand a few yards north or south, on the heights around Jerusalem.

In the neighbourhood of Joppa are many of the noted places in Scripture story. The plain of Sharon encircles it. Lydda or Lod, Ac. ix. 38, now Ludd; Ono, Ne. vi. 2, now Auna; Ekron, Ju. i. 18, now Akir; Beth-dagon, now Beit-dejan, are all in its neighbourhood. Being the only sea-port on the southern coast of Palestine, it drew influence round it, and raised up towns; so that, though the notices of it are not minute, we never lose sight of it from the days of Jonah. It figures in the history of the Maccabees, and Josephus refers to it frequently. It comes before us in the history of Peter; in the wars of the crusaders; and in the itineraries of pilgrims and travellers of all ages to the present day. The havens along the Palestine coast are Beirût, Haifa, and Jaffa; at these the French and Russian steamers touch week after week, bringing to the Mediterranean and Ægean something of their ancient traffic and importance. These harbours are poor and unsafe—Jaffa the poorest and most perilous; yet some place of debarkation and embarkation was needful, and on the whole Jaffa was the best.

In front of the harbour the rocks rise, over which the north-west wind dashes the waves in fury; the rocks on which Andromeda was fabled to have been chained, and where according to Josephus the fragments of the iron links remain. They are gloomy and inhospitable. Many a brave vessel has been broken there. They might indeed become a protection, not a peril; and at some cost might be a natural breakwater to the harbour. But with only a small opening through which you shudder to pass, borne upon some shoreward breaker, they only create danger; and indeed with a sea on or a north gale blowing, they render landing impossible; so that the steamer, after lying off for half

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a day, passes on to Alexandria or Haifa, without touching at Jaffa. Even with no sea on, it tries one's nerves to be rowed through the narrow rock-gate, upon the Mediterranean swell; for the slightest carelessness or unskilfulness on the part of your Arab seamen may dash you on the rocks.

Joppa is built on an eminence which slopes backward from the sea, and with its castle is reckoned 190 feet high. On it the houses are so placed as to seem to rise up, tier upon tier, irregular, but still beautiful, especially when approached from the sea at sunset. The interior is as displeasing as the exterior is pleasing, though it is not worse than the usual run of oriental towns. Perhaps its steep streets, which, like those of Valetta, you ascend by stairs, are an advantage, as helping to carry off its impurities.

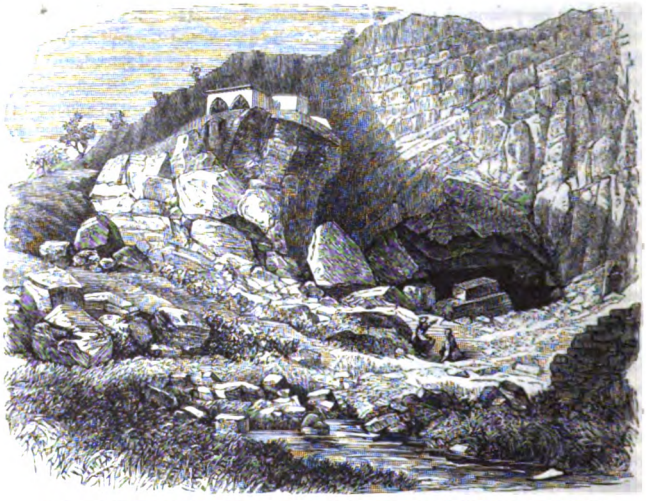
Its environs are exquisite; and the endless groves of olive, orange, lemon, citron, mulberry, fig, and palm, delight the traveller with their shade and their fragrance. Jaffa oranges are the finest specimens of that kind of fruit we ever saw; and Jaffa water-melons equal, if they do not surpass, those of St. Paul's Bay. Its hedges of cactus or prickly pear, some fifteen feet high, are remarkable, though not perhaps beautiful, except when in flower. It is the most formidable of all inclosures, and seems preferred to any other, not here only, but elsewhere throughout Palestine. Each garden has here, as in Egypt, its well, its reservoir, and its wheel—the last worked by a mule or ox, and bringing up water for so many hours each day, to fill the little trenches and irrigate the garden.[1]

Its population is variously reckoned. Ruetschi says 5000; Robinson, 7000; Lynch, 13,000; Dr. Thomson, 15,000. We should be inclined to the second of these estimates, were it not that Dr. Thomson's authority is great. Of these about a half are "Christians;" that is, Greeks, Latins, Armenians, Maronites, Greek Catholics. Of these the Greeks are the most numerous. The Moslems amount perhaps to 4000; the Jews are very few; though not perhaps so few as in the days of Benjamin of Tudela, who only found *one* Jew, a dyer, here. It has three convents—Greek, Latin, and Armenian; and three or four mosques. But certainly Joppa has within the last twenty or thirty years made wonderful advances—commerce as well as population increasing; as in all the towns of the Syrian coast—Haifa, Acre, Tyre, Sidon, and Beyrût. Commerce is returning to Syria as well as to Egypt. The cornfields of Philistia and the pastures of Sharon may ere long become of importance to Europe, and the East again become the granary of the West. Its present exports are a few native productions, such as soap; and these chiefly to Egypt. Its imports are from the manufactories of England. It is likely to rise—especially if modern skill and capital will give it a harbour—for which it possesses first-rate natural capacity and materials—and construct a railway between it and Jerusalem, which competent engineers who have surveyed the ground have pronounced quite practicable.

[Josephus; Jerome; Hegesippus; Fabri; Cotovicus; Ritter; Raumer; Winer; Buckingham; Van de Velde; Stanley;—these will supply ample information.] [H. B.]

JO'RAM, contracted form of JEHORAM, which see.

JOR'DAN, RIVER OF, almost always in Hebrew with the article, הַיַּרְדֵּן, *the Jarden, the descender*, is now called El Urdan or Esh Sheryah, or the watering-place. (The older derivation from יָאֹר, *Jor*, and דָּן, *dan*, is now generally abandoned.) It has three sources. Of these the northermost, and geographically speaking the most important, occupies but a small share of the attention either of history or of modern travellers. It is situated near Hasbeiya, between Hermon and Lebanon, and is thus described by Van de Velde (vol. i. 129), "When you have descended the wild ravine of Hasbeiya, for a road I cannot call it, you turn to the right, crossing a grassy plain where the olive-trees offer at all times a most refreshing shade, you then come by a most romantic way along the river to the first bridge built over it. A few yards above is the basin or source, where the water comes bubbling up from under steep projecting rocks. It is of a transparent dark colour, and appears to be of immense depth." The stream from this the highest permanent source is called the Hasbany. The source at Banias (Cæsarea Philippi) is best known of the three, and is described by Josephus (Ant. xv. 10, 3), and Stanley (Syria and Pal. p. 390). At the foot of a high cliff there is a large pool fed by numerous gushing streamlets, which rise near the entrance of a deep cavern, now half filled with rubbish. Out of this pool the Jordan flows, already a fair-sized stream. Here Herod erected a temple in honour of Augustus, and Philip his son the capital of his tetrarchy. Here also,



[379.] The Source of the Jordan at Banias.—Van de Velde, Le Pays d'Israel.

[1] "Water to any amount can be procured in every garden. The entire plain seems to cover a river of vast breadth, percolating through the land en route for the sea. A thousand Persian wheels, working night and day, produce no sensible diminution; and this inexhaustible source of wealth underlies the whole territory of the Philistines, down to Gaza at least, and probably much farther south."—Thomson's *Land and Book*, vol. ii. p. 275.

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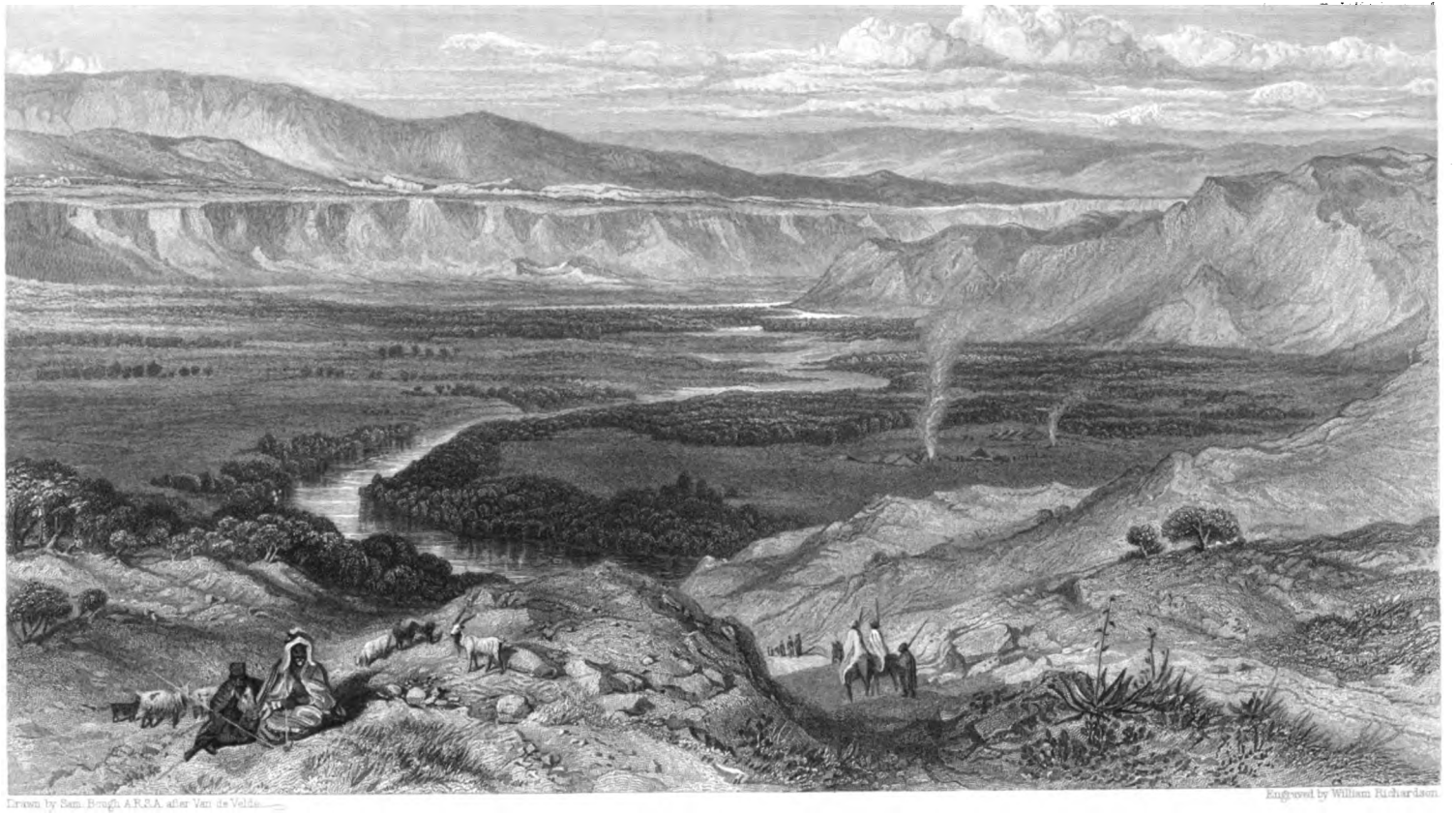

Drawn by Sam. Brough, A.R.S.A. after Van de Velde.

Engraved by William Richardson.

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when our Lord himself reached the northern limit of his journeys, was the scene of Peter's confession—"Thou art the Christ, the Son of the living God," Mat. xvi. 16. The third source of the Jordan is at Dan or Tel-el-Kady (Van de Velde, ii. 420). It is thus described by Stanley (Syria and Pal. p. 386), "It is at the foot of a green eminence overgrown with shrubs. From its north-west corner a magnificent spring—the exemplar, so to speak, of all those tributaries that we have seen along its banks from Engedi upwards—bursts forth into a wide crystal pool, sending forth at once a wide crystal river through the valley." The three streams unite near Tell Dafneh, and flow in a sluggish course through a marshy plain into the Lake Merom. (*See* MEROM.)

[380.] Ford of the Jordan between Scythopolis and Pella.—Van de Velde, Le Pays d'Israel.

At its outlet from the lake the river at first flows through a level plain, covered with reeds and abounding in all kinds of water-fowl. The valley soon contracts, and the banks of the stream are like sloping meadows as far as the Jisr Benat Yacobe (the bridge of the daughters of Jacob). This, the traditional site of Jacob's crossing the river on his return from Padanaram, is about a mile and a half from the Lake Merom, and six miles from the Sea of Galilee. Thence a road leads to Damascus over the hills of the Jaulan, and a ruined khan stands at the head of the bridge. From this spot, says Dr. Thomson, the Jordan "commences its headlong course over basaltic rocks down to the Lake of Tiberias, a distance of about six miles, and the descent according to my aneroid is 1050 feet. Of course it is a continued repetition of roaring rapids and leaping cataracts. I once walked and scrambled from the bridge down to the entrance into the lake—a wild stern gorge, fit haunt for robbers, from which it is never free." It is singular that at this, which is well called by Van de Velde the least attractive part of its course, the Jordan must have been best known to Naaman of Damascus, who would commonly cross it here in his incursions into the land of Israel, and who compared it unfavourably with Abana and Pharpar, the rivers of his own country, 2 Ki. v. 12. Continuing its course and flowing through the Sea of Galilee, the exit of the Jordan is at Kerak, anciently called Tarichœa, the naval station of Josephus in his war with the Romans. (*See* GALILEE, SEA OF.) From this point the Jordan commences the third and last division of its course, and rushes into the Dead Sea through frequent rapids and with so many windings, that in 60 miles of the direct distance which it traverses, its actual length is 200 miles. It has twice been fully explored—by Lieut. Molyneux in 1847, and by Lieut. Lynch in 1848. At Tarichœa its stream is 100 feet wide and 4 or 5 feet deep, but in many places lower down it is split up into innumerable rivulets, too small for navigation, while at other times it flows in one tortuous and rapid stream between steep cliffs and high banks. Of this part of its course Lieut. Lynch writes (Narrative, new ed. p. 128), "The stream sometimes washed the bases of the sandy hills, and at other times meandered between low banks, generally fringed with trees and fragrant with blossoms. Some points presented views exceedingly picturesque—the mad rushing of a mountain torrent, the song and sight of birds, the overhanging foliage and glimpses of the mountains far over the plain, and here and there a gurgling rivulet poured its tribute of crystal water into the now muddy Jordan. The western shore was peculiar, from the high calcareous limestone hills which form a barrier to the stream when swollen by the efflux of the Sea of Galilee during the winter and early spring, while the left or eastern bank was low, and fringed with tamarisk and willow, and occasionally a thicket of lofty cane and tangled masses of shrubs and creeping plants giving it the character of a jungle." Two streams of importance join it on its way, the Hieromax or Jarmuk, and the Jabbok, both from the eastern side. There were anciently four fords of the Jordan—the first at Tarichœa, the second at the confluence of the Jabbok, and the other two near Jericho. But its bed must have undergone considerable changes, if we are to believe the observation of Lieut. Molyneux, who says, "There are many hundreds of places where we might have walked across without wetting our feet, on the large rocks and stones."

The site of our Lord's baptism is now generally placed at Bethabara, Jn. i. 28, the second of the above-mentioned fords, near Succoth, near also to "Enon near to Salem," where we read of the Baptist afterwards, Jn. iii. 23; and the wild scenery of this spot would agree far better with St. John's character and life, than that of the traditional site near Jericho, which was no doubt chosen as being near to Jerusalem, and so more convenient to the pilgrims who frequent it. At this latter spot, or in its neighbourhood, the passage of the Israelites took place, Jos. iv.; and afterwards the passage of Elijah and Elisha, followed by Elisha's return, 2 Ki. ii. 8, 14. The Jordan is here about eighty feet broad and nine deep. It rushes in a turbid stream between high banks covered with tamarisks and willows, so that there are few places of access to its waters. At one of these, on Monday before Easter, the pilgrims of the Greek church, often 8000 in number, who have come down from Jerusalem escorted by the pasha and a guard of Turkish soldiers, perform the well-known

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ceremony of bathing in the sacred stream. A short distance below this the river loses itself in the clear and lifeless waters of the Dead Sea. (*See* SALT SEA.)

The Jordan is emphatically The River of Palestine, as the Nile is The River of Egypt. No other stream of importance was known to the Israelites; and in one passage it is used as the representative of all great rivers, "He trusteth that he can draw up Jordan into his mouth," Job xl. 23. In consequence of its long course, direct in the main, though winding, throughout the country from north to south, it naturally formed the great eastern boundary, at first of the land promised of old to Abraham, and afterwards, when the two tribes had settled in the territory of Sihon and Og, of Palestine proper, the home of the remaining ten tribes. To this may be traced the frequency of such expressions as "on this side Jordan," "on the other side Jordan," "beyond Jordan," &c.

There are two phenomena connected with the Jordan that remain to be noticed.

1. *Its annual rise.*—It is easy to account for this taking place so late in the year as "barley harvest," when it is borne in mind that it rises in permanent springs, which are not affected by the early winter rains; nor is it till the snows on Lebanon or Hermon begin to melt that its tributary streams attain their full volume. Then there is a further delay while the Lakes of Merom and Gennesaret are being filled, before at length they pour their accumulated waters into the lower Jordan. Another difficulty however arises from the statement of Mr. Williams, in Dr. Smith's *Dictionary of Geography*, that he "visited the river at all seasons of the year, but he never witnessed an overflow, nor were the Bedouins who inhabit its banks acquainted with the phenomenon." On the other hand, Lieut. Molyneux remarks of the country above Beisan (p. 116), "From seeing a quantity of deposit in the plain of the Jordan to-day, and marks of water in various places at a distance from the river, it was evident that the Jordan widely overflowed its banks, and the sheikh informed me that in winter it is occasionally half an hour across, which accounts for the luxuriant vegetation in this part of the Ghor." And Lieut. Lynch under date April 14 (Narrative, new ed. p. 132) writes, "The river was falling rapidly, the banks showed a daily fall of about two feet, and frequently we saw sedge and drift-wood high up on the branches of overhanging trees, above the surface of the banks, which conclusively proves that the Jordan in its swelling still overflows the plain, and drives the lion from his lair, as it did in the ancient time;" see Je. xlix. 19; l. 44. It is probable that in the neighbourhood of Jericho the channel has become deeper in the course of ages, and the fall of the river being rapid the inundation is now scarcely perceptible. Van de Velde also (vol. ii p. 272) suggests that "in the days of old, when Mount Hermon and the hills to the right and left of the Jordan were much more abundantly drenched with rain and snow than since the forests have disappeared from the face of the land, the river, from a greater accession of water, must naturally have been broader than it is at the present day." Another alternative is to interpret the words in Jos. iii. 15 and 1 Ch. xii. 15, which are translated "overflow his banks," to mean literally "was filled up to all his banks." Such an increase would be scarcely perceptible to an occasional visitor, or even to the wandering Bedouins of the Ghor (Porter, Handbook, vol. i. p. 197).

2. *Its rapid descent.*—The Lake of Galilee is but sixty miles from the Dead Sea in a direct line, and yet the difference of level is no less than 1000 feet. This has been explained by the expeditions of Lieuts. Molyneux and Lynch, who found no less than twenty-seven rapids in this part of its course; and moreover the latter writes (p. 170), "The great secret of the depression between the Lake Tiberias and the Dead Sea is solved by the tortuous course of the Jordan. In a space of 60 miles of latitude and 4 or 5 miles of longitude the Jordan traverses at least 200 miles." [C. T. M.]

JOR'DAN, VALLEY OF. This name is generally applied to the country between the Lake of Tiberias and the southern end of the Dead Sea. Its Old Testament name was הָעֲרָבָה (*the desert*), translated in most places "the plain;" in De. ii. 30, "the champaign;" in Jos. xviii. 18, "Arabah;" and in Eze. xlvii. 8, "the desert" (Syria and Pal. App. p. 481). By Josephus and the later Jews it is called Aulon, which Jerome (Liber de situ et nom.) tells us is not a Greek, but a Hebrew word. Its modern Arabic name is El Ghor. It is a deep sunken plain, sixty miles long, gradually sloping from the level of 650 feet to that of 1300 feet below the Mediterranean. In most places it is about eight miles broad; but at the northern end of the Dead Sea the mountains recede and leave a space twelve miles in width, the western portion of which is often called "the plains of Jericho." Its general appearance is that of a wide valley shut in by mountains on either side—those on the west continuous like a wall, but rent by deep wild chasms; those on the east more varied, often receding, and intersected with fertile plains. The valley is divided across by a low ridge called Kurn Surtabeh, situated one-third of the distance from the Dead Sea to the Lake of Tiberias. Longitudinally it is divided into terraces two or three in number on each side of the river. The upper of these terraces on each side, immediately under the hills, is covered with vegetation; the middle terrace is the wide desert plain, the *arabah*, properly so called, which in its southern part is barren, except where large springs fertilize it. Its northern part is fertile and cultivated, bearing its harvest earlier than other parts of Palestine, but on account of its great heat requiring irrigation. It is inhabited by fellahin where fertile, elsewhere by Bedouins. The lowest terrace is occupied by a jungle of agnus castus, tamarisks, and willows, sometimes fringed by a brake of reed and cane at the banks of the river itself. From this jungle the lion of old was driven by "the swelling of Jordan," Je. xlix 19, and the traces of other wild beasts may in modern days be found in it. But the distinction of these terraces cannot be traced throughout its course. The jungle of willows and tamarisks is alone continuous, and sometimes occupies the whole valley. Further details of its appearance at different places may be found in the following extracts from the account of Lieutenant Molyneux's expedition, in the *Journal of the Royal Geographical Society*, vol. xviii. At p. 108 he writes of the neighbourhood of Kerak, at the outlet of the Jordan from the Lake of Tiberias, "The Ghor, or great valley of the Jordan, is here about eight or nine miles broad; and this space is anything but a flat—nothing but a continuation of bare hills, with yellow dried-up reeds, which look when distant like corn stubbles. These hills, however, sink into insignificance when

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compared to the long range of mountains which inclose the Ghor; and it is therefore only by comparison that this part of the Ghor is entitled to be called a valley."

Lower down, near Jisr Mejamia, he writes (p. 112), "The Ghor or valley now began to bear a much better and more fertile aspect. It appears to be composed of two different platforms—the upper one on either side projects from the foot of the hills which form the great valley, and is tolerably level, but barren and uncultivated. It then falls away in the form of rounded sand hills, or whitish perpendicular cliffs, varying from 150 to 200 feet in height, to the lower plain, which should more properly be called the valley of the Jordan. The river here and there washes the foot of the cliffs which inclose this smaller valley, but generally it winds in the most tortuous manner between them. . . . . About this part of the Jordan the lower plain might be perhaps one and a half or two miles broad; and so full of the most rank and luxuriant vegetation, like a jungle, that in a few spots only can anything approach its banks. Some of the bushes and ferns are very beautiful, particularly a feathery-leaved tree (something like the cedar of Lebanon), of which there is a great quantity."

Again, above Jericho he writes (p. 123), "The lower valley is about three quarters of a mile broad, and within these bounds the river winds extremely, The cliffs on either side have still the same whitish chalky appearance, and fall away abruptly from the upper land; which both to the east and west of the river, for the last thirty miles of its course, has a barren and desolate appearance, and is but little cultivated. Near Jericho the formation of the ground becomes less regular: the western mountains in one or two places jut out considerably into the Ghor; the cliffs less exactly mark the bounds of the lower plain; and just abreast of Jericho, near the bathing-place, the descent from the higher ground is by a number of rounded sand hills."

The Jordan valley fell to the lot of several of the tribes. Its eastern terraces were pastured by the flocks of Gad and Reuben; and its western plains were occupied by Issachar, Jos. xix. 22, Manasseh, Jos. xvii. 9, and Benjamin, Jos. xviii. 18. Its history is that of the river whose name it bears; and most of the remarkable events which took place in it are referred to in the preceding article, and in that on Jericho. [C. T. M.]

JOSEDEC. *See* JEHOZADAK.

JOSEPH [either *a taker away*, viz. of reproach, or *he will increase, add*]. 1. The eldest of the two sons of Jacob by Rachel. His mother had been married for a long time without bearing children—a circumstance which had most deeply grieved her, Ge. xxx. 1. And on the birth of her first-born child, she gave him a name indicative at once of her gratitude for the removal of the reproach which was attached to childless women in Israel, and of her earnest hope that the birth of at least another son would add still further to her happiness and respect, ch. xxx. 23, 24. This double etymology of the name (from אָסַף, to *take away*, and from יָסַף, *to add*), is plainly indicated in the verses just referred to. Our authorized version, in ver. 24, "the Lord *shall add* to me another son," would probably be better rendered by putting it in the form of a hopeful prayer, "may the Lord add to me another son." This is in perfect agreement with the usage of the Hebrew, and is more suitable to the circumstances of Rachel, who could not certainly know, but might well pray and hope, that God would grant to her a second son.

His father Jacob was about ninety-one years of age when Joseph was born, compare ch. xli. 46, 47; xlv. 11; xlvii. 9. This in part accounts for the endearing expression which calls him "the son of Jacob's old age," ch. xxxvii. 3. But it does not seem to account for it altogether. He had another son, Benjamin, born to him at a still later period of life. Not only, however, was Joseph a son of his old age, he was also the stay and comfort of his old age in a manner which none of the older sons were, and which Benjamin could not at this time be, on account of his extreme youth. But Joseph, at the age of seventeen, was the great comfort of his father, and gave promise even then of that sincere, pious, and prudent disposition, which marked his career through life.

For these reasons Joseph became, at a comparatively early period, the chief object of endearment to his aged father, and the more so, probably after the death of the beloved Rachel, ch. xxxv. 19. Joseph's moral courage and rectitude appear strongly marked from the opening years of his manhood. Living chiefly with his half-brothers, the sons of Bilhah and Zilpah, all of them older than himself, he resolutely refused, though alone, to join in the evil practices in which they seem all to have indulged, and had even the courage—arising probably from a sense of duty—to tell his father of their evil practices, ch xxxvii. 2. As an especial mark of his love and favour, Jacob made for his son a garment, which the authorized version, following some ancient authorities, renders "a coat *of many colours*." The Hebrew (פַּסִּים, *passim*), however, from its etymology, seems rather to denote a long flowing robe, reaching down to the ankles, and so the best authorities consider it (see Gesenius, Fuerst). The word only occurs here, and in 2 Sa. xiii. 18, 19, where we are told that it was such a garment as the royal virgins of the house of David were accustomed to wear, whence we may infer it to have been a badge at once of modesty and of dignity. We take it then in the case of Joseph to mean a long flowing robe, indicative of the modesty of his character, and of the elevation which, from his strength of purpose and other noble qualities, his father thought him destined to attain among his brethren. The peculiarly strong love and apparent partiality evinced in the bestowal of such a garment, drew forth the hatred of Joseph's brothers against him; nor was it a silent hatred, but a hatred which perpetually displayed itself in contumely and reproach, ch. xxxvii. 4. But another and still higher distinction now added to their hatred. In heaven-sent dreams God now signifies to Joseph his future pre-eminence. The distinction which had been conferred upon him by his earthly father is ratified by his Father in heaven, and pointed to a greatness such as Jacob had never dreamed of for him, and such as indeed, when it was first mentioned, he did not desire. The first of his dreams indicated that he was to be at a future time a lord and ruler over all his brethren; the second, that his father and his mother, to whom by right of birth he was himself subject, should, with his brethren, come and bow down themselves to him to the earth, ch. xxxvii. 10.

Joseph is sometimes charged with vaingloriousness for relating the dreams thus indicative of his future greatness. It is possible of course that he may have felt unduly elated, but nothing of this appears in the

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narrative; nor does his conduct expose him at all to the charge. God did not give him a revelation to hide but to make known, and it would only have argued false modesty and a disregard of the divine favour, if he had kept the supernatural intimations hidden within his own bosom. What God had made known to him it was his duty to make known to those whom the information concerned, and this he accordingly did. His father was at first at least disposed to view Joseph's indication with anger, as subversive of the submission which a son ought to render to his parents; but afterwards he came to a wiser mind, and "observed the saying," as being perhaps, and very probably, from God, and therefore not to be resisted. The feelings of his brothers towards him would seem to have been of a mixed and varied kind. There was great anger at what they chose to regard as the arrogance of a younger brother; there was envy at a distinction which, it sometimes occurred to them, might be in store for their brother; and there was also unbelief in the truth of the claims which, through his dreams, he made to future pre-eminence, ch. xxxvii. 8, 11, 19. There may appear to be contrariety between some of these feelings, but it is a contrariety which is very often met with in human nature, and which need not therefore surprise us.

Joseph's ready obedience to his father's wishes, even when the execution of them might be personally disagreeable to himself, appears as the narrative proceeds. When Jacob proposed to send him to his brethren to Shechem, to inquire after their welfare and that of the flocks, there is no reluctance displayed, but the ready answer is, "Here am I," ch. xxxvii. 13. Joseph's happiness and peace were in his father's house, while in mixing with his brethren he had nothing to expect but reproaches and contumely, if not worse; but he at once and unhesitatingly proceeds on the disagreeable mission. Its object was not only to see how his brothers were, but also how the flock, of which they were in charge, was, and to report on both matters, ver. 14. This mission it was which led directly to all the strange events that marked the future life of Joseph. It put him within the power of his brethren, and led to his trials, his exaltation, and to his consequent capacity to benefit those who had injured him. After some trouble in looking for his brethren, for they had wandered in search of fresh pastures from Shechem, he finds them at last in Dothan, ver. 17. No sooner is the opportunity afforded them than they resolve to take it. Even before he came up to them, while he was yet a distance, they resolved to kill him. And their principal reason for doing so is told us, ver. 20. It was for the express purpose of putting an end for ever to that future pre-eminence which his dreams foretold. "We will see," they said, "what will become of his dreams." These dreams were their grand cause of hatred and envy, and they determined at any risk, and at all cost, to defeat their signification. Various providential circumstances, however, alter their *method* of injuring their brother, and their final treatment of him, intended by them to destroy all his hopes, while at the same time it relieved them of the guilt of shedding his blood, led to the very supremacy against which they were vainly striving. Reuben first persuades them not to kill him, but to cast him into a pit, which they do; while he goes away, intending after they had left the place to return, take up Joseph, and restore him to his father unhurt. But neither is Reuben's plan, however well meant, to succeed. While he is absent, a company of Ishmaelites, or, as they are also called, Midianite merchants, came from Gilead, with their camels, the ships of the desert, bearing down to the great centre of traffic, Egypt, spicery, and balm, and myrrh. At once a new thought occurs to one of the brothers, Judah. He proposes a plan which is to relieve them of blood-guiltiness, and throw upon those strange merchants the onus of removing Joseph for ever from their sight, and from his own hopes of future greatness: "let us sell him to the Ishmaelites," he says, "and let not our hand be upon him." This proposal was accepted; for twenty pieces of silver Joseph is sold as a slave, carried off into Egypt, and when Reuben returned to the pit, he found that he was gone, and that his plan of deliverance had wholly failed.

Joseph's anguish of mind at his separation from his father is not told us in the direct narrative. It appears incidentally, however, at a later period, from a conversation that occurred among his brethren in Egypt: "we are verily guilty concerning our brother," they said one to another, "in that we saw the anguish of his soul, when he besought us, and we would not hear," ch. xlii. 21. His being sold into slavery into a strange land wounded the best and strongest feelings of his heart. It was separation from his father—from all the love which that father had from infancy shown to him—separation from the home with which all his feelings were closely bound up. Nor were his feelings in this respect stronger than his father's were at losing him. When his brethren came back to the old man with their artful and cruel tale, showed him Joseph's coat stained with blood, which they insinuated was his, and persuaded him of his violent death, his sorrow was a sorrow that refused to be comforted. All his sons and all his daughters sought to comfort him, but they could not do so. His thoughts were all with the son of his heart, his best loved son, who, in obeying his command, had been lost to him, and he said, in reply to all the motives of comfort that were urged, "I will go into the grave for my son mourning; thus his father wept for him."

The price at which Joseph was sold to the merchants, viz. twenty pieces of silver, appears to have been the sum at which a slave was valued at that time and subsequently. We find from Le. xxvii. 5, that such was the estimated value then of a male from five years old to twenty, and we have every reason to suppose that Joseph had not at this time reached his twentieth year. If he had arrived at that time of life his estimated value would have been fifty shekels of silver, Le. xxvii. 3. Of course the sum for which he was sold in Egypt to Potiphar was considerably over twenty pieces of silver, as the only object of the merchants in buying him was to make a profit by his sale.

When Joseph arrived in Egypt he was sold by the Ishmaelites to one of Pharaoh's officers, called Potiphar. This man occupied a very important office in the court of Egypt. He is first designated "an officer of Pharaoh," Ge. xxxix. 1—the word for officer, סָרִיס (*saris*), being that which is elsewhere commonly used for *eunuch*, although from Potiphar being a married man, eunuch, in the strict sense, cannot possibly be meant; and chief officer, or court attendant, must be understood; he is also called "captain of the guard," more properly of the executioners (טַבָּחִים, *tabahim*)—the trusty head of the military force, who had the charge of executing

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capital punishment on offenders. (But see under POTIPHAR).

Wherever Joseph was, he seems to have applied himself diligently and faithfully, and without useless repining, to the duties of his post. He did so in the house of Potiphar, and God prospered his efforts to such a degree as to attract towards him in an especial manner the attention of his master. Potiphar, after due and careful consideration of Joseph's conduct for a considerable time, ch. xxxix. 3, saw that he was a man who might well be trusted in a higher office, and accordingly he made him overseer over his house, and all that he had he put into his hand. His confidence in his integrity and his capacity was unbounded. From the time he made him overseer, so thoroughly did he rely upon him in both these qualifications, that he ceased to exercise any personal supervision over his property or domestic affairs, and gave himself up wholly to other business. His fields, and gardens, and cattle, and fisheries, and servants, all were placed under the control of Joseph; and he truly and ably fulfilled his trust, and, through God's blessing, everything prospered in his hands. He laboured as a steward with the same zeal, fidelity, and discretion, that he would have done as though all had been his own property; and in doing so he probably incurred the resentment of some at least of those under his charge, as dishonesty was one of the chief failings of Egyptian servants.

In this state of comparative prosperity the sorest trial of Joseph's obedience to God was successfully endured. It is harder to bear prosperity than adversity; but Joseph, through his fear of God and the divine grace, was able to bear the temptations of prosperity as he had borne those of adversity. He was now in a situation of power, in all the vigour and beauty of early manhood, as eminently endowed with the graces of person as he was of mind, ch. xxxix. 6. Female profligacy would appear, from ancient written accounts, and from the evidence of the Egyptian monuments, to have been fearfully common. In perfect agreement with this we find the conduct of Potiphar's wife. Induced by Joseph's beauty, this shameless woman openly and unblushingly, and with repeated importunity, solicits him to sin. In such a situation most would have fallen, but Joseph held fast to his integrity. His reasons were twofold. The first was the gratitude he felt towards a confiding master; the second, and chief, was his reverential fear of that God who saw all secret things, and who regarded adultery as a terrible sin, ch. xxxix. 8, 9. And in guarding against this sin he used the only means by which he could hope to succeed. He would not remain in the situation of temptation, fearful lest he should be overcome; "he hearkened not unto her to lie by her, *or to be with her*." He hated the sin, and he shunned the society that would necessarily lead to it. And so he was able to endure the solicitations of unlawful pleasure when every circumstance would induce to it.

The unholy love of Potiphar's wife was by Joseph's conduct turned into the bitterest hatred. The garment which he had left in her hands, when escaping from her presence, is used by her as an evidence of his guilt. She first summons the men of her house, and with this in her hands she rouses up their strong Egyptian prejudices against a foreigner, and probably with ease succeeds in persuading them of Joseph's guilt, ch. xxxix. 14. The belief of the household would have weight with their master. She then awaits her husband's return, and the same artful tale succeeds with him. Joseph doubtless denied the crime, but he was not listened to. Potiphar throws him into the prison over which he had personal control, with what ultimate views we are not told.

The narrative in Genesis tells us nothing of Joseph's treatment when he was first cast into prison. From Ps. cv. 18, however, we learn that it was severe. We will use the translation in the English Book of Common Prayer, as more agreeable to the Hebrew than the authorized version; it runs thus: "whose feet they hurt in the stocks; the iron entered into his soul." This verse certainly intimates that Joseph's treatment in the beginning of his imprisonment was severe; nor can we suppose it to have been otherwise in a prison over which Potiphar had direct control, and in the first burst of his resentment for a great supposed wrong. The second clause of the verse seems to us to intimate the length of the imprisonment, which was so long continued that the iron entered into the prisoner's soul, as the stocks had hurt his feet. And there are other circumstances which lead to the opinion that his imprisonment was of very long continuance. At the time when the chief butler and baker of Pharaoh were put into prison, ch. xl. 3, 4, there would appear to have been a new captain of the guard in the place of Potiphar. He is no longer called Potiphar, while his conduct in reposing confidence in Joseph is quite inconsistent with the supposition. If he thought him innocent, he would have brought him out of prison; if he still thought him guilty, he would have shown him no mark of trust. Very probably Potiphar lost his post ere the "keeper of the prison" would have shown so high a mark of favour to Joseph as to commit to his care all the prisoners that were in the prison. He could scarcely have done so while Potiphar was still the captain of the guard. The imprisonment of Joseph would seem then to have occupied a very considerable portion of that period of thirteen years which elapsed between the time when the history of Joseph commences and the time when he stood before Pharaoh, ch. xxxvii. 2; xli. 46.

In the prison Joseph's great administrative powers and fidelity were again made so manifest that the entire prison discipline was put under his control. And here another extraordinary event occurred in his life, which led, not immediately indeed, but remotely, to his advancement. "After these things," we read, ch. xl. 1, *i.e.* after the period of time already spent by Joseph in prison, during which the change in his personal treatment took place, two of Pharaoh's great officers, his chief butler and his chief baker, had in some way offended the king, if not in the same way, yet about the same time, and were both cast into prison, and placed by the captain of the guard under Joseph's charge. They continued "a season" (יָמִים, *yomîm*) in prison, an expression which probably means an entire year, and they had each then a dream. We are all familiar with the dreams, and there is no occasion to enter into them. They were similar in structure, but were indicative of a very different issue to each of the dreamers. They tell their dreams to Joseph, and he, being informed of their meaning by God, interprets them. The event was according to his interpretation. The chief butler was in three days restored to his office; the chief baker was hanged. Ere the chief butler left

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the prison Joseph made to him a very pathetic appeal to intercede for him to Pharaoh, and to bring him out of the prison. This great officer in all probability promised to do a kind office to his benefactor; but, like many other courtiers before and since, in the sunshine of courtly favour he forgot the prisoner and his appeal.

Two more weary years in full were spent by Joseph in his prison. At first he would look for his delivery through the intercession of the chief butler; but as time wore on he must have given up hope from this source. At length God's time came. In dreams of the night the great king of Egypt stood by the banks of "*the river*." The river, in the mind of an Egyptian, could only mean that mighty stream the Nile, which, swollen by the rains in the mountains of Abyssinia, overflows its banks in Egypt and enriches the old land of the Pharaohs. By this river the king stood, and saw what perplexed his mind sorely when he awoke. In the first dream, seven fat kine came up out of the stream and fed in the meadow on its banks. While they were feeding, seven lean kine came up out of the river, ate up the fat kine, and yet seemed no fuller or fatter than they were before. And again, in his dream he saw seven ears of corn come up in one stalk, full and good, and after them sprung up seven ears, withered, thin, and blasted with the east wind, and these latter devoured the seven good ears. The dream was intended by God to effect a great purpose, and therefore Pharaoh did not dismiss it, and could not dismiss it, from his thoughts. He felt, and rightly, that it indicated some important event affecting the welfare of the kingdom. He accordingly sends for "the magicians" (*see* MAGICIANS) and all the wise men of Egypt, to learn from them the meaning of his dream. Their inability to interpret it makes the chief butler remember Joseph, not from any kindness towards him, but merely to gratify the king, and probably advance his own interest. He relates the prison dreams and their fulfilment, and at once Pharaoh sends to bring Joseph out of the prison. He only delays to make himself presentable at court. He had allowed his beard to grow while in the prison, which was a sign of mourning in Egypt, and therefore ought not to appear in the presence of the king; he shaves himself, therefore, and puts off the prison dress for one suitable for a court, and came in unto Pharaoh. The young Hebrew stood in the royal presence, calm and self-possessed, for he was ever used to feel himself in the presence of the King of the whole earth, and Pharaoh addresses him. He tells him that he hears he can interpret dreams, and Joseph, denying that any such power was in him, tells him that God will give him an answer of peace. Upon this Pharaoh tells Joseph the dream, and he interprets it as signifying the immediate approach of seven years of extraordinary plenty, to be followed by seven years of famine. He then suggests the appointment of an officer to provide for the coming famine by laying up during the years of plenty one-fifth part of the produce of the land, storing it up in the cities of Egypt, ch. xli. 34. Pharaoh on this wisely judges that none could be so fit for this office as he who had God's wisdom to guide him, and at once makes him the lord over Egypt: "Thou shalt be over my house," he says to him, "and according unto thy word shall all my people be ruled; only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt: and Pharaoh took off his ring from off his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee (אַבְרֵךְ, *abrek;* by Luther rendered 'the father of the country'); and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt."

On any remarkable change of position or fortune it was usual in the East to change the name. We find many instances of this in Scripture. On Joseph's exaltation Pharaoh changed his name to Zaphnath-paaneah. This would seem to be an Egyptian word, corrupted in the Hebrew, and its most probable signification is, "the revealer of what is secret" (Salvator-em Mundi, Vulgate). It bore reference of course to what Joseph had done, and that which struck Pharaoh's mind chiefly was his power of revealing the unknown (see Gesenius on the word, and Fuerst). The marriage of Joseph followed immediately on his elevation. The king, to do him honour, himself provided him with a wife, doubtless one of the noblest virgins of the land. Her name was Asenath, the daughter of Potipherah, priest of On. The name of this Egyptian grandee (פּוֹטִי פֶרַע), signifying, "he who belongs to the sun," is very common on the Egyptian monuments (Hengstenberg, ch. 1.) Ra, or "the Sun," was the chief god of On, which is the same city as Heliopolis, or the city of the sun; and the chief priest of On, which this Potipherah was, was the chief priest of Egypt, and therefore ranked very high in the land. Idolatry doubtless existed at this time in Egypt, but it does not seem to have attained to anything like the height at which we find it afterwards in the time of Moses; nor can we judge exactly to what degree Joseph's father-in-law was tainted with it. The worship of the sun was probably the earliest lapse into idolatry in Egypt, and probably the grosser forms of Egyptian idolatry were now absent. The sun may have been only venerated as a symbol of the deity. Some, however, instead of "priest," translate "prince," and the Hebrew is certainly at times used in a civil sense (see Fuerst, and 2 Sa. viii. 18). We prefer, however, to regard it here as signifying a minister of religion.

Joseph loses no time in providing against the coming famine. He first made a careful survey of the entire land, ch. xli. 46. He then, during each one of the seven years of plenty, when the earth brought forth by handfuls, took as a tribute or tax from the people the fifth part of the produce of the land, as he had recommended, ch. xli. 34. This is the meaning of the Hebrew word (חָמַשׁ), which the authorized version translates "taking up a fifth part." It is very possible, and indeed very probable, that he collected a far greater part of the produce, either by gift or purchase, than this fifth part; for, if that was at all able to supply the wants of the seven years' famine, the remaining four-fifths would far exceed the wants of the people in the years of plenty, and would be sold at a very low price, ch. xli. 48.

During the years of plenty Joseph had two sons born to him by Asenath, and their names, and the reasons they were given, shows us that his feelings as a father were equally strong with his feelings as a son. The eldest he called Manasseh (*a forgetter*), meaning that

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the joy at his birth made him forget his past toil and the misery of his separation from his father's house. The younger he called Ephraim (*fruitful*), indicative of the abundance of blessing which God, by giving him a second son, had given him in the land where he had suffered so much.

And now the years of plenty were over, and the years of famine began. It was a famine at once extensive in its sweep, and lasting in its operation. It not only afflicted Egypt, but it affected "all lands," ch. xli. 57. It is quite sufficient for all the purposes of language that we understand by this expression all the countries in the neighbourhood of Egypt, and closely connected with it in the way of commerce, and as deriving from it in ordinary years a portion of their food, as Ethiopia and Canaan. These lands suffering from famine, and all sending from every quarter to Egypt for relief, would fully justify the expression from an Egyptian point of view. This famine affecting Canaan, where Joseph's father and his brethren dwelt, becomes the means of accomplishing the dreams dreamed so long ago, as well as of carrying forward generally the purposes of God towards his people Israel. Joseph was already in the position of power, the famine reduces his father and his brethren to the most abject want, and brings them as suppliants for life to his feet. The granaries of Egypt are thrown open to supply the wants of every people; there is abundance there not only for Egypt but for all suffering lands; none are refused who apply; death awaits those who do not come; but all who do come find abundance to nourish life. In the terrible want to which Jacob and his family were brought by famine—in their looking to Egypt and to Joseph as the sole means for sustaining life—in their praying him for their necessary food, and his supplying it to them—we find the full accomplishment of Jacob's own true interpretation of his son's second dream, that "father and mother and brethren would all come and bow down themselves to him to the earth," ch. xxxvii. 10. They were all as dead men, looking to him for life, and receiving it at his hands. The father and the mother bowed down before the governor of Egypt when their sons, sent by them and for them, literally and in person did so, ch. xlii. 6. With the story of Joseph's brethren going down to Egypt for food—their standing in the presence of their brother without knowing him—his rough treatment of them—his finally making himself known to them, and bringing down all his family into Egypt—every child is familiar. To go through all this in detail would be useless; while to attempt to describe it in any other words than the simple touching words of Scripture, would be to spoil its effect. We will only attempt to classify the narrative, and to account for what may appear strange and cruel in the conduct of Joseph.

The visits paid by Joseph's brethren to Egypt were three in number. The two first were for the purpose of procuring food for their households in Canaan, and at the second, Joseph made himself known to them: the third visit was made in company with their families, and bringing with them all their possessions, for the purpose of taking up, at least during the remainder of the famine, ch. xlv. 11, their abode in Egypt. On the first of these visits Joseph put on an appearance of great roughness to them; accused them of coming to spy out the land for the purpose of invading it at its weak side towards Canaan; affects not to believe their account of themselves; insists that they shall, in proof of their truth, bring at their next visit the younger brother of whom they spoke; and that, in order to retain a hold over them, he will put them all in prison save one, who is to go and fetch this brother. During seven days he puts them all in prison, but at the end of it he tells them that his fear of God—the God whom they worshipped—will not allow of his treating them with cruelty, that he will accordingly send them all away with food for their families, retaining only one of them as a pledge of their return. This is done, and they depart, carrying with them, at first without knowing it, their money, which Joseph had commanded to be put into their sacks. Their treatment by Joseph in Egypt had the effect of bringing to their memory their treatment of him long ago, and of convincing them that their guilt was being now visited upon them, ch. xlii. 21.

The terror of Joseph's brethren at finding their money in their sacks was very great, as they thought it would expose them to bad consequences on their return visit; and the anguish of Jacob on finding that the governor of Egypt, incensed with his sons already, demands that Benjamin shall also go, is excessive. He says that nothing shall induce him to permit him to go. But the pressure of famine, and the earnest assurances of Judah, at length change his mind; and with gifts to the governor, and double money, they present themselves the second time before Joseph. He is overcome by the sight of his brother, and hastens to a secret place to weep, and then commands an entertainment, after the Egyptian fashion of separation, to be made, at which his brethren, and Benjamin in particular, are treated with great distinction, to their utter astonishment. He after this directs them to be provided with corn, and directs that his own silver cup and the purchase money of Benjamin's corn shall be placed in the sack of the latter, in order that he may have the pretext of keeping his favourite brother with him while the rest of his brethren return to their father. They all depart, are pursued, the cup is found with Benjamin, and all the brothers return to Joseph. Whatever had been his intention, the agony of his brethren prevents his carrying it out, and induces him to make himself known sooner than he had intended, ch. xlv. 2. He commands all his attendants to go out while he makes himself known. He tells them who he is; asks at once for his father; comforts them with the assurance that all the past had been God's own doing for the merciful purpose of preserving their lives; tells them that they are to return to his father and bring him and all they had into Egypt, there to be nourished; and finally, with the sanction and co-operation of Pharaoh, sends them back laden with the good things of Egypt and the means of carriage for their household and their goods. So ended their second visit. Jacob at first does not believe the good tidings; but as soon as he is convinced of their truth, he is overpowered with joy. No delay is made to return. Any doubts in his mind as to the propriety of going are removed by God himself, who tells him of his purpose in bringing him down, ch. xlvi. 3, 4; and in the border land of Egypt, in Goshen, the long separated father and son meet again. The hatred of the Egyptians for shepherds, which was the occupation of Joseph's brethren, enables him to place them permanently in Goshen, one of the extremities of Egypt, yet near to the royal city, and fit for cattle, and rich in agricultural produce; and thus Joseph, through the

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wrong done him by his brethren, is the means of saving their lives by a great deliverance.

The motives of Joseph in his treatment of his brethren are variously considered by different commentators. They certainly were not those of either a cruel, or a careless, or a revengeful, or an unloving spirit, ch. xlii. 24; xlv. 5, 15. They appear to have been these. In the first place, they seem designed for chastening, to bring them to a sense of the terrible sin they had been guilty of towards himself, and of which he had no reason to think they had repented. His treatment of them had this effect, ch. xlii. 21. He seems also to have wished to keep between him and his father's house an additional bond beside the famine, and for this purpose to have wished always to retain one of them with himself. During this period he was maturing his plans as to what he was to do for his father and his family. It does not appear that he had intended from the first to bring down his family to live in Egypt. He may have had his doubts on this, as his father had, ch. xlvi. 3, 4. And when he had intended to bring them down, he probably was planning how to do so, and where to place them. There were difficulties in the way. The shepherd was an abomination to the Egyptians, and it would offend the prejudices of the latter to have Israel dwelling among them, ch. xlvi. 33, 34. Nor was it every part of Egypt that would suit the requirements of a pastoral people. The land of Goshen seems to have been the only place that would answer every purpose. It afforded good pasturage, and lay away from the central parts of Egypt on the borders of Canaan, ch. xlvii. 1. In order to place them there Joseph had to consult Pharaoh, and to be guided by his wishes, ch. xlvi. 31-34; xlvii. 1-6. Now a provident mind like Joseph's must have been planning all these things, and therefore he probably required that delay in making himself known, which may appear cruel, but which was demanded by prudence. Considerations of this kind in all likelihood influenced Joseph in his treatment of his brethren.

Joseph's administration of the government of Egypt remains to be considered. It was marked with great prudence. The provision which he had made was ample for all the wants of the country itself, as well as of the neighbouring countries. His method had the effect of bringing power to Pharaoh, while it sustained the people, and finally placed them in a condition of comfort. While their money lasted he gave them corn for it. When their money was expended he gave them corn in exchange for their cattle. When this resource was expended he bought them and their land, brought them out of the country parts into the cities where the supplies were, and fed them; and finally, he placed them again as tenants to Pharaoh on their lands, requiring from them the very moderate rent of one-fifth of the produce, while the remainder was for their own use, ch. xlvii. 24. This one-fifth, while it was a small rent, most probably exempted them from any other tax, and left the occupiers of the land in a state of comfort.

Joseph's prosperity continued down to the close of his life. The mourning for his father on the part of the Egyptians, ch. l. 7-10, seems to have been almost as great as if it were for one of their own kings, doubtless from honour to Joseph. His filial piety continued to the close of his father's life; he was still in grandeur, as he had been in youth, the child of his old age, ch. xlvii. 29; xlviii. 1. In token of the divine favour Jacob declared to him that he should have two parts, instead of one, in the future fortunes of the great people that were to spring from him, his two sons being constituted heads of two tribes, ch. xlviii. 5. Joseph's kindness to his brethren also survived his father's death, and continued unabated, ch. l. 18-21. And when he himself died, at the age of one hundred and ten years, he displayed the same faith in God, which was the mainstay of his whole extraordinary life, by reminding his brethren that the time was surely coming when God would visit them, and bring them to the land of their fathers, and by taking an oath of them that when that time came, they would carry up his bones out of Egypt with them. In the hour of death he looked on with firm faith to that which God would do for him and his people, and has therefore been ranked among the great examples of faith which are to stimulate and encourage the Christian church, He. xi. 22.

Joseph is now to be briefly considered as a type of Jesus Christ. Even the prophets of the Old Testament sometimes spoke unconscious of the full import of their words, 1 Pe. i. 11. But to that Holy Spirit who spoke by historian, and psalmist, and philosopher, and prophet, Jesus Christ, the representative of humanity, was ever present. Where we find, then, in the great characters or occurrences of the Old Testament, striking resemblances to Christ, there we are to take them as the testimony of the Spirit to the coming Saviour. It is remarkable how much of this we find in the life of Joseph.

In the first place, Joseph, marked out by his father's choice from all his brethren as the son of his love, calls to our mind Jesus Christ marked out from his brethren as the well-beloved Son of the Father, in whom he was well pleased (He. ii. 11, 12; Mat. iii. 17; Pascal, Pensees, 2, P. A. ix.) The hatred of Joseph's brethren caused by this distinction, and their unbelief in his claims to be a revealer of God's secret will, points to him who came to his own, and his own received him not, and whose nearest kinsmen in the flesh rejected his supernatural claims, Jn. i. 11; vii. 5. The sending of Joseph by his father to visit his brethren, and to examine how they were, and how their flocks were, Joseph's ready obedience, and the issue of this in placing Joseph in the power of his brethren, are indicative of God sending Jesus Christ in the fulness of time to visit his people and his brethren, the ready submission of the Son to the Father's will, and its issue in placing him in the power of those who hated him. The separation of Joseph from his father and his father's house, by him so bitterly lamented, and resulting from his father's mission, brings to mind the overpowering sorrow of Christ, when, as the consequence of that work which his Father had sent him to perform, he felt himself separated from that Father, and exclaimed, "My God, my God, why hast thou forsaken me?" Mat. xxvii. 46; Ps. xxii. 1. The wonderful elevation of Joseph from his great depression, and brought about by that very means, his becoming lord over a mighty empire, his saving the lives of its inhabitants, and of those of other lands, and especially saving the lives of those who had been the guilty means of oppressing him, his supremacy, and the bowing down to him even of his parents, is the exact parallel to the elevation of Christ to his mediatorial throne, his becoming through his suffering the Saviour of the whole world, and first of all his becoming such to the people who had oppressed him, his supremacy over the whole human family, his

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earthly parents calling him Lord and Saviour, and deriving from him life and salvation just as much as any others, Lu. i. 47. The opposition of Joseph's brethren to his supernatural claims, and the means they took to overthrow them, Ge. xxxvii. 20, resulting in their perfect establishment, calls to mind that the very means the Jews took to prove that Jesus Christ was not the Son sent by God to make known his will, were the means by which he was proved to be the Son of God, and by which God's will in sending him was accomplished, Ro. i. 4; v. 6-10. The endeavour of Joseph's brethren to throw upon the Ishmaelites the oppression of their brother, calls to mind how the Jews threw upon the Romans the burden of crucifying Christ, Lu. xx. 20; Mat. xxvii. 2. And lastly, the permanence of Joseph in the favour of Pharaoh, and his retention of that favour while he lived, is a sign of that mediatorial kingdom of Christ which the Father gave him, and of which there was to be no end, Lu. i. 33.

We might enumerate more particulars, but we deem it better not to refer to what might be disputed, or might appear weak. The circumstances just referred to are the leading events of Joseph's life from the time we first read of him to his death. They certainly form striking illustrations of the life of Jesus Christ in his capacity as mediator between God and man, partaker of our nature, and Saviour of our race.

The life of Joseph is also of great interest and importance in another point of view, namely, as illustrative of the history and manners of Egypt at the period of which it treats. So far as they go, the incidents of his life throw as much light upon Egyptian history as do the unveiled temples and monuments of the land. And their testimony is the more satisfactory, inasmuch as it is undesigned. It is established that the names of some of the tombs of Egypt have been altered from vanity or other reasons, but the account of Egypt and its manners incidentally given to us in the life of Joseph is open to no such suspicion. We shall very briefly sketch Egyptian life as it images itself before us in the narrative of Genesis. We find Egypt, then, at this time one of the great centres of traffic, to which the products of various countries, spicery, and balm, and myrrh, and human slaves, were brought, and found a ready market. We also gather from our narrative that Egypt was at this time under the dominion of a single monarch of some native line of kings. Some writers indeed think they have evidence that Egypt was now governed by several dynasties, and that among these the shepherd kings bore pre-eminence. The whole tone of the narrative in Genesis is opposed to this. We there read of but one king, who represents himself as ruler over "all the land of Egypt," and appoints Joseph to rule over this whole land under him, Ge. xli. 43. Instead of this monarch being one of the shepherd kings who cruelly oppressed the Egyptians, and wounded all their most sacred feelings, we find him to be one who had native Egyptians, ch. xxxix. 1, employed in the most trusted offices near his person; whose prime minister, Joseph, is surrounded with native Egyptians, ch. xliii. 32; that he is a king who, if he did not personally share in the hatred and scorn which the Egyptians entertained *for all shepherds*, yet did most strictly and scrupulously respect their prejudices *in this respect*, which no shepherd king could or would have done, ch. xlvi. 31-34. We find from this latter passage that Egyptian prejudices against shepherds were now strong, universal, *and consulted* by the ruling monarch. All this is inconsistent with the idea that Egypt was now under the rule of the shepherd kings. The time seems to have been shortly after the rule of these shepherd kings had been terminated, when Egypt keenly remembered their cruelty, and had still strong apprehensions lest they might again be invaded by them through that open border of Canaan by which they had come before, ch. xlii. 12. We also find that at this time the law seems to have been administered in a very despotic way. Not only does Pharaoh cast into prison from his own will, and bring out of prison, his officers, without any appearance of a trial of their guilt or innocence, ch. xl. 1-23, but Pharaoh's officers do much the same. Potiphar throws Joseph into prison without any trial, retains him there, leaves him there to his successor, and Joseph's only hope of deliverance seems to lie, not in any appeal to the laws of the land, but to the mandate of Pharaoh, procured through the intercession of a favourite minister, ch. xxxix. 20; xl. 14. The ready submission of the Egyptians too in the time of the famine, their parting with money and cattle, and land and liberty, apparently without a murmur, point to a despotic rule and an abject people. We find that before the time of Joseph the whole land of Egypt was owned in fee by its occupying cultivators, being divided into the royal lands, the lands of the priests, and the lands of the cultivators; but that the famine reduced these latter from being owners in fee to being tenants of the king. With respect to the religion of Egypt, we find it at this time much less pure than it seems to have been in the time of Abraham, but less corrupted than it afterwards appears in the time of Moses. The worship of the sun, perhaps only as a visible symbol of the unseen Deity, is the form of idolatry which is brought before us in the life of Joseph. This was probably the earliest form of idolatry, Job xxxi. 26. Again, Joseph openly professed the worship of the true God without molestation, Ge. xlii. 18. Again, Pharaoh seems to acknowledge as the true God the God of Joseph, and calls him by the same name, ch. xli. 32, 38, 39. Again, an order of idolatrous and superstitious ministers, who figure in the history of Moses (the חַרְטֻמִּים, Ex. vii. 11), do not appear in the history of Joseph: and while we find at both times those whom our authorized version calls "magicians," (חַרְטֻמִּים, literally "writers" or "engravers," Ge. xli. 8; Ex. vii. 11), the *kartumim* of Genesis do not appear to have used the same idolatrous and superstitious rites of the *kartumim* of the book of Exodus. The power of the priesthood in Joseph's time was very great, Ge. xli. 45; xlvii. 22. We also find that the cities of Egypt were then so numerous and large that they were capable of holding the entire population, ch. xlvii. 21; that the danger of invasion lay in the direction of Canaan, ch. xlii. 9; that Egypt depended on the Nile for its food, and that the blast of the east wind was what was chiefly dreaded as producing blight, ch. xli. 6. We also gather that female seclusion was at this time not strict in Egypt, and that female morals were very low, ch. xxxix. 7-14. We infer that at this time the vine was cultivated in Egypt, ch. xl. 10; that a usual mode of carrying articles was in baskets on men's heads, ch. xl. 16; that the custom of shaving the beard was practised, and that not shaving was the sign of mourning, ch. xli. 14. We find that sitting was the Egyptian posture at table, and that the Egyptians carefully avoided eating in the company of

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foreigners, ch. xliii. 32, 33. We find that the investiture of a high official in Egypt was performed with the ceremony of a ring, a garment of fine linen, a gold chain about the neck, and the causing him to ride in a royal chariot, ch. xli. 42, 43; that on such occasions a change of name was not uncommon, ch. xli. 45; and that the Egyptian grandees had many physicians in their household, ch. l. 2. We find that seventy days was the time of mourning in Egypt, that it was then the practice to embalm the body, and that funeral processions on a great scale accompanied the burial of great men, ch. l. 2, 3, 9. And we also learn that famines in Egypt sometimes extended to other countries, ch. xli. 57.

This is a great deal of information to learn in the incidental way in which it is brought before us in the book of Genesis. Some of it has appeared so strange and unlikely that it has been objected to as disproving the claims of Genesis to inspiration, or even to ordinary historic truth. But history and the discoveries of recent explorers have shown that what was once thought improbable or impossible, is an exact account of ancient Egyptian life and manners. Thus we learn that the superintendence of executions belonged to the most distinguished of the military caste, as we saw in the case of Potiphar (Rosellini, ii. p. 201, 273); that the morals of the Egyptian women were scandalous, and their seclusion not at all so strict as was common in the East, ladies and gentlemen mingling together with the social freedom of modern Europeans (Herod. ii. 111; Wilkinson, ii. p. 167); that the art of baking was carried to a very high degree of perfection, while the custom of men's carrying burdens on the head is spoken of by Herodotus as peculiar to the Egyptians (ii. 35). We find, in accordance with Pharaoh's dream, that the cow was considered as the symbol of the earth and its cultivation, and it therefore represents plenty or famine according to its condition (Clem. Alex. Strom. v. p. 671, ed. Potter). The custom of consulting wise men and magicians, common to many countries, was especially so in Egypt (Jablonski Panth. Prol. p. 314). While other eastern people allowed the beard to grow, it is mentioned as a peculiar trait of the Egyptians that they shaved, while when mourning they suffered the beard to grow, and slovenly persons are represented by their artists with beards (Herod. ii. 35; Wilkinson, iii. p. 357, 358). Pharaoh's investiture of Joseph is in exact agreement with the account given by Herodotus. The gift of the seal-ring was common in the East, the garment of fine linen was the badge of purity and rank, and the gold chain put round Joseph's neck is well illustrated in the tombs of Beni Hassan, where a slave is represented as carrying a necklace belonging to a man of high rank, and over it is written, "necklace of gold" (Rossell. ii. 2, p. 404). The name of Potiphera, meaning "he who belongs to the sun," is very common on the ancient monuments of Egypt; and On, or Heliopolis, took precedence in a religious point of view of all other Egyptian cities: while the priesthood were in a manner hereditary princes, who stood by the side of the kings, and enjoyed almost equal privileges, and when they are introduced in history they appear as the first persons of the state. As the Pharaohs were themselves invested with the highest sacerdotal dignity, they could of course bring about the marriage of Joseph with the daughter of the priest of On, more especially as Joseph had been naturalized by the king, had assumed the Egyptian dress, and taken an Egyptian name. (See authorities in Hengs. Eg. and Books of Moses, c. i. p. 33-35.) The storing up by Joseph of the corn, and the measuring of its quantity, is brought vividly before us in the paintings on the monuments, where we find men carrying the corn from "the writer or registrar of bushels" to the store-houses, where they lay them down before an officer, who stands ready to receive them (Rossell. ii. p. 324, &c.) The extending of the famine in Egypt to other countries is known to be quite in accordance with natural laws; the tropical rains which fall upon the Abyssinian mountains, and on which the rising of the Nile depends, having the same origin with those in Palestine; while there are scarcely any countries where famines have raged so often and so terribly as in Egypt. (See in Hengs. p. 37.) The ascribing the blast to the east wind is alleged to be a proof of ignorance on the part of the writer of Genesis, since it is the south wind which is the hot wind of Egypt; but from the accounts of modern travellers we find that a wind, generally called by them the south-east wind, and sometimes simply the east wind, occasionally blows, when the heat becomes insupportable, the doors and windows of the houses are closed, the fine dust penetrates everywhere, everything dries up, even the wooden vessels warp and crack. (See in Hengs. p. 10, 11.) With regard to their entertainments, we are told that the Egyptians carefully abstained from familiar intercourse with foreigners, for the especial reason that these latter slew and ate the sacred animals of Egypt, while, from the sculptures we see that sitting, not reclining, was their posture at table (Herod. ii. 41; Wilkinson, ii. p. 201). The practice of divining by cups was an ancient one in Egypt, and traces of it remain even to the present time. (*See* DIVINATION.) With regard to the hatred for shepherds entertained by the Egyptians and mentioned in Genesis, the monuments afford abundant proof of it. The artists of Upper and Lower Egypt vie with each other in caricaturing them (Wilkinson, ii. 16; Rossell. i. p. 178). The account of the land of Goshen given by Moses agrees in all its particulars with the geographical features of the country, as the eastern border land of Egypt, lying in the neighbourhood of its chief city, Go. xlv. 10, affording excellent pasture, and also fit for tillage, and agreeing in all these particulars with the region east of the Tanaitic arm of the Nile as far as the Isthmus of Suez or the border of the Arabian desert. (*See* GOSHEN.) The proprietorship of the land of Egypt, as brought before us, and accounted for in Genesis, agrees with the accounts of profane writers, who represent a rent as paid by the tillers of the soil to the king, while the land belonged either to the priests, or the kings, or the military caste, while the same fact appears from the sculptures (Herod. ii. 109; Diod. Sic. i. 73). The practice of embalming is universally known to have been ancient in Egypt; while the custom of having many physicians attached to a single household, unknown in other countries, appears to have been usual in Fgypt, where Herodotus tells us they had a physician for each kind of sickness, and these physicians it would appear in Joseph's time practised the art of embalming. The seventy days' mourning, and the funeral procession of Genesis, derive abundant confirmation from the accounts of classical writers, Diodorus and Herodotus giving narratives in exact agreement; while on the oldest tombs at Eilethyas we see representations of funeral processions which call to mind that which accompanied the dead body of Jacob from Egypt to

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the cave of Machpelah (Herodotus, ii. 84-86; Diodorus, i. 91; Rosellini, ii. p. 306).

We thus find from other sources proof, if we wanted it, of the truth of the narrative of Moses, and of his perfect acquaintance with what he professes to tell us. For further information we refer to Sir Gardiner Wilkinson's *Ancient Egyptians*, and to Hengstenberg's *Egypt and the Books of Moses*, English translation.

The date of Joseph's arrival in Egypt is variously given by different writers. Wilkinson places it in the sixteenth dynasty, that of Tanites, B.C. 1706; this also is adopted by Hengstenberg. [H. C.]

2. JOSEPH. One of the spies who were despatched to search out the promised land—the representative of the tribe of Issachar, Nu. xiii. 7.

3. JOSEPH. A person of the family of Bani, who was among those that had married heathen wives after the return from Babylon, and were compelled by Ezra to part with them, Ezr. x. 42.

4. JOSEPH. No fewer than four of the ancestors of Christ bore this name, Lu. iii. 23, 24, 26, 30, the only one of whom that may be said to have historical importance is the last in point of time—the Joseph son of Heli, who was the husband of the Virgin Mary, and the reputed or legal father of Jesus. For the relation in which this Joseph stands to the question of our Lord's descent from David, and the differences in tracing that descent between the evangelists Matthew and Luke, see GENEALOGY OF JESUS CHRIST. Of his personal history next to nothing is known, except what is recorded in connection with the birth and childhood of Jesus. Even this comprises but a limited number of particulars: he was in humble circumstances, though of royal lineage; resident at Nazareth, though retaining a civil connection with Bethlehem, where he sought to have his name taken at the general enrolment (*see* CYRENIUS); followed the trade of a carpenter; was a man of devout and upright character; by divine admonition received Mary, to whom he had been previously espoused, as his wedded wife, knowing her to be with child of the Holy Ghost; fled with her and the infant Jesus to Egypt (having been so instructed), to escape the violence of Herod; on returning, deemed it prudent to pass beyond the jurisdiction of Archelaus, and settled again at Nazareth; and there, after the mention by St. Luke, ch. ii. 41-52, of a visit paid by him to Jerusalem together with Mary and Jesus, when the latter had reached his twelfth year, we altogether lose sight of him. When the period arrived for Jesus showing himself to Israel, we read not unfrequently of Mary, and of the brothers and sisters of Jesus, but never of Joseph. The natural inference is that he had meanwhile died; which is rendered in a manner certain by the charge given by our Lord on the cross to John to view Mary henceforth as his mother —a charge which he carried out by taking her to his own home, Jn. xix. 27. We cannot imagine such a thing should have taken place, or have even been thought of, if Joseph had been still alive. This reserve in gospel history is remarkable, and contrasts strikingly with the numerous legends concerning Joseph which sprung up in after times, and which have found a record in some of the apocryphal gospels. It shows how intent the evangelists were on their one grand theme, and how little they thought of gratifying the curiosity of their readers on points but incidentally connected with it. For the questions which have been raised respecting the family relations of Joseph, see MARY.

5. JOSEPH OF ARIMATHEA. A singular obscurity hangs around this person, considering the part he acted in the great crisis of our Lord's history. The place with which his name is associated occurs in no other connection, and has never been identified. (*See* ARIMATHEA.) Joseph himself belongs to that class of persons, who appear for a moment on the stage of sacred history, to teach some great lesson or perform some special service, and then cease to be heard of. All we know of him is simply that he was of Arimathea; that he was a man of wealth and a member of the supreme council of the Jews; that he was a person of enlightened views and godly character, secretly, indeed, a disciple of Jesus; that the fear which had hitherto prevented him from avowing his belief gave way when he saw the things which happened at the close of Christ's earthly career, so that he received courage to ask from Pilate the dead body of his Master, and had the unspeakable honour (along with Nicodemus) of laying it in his own new tomb, that had been hewn from a rock in the immediate precincts of the city, Mat. xxvii. 57-60; Lu. xxiii. 50-53; Jn. xix. 38. In him, it is seen, how at times faith, when it really exists, though only as a feeble germ, can rise with the occasion to confront the most formidable difficulties—how again such faith, with its mighty action and triumphant results, is at times found in quarters where by men it may have least been expected; and, viewed in connection with the predetermined and even formally announced purpose of God respecting Christ, the example shows how certainly the means and instruments will be forthcoming (however apparently impossible) at the proper time to execute the counsels of Heaven. It had been written centuries before the gospel age, that somehow the promised Messiah, even when despised and rejected of men, and amid the darkest signs of condemnation and grief pouring out his soul an offering for sin, was yet to be with the rich in his death, Is. liii. 9. Up till the moment, when it became necessary to dispose of our Lord's mortal remains, it seemed as if this announcement had failed to come in remembrance, and as if it were impossible in the circumstances that any one could be found to do the part it indicated. But, lo! precisely at that crisis there appeared in Joseph of Arimathea, with his associate Nicodemus, the very instrumentality needed for the occasion; so that, in the face of all appearances to the contrary, the word of God was found to stand sure, and meet respect was at the same time secured toward the lifeless body of the now offered and perfected Redeemer.

6. JOSEPH, called BARSABAS (most probably son of Sabas), and surnamed Justus. He was one of the two persons named by the apostles and their companions at Jerusalem, one of whom was to be chosen by the Lord's lot to supply the vacant office of Judas, Ac. i. 23. The lot fell, not upon him, but upon Matthias. He was, therefore, not numbered with the apostles; although, as he had, according to the testimony of Peter, "companied with them from the baptism of John unto the day that Jesus was taken up from them," it is more than probable that he continued still to be much with them, and to lend his aid toward the establishment of Christianity in his native land. His name, however, is not again mentioned, and the traditions given by Eusebius, that he was one of the seventy disciples, and also that having drunk some deadly poison he sustained no harm, however probable, cannot be deemed certain.

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JO'SES [probably a variation of 'Ιησοῦς, Jesus]. 1. A progenitor of Joseph, the husband of Mary, the fifteenth in descent from David, Lu. iii. 29. 2. A brother of Jesus, Mat. xiii. 55. Whether a brother in the strict sense, or in that more general application which was sometimes made of it to relations of the second or third degree, has been and still is a matter of dispute. (*See under* JAMES.) 3. Surnamed BARNABAS. (*See* BARNABAS.)

JO'SHUA (יְהוֹשֻׁעַ), more fully JEHO'SHUA, also JE'SHUA (יֵשׁוּעַ) in the later books, whence JESUS, 'Ιησοῦς. 1. The son of Nun. He was of the tribe of Ephraim, as is repeatedly mentioned in the Pentateuch; and his genealogy is given at full length in the passage which ends in 1 Ch. vii. 27, though there is some difference of opinion as to the way of interpreting the context, so as to fix the line of descent and the number of generations. The earliest occasion on which we read of him is the time of the attack on Israel in Rephidim by the Amalekites, Ex. xvii., and there he is abruptly mentioned, as if he were a person so well known that no description of him to the reader was necessary. But probably his first public service was the command which he took of a chosen body of Israelites that day: and his work was so well performed, that the Lord virtually pointed him out as the successor of Moses, who was to lead on the people in a career of victory, as he bade Moses write in "the Book" what Amalek had done, and rehearse it in the ears of Joshua. It is on the whole most probable that this was also the time at which he received from Moses his name Jehoshua, meaning "he whose help or salvation Jehovah is," by a modification of his original name, Hoshea, "salvation," although this change is mentioned incidentally only at a later period, when he was chosen to be one of the twelve spies, Nu. xiii. 16. And there are other brief notices which point out that he was a young man; an intimate friend of Moses and attendant upon him; and of excellent principles, who would not depart out of the tabernacle which Moses was to pitch for himself, as a meeting place for God and the people after the sin of making the golden calf, by which act of apostasy he was wholly untainted, Ex. xxiv. 13; xxxii. 17; xxxiii. 11. He is there called "Moses' minister," and he is introduced to us by the same title in the book which bears his name; while the expression is varied and explained, De. i. 38, "Joshua, the son of Nun, which standeth before thee;" and again, Nu. xi. 28, "Joshua, the servant of Moses, one of his young men." This last passage mentions his excessive attachment to Moses, to an extent so unwarrantable that he would have restrained the Spirit of the Lord in his acting on some persons, who prophesied in an irregular manner, and were in some measure disrespectful to Moses.

On occasion of the next great act of national provocation, which drew down the curse of wandering and dying in the wilderness, Joshua and Caleb alone were excepted, and had the noble testimony borne to them that they had fully followed the Lord, both in their work as spies, and in their endeavour, at the risk of their own lives, to recover the people from unbelief, Nu. xiv. 6-10, 30, 38; xxxii. 12; compare Jos. xiv. 6-9. Hence, on a third occasion of great dishonour done to God, when Moses himself had been found wanting at the waters of Meribah-Kadesh, and was solemnly warned that even he must be excluded from the land of promise, Joshua was set apart to be his successor. And the Scripture describes him as already a man in whom the Spirit was, though Moses was to lay his hand upon him, that he might be eminently qualified for his work, Nu. xxvii. 16-23. And several times in the book of Deuteronomy it is recorded that God ratified this appointment, and encouraged Joshua to undertake the great task assigned to him, of conquering the land of Canaan and dividing it among the tribes of Israel.

In his person and his work there has been often noticed a singular combination of completeness and incompleteness. His office and its work was one of completion: for Moses had only commenced to execute the plan of God, by bringing the people forth from Egypt and conducting them through the wilderness; but Joshua led them into the land of promise, defeated all their enemies with terrible destruction, divided all the land, set up the tabernacle with its services of public worship, and was able to call the people to witness that nothing had failed of all the goodness which the Lord had promised to them, Jos. xxi. 43-45. His personal and official life is also without a blemish recorded in Scripture, unless when he envied the unruly prophets for Moses' sake, to which act allusion has already been made, and again when he precipitately or heedlessly permitted a covenant to be concluded with the Gibeonites. Nor had he in one single instance, so far as known, any tumult or disobedience of the people to contend with, as Moses often had: but on the contrary, they gave him willing and uninterrupted support in all his labours, unless an exception is to be made on account of a certain "slackness" in taking possession of the allotted land, Jos. xviii. 3. So that it may be affirmed that the actual Israel with their earthly head never came nearer the ideal of the people of God than during the administration of Joshua, Jos. xi. 15; xxiv. 31. And it is said again and again that the people honoured and obeyed him not less than they had honoured and obeyed Moses; as it is also said that the Lord magnified him by the working of miracles as stupendous as those of Moses. On the other hand, the perfection is only that of a person occupying a subordinate position. It is always Moses who is put forward as the model whom he imitated and approached, but to whose position he never attained. From the first, the account of his appointment bears that he was to continue to be "Moses' minister," carrying out his written law, as he had personally done service to him. And whereas Moses had been himself the great organ of communication between the Lord and the people, Joshua was to make his inquiries and to receive his instructions through Eleazar the high-priest. Therefore he had only *some* of Moses' honour put upon him, Nu. xxvii. 20. And while he is declared to have been full of the Spirit of wisdom, in consequence of the imposition of Moses' hands, and to have met with all the respect which it was competent for him to receive, it is expressly added that there had not arisen a prophet since in Israel like unto Moses, De. xxxiv. 9, 10. Neither were the Canaanites so destroyed by him, and the land so fully taken into possession, as to allow the Israelites to say that the work was complete: rather it might be said that Joshua's work was essentially imperfect, a mere commencement and introduction, which never was succeeded by anything more perfect in the history of Israel, because

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they suffered roots of bitterness to spring up and trouble them.

The general conviction of the Christian church has always been that Joshua was very eminently a type of our Lord Jesus Christ, whose prerogative alone it was to bring things to perfection which the administration of the law of Moses could never perfect. Even in his office of captain of the Lord's host, Joshua did homage to him to whom this office rightfully belongs, whom he saw in vision as he was commencing his enterprise, Jos. v. 13-vi. 2. And, moreover, there seems evidently an instance in his case of what we meet with from time to time, an *outward* correspondence of the type and antitype, since his new name Joshua, in later Hebrew pronounced Jeshua, is that which was given to our Lord, though the fact is partly disguised to us owing to the Greek form of it, Jesus, to which we are accustomed. We may be the more satisfied that this is not a fanciful or accidental resemblance, since we have express warrant from Scripture for considering the other famous Joshua, the high-priest at the time of the second national redemption of Israel, a type of our Lord in his priestly office, Zec. iii. The reason has been already suggested why there is no such resemblance in the name among the prophets also, namely, that our Lord was *the* prophet emphatically like unto Moses.

The particulars of Joshua's public history may be more suitably noticed in the article on the book which bears his name. He received a special mark of the affection of the people, after he had completed the allotment of the land among the tribes; for they granted him a piece of ground which he selected to be his own inheritance, Timnath Serah, or Timnath Heres, in Mount Ephraim, where he built the city that bears this name, where also he died and received a public burial, as it would seem, after he had attained the age of 110, Jos. xix. 49, 50; xxiv. 29, 30; Ju. ii. 8, 9; the same age as that of his great ancestor Joseph, and only ten years less than that of Moses. [G. C. M. D.]

2. JOSHUA, or JESHUA, son of Josedech, or Jozadak (who was probably the high-priest carried captive by Nebuchadnezzar, 1 Ch. vi. 15, though in this case scarcely the literal *father* of Joshua), the high-priest at the time of the return from Babylon, who appears as the ecclesiastical head of the people side by side with Zerubbabel, their civil head, Ezr. ii. 2; iii. 2; iv. 3; v. 2. He is chiefly remarkable as the person, along with Zerubbabel, who had to bear the anxieties connected with the rebuilding of the temple, to whom therefore comfort and direction were administered by the prophets whom God raised up in that critical period, Hag. i. 1, 14; ii. 2, 4; Zec. iii. 1, 8, 9; vi. 11. His typical character, as set forth in the two last-named passages, has been alluded to towards the end of the article on the history of Joshua (1). Some genealogical statements in connection with him are made in Ne. xii. 1-26.

3. JOSHUA appears as the name of certain persons known to us only in the most casual way; the owner of the field at Beth-shemesh, in which the ark was set down on its return from the land of the Philistines, 1 Sa. vi. 14, 18; also a governor of Jerusalem, at whose gate there were idolatrous high places, which king Josiah broke down, 2 Ki. xxiii. 8.

4. JESHUA is in like manner the name of one of the twenty-four priests at the head of the courses appointed by David, 1 Ch. xxiv. 11; Ezr. ii. 36; also of certain Levites, 2 Ch. xxxi. 15; Ezr. ii. 40; viii. 33; Ne. viii. 7; ix. 4, 5; x. 9; xii. 8, 24; also a man, Ne. iii. 19, perhaps the same as in ch. vii. 11.

5. JESHUA is the name of a city of Judah, Ne. xi. 26. (*See under* JESHUA.) [G. C. M. D.]

JO'SHUA, THE BOOK OF. The object of this book, as Keil expresses it, is to glorify the truthfulness of Jehovah in his covenant which cannot fail, by a historical proof of the fulfilment of his promises. And the opening paragraph of the book, he says, may be taken as a table of the contents, ch. i. 2-9; the promise of assistance from the Lord till the land should be conquered, ver. 5, as fulfilled, ch. i.-xii.; the promise that Joshua should divide the inheritance, ch. i. 6, as fulfilled, ch. xiii.-xxii.; and the direction as to the means of success, by studying the law of Moses, ch. i. 7, 8, repeated and enforced at large upon the people by Joshua before he died, ch. xxiii. xxiv. Adopting this threefold arrangement, we might give some such analysis of the book as the following:—

I. The conquest, ch. i.-xii.

1. (ch. i. ii.) The call of Joshua, and preparations for entering the land, including the mission of the spies. This latter event is scarcely to be put before some of the events of the first chapter, as in the margin of our translation; that is to say, the three days in ch. i. 11 seem to refer to the time till the crossing should begin, or till the people should be ready for crossing, at least there are great difficulties in the way of identifying them with the three days in ch. iii. 2.

2. (ch. iii. iv.) The actual miraculous crossing; marked by twelve stones set up in the channel of the river where the priests had stood with the ark, and by other twelve carried out of the bed of the river and set up on the western side.

3. (ch. v. 1–12.) The renewal of the Lord's covenant of circumcision; the consequent rolling away of the reproach of Egypt, owing to which the place was called Gilgal, that is, rolling; and the ceasing of the manna.

4. (ch. v. 13–vi. 27.) The appearance of the Son of God in his character of Captain of the Lord's host, and his directions to Joshua regarding the miraculous capture and utter destruction of Jericho, which was the key of the country: and the accomplishment of this.

5. (ch. vii. 1–viii. 29.) The sin of Achan; the removal of this defilement; and the consequent capture of Ai, and probably Bethel; the first firm footing in the central country, after coming up from the deep valley of the Jordan.

6. (ch. viii. 30–35.) The solemn renewal of the covenant and reading of the law at Shechem, between Mounts Ebal and Gerizim; this central country being now in the hands of Joshua, and this district being not improbably the locality in which we are to look for that Gilgal at which the camp appears in the subsequent history.

7. (ch. ix. x.) The great southern confederacy against Joshua, which he utterly destroyed. It included all the Canaanitish tribes to the south of his position, except the Gibeonites, who made a league with the Israelites by a stratagem, but were reduced to servitude in connection with the tabernacle.

8. (ch. xi. 1–20.) The great northern confederacy; similarly broken up; so that the Canaanites were everywhere discomfited. The war lasted "a long time," ver. 18, which is interpreted to be about seven years from the time of crossing Jordan, by comparison with the dates furnished by Caleb, ch. xiv. 7, 10.

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9. (ch. xi. 21–23). Apparently a third war carried on with the broken forces of the Canaanites in the south, reinforced and commanded by the dreaded giants the Anakim. The result of Joshua's successes was, that "the land rested from war," when Joshua had taken the whole land, not by utterly exterminating the natives, as some have fallen into the mistake of supposing, but "according to all that the Lord said unto Moses," ver. 23, namely, that he would drive the enemy out by little and little, not all at once, Ex. xxiii. 27-30; De. vii. 22.

10. (ch. xii.) A list of the conquests, including those of Moses beyond Jordan.

II. The distribution of the land, ch. xiii.-xxii.

1. (ch. xiii. 1–xiv. 5.) The directions for dividing the land, including a notice of what Moses had done. It is here expressly stated that Joshua was to divide land which was not yet in actual possession, but from which the Lord would drive out the Canaanites, ch. xiii. 1, 6.

2. (ch. xiv. 6–15.) The preferable claim which Caleb presented on his own behalf, supported by the elders of Judah, and sustained by Joshua.

3. (ch. xv.–xvii.) The allotments to Judah and to Joseph in the two tribes of Ephraim and Manasseh.

4. (ch. xviii. 1–7.) The setting up of the tabernacle in Shiloh within the tribe of Ephraim, by the entire congregation; their slackness in proceeding with the allotments; and the command of Joshua to make a survey of the land, so as to allot the portions of the remaining tribes at once, and without the risk of further mischievous procrastination.

[It is of little use to speculate as to the immediate causes of this delay or change of plan in the division. These may possibly have been jealousies of the two great houses of Judah and Joseph; or a certain sacrifice of the interests of the other tribes to theirs; or a general carelessness of the people about settling down in separate homes, after long living together a wandering life in the desert; or fear of attacks by the enemy if they separated. Possibly Joshua's third war with the Anakim in the south may have intervened unexpectedly, and interrupted the allotment; a new campaign in the south might make the people better aware of the excessive size of the portion assigned to Judah, whose *position* was therefore to remain, ver. 5, since the lot from God had determined it; while the *magnitude* was reduced by giving a portion to Simeon after the survey had been made, ch. xix. 9.]

5. (ch. xviii. 8–xix. 51.) The allotments to the seven remaining tribes, in accordance with the survey. The descriptions of all of these, except Benjamin's, are comparatively brief, and these northern tribes never did take the place in the history of Israel which they might have taken; so that the Spirit of God has adjusted the history and the geography to one another. And there are difficulties in understanding how some of the boundaries ran, and in reconciling the number of cities belonging to a tribe, as given in the *sum* and in *detail*, which our ignorance incapacitates us for wholly removing.

6. (ch. xx.) The cities of refuge.

7. (ch. xxi.) The cities of the Levites; completing the promised apportionment.

8. (ch. xxii.) The dismissal of the two tribes and a half to their land beyond Jordan, after they had faithfully aided their brethren; and the removal of danger of a civil war in connection with their supposed tendency to idolatry.

III. The parting addresses of Joshua before he died, ch. xxiii. xxiv. There is a considerable similarity between these; but the second seems to have been of a more public and solemn kind, before the Lord in Shechem, ver. 1, 25, 26, where the first altar in the land had been erected by their father Abraham, Ge. xii. 6, 7, where Jacob had purified his household in preparation for the renewal of his covenant with God, Ge. xxxv. 2-5, and where they themselves had built an altar and renewed the covenant, as they were commanded to do, on their first taking possession of Canaan, Jos. viii. 30, 33. In agreement with this view, the second address is more historical, going into all the details of the covenant with their fathers as well as with themselves; and altogether it is perhaps tinctured with gloom, as if Joshua foresaw approaching evil, and suspected that the leaven of wickedness was already at work. It makes little difference if we prefer to reckon this *third* division a part of the *second* division of the book, as is more commonly done; such numberings are almost always to some extent artificial.

The sceptical criticism which has busied itself with all the books of the Old Testament, has not neglected to attack the book of Joshua; but its efforts have been singularly ineffective. For a considerable time it was the fashion to assert that this book was a compilation more recent than the Babylonish captivity, an opinion held indeed by Masius, a learned Roman Catholic, whose posthumous work on Joshua appeared in 1574, but chiefly urged into notice by the father of modern pantheism, Spinoza, and from him transmitted to the unbelieving critics, by whom it is defended with arguments, or assumed without arguing, down to the days of Maurer, Gesenius, Ewald, Bleek, and Knobel. The arguments in favour of this, from peculiarities of the language and grammatical construction, are of the most insignificant value; so unquestionable is this, that eminent later sceptical critics have rushed to the opposite extreme, and on the same grounds of language and grammar have pronounced it to be originally a part of the same work as the Pentateuch. Of course it is to be remembered that this concession is not quite so remarkable a change of opinion as at first sight it appears to be, since these men do not admit that the Pentateuch is the work of Moses, at least as a whole and in its present form. Accordingly, most of the speculations of De Wette, Ewald, Stähelin, Bleek, &c., upon the composition of the Pentateuch, especially the hypothesis of two documents wrought into one another with certain enlargements, have been reproduced in dealing with this book of Joshua. They have been circulated in England, chiefly by Dr. Davidson; but if any one wishes more minute refutation of them than his own good sense might supply, he may find the materials briefly and comprehensively arranged in Keil's *Introduction to the Old Testament*. In general it is enough to say here that such notions are mere unsupported hypotheses; that so far from any trace occurring of the book of Joshua having once belonged to the document which (as they fancy) lies at the basis of our Pentateuch, it is plain throughout the book that the law of Moses already existed in a written form, and was the acknowledged standard of all faith and practice; and, in the words of Keil, that "the book contains neither traces of fragments, nor contradictions of matters of fact, nor varieties of thinking and expression, which could justify hypotheses of this kind, but is closely bound together

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in all its parts, and pervaded and directed by one and the same idea, so that its original as well as its actually existing unity lies under no well-grounded suspicion."

In fact, the chief objections made to the antiquity and unity of the book, are on account of the miracles which it records, while it has been assumed that miracles are impossible. Hence the attempt to thrust the date of composition down to a comparatively recent age, as Bleek and Ewald venture to fix its authorship and that of Deuteronomy so far down as the time of Manasseh; and others, with as little reason, have made it later than the days of Ahab, so that Joshua's curse upon the man who should rebuild the walls of Jericho may be regarded as a *vaticinium post eventum*. Any fair sceptic must allow that it is grievously wrong thus to prejudge a case of criticism on account of a determination to reject what is miraculous. And the believer in revelation will rather have his faith confirmed when he sees the miracles of the days of Moses terminating gradually in the hands of his successor, especially when he considers what the nature of them is. The drying up of the Jordan, as the people passed through it from the wilderness into Canaan under Joshua as their leader, is the counterpart of the drying up of the Red Sea as they passed out of Egypt into the wilderness under Moses. And the overthrow of the walls of Jericho, the first-fruits of those conquests which were as a whole to be "not by their own sword, nor by their own arm," but by God's "right hand, and his arm, and the light of his countenance," was parallel to the overthrow of the Egyptians, whom they never saw again after that day when they stood still and saw the salvation of the Lord, as he fought for them and they held their peace. The standing still of the sun and moon at the word of Joshua is certainly a miracle without a parallel, and is declared to be so in the passage which records it; and it is in several respects so astounding, that we do not wonder at many sound expositors preferring to consider it a poetical description extracted from the hymn in the book of Jasher, to be understood like the descriptions of the eighteenth psalm and other such portions of Scripture. And there are difficulties in the grammatical construction of the narrative and in its geography, which stand in the way of those who interpret it as a simple statement in prose. Yet we do not consider it a settled point that the common opinion of those who read the Scriptures is erroneous; and it has been agreed by some of the ablest scholars of our day, like Baumgarten, that there was a special fitness in such a miracle being wrought by the word of Joshua, so that the glory of divine working in the economy of the Old Testament might culminate in this act of his. Certainly no believer in the word of God will hesitate to admit that such a miracle might be wrought in perfect conformity with the plans of him who subordinates the firmest physical laws to the purposes of his moral administration, and who asserts that heaven and earth shall pass away, but that his word shall not pass away. Moreover, there is no lavishing of miracles in this book; there is that economy of them, if we may so speak, that might be expected from other books of Scripture. After this astounding miracle (assuming that it is such), throughout the chapter in which it is related, and the following one, we read only of the ordinary exertions of an energetic general and his army. The passage of the Jordan struck such terror and amazement into the hearts of the enemy, that the Israelites enjoyed the quiet and freedom which were requisite for observing the passover and the preparatory rite of circumcision. But when that terror had been renewed and deepened by the downfall of the walls of Jericho, no further miracle was wrought; but, on the contrary, the very next city, Ai, had to be taken by the ordinary attacks and stratagems of war.

The author of the book cannot be positively determined; and in this respect it is like the other historical books of its class to which the Jewish church gave the name "the former prophets," that is, the books of Judges, Samuel, and Kings. The prevalent opinion of the older writers, borrowed perhaps from writers in the Talmud and several of the fathers, yet confirmed so far by internal evidence, is, that Joshua himself was the writer. To this the learned, pious, sober-minded Witsius gives his approbation, while he admits that there are difficulties in the way of the supposition. These difficulties have restrained some of the most trustworthy among our latest writers from going further than Hävernick, who asserted that the first half was written by Joshua; and Keil, who thinks that Joshua supplied the materials for the most part, which were put together by a companion and eye-witness after his death. The nature of the book is such, that the minute details of places, times, and numbers, &c., favour the supposition of a writer at first hand; and the importance of an authoritative statement of the boundaries of the tribes was such, that we cannot well suppose either Joshua or the people to have been negligent in preparing one. Yet there is no trace, direct or indirect, of any other than this book, or of any dissent from the authority of its statements. Again, some weight is due to the use of the *first* personal pronoun, ch. v. 1, 6, about the Canaanites hearing how the Lord "dried up the waters of Jordan from before the children of Israel, until *we* were passed over;" and about that generation dying in the wilderness, "to whom the Lord sware that he would not show them the land which the Lord sware unto their fathers that he would give *us*." These might be expressions of the writer identifying himself with a past generation, as in Ps. lxvi. 6; but the balance of probability must lean towards the first impression from the simple historical language; to avoid which, perhaps, a transcriber unconsciously gave rise to the various reading in the first verse, "until *they* were passed over." And once more, in ch. vi. 25, it is said of Rahab the harlot, that she and her family and property were saved alive, "and she dwelleth in Israel *even unto this day*;" a statement which must have come from a contemporary, and one in which the phrase, "unto this day," cannot refer to any great length of time, any more than it can in some other passages of the book, although many objectors fancy that it is evidence of much more recent composition.

But the simplest and strongest possible evidence that Joshua was the author, would seem to be his own subscription, like that of Moses in De. xxxi.; these subscriptions being in both cases followed by a brief appendix giving the account of the author's death. It is said, Jos. xxiv. 26, "And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there, under an oak that was by the sanctuary of the Lord."[1] Yet it is not certain that this

[1] More literally, this clause would run, "The oak that was in the sanctuary of the Lord," comp. ch. viii. 30-35; Ge. xii. 6; De. xi. 30, in which two last passages "plain" is a mistranslation

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testimony is decisive, because it is alleged by many good authorities to refer, not to our book of Joshua, but to the covenant which Joshua made with the people, and the statute and ordinance which he set for them that day in Shechem, as mentioned in the foregoing verse. Certainly it is difficult to demonstrate that this construction is erroneous, though we look on the other as more natural.

The circumstance which has chiefly led to hesitation in ascribing the whole book, or more than the materials of the book, to Joshua himself, is, that a comparison of some of its statements with statements in the book of Judges, favours the belief that *the events therein recorded are later than the death of Joshua.* Chiefly this applies to the conquests of Caleb and his nephew Othniel, ch. xv. 13-19, which appear to be expressly dated after Joshua's death, Ju. i. 1, 2, 10-15; in connection with which we have, in ver. 8, the account of Judah fighting against Jerusalem, taking it, burning it, and putting the inhabitants to the sword; whereas it is said, Jos. xv. 63, that the children of Judah could not drive the Jebusites out of Jerusalem, but dwelt along with them "unto this day." Yet the difficulty might disappear if we had fuller knowledge of the details; for plainly the first chapter of Judges is a very condensed tabular statement of the relative position of the children of Israel and the Canaanitish nations at the time of Joshua's death, when he left his people in that loosely organized condition in which they appear throughout the time of the Judges. Such a tabular statement can scarcely be distinct and comprehensive if it be confined to a mere point of time like that of Joshua's death; and the impression has been common that there is some going back to a point a little earlier, as well as forward, perhaps, to a corresponding distance, so as to give a view of a period of several consecutive years. This has been expressed on the part of our English translators by the use of the pluperfect tense, Ju. i. 8. No surprise need be felt at the mention in Jos. xvi. 10; xvii. 11-13, of Gezer, and Beth-shean, and neighbouring towns, being left by the children of Joseph unmolested on account of a payment of tribute, facts which are repeated in the first chapter of Judges. Joshua may have mentioned the continuance of these wealthy and powerful states, not as in itself remarkable or wrong, for the general declaration by God was that the Canaanites should be only gradually extirpated; but as remarkable in this respect that there was a certain degree of peaceful recognition of these by receiving tribute from them, a policy which he could not help considering dangerous, and which was abundantly proved to be so during the period of the Judges, and against which he appears to have endeavoured to rouse these two tribes, who were his own kindred, ch. xvii. 14-18. The difficulty is greater when we read of the children of Dan seizing the town of Leshem, and calling it Dan, ch. xix. 47; for the full account in Ju. xvii. xviii. of the taking of Laish, unfolds to our view a state of society which we scarcely expect to find till after the death of Joshua. Some writers have denied that these expeditions are the same; and this is not an unfair position to assume, considering the diversity of name, the extreme brevity of the statement in Joshua, and the frequency with which we may believe that inroads were made by the hostile races on each other, and familiar and endeared names were given to new settlements, as happens continually in our own colonies—yet we incline to identify them, as is commonly done. Nevertheless it is confessed on all hands that the narrative in Judges cannot be dated long after Joshua's death; and it may be only our preconceptions which have led to the assumption that it is unsuitable to his lifetime. The last speech of Joshua, ch. xxiv., has a certain anxiety, foreboding, gloom, and suspicion of idolatry being cherished secretly by the people; which state of mind does not appear in his former speech, though it has warnings too, perhaps occasioned by that tribute taken from the Canaanites, to which allusion has been made. And the idolatrous worship of Micah, mentioned in Ju. xvii., was plainly, to some extent, a secret thing, practised by him in domestic privacy, and perhaps intended to be subordinate to, and consistent with, a supreme reverence for Jehovah. The same state of mind may have existed among the six hundred Danites who stole his idols; and at all events, this lawless company, passing on to settle in the very outskirts of civilized and sacred society, like the squatters in some of our colonies, must not be taken as a sample of the religious sentiments which prevailed among the tribes of Israel. In short, Joshua must have been aware that there was evil at work, the particulars of which he might never know, but which was such as to ripen very quickly after he and his fellow-elders had passed away.

In fact the death of Joshua is often placed earlier than we think likely, though the materials for an absolute determination are not within our reach. He must have been more than twenty years old when he was sent to be a spy, else his surviving to enter Canaan would not have had the exceptional character which is attributed to it, Nu. xiv. 29, 30; xxvi. 64, 65. Yet, as he is again and again called a *young* man, we should take him to be the junior of Caleb, to whom that epithet is never applied, and who at that time was forty, Jos. xiv. 7. Suppose him midway between these ages, or thirty; then at the death of Moses he would be sixty-eight. De. ii. 14; and as he was one hundred and ten when he died, by this calculation he lived forty-two years in the land of Canaan. This would afford ample time for his writing all these things, with the record of many changes before his death; though it is likely that he was little inclined for active interference in the government during the last years of his life, if indeed his commission did not expire when he had divided the land among the tribes, leaving him at liberty to spend the evening of his days in retirement.

There is certainly nothing in the book of Joshua which requires us to place the composition many years after his death, and there is much that gives probability to the opposite opinion. Besides the considerations already adduced, there are some minor ones which may be merely enumerated. (1.) The repeated use of double names for places, as in a period of revolution, Hebron and Kirjath-arba, Debir and Kirjath-sepher, and Kirjath-sannah, and others. (2.) The title of "the great," given to Sidon, ch. xi. 8; xix. 28, a city which, at a very early period, became eclipsed by Tyre. (3.) The inclusion of these cities among the towns to be taken

for "oak." Attention to this would have obviated objections which have been made to the verse, as if it were inconsistent with the account of the sanctuary being fixed at Shiloh, ch. xviii. 1. *That* was the ordinary sanctuary, where the people assembled at the tabernacle; but *this* was a solemn place of meeting, proper for a parting memorial of the covenant, on account of historical associations. See also Ge. xxxv. 4.

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by the Israelites, and their inhabitants of course to be destroyed, ch. xiii. 6; xix. 28, 29; whereas, by the time of David and Solomon, they were recognized as intimate allies, and no attempt was made to reduce them to bondage like the remainder of the Canaanites proper. (4.) The antiquity of the names of towns assigned to Simeon and to Levi, compared with the names as given in 1 Ch. iv. 28–33, and vi. 54–81, though these must also have been taken from pretty ancient records, probably in David's or Solomon's time.

In the same way there are one or two circumstances which ought to make it impossible for even a sceptical critic to place the composition later than the time of Saul or David. Such are, (1.) The account of the Gibeonites, as bond-servants to the tabernacle, which we have no reason to think they were still compelled to be after the massacre by Saul; and the silence as to any settled place for that tabernacle, whereas such a place existed notoriously from the time of David. (2.) The fact that Bethlehem is not mentioned among the cities of Judah, which it would have been, if at the time of composition David had come to the throne; that is, on the supposition that our Hebrew text is to be preferred to that of the Septuagint, which inserts Bethlehem and ten other cities after ch. xv. 59. (3.) The account of the Jebusites and the men of Judah dwelling together in Jerusalem, on account of the inability of the latter to dispossess the former; whereas David stormed it in the very commencement of his reign over all Israel. (4.) The like may be said of Gezer, which Pharaoh took, and burned, and gave as a dowry to his daughter, whom Solomon had married, 1 Ki. ix. 16.

The Samaritans had a work, not however reckoned canonical among them, to which they gave the name of the book of Joshua. There was a copy of it obtained and conveyed to Europe by Scaliger in 1584, of which an account has been given by many writers; and this manuscript has at last been published at Leyden by Juynboll in 1848. It is written in Arabic, contains a paraphrastic account of the life of Joshua, and is mixed up with multitudes of fables, and contains a chronicle of Samaritan and Jewish history, written in a spirit which suited the purposes of the sect. It is said to be a very late production, long posterior to the age of Mohamed.

[Further information upon the subject of the person and book of Joshua may be found by consulting the commentaries; the latest and best being by Keil (Erlangen, 1847), translated into English in Clark's series, reproduced in a somewhat condensed form in the *Biblical Commentary* which he and Delitzsch are at present editing; and Knobel (rationalist) in the *Exegetisches Handbuch*, which has been publishing for a number of years, and is now complete; also in the Introductions to the Old Testament of Keil, Bleek, and Davidson—the first eminently sound, the second very far from sound, but the last much more advanced in its critical views; also Ewald, *Geschichte*.] [G. C. M. D.]

JOSI'AH [properly *Yoshîahu*, יֹאשִׁיָּהוּ, *supported* or *healed by Jehovah*], in the Sept. and New Testament JOSIAS. **1.** A king of Judah, the fifteenth in order, son of Amon, who reigned thirty-one years, B.C. 641–610 (or, as some make it, 639–609). By the untimely death of his father, who was murdered by his servants, after a brief reign of two years, Josiah came to the throne when a mere child, eight years old. The history of his times is comparatively brief, and very little insight is given us into the chain of events or moral influences which contributed to render his character what it became. Notwithstanding the corruptions which prevailed at the time, and the extreme wickedness of those who had immediately preceded him on the throne, God-fearing and pious persons must have been around him in his youth; for, in the eighth year of his reign, when he was still but sixteen years old, he began, we are told, to seek after the God of David his father, 2 Ch. xxxiv. 3. Four years later, when he had reached his twentieth year, he proceeded to carry out his convictions of duty in religious matters to the general purgation of the land from the grosser forms of superstition and idolatry. Images of Baal and Ashtaroth, which appear to have existed in great number, and all the implements of idolatry connected with the places of false worship, were broken in pieces, and treated as objects of pollution. For several years this reforming process was carried on; and when he reached the eighteenth year of his reign, he took the further step of getting all the leading persons of the land assembled at Jerusalem, and, after the solemn reading of the law, engaging them in a formal covenant before the Lord, to walk in the commandments, and be faithful to the testimony they had heard. Nor did he rest with that, but proceeded to purge out whatever he found still remaining of former pollutions; and taking advantage of the disorganized and comparatively desolate state of the kingdom of Israel, he waged the same vigorous war against idolatry in Bethel, and many parts of the Israelitish territory, 2 Ki xxiii. 20. It is in the book of Chronicles, 2 Ch. xxxiv., that the successive stages of this work of reformation is most distinctly related, and connected with specific years in the reign of the king. In the book of Kings the account in the earlier part is less minute; and we are simply told in a general way, that he did what was right in the sight of the Lord, and walked in all the way of David his father; after which we have a detailed representation of what took place in the eighteenth year of his reign, much as in the corresponding passage of Chronicles, 2 Ki. xxii. xxiii. It is quite clear, however, even from the account in Kings, that a great deal must have been done of a preparatory kind, toward the correction of abuses and restoring the institutions of the law, before Josiah could, with the slightest probability of success, have attempted to carry out the public measures which distinguished the eighteenth year of his reign. For, the idolatrous abominations which had come in from the different quarters of heathenism, and to a large extent supplanted the service of Jehovah, were now of old standing; they had continued for the best part of two generations; and that all at once the tide should have been so completely turned, that the necessary repairs and purgations upon the temple should have been executed, the mass of the people brought to renounce the corruptions in which they had been nursed, and covenant together before the Lord, induced also to engage in a hearty and nearly unanimous celebration of the feast of the passover, all in the course of a single year, is not to be conceived. We are rather to suppose that the detailed account of the reforms executed by Josiah is connected with that particular year, because it was the period when things were brought to a kind of formal consummation; it being understood from the very nature of the case, that much in the same line had already preceded, and that the general description given of the pious and God-fearing disposition of Josiah, had found its realization in a suitable course of action

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from his youth upwards. There is, therefore, no inconsistence between the two accounts—only the one is somewhat more specific than the other, in regard to the progress made by the youthful king, and the successive steps in his reforming agency.

Taking, then, the more particular, to supplement the more general account, and regarding Josiah in his sixteenth year as already a sincere worshipper and servant of the God of David; in his twentieth as a zealous reformer of abuses and restorer of the pure worship of God, both in Jerusalem and throughout the country, as far north even as Naphtali, it is clear that he must have come at an early period to a considerable acquaintance with the law of God. He should otherwise have wanted both the spirit to enter on such a reforming career, and the information needed to direct it into a proper channel; and, as a necessary consequence, the book of the law, which, in the midst of repairs upon the temple, was discovered by Hilkiah the priest, can only be understood to have been the temple-copy—the copy by the hand of Moses (as it is said in 2 Ch. xxxiv. 14), that is, either of his handwriting, or standing in the nearest relation to his hand, what bore on it the full impress of his authority—not the only copy at the time existing or known in the land, far less such a copy as Hilkiah and those about him then for the first time invented. This latter idea, which many rationalist writers have eagerly taken up, is utterly at variance as well with the plain import of the narrative, as with the whole probabilities of the case. The historian does not say Hilkiah produced or forged the book, but that he found it; and both he and Huldah the prophetess had no difficulty in recognizing its proper character—as the authoritative record of what God had spoken to their fathers by Moses. The very ground on which Huldah proceeded to announce the coming judgments of the Lord, was, that the king and people had failed to observe what was written in this book—a book, therefore, which they are presumed to have all along had in their possession, and stood bound to obey. A more palpable misreading of the narrative in question than that made in this rationalist hypothesis, cannot well be conceived. But apart from this, and looking merely to the probabilities of things, the conduct of the king and those about him, as justly remarked by Hävernick, "would be inexplicable, on the supposition of their having now for the first time heard of this book. We find no sign in the narrative of mistrust or astonishment on their part at the existence of such a book. Would the king have been seized with such terror when he heard the words of this book? Would he immediately have adopted such energetic measures, if he had not recognized it at once as authentic? Not only so, but it is read out of in the presence of the priests, the prophets (2 Ki. xxiii. 2; but 2 Ch. xxxiv. 3 has Levites, which is the more probable reading), and the whole people. What a conjoint plot must this concerted scheme have been! Who are the persons deceived here, since all appear to have nothing else in view than to deceive?" (Introd. to Pent. sect. 35). To these improbabilities have to be added, as the author just quoted goes on to state, the want of any conceivable motive in the men of that generation to practise the deception in question, or fall in with it when attempted. For, the age was one sunk in idolatry, and pervaded by the vices which idolatry never fails to engender, while here was a book which unsparingly denounced all these, and proclaimed the heaviest woes against them! Was this a book to have met with general recognition, and to have produced on the minds of all a solemn awe, unless there had been the evidence of the highest authority and the most indubitable certainty on its side? It is altogether incredible.

The discovery of this book, indeed, is represented as coming with a certain surprise on the parties immediately concerned; and the king in particular, as if something new had fallen upon his ear, when he first heard the words of the book, rent his clothes, and sent to ask counsel at the prophetess. But this by no means argues an entire strangeness on his part in regard to the contents of the book; it only indicates that these were now brought more fully or continuously before him, and, from the circumstances of the moment, made a greatly deeper impression upon his mind than had been produced by his previous reading or instruction. He could not but have already known much that was written there, as his past course indeed had rendered manifest; but by the discovery of this book in the chambers of the house of God, he was suddenly and unexpectedly brought into a kind of immediate contact with the great lawgiver of the nation, and the God whose mind he revealed. No wonder that in such a case the things written in the book of the law came with a freshness and power to his soul he had not felt before, and that he seized the occasion as a fitting one for summoning the whole nation to his side, and concerting measures with them for consummating the work of reformation. If hitherto Josiah had himself read little in the law, there certainly were those about him who knew it well, and there can be no reasonable doubt that the prophetess Huldah, the prophet Jeremiah (who began to prophesy in the thirteenth year of Josiah's reign, five years before the period in question), and others of like spirit in the land, had in their possession copies of the law, by which they could compare and verify the book found by Hilkiah.

We see from the earlier writings of Jeremiah, which relate to much about the period of the finding of the book of the law, how far the spirit of apostasy and corruption had spread, and how entirely the foundations had come to be out of course. It was by no means likely that, in such a state of things, a reform originating in high quarters, would ever penetrate to the core of the evil, and restore the constitution on a solid basis. Many indications of this are given in the utterances of that earnest, but, from the first, almost despairing, prophet; and the prophetess Huldah, in the message she sent back to Josiah, plainly intimated that matters had gone too far in the wrong direction to leave room for a thorough and abiding reformation being at that time effected. The tenderness of heart displayed by Josiah should not, indeed, be without its reward; he should go to his grave without seeing his land becoming a scene of desolation; but the curses written in the law should still certainly be accomplished, and the provocations by which God had been so long and so grievously offended, must be visited with their deserved recompense. Discerning spirits even then saw, that the apparent readiness and good-will with which the people fell in with the reforming plans of Josiah, had no living root of godliness in it, and was to a great extent but a servile compliance with the altered spirit of the times; nay, that amid the fair show of outward conformity, there was no doubtful evidence of the old spirit still holding

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possession of the hearts of most. If there was any marked defect in the character of Josiah, it was his failure (no doubt somewhat natural in the circumstances) to perceive this, and his want even of due regard to the distinct announcements made respecting it by those endowed with prophetical gifts; whence he presumed too much upon the external reformation that had been accomplished, and adventured into a course which he should never have meditated without the express warrant and the promised aid of Heaven. We refer to the hostile attempt made by him to arrest the progress of Pharaoh-Necho, when on his way to join battle with the king of Assyria at Carchemish. No motive is indicated in the history for this rash interference, which implies that none of a proper kind could be assigned; the rather so, as we are told of the kindly remonstrance of Pharaoh, who sent to Josiah to dissuade him from the conflict, on the ground that it was another, not he, against whom the present enterprise was directed, 2 Ch. xxxv. 21. The remonstrance, however, proved in vain, and Josiah, persisting in his purpose, but disguising himself in battle, with the view of better securing his protection, received in the valley of Megiddo a mortal wound, of which he died, though not exactly on the field of battle, yet apparently not long after he left it on the way to Jerusalem. A memorable example and warning for future times! It was the calling of Israel then, as of the church now, to exercise a potent influence in the world, and even to rule in the affairs of men; but not by descending to the world's level, and for such ends as the world aims at wielding the world's own weapons. In such conflicts the church is sure to be the loser; by mingling in them she profanes her sacred banner, and has reason to expect nothing but that she shall be in turn profaned, and ignominiously cast to the ground. Josiah fighting with the king of Egypt and falling at Megiddo, was the symbol of a church, not altogether, it may be, without a zeal for God, but deeply inwrought with carnal elements, prompted by carnal motives, and without having had her own controversy with God properly adjusted, going needlessly to embroil herself in the strifes of men. Such precisely is the spiritual use made of this unhappy case in the symbolical delineations of the Apocalypse; the battle of Armageddon there (*i.e.* of the hill of Megiddo, with reference to the scene of Josiah's downfall), is the conflict in which Babylon, the corrupt church of modern times, falls before the embattled forces of the worldly power, Re. xvi. 14-18.

Though Josiah fell in battle, yet the word spoken concerning him by the prophetess Huldah was not falsified; for his remains were buried in his fathers' sepulchres in peace, and he did not see the evil which was destined soon to fall on Judah and Jerusalem. It was natural that so good a king, meeting such an end, should be much lamented, Zec. xii. 11.

2. JOSIAH. A son of Zephaniah, in whose house the symbolical crowning of Joshua the high-priest was represented by the prophet Zechariah as going to take place in the presence of the representatives from Babylon. But nothing is known besides respecting either Zephaniah or his son Josiah, nor why the house of the latter in particular should have been chosen for such an action, Zec. vi. 10. In ver. 14 other sons of Zephaniah are mentioned, some of them with quite peculiar names; and, perhaps, as the action was symbolical, probably also to be understood as taking place only in vision, the names were symbolical too; in that case Josiah [*Jehovah supports* or *establishes*], and Zephaniah [*Jehovah conceals*], must be viewed simply with reference to their import.

JOTBAH [*goodness*]. The native place of Haruz, and of his daughter Meshullemeth, wife of Manasseh, and mother of Amon, kings of Judah, 2 Ki. xxi. 19. The mere fact of such an alliance as is here indicated, shows this to have been an important city; and, independently of other considerations, disproves its supposed identity with Jotbath, which was the name, not of a city, but of a district and watering-place in the desert. The Arabic equivalent for Jotbah is et-*Ṭaiyib*, or et-*Ṭaiyibeh*, and no less than three sites of this name are met with in modern Palestine. One is considerably south of Hebron (Bib. Res. ii. 472); another to the west of that city (ib. 427-429); and the third is north of Jerusalem, in the country of Benjamin. This last is most likely to answer to Jotbah, for two reasons: (1.) The two first-named places are very insignificant, and never can have been of much importance; whereas this is described by Dr. Robinson as crowning a conspicuous hill, skirted by "fertile basins of some breadth, ... full of gardens of olives and fig-trees. The remarkable position (he adds) would not probably have been left unoccupied in ancient times" (B. R. ii. 121, 124). In a subsequent visit to the place, he was struck both with the depth and quality of the soil, which were "more than one would anticipate in so rocky a region" (Later Bib. Res. p. 290). These extracts explain while they justify the signification "goodness," which belongs both to Jotbah and Ṭaiyibeh. (2.) Of the many persons mentioned in Scripture who bear the name of Meshullam (the masc. form of Meshullemeth), nearly all are either Levites or Benjamites. If, therefore, as is likely, Meshullemeth belonged to one of these two tribes, the probabilities are greatly in favour of the royal house of Judah contracting an alliance with the ex-royal tribe of Benjamin, rather than with the priestly tribe of Levi.[1] [E. W.]

JOTBATH, or JOTBATHAH [*goodness*]. One of the stations of the Israelites during their wanderings in the wilderness, Nu. xxxiii. 33. It is evidently the name of a district, not of a particular spot; for it is called "a *land* of winter-torrents (*nachalim*) of waters," De. x. 7. Slender as are the Scriptural notices of this locality, they furnish three landmarks which enable us to fix its position with moral certainty: (1.) The signification of the name, "goodness;" (2.) The abundant water-supply; (3.) Its relation to the two Israelitish stations between which it occurs. It will be found that these several conditions are completely satisfied by the modern Wady-el-*'Adhbeh*. (1.) It is described by Dr. Robinson as a "broad sandy wady or rather plain," which falls into the great Wady-el-Jerâfeh (Bib. Res. i. 261). The name is identical in meaning with Jotbath; the Arabic root (like the Hebrew) signifying "good." (2.) Dr. Robinson, on reaching this spot, remarks on the unwonted appearance of vegetation, "indicating that more rain had fallen here than farther south in the peninsula." Then he speaks of a collection of rain water in a deep gully, which is "one of the chief watering-places of the Arabs in these parts," and observes, "This

[1] One instance only is recorded of the latter, in the case of Jehosheba. See Dr. Stanley in Smith's *Dict. of Bible*, i. 952. This, too, favours the hypothesis which locates Jotbah in the territory of Benjamin.

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was the second time we had seen grass since leaving the region of the Nile. The Jerâfeh (he adds) exhibits traces of a large volume of water in the rainy season, and is full of herbs and shrubs, with many Seyâl (acacia) and Turfa (tamarisk) trees" (B. R. i. 261-266). (3.) The Israelites are represented as journeying from Hor-ha*gidgad* (=*Gudgodah*, now Wady-el-*Ghudhâghidh*) to Jotbath, and from Jotbath to Ebrónah ("a pass," = the Nukb or Pass, west of Ailah). Now it is very remarkable that Dr. Robinson, when travelling from Ailah to Bir-es-Seb'a, had, during two days, precisely the same halting-places, only in the opposite direction. One day's journey began at the Pass en-Nukb, and ended at 'Adhbeh; while the next began at 'Adhbeh, and ended at Ghudhâghidh.[1] [E. W.]

JO'THAM [*Jehovah is upright*]. **1.** The youngest son of Gideon, who escaped with his life when his sixty-nine brothers fell under the murderous hand of Abimelech, Ju. ix. 5. That he was a person of some discernment and foresight may be inferred from the parabolical speech he addressed from Mount Gerizim to the people of Shechem. Nothing is known, however, of his future history, except that he took up his abode at Beer.

2. JOTHAM. The son and successor of Uzziah, king of Judah. From the time that his father was smitten with leprosy, Jotham had the administration of affairs much in his hand, 2 Ch. xxvi. 21, but on his father's death, and at the age of twenty-five, he ascended the throne, and reigned sixteen years, B.C. 758–742. He is represented as walking uprightly before God, and being prospered in his reign. He made some addition to the defences of Jerusalem, and in various parts of the country built fortifications. In a war with the king of the Ammonites he was successful, and imposed on them a tribute, 2 Ki. xv.; 2 Ch. xxvii.

3. JOTHAM. A descendant of Judah, of whom nothing is known except that he was the son of Jahdai, 1 Ch. ii. 47.

JOZ'ABAD, contracted for JEHOZABAD [*endowed* or *gifted by Jehovah*]. The name of a considerable number of persons belonging to different tribes, but of whom nothing very particular is known, 1 Ch. xii. 20; xxvi. 4; 2 Ch. xvii. 18; xxxi. 14; xxxv. 9; Ezr. viii. 33, &c. It was also the name of one of the servants in the royal household, who conspired against Joash and slew him, 2 Ki. xii. 21. His mother is said to have been a Moabitess, 2 Ch. xxiv. 26. Both conspirators were afterwards slain by Amaziah, 2 Ki. xiv. 5.

JOZ'ACHAR [*remembered by Jehovah*], the son of an Ammonitess, Shimeath, and the person who conspired with the Jozabad last mentioned to kill Joash. Being both by the mother's side the offspring of a foreign and hostile race, it is more than probable that this had something to do with the wicked conduct they pursued toward their master. Very possibly, the deed was committed in revenge for some insult done, or supposed to be done, toward themselves, or the people to whom they respectively belonged. In 2 Ki. xii. 21, the name Jozachar is given, but in 2 Ch. xxiv. 26 it is Zabad. This is understood to be a corruption of the text. The *Jo* of the preceding word (עלי) being confounded with the *Jo* of this, it came to be omitted in the latter case, and the other two letters *daleth* and *resh* in the proper name are so like the corresponding ones, which have been substituted for them, that the one might readily be mistaken for the other.

JOZ'ADAK. *See* JEHOZADAK.

JU'BAL [from יָבַל, *yabal*, to *exult*, to *shout jubilantly*], son of Lamech by Adah, of the Cainite branch of Adam's family, celebrated as the inventor of the harp and organ, Ge. iv. 21—not organ, however, in the modern sense, but some simple wind-instrument, probably a sort of fife or flute—so the word by its etymology appears to import. Cultivating a natural taste for music, Jubal succeeded in making some stringed and wind instruments for the purpose—both, no doubt, of a comparatively rude description.

JUBILEE. The law of the year of jubilee is so closely connected with the other law of the seventh year, commonly called the sabbatical year, that it has been usually found convenient to treat of them together: and so we shall do in this article.

I. *Law of the Sabbatical Year.*—This is first given somewhat briefly, and without applying a special name to it, in Ex. xxiii. 10, 11, "And six years thou shalt sow thy land, and shalt gather in the fruits thereof: but the seventh year thou shalt let it rest and lie still; that the poor of thy land may eat: and what they leave, the beasts of the field shall eat. In like manner shalt thou deal with thy vineyard, [and] with thy oliveyard." It is however repeated at greater length in Le. xxv. 1–7, yet without any inconsistencies such as the perverse ingenuity of the self-styled critical school has endeavoured to establish. This latter passage presents new matter, (1) By fixing the time for the law coming into operation: "When ye come into the land which I give you." (2.) By giving prominence to the sacred nature of this rule: "Then shall the land keep a sabbath unto the Lord." (3.) By assigning a kind of moral character to the promised land of Canaan: "In the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord," "it is a year of rest unto the land." (4.) By explaining that the kindly provision in Exodus was not to be strained, as if it excluded the owner of the soil from sharing with the poor in that which was the common good of all: "The sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with you," &c.; in which enumeration we have first the proprietor, then his household, and then the hired servant and the sojourning stranger, who, of course, were not counted in the household, see Ex. xii. 45, but constituted the "poor," more usually translated "needy," in the shorter form of the law. The distinct prohibition to sow can scarcely be considered new matter: it is probably included grammatically in the law, as briefly given in Exodus, but at least it is included inferentially, since no one would labour to cultivate that which he was prohibited from turning to account.

There are also two passages in Deuteronomy which bear upon the observance of the sabbatical year; though, like other regulations occurring in this book, they present features which evince its dependent and supplementary character. The first and more important of

[1] On these several identifications see *Journ. Sac. Lit.* April, 1860, p. 47-49; *Negeb*, p. 130-132, 165. That of Jotbath with 'Adhbeh is disputed in Smith's *Dict. of Bible*, iii. 1765, on the ground that the Arabic letter ع is not represented in the Hebrew by the corresponding ע. Such instances, however, as Jattir (now 'Attîr), Ophni (Jufna'), Askelon ('Askulân), Beth-Horon (Beit-'Ur), &c., prove conclusively that the letter *ain* is not so tenacious a radical as is commonly supposed, and that it regularly interchanges with certain other letters.

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these passages is ch. xv. 1–11. It bears a character of tenderness and provision for the poor, as may be inferred from the connection in which it stands, between the directions for spending the triennial tithe in behalf of the poor, and those for displaying liberality to the Hebrew servant at the end of his or her six years of hard service. But more manifestly is it a law which contemplates the welfare of the poor (exhibiting, it will be noted, a tendency towards a state of society in which there should be no poor, yet a tendency never wholly successful, ver. 4, 11), inasmuch as it concentrates attention upon a single circumstance, "At the end of [every] seven years thou shalt make a release. And this is the manner of the release: every creditor that lendeth [aught] unto his neighbour shall release [it]; he shall not exact [it] of his neighbour or of his brother; because it is called the Lord's release." Plainly this release from debt was in consequence of the interruption to sowing and reaping, which deprived the debtor of the means by which, in other circumstances, he might have expected to discharge his debt; whereas this favour was expressly withheld from the foreigner, ver. 3, who acknowledged no sacredness in the year, and whose occupations were likely to be unconnected with the land of which the Israelites held exclusive possession. This enactment is perfectly clear and natural, on the supposition that the debts were merely not liable to be enforced during the course of the sabbatical year, which was then a blank year in this respect, as the Sabbath-day has in like manner been enjoyed by debtors as a day of freedom from arrest; while the indebtedness remained, and was sure to be enforced when the year of rest was over. And this is all that the terms of the law fairly imply, as most modern scholars agree. Yet there are some who prefer to understand that debts were absolutely cancelled every seven years, which is also the prevalent view among the Jewish authorities, from Josephus downwards (Jos. Antiq. iii. 12, 3). And in a matter which admitted of some doubt, it is conceivable that a later age, anxious to observe every formality of the law to the uttermost, may have preferred to establish this wider interpretation by human usage, though not indisputably by divine right; a course, too, which might be the rather preferred, if this more comprehensive arrangement was regarded as a certain compensation for the loss of the year of jubilee in these later times. The *name* of sabbath is not applied to the year in this passage, and hence a double error might arise, against which a passing caution is needed. On the one hand, this seventh year regularly returning might be confounded with that seventh year spoken of in the next law; which however was the year at the end of six years' service by a Hebrew, no matter when it came; which is still further indicated to be different from the sabbatical year, by the reference to the produce of the floor and of the wine-press, ver. 14. On the other hand, the absence of the sabbatical name might lead some one to question the identity of this seventh year with the sabbatical year; but its sacred character, like the sabbath of the land to the Lord, is made prominent by this being emphatically named *the Lord's* release, ver. 2; and the very peculiar word for "release," used both in its verbal and its nominal form, sufficiently identifies this law with that in Exodus, where the word occurs differently translated, "thou shalt let it *rest*." The name given to the year in De. xv. 9, "the year of release," is of course taken from this regulation as to debts. And the same name is given in the remaining passage, De. xxxi. 10-13, where the additional direction is given, that "at the end of [every] seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing."

II. *Law of the Year of Jubilee.*—The law on this point is given once for all, with the exception of some very few additional notices, which may be called incidental, in Le. xxv. 8–55. When the sabbatical years had returned seven times, that is, after seven times seven years, there was to be observed a still more remarkable year, the jubilee. The two great features in this observance are given in ver. 10, "Ye shall return every man unto his possession, and ye shall return every man unto his family." In other words, it was a year of restoration or restitution, which extended not only to *persons*, the children of Israel, but also to *land*, the land of Canaan, which was their promised possession, and which had a moral significance on their account: and we have already seen that the common sabbatical year had the same twofold aspect, to the land and to the people.

(1.) As for the land, ver. 13-19, there was properly no sale of it permitted to the children of Israel—what was called a sale of the land was nothing more than a sale of the produce of it for an unbroken series of years, from the date of the transaction to the year of jubilee at the farthest. This was a transaction which admitted of easy settlement on equitable principles, according to the number of years till the jubilee; but solemn warnings were given not to entangle and oppress any one, perhaps some simple-minded peasant to whom this calculation might be intricate. The only real cause of intricacy, however, over and above the usual uncertainties about weather and crops, arose from the chance of the original proprietor resuming possession before the time of the jubilee; for he had a right to do this if he pleased, and had the pecuniary ability, and the same right belonged to any of his kin. But if it were not redeemed sooner, at all events in the year of jubilee, without any payment, it reverted to the original proprietor. "The land shall not be sold for ever; for the land is mine; for ye are strangers and sojourners with me. And in all the land of your possession ye shall grant a redemption for the land," ver 23, 24. The particulars in working out this principle are explained in the following verses, ver. 25-34. Two of these alone call for special notice. The one was, that this regulation as to the land which their God had given to them was not applicable to houses in walled towns, which ought to be regarded as so thoroughly artificial, that they were reckoned the mere work of man, alienable like anything else which he made for selling; and as to these, therefore, a right of redemption was conceded only for a single year, and they were unaffected by the jubilee. The other noticeable particular was that the possessions of the Levites were a public trust, which might not be sold for ever; even though they were houses within walled cities, they were redeemable at any time, and at all events they did revert to their owners at the jubilee. The following, however, are additional regulations, which we learn from other passages of Scripture. *First*, Le. xxvii. 16-24, If a person chose to sanctify a field to the Lord, this gift was treated on the same principle as a sale of land: that is to say,

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the produce was the Lord's until the year of jubilee. But as it might neither be convenient nor decorous to have patches of ground throughout the country in the hands of the priests for purposes of cultivation, there was a fixed price at which the proceeds were to be converted into money—fifty shekels of silver for a homer of barley seed, that is, for the entire forty-nine years; for a shorter period it would be proportionably less. This was the case whether the field which the man had sanctified was his own originally, or whether he had bought it from another; and in the latter case, at the jubilee it returned to the proper owner. But if it was originally his own, he who made the vow had the ordinary right of redemption earlier than the time of the jubilee; yet burdened with the condition, which applied to all cases of redeeming anything sanctified to the Lord, that he must pay a fine of twenty per cent. Further, if he did not choose to redeem it (which he could have done the year before the jubilee at a most trivial cost), and had sold it to another man, he was reckoned to have deliberately renounced all right to it; and in the jubilee it did not return to him, but was treated as "a field devoted," and became the perpetual possession of the priest, in the name of the Lord (see as to devoting, in the article ANATHEMA). *Secondly*, We learn from Nu. xxxvi. that an instance of heiresses in their own right occurred among the Manassites, whose elders made an application to the Lord through Moses, on the ground that this provision for land at the jubilee would be no safeguard for its restitution, but the very contrary, if the heiress married into another tribe; since she would be counted to that tribe, and, at least in the case of a marriage without children, it would pass into the hands of her husband's relatives. In consequence, the rule was laid down that an heiress might not marry beyond her own tribe. *Thirdly*, We have nothing in the law of Moses bearing on the case of a gift of land, though analogy suggests the same rule for it as for a purchase. Such cases might become frequent and important under the kingly government, see 1 Sa. viii. 14; xxii. 7; 2 Sa. ix. 9; xvi. 4; xix. 29; and we have no means for determining whether the kings arrogated the power of perpetual gift or not. In the directions for the renovated church and state, Ezekiel touches on this matter, ch. xlvi. 16-18, in such a way as to imply that the people had been thrust out oppressively, and scattered from their possessions. And for the future, he distinguishes two cases: a gift by the prince to any of his sons, expressly said, however, to be from his own inheritance, and this might be in perpetuity; and a gift to one of his servants, which reverted to the prince at "the year of liberty," that is, the jubilee.

(2.) As for the persons, while a sort of bond-service was permitted, which in some of its features bore a resemblance to slavery, there were other points of essential difference: first, in special provisions tending to prevent a person becoming so reduced as to need to sell himself; next, in acknowledging no bond-service but that of voluntary sale of oneself (at least the case of penal servitude is not noticed here); and thirdly, in maintaining throughout the bondsman's rights as an Israelite, one of God's people whom he had redeemed from Egypt, that they might be *his* servants, and might *not* be sold as bondmen. This principle secured that he should all along be treated like a hired servant, like one whose normal state was liberty; and also that at any time the bond-servant might redeem himself, or be redeemed by his friends, on the same plan as that on which the redemption of land proceeded, at least this right was secured to him in the case of having a stranger or sojourner for his master; but above all, that at the year of jubilee he should depart in freedom, "both he and his children with him, and return unto his own family, and unto the possession of his fathers shall he return." This subject is expounded, ver. 35-55.

(3.) A third characteristic of the year of jubilee must be mentioned in connection with these two, as in the law it is stated very briefly, ver. 11, 12, between the short general announcement of them and the fuller explanations which follow, "Ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed, for it is a jubilee; it shall be holy unto you; ye shall eat the increase thereof out of the field." In this respect, in fact, it followed the pattern of the sabbatical year—a circumstance which coincides with what we might have anticipated, from the intimate relationship of the one institution to the other, and from the consideration that it would be almost impossible to cultivate the soil amidst so many changes, both among the occupants and among the servile tillers of the land. Josephus, in the place before referred to, states that debts were remitted in the jubilee year, which would be an additional resemblance, in fact it would assimilate them entirely. This, however, is not stated in Scripture, and it is said to be contrary to the teaching of the rabbins. Indeed, on his understanding of the sabbatical law, as cancelling all debts the year before, it is not easy to conceive that there could be many new debts contracted to give an opportunity of cancelling them; but on the other view, to which we incline, that the debts were merely not to be enforced during the sabbatical year, it is intelligible enough that the same rule might be applied, and for the same reason.

According to ver. 9, the jubilee was announced on the day of atonement, the tenth day of the seventh month (afterwards called Tisri), by sounding through all the land "the trumpet of jubilee," *yobel* in Hebrew, from which the name has passed into other languages without translation, chiefly perhaps through the influence of the Latin Vulgate. The precise meaning of the word is indeed uncertain. The old Jewish traditionary rendering, adopted by the authorized version in the account of the fall of Jericho, is "the trumpet of rams' horns;" and this is still defended by a few scholars, such as Fürst, to some extent, though most scholars would shrink from rendering it so in a passage like Ex. xix. 13. On the other hand, the favourite explanation of recent writers is, that the word is merely imitative of the loud sound of a horn. Finally, the prevalent opinion of earlier Christian scholars is, that it suggests a protracted sound as it swells out from the trumpet, which is the view still of many, for instance Keil and Oehler; although the latter scholar suggests that it may possibly mean "free emission," and hence "liberty," two significations which would make it precisely synonymous with *dĕror*, the word applied to the liberty proclaimed in the year of jubilee, ver. 10, as also in the spiritual jubilee, Is. lxi. 1, and from which the year received a name, Eze. xlvi. 17, "the year of liberty." Certainly "liberty" is the explanation of the word which Josephus gives in the passage already noticed: and the Septuagint uses ἄφεσις, "dismissal," for both *dĕror* and *yobel* in Le. xxv. 10.

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There are chronological disputes in regard to both these years. (1.) The jubilee came in at the close of seven sabbatical periods; was it then the seventh sabbatical year, or the year following? In other words, was it the forty-ninth or the fiftieth year? One class of Jews, called the Geonim, adopted the first view, as did also the eminent Christian chronologers, Joseph Scaliger and Petavius; and it is still the opinion of Ewald, whose learning and subtilty are sometimes the means of misleading him, as for instance here, where, by making the jubilee begin in autumn—six months later than the sabbatical year, he hopes to escape from the force of ver. 8–11, which speak of the jubilee as the fiftieth year. But the impression left by these verses upon the great majority of readers of the Bible, both plain men and scholars, has been that it was the year after the seventh sabbatical year, that is, the fiftieth year. And this opinion is confirmed by Jewish authority, including Philo and Josephus; as it is also by the analogy of computation for the feast of weeks, which fell on the fiftieth day from the passover, that is, the day after seven times seven. (2.) The feasts of the Jewish church were arranged in a year that began about the spring equinox; and the opinion has been gaining favour more and more, that what was called the *civil* year, as opposed to the *sacred* year, which began about the autumnal equinox, and by which we find calculations made in the later books of the Old Testament, was not in use among the Jews till they learned it from the neighbouring nations of Asia, probably during the Babylonish captivity. Nevertheless, it is impossible to avoid admitting that there was some earlier knowledge of a year beginning in autumn; although it may not have been used in any book-calendar, either for sacred or civil purposes, yet it must have been known to the people as the most natural year for agricultural calculations, beginning with ploughing and sowing about September or October, and ending with the ingathering of fruits, &c., in August or September. Observe the expression, "the feast of ingathering which is in *the end of the year*, when thou hast gathered in thy labours out of the field," Ex. xxiii. 16; and the like at ch. xxxiv. 22. According to which calculation did the jubilee and sabbatical years begin? About the year of jubilee, it can scarcely be doubted that it began upon the day of atonement, the tenth day of the seventh month (counting as usual from about the spring equinox), when the trumpet sounded through the land, Le. xxv. 9. At least there is something unnatural in supposing that this sacred year was half over before the proclamation of its advent took place; and especially as the work of restitution would ill agree with being crushed into the last six months of it. About the sabbatical year it is less easy to pronounce dogmatically. Yet it is most natural to think of it as beginning at the same period as the jubilee, which succeeded it immediately, and in fact sprang out of it, and reproduced its peculiarities in a higher form. The language used in describing it, Le. xxv. 3, 4, is also favourable to the belief that it was calculated according to the agricultural year. There were six labouring years in the corn-field and the vineyard, succeeded by the seventh of rest from the round of agricultural employments. Some confirmation of this may perhaps be derived from the last words of De. xv. 2, "because it is called the Lord's release," which may as well be rendered, "because they have *proclaimed* a release in relation to the Lord," like the *proclamation* of the year of liberty on the day of atonement, Le. xxv. 10. Even assuming, however, that it began in autumn, as we have no doubt it did, it might be questioned whether the day of atonement was the beginning of it, or indeed whether that loose agricultural year had any fixed new-year's day whatever; certainly good living authorities, like Knobel and Keil, are averse to the common opinion that the feast of tabernacles, at which the law was read this year, De. xxxi. 10, fell at the beginning of the year, instead of at the end of it, according to the ordinary computation, Ex. xxiii. 16, &c. The uncertainty as to the commencement of the sabbatical year has not been removed by three verses which treat of the case in which the sabbatical year was followed by the jubilee, Le. xxv. 20-22. "And if ye shall say, What shall we eat the seventh year? Behold, we shall not sow, nor gather in our increase. Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat [yet] of old fruit until the ninth year; until her fruits come in, ye shall eat [of] the old [store]." Most simply, however, we may reckon thus:—

Sixth year,	from spring to spring,	first half of sixth	ingathering.
Seventh year,	,, ,,	second half of sixth / first half of seventh — sabbatical year,	blank in agriculture.
Eighth year,	,, ,,	second half of seventh / first half of eighth — jubilee year,	blank in agriculture.
Ninth year,	,, ,,	second half of eighth	sowing.
		first half of ninth	ingathering.

How far were these laws carried into effect in the subsequent history?—This is a question not easily answered. Some sceptical writers have doubted whether to look upon them as more than an ideal arrangement; and on their principles this opinion is not surprising, since it would be difficult to believe that the nation could obtain food with fallow years so frequently returning, and sometimes two of them together; not to speak of the difficulty of bringing a nation to consent to such a hazardous experiment. Yet others, even of rationalist interpreters, have shrunk from denying the historical truth of the institution, and have admitted that there are cases on record which go to prove that tolerable crops were not impossible, and that the legislation might be carried into effect by a process of frugal and provident storing. Of course we take higher ground, and insist upon the promised special blessing of God, and upon the faith of a people who had good grounds for trusting in him. Neither do we feel much difficulty from the silence of Scripture in the course of the history; for this is explicable according to the manner in which that history is written, and there are parallel examples of silence. In addition to this there are incidental notices which confirm the belief that the laws were carried out so far, at all events, and were known and acknowledged to be laws even when they were disregarded. The history of the redemption of the land which Naomi had sold, Ru. iv., and the transaction between Jeremiah and his uncle's son, Je. xxxii., are instances of the right of recovering sold land in the

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manner prescribed by the law of the jubilee: and the inalienable possession of the soil as allotted to him by the Lord, was the ground on which Naboth refused to sell (in our sense of the word) his vineyard to be a kitchen garden for king Ahab, 1 Ki. xxi. 3, 4. The disregard of these laws is the burden of many prophetic denunciations, see Mi. ii. 2. The promise given by Isaiah to Hezekiah and the sign connected with it, Is. xxxvii. 30, "Ye shall eat this year such as groweth of itself; and the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof," in its language throughout is at least an allusion to the laws for the sabbatical year and year of jubilee; nay, it is an opinion natural in itself, and not easily refuted, that the prophet speaks of the current year as sabbatical, and of the coming one as the year of jubilee. In ch. lxi. 1, 2 he describes the work of the coming Saviour in language full of reference to the jubilee, as to an institution familiar to the people. Whether "the thirtieth year" in which Ezekiel, ch. i. 1, dates the commencement of his visions, be counted from the last jubilee, is extremely doubtful; if it be so, it is indeed a very strong testimony in favour of the jubilee being observed with considerable regularity. But Ezekiel certainly refers to it, as he threatens the cessation of all its blessings, ch. vii. 12, 13; and the same reference seems to be made in the corresponding promise, ch. xi. 15-17, to the men of the prophet's "kindred," or more correctly, of his "redemption." And notice has been already taken of his incorporating the law of the jubilee in his visions of the future, ch. xlvi. 17.

On the other hand, we have no reason to think that a law so peculiar, and requiring the exercise of so much faith and truthfulness and self-denial, was thoroughly and uninterruptedly obeyed. Some of the passages to which we have referred rather suggest the contrary. And Moses himself expressly couples the desolation of the land of Israel during their captivity with their guilt in robbing it of the sabbaths which the Lord had given to it, Le. xxvi. 34, 35, "Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye [be] in your enemies' land: [even] then shall the land rest and enjoy her sabbaths. As long as it lieth desolate it shall rest: because it did not rest in your sabbaths, when ye dwelt upon it." And this is noticed accordingly in the history of the event, 2 Ch. xxxvi. 21, "until the land had enjoyed her sabbaths; [for] as long as she lay desolate she kept sabbath, to fulfil threescore and ten years." Yet the meaning is overstrained by those, like Bertheau, who calculate 7 × 70 or 490 years as the time during which the sabbatical and jubilee years had been neglected, which they therefore trace back to about the time of the commencement of the kingdom.

After the return from the captivity, we have an unmistakable testimony to the practice of observing the sabbatical year, in the engagement of the people, under the guidance of Nehemiah, to respect the rest of the seventh year and to leave the *exaction* of debts, just as much as they would observe the rest of the seventh day, Ne. x. 31 (32 in Heb.) Reference to its observance is made in the history after the close of the Old Testament canon, 1 Mac. vi. 49, 53, as also in Josephus, Antiq. xiii. 8, 1; xiv. 10, 6; xiv. 16, 2; xv. 1, 2; and Jewish War, i. 2, 4. Some of these passages indicate the regularity of the observance, as when remission of taxes was granted to them by their heathen masters for that year; and another passage (Antiq. xi. 8, 6) evinces that it was observed also by the Samaritans. But there is no evidence of any attempt to carry the law of the jubilee into execution after the return from Babylon.

What was the object of this law?—Plainly it was an extension of the sabbath, or a regulation analogous to it: the six working days were succeeded by the seventh, a day of holy rest to the Lord, and so with the working years. The natural, moral, and spiritual uses of the sabbath-day suggest those of the sabbath-year: and as the tenderness with which God has provided the sabbath-day that the toiling multitude may secure their rest has been sometimes put very prominently forward, De. v. 14, so in like manner his provision for the wants of these classes was noticed in the terms of the institution of the sabbatical year, Ex. xxiii. 10, 11, compare verses 9, 12. A sabbath-year cannot however be carried out in a country which is not under the special care of the Lord as its King as well as its God, who can secure a blessing adequate to meet the strain which this law laid upon the productive energies of the country, Le. xxv. 18-22; and because the land was his, he claimed a moral character for it as well as for the people, and gave a sabbatical rest to it as well as to them. Nor should it be overlooked, as Keil says, that in the year of holy rest the ground returned as it were to its primeval state, and yielded its increase to man as it did before the curse was pronounced upon it and him, that he should wring a subsistence out of it only by the sweat of his face. When its spontaneous produce, unconnected with his labour and his anxiety, yielded him what was necessary, in consequence of the promised special blessing of God, the true Israelite had opportunity of being impressed by the truth, De. viii. 3, "that man doth not live by bread only, but by every [word] that proceedeth out of the mouth of the Lord doth man live," as strikingly as his forefathers who were nourished on manna in the wilderness. Yet the concession of the rest in its highest form, at the jubilee after seven sabbatical years, was rendered glorious by being united with the nobler blessing of restitution. God, who instituted the sabbatical year, among other reasons, as a kindly provision for the poor and the sunken, and with the tendency towards limiting their distress and lessening their numbers, De. xv. 4, did much more than this when he revealed himself as the Redeemer of his people, who recovered them from poverty and bondage, who made the solitary dwell in families and gathered the dispersed of Israel, and brought them even back as near as might be to the condition in which they were when he first settled them as his ransomed people in the land of promise. The full meaning of this jubilee could not indeed come out in the administration of the "beggarly elements" of the old economy; it was reserved for our dispensation of grace and truth, now that the Son of God has come as our Kinsman and Redeemer. This illustrates the beauty and value of the description of him, Is. lxi. 1-3, "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn," &c. And the Saviour read and appropriated to himself

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this passage, when in the synagogue of Nazareth he said, "This day is this scripture fulfilled in your ears," Lu. iv. 21. To this there are many allusions in the New Testament; for instance, Ro. viii. 19, &c., the deliverance and redemption of creation from the bondage of corruption into the glorious liberty of the sons of God; Mat. xix. 28, 29; xxiv. 34, the regeneration and the glorious kingdom to be inherited by Christ's people with himself, when they shall receive back a hundred fold all that they have lost; 1 Pe. i. 4, the inheritance incorruptible, undefiled, unfading, reserved in heaven for those who are kept by the power of God through faith unto salvation; Ac. iii. 19-21, the times of refreshing and the times of restitution of all things, spoken of by all the prophets, and granted in Christ Jesus. And there are three circumstances in connection with the law of the jubilee which sufficiently mark its spiritual nature, and carry us forward from the forms of Judaism to the realities in the gospel of Christ. (1.) It began on the day of annual atonement for all the sins of the people, the tenth day of the seventh month, Le. xxv. 9. For only when sin had been blotted out and reconciliation had been secured and announced (typically on that great day to Israel, really to all men by the obedience and satisfaction of Christ), was there a possibility that "the acceptable year of the Lord" should begin. (2.) It was announced by the sound of "the trumpet of jubilee," the same expression we have noticed in Jos. vi. 4, &c., in the account of the Lord going before his people to overthrow the walls of Jericho and give them possession of the land of promise; and earlier, Ex. xix. 13, in the directions for the people to meet their Redeemer and Lawgiver, whose approach or presence this trumpet announced. Precisely in like manner, on the occasion of the fulfilment in the antitype, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive [and] remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we be ever with the Lord," 1 Th. iv. 16, 17. (3.) The rules for the jubilee occur in the second part of the book of Leviticus, in a position entirely corresponding to the position of the rules for the day of atonement in the first part of that book; see the analysis in the article LEVITICUS. Thus the written word made it manifest that what the day of atonement was in the sacrificial system of the church of Israel, that same thing the year of jubilee was in the history of the nation as called to a life of fellowship with the Lord. And in like manner it is said of all who have trusted in Christ for forgiveness in his blood, after hearing the word of truth, the gospel of their salvation, "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession," Ep. i. 13, 14.

It only remains to add, that these years of sabbath rest and of jubilee may have been laid aside in the history of Israel, not only through their want of faith to trust in God amidst so peculiar a mode of living, but also through the moral corruption of the people, wearying of a year of sacred rest (compare as to the *day* of rest, Am. viii. 5), or turning it to purposes of idleness and then of profligacy, till they became like Sodom, Eze. xvi. 49. But this evil would be avoided so long as the commands of God were obeyed in the spirit in which he gave them. The year of jubilee would present sufficient occupation in its work of recovery and restoration. And the sabbatical year ought to have been a *holy* rest, though not excluding occupations which are unsuitable for the shorter and more sacred rest of the Sabbath-day. Ewald may be right in conjecturing, for instance, that much time might be devoted to school and the general instruction of the people. The religious services also would be more fully attended and more deliberately improved in such a year of leisure. And a special charm, at once sacred and patriotic, would be thrown around the year by the reading of the law to the assembled multitudes in the feast of tabernacles already mentioned, whether we reckon the year to have commenced at this solemnity, as is commonly thought, or whether, with Keil and others, we consider that feast to have crowned this year like any other, and in the solemnity see the consummation of all its privileges.

[Information upon these years will be found in the commentaries upon the passages relating to them; in books of Jewish Antiquities, such as Ewald and Keil; in Bähr's *Symbolik*, and Fairbairn's *Typology*, briefly; and in a lucid and comprehensive article by Oehler, "Sabbat- und Jobel-Jahr," in Herzog's *Encyklopaedie*, xiii. 204-213. He and others refer to two prize essays, published at Göttingen in 1837, *De Anno Hebraeorum Jubilaeo*, by Kranold and Wolde, which we have not seen.] [G. C. M. D.]

JU'DAH [properly *yehuda*, יְהוּדָה]. 1. The fourth son of Jacob by Leah. His name was grounded upon the thanks and praise presented by his mother to Jehovah on account of his birth: "Now will I praise (אוֹדֶה) the Lord; therefore she called his name Jehuda," Ge. xxix. 35, which means celebrated or praised. He was the most distinguished of all the sons of Jacob with the exception of Joseph, but although Joseph rose to greater personal honour and wielded princely authority over all the land of Egypt, yet in connection with his father's family Judah occupied the most prominent position, and became the founder of the most powerful of the tribes of Israel. From the very first, although he was younger than Reuben, Simeon, and Levi, he took the lead in all transactions that concerned the general interests of the family.

The earliest affair with which we find Judah connected, is highly honourable both to him and to Reuben. When their brethren, through envy of the favour with which their father regarded Joseph, and displeasure at the dreams which seemed to portend his elevation above them all, were plotting to kill him, first Reuben prevailed upon them rather to cast him into a pit, intending to come secretly and rescue him, and then Judah, afraid apparently that the original purpose of murder might still be carried out, advised them to sell him to certain Midianitish merchantmen who were passing at the time on their way to Egypt. And thus the life of Joseph was saved, and that connection of Israel with Egypt began, which exerted so mighty an influence upon their whole subsequent history. The argument employed by Judah, while pleading with his brethren for Joseph—"What profit is it if we slay our brother and conceal his blood? come, let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother, and our flesh," Ge. xxxvii. 26, 27—has sometimes been viewed as indicating a mercenary disposition; but there is nothing in the subsequent life of Judah to warrant this idea. He preferred that Joseph should be sold rather than cruelly murdered, and he suggested the one course as the means

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of preventing the other more dreadful alternative. What he says of profit and selling is descriptive not so much of the motives that influenced himself, as of the considerations by which he conceived he could best move his brethren. And yet his words embody an appeal to their brotherly feelings, which should be viewed as indicating what his own motives really were. Doubtless both he and Reuben were sincerely desirous of saving their brother's life, both for his own sake, and out of regard for the feelings of their venerable father.

For a time Judah resided at Adullam, in the district of country which was afterwards called by his name, and became the seat of his descendants. Here he married a Canaanitish woman, the daughter of Shuah, by whom he had three sons, Er, Onan, and Shelah, Ge. xxxviii. 2-5. And it is in connection with them that we find the first trace of the Levirate law, which was afterwards embodied in the Mosaic code, and brought under fixed regulations. (*See* MARRIAGE.) Er having died childless, his wife Tamar was married to Onan at the instance of Judah himself; and Onan also having been cut off for his unnatural sin, the widow expected that the youngest brother Shelah would become her husband, to raise up seed to the two who were gone. Judah however delayed complying with her wishes, on the plea that Shelah was of too tender age; and as the delay was protracted long, it seemed as if he were disposed to withhold him from her altogether. When Tamar began to suspect that this might be his design, she fell upon a stratagem, under the influence apparently of that ardent desire for offspring which was common to eastern women, to accomplish her wishes, and at the same time to make Judah sensible of his fault. Disguised as a harlot she waylaid her father-in-law, now a widower, on the road to Timnath, whither he was proceeding to superintend the shearing of his sheep; and having obtained from him his signet, bracelets, and staff as a pledge for the kid which he was to send to her from the flock, she disappeared, after consenting to his wishes, and returned home to resume the garments of her widowhood, so that she was not found by Judah's messenger, Hirah the Adullamite. After a time the rumour spread that Tamar was with child by whoredom, and when it reached the ears of Judah he was highly incensed at the dishonour brought upon his family, and in the exercise of that patriarchal authority with which he was invested, he was about to inflict upon her the punishment of death by fire. But when she produced the articles which had been given to her in pledge as a token who was the father of her child, he acknowledged that she was more righteous than he, and that he had been wrong in not giving her to Shelah, according to his promise, Ge. xxxviii. 26, and the custom in such cases, Ge. xxxviii. 11. From this connection, which brought so foul a blot upon the character of Judah, sprang twin sons, Pharez and Zarah, who, although illegitimate, yet became the leading men in the tribe of their father. From Pharez was descended the royal house of David, and in the fulness of time the great Messiah himself, Ge. xlvi. 12; Mat. i. 3.

The influence of Judah among his father's family becomes very apparent in connection with the visits to Egypt which were rendered necessary by the widespread famine that visited the land. When Jacob refused to allow Benjamin to accompany the rest of his sons on their second journey for corn, it was Judah who convinced him of the necessity of parting with his favourite for a season, and who also undertook to be responsible for the safety of the lad, Ge. xliii. 3-10. When again Benjamin was about to be detained in Egypt as the servant of Joseph on account of the cup found in his sack's mouth, it was Judah who, alarmed at the thought of the anguish with which the loss of Benjamin would wring his father's heart, offered himself as a bondman in the room of his younger brother. What a beautiful picture is exhibited of his filial piety in the eloquent appeal which he made to the supposed Egyptian prince! His touching declaration that he could not return home and witness his father's gray hairs brought down with sorrow to the grave, quite unmanned Joseph, so that with tears and sobs he made himself known to his conscience-stricken and terrified brethren, Ge. xliv. 18-34; xlv. 1-4. And when Jacob came down to Egypt at the invitation of the sovereign himself, to meet the long-lost Joseph, and to spend the few remaining years of his life beside him, it was Judah whom he sent before him unto Joseph, that he might be directed to the place where it was most desirable for him to reside, Ge. xlvi. 28. And when at length the dying patriarch summoned his numerous family around his bed for a final interview, and moved by the Spirit of prophecy exhibited to them a glimpse of the destinies which awaited them "in the last days," it is a conspicuous place which he is led to assign to Judah: "Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion. Who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be," Ge. xlix. 8-10. Accordingly it is declared long afterwards that Judah prevailed above his brethren, and that of him came the chief ruler, 1 Ch v. 2. (*See* SHILOH.)

The tribe of Judah in point of numbers always kept considerably ahead of the others. At the first numbering, after the exodus, they counted 74,600 males, about 8000 above Dan, which stood next; while at the close of the wilderness-sojourn they had grown to 76,500, Nu. i. 26, 27; xxvi. 22. Their position in the march through the wilderness was on the east of the tabernacle, and in the van of the host, bearing, according to rabbinical tradition, the emblem of a lion's whelp on their standard. [W. L.]

2. JUDAH. A person apparently of some note among the Levites, whose sons Jeshua and Kadmiel, with their families, are mentioned with honour for the part they took in helping to build the house of God after the return from Babylon, Ezr. iii. 9. In two other passages, Ezr. ii. 40; Ne. vii. 43, Jeshua and Kadmiel are again noticed, but as the sons, in the former, of *Hodaviah* (יְהוֹדָוָה, *praise Jehovah*), and in the other of *Hoderah* (הוֹדַוְיָה)—the latter probably a modification of the former—and both, there is reason to think, variations of the original name *Judah*.

3. JUDAH. A Levite in the time of Ezra, whose name occurs in the list of those who had married heathen wives, and who agreed to put them away, Ezr. x. 23—probably the same that is mentioned also in Ne. xii. 8, 36.

4. JUDAH. One of the Benjamites who in the time of Nehemiah resided in Jerusalem, and stood second in charge over the members of his tribe, Ne. xi. 9.

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JUDAH, TRIBE AND TERRITORY OF. Before the conquest of Canaan the descendants of Judah, as stated at the close of the article on Judah (1), exceeded in number those of any other tribe; yet the difference was not very great between them and Dan —the former possessing 76,500 grown men, and the latter 64,400; or even Issachar, who numbered 64,300, Nu. xxvi. 22, 25, 43. It could not, therefore, have been inferred from the relative position of the tribes, that Judah was to hold in Canaan any place of peculiar predominance among the tribes of Israel. And when the inheritance came to be divided by lot, the portion which fell to Judah only seemed to surpass the rest in extent of surface; while in richness of soil, and many natural advantages, the territories of Ephraim, of Zebulon, Naphtali, and some others, rose greatly above it. But the very extent of Judah's possession bespoke a relative superiority—reaching, as it did, from the mountains of Edom on the south-east, up by the head of the Dead Sea and Jerusalem to Ekron on the Mediterranean, and southwards to the wilderness of Sin, Kadesh-Barnea, and the river of Egypt, Jos. xv.; in short, the whole of that division of Palestine which lies south of the line that passes from Joppa to the top of the Dead Sea. This large territory, however, the tribe of Judah was not allowed to enjoy altogether alone; for the tribe of Simeon had its inheritance assigned "out of the portion of the children of Judah," Jos. xix. 9. This is stated to have been because "the part of the children of Judah was too much for them." But the question naturally occurs, Why then assign them a territory so large, and so much beyond their proper wants? Why especially appoint a whole tribe to become, in a manner, swallowed up, by obtaining a settlement within their borders? Simeon was certainly one of the smallest of the tribes—next to Levi, indeed, the very smallest, numbering only 22,200 grown men at the period of the conquest; so that a comparatively limited territory might have sufficed for them. Yet this could not of itself have accounted for the peculiarity of the whole region in question being regarded as properly Judah's, while Simeon was merely as a matter of convenience received to a place in its proper domain. It can only be explained by the valiant part performed by the tribe of Judah in subduing the warlike occupants of this more southern district, and getting possession of its strongholds. A somewhat detailed account of their particular conquests, in some of which they were associated with Simeon, is given in the first chapter of Judges. They did not succeed in every case; but in the great majority of instances their arms triumphed; and the more hilly portion of the district, which necessarily to a large extent commanded the rest, became nearly their undivided possession, Ju. i. 19. It is possible that this very circumstance contributed to their future prosperity and greatness; for, dwelling chiefly in the more elevated and bracing parts of the country, and obliged there also to maintain the vigilant attitude of conquerors, who had still powerful adversaries in their neighbourhood, they were in the best position for retaining their pristine vigour and making successive inroads on the still unsubdued territory around them. Then, the vast extent of this territory, and the large tracts of pasture-land, in the direction of Egypt and Arabia, to which it gave them access, formed sources of wealth beyond what most of the tribes had at their command.

It was doubtless in good measure owing to the circumstances just mentioned, that the tribe of Judah came to be reckoned very much by itself; and though little noticed in some of the earlier struggles of the nation, yet it came by and by to play the most prominent part. Othniel, the first judge, was of this tribe; but no mention is made of it in the great conflicts with Barak, Gideon, or Jephthah, which more directly concerned the middle and northern divisions of Israel; while from the time of Saul, and especially of David, it rose into great prominence and power, and appeared to occupy a place above that of a single tribe. Thus even in Saul's time, when the available force of fighting men was ascertained with a view to the approaching war with Ammon, Judah was numbered apart from the other tribes—300,000 of the children of Israel were numbered at Bezek, and 30,000 of Judah, 1 Sa. xi. 8. In like manner, at the unhappy numbering which took place toward the latter part of David's reign, the returns were presented by Joab for Judah separate from the others; and the proportion for Judah also had now vastly increased (reaching even to about 500,000) doubtless from the singular prosperity of David's reign, and the desire of many to be associated with the tribe and region that stood nearest to him. The fortress of Jerusalem and nearly all the remaining strongholds within the territory of Judah fell under his arms; their former possessors, in many cases probably as in Jerusalem, becoming converts to Judaism, and consequently reckoned in the tribe of Judah, 2 Sa. xxiv. 20-25; Zec. ix. 7. But this vast influx of power and greatness, still further increased and confirmed in the hand of Solomon, proved too much for the other tribes, especially for the once ascendant and still powerful and jealous tribe of Ephraim, to bear with equanimity. And as soon as Solomon was removed from the scene, the fire that had been smouldering for two generations broke out with such violence that it could not again be extinguished. Thenceforth Judah (including the adjoining tribe of Benjamin, with probably the greater part, if not the whole of Simeon, which seems to have become well-nigh merged in Judah, 1 Ch. iv. 27-31, and many refugees also from the other tribes) formed a distinct kingdom, of which some account will be given in the next article.

The merely circumstantial greatness and temporal power of Judah passed away; but it had elements of glory peculiar to itself, and which may be said to be the heritage of the church of God in every age and clime. To this tribe belonged by divine appointment the honour of bearing sway within the sphere of God's kingdom—an honour which came first to realization in David and his immediate successors; and though afterwards suffering a capital abridgment and temporary suspension, yet only that it might in the fulness of time rise to its complete and perpetual establishment in the hands of him who was to be David's Son and Lord. It was in the person of a Jew of David's house and lineage that Deity became incarnate to accomplish the redemption of the world. Jews—descendants for the most part, though not exclusively, of the same tribe —were his immediate representatives and instruments in planting his kingdom of grace and blessing in the world. And when the time comes for their future conversion and final ingathering, Jews shall still be, in a manner altogether peculiar, "the life" of the world. Ro. xi 15.

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The territory of Judah did not differ very greatly from what in later times went by the name of Judea, or Judæa (which see), though the latter as generally understood was somewhat more extensive. It seems from the period even of the conquest to have been distributed into three main divisions, "the Hill country, the Negeb (or south-country), and the Shefelah (valley or low land)," Jos. xv. 20-63; and in Ju. i. 9, &c., an account is given of the operations of Judah in these different sections of their inheritance. Hebron, Debir, the regions of Arad, and Zepath or Hormah, all distinctly specified in that brief record of successful occupation, belong to the Hill country. The cities of Gaza, Askelon, Ekron, which were for the time taken, but not properly possessed and occupied, lay in the low country—the tract of flat land stretching along the Mediterranean, which continued for generations after the conquest, as it had been before, to be chiefly occupied by the Philistines. For a description of these divisions, see under JUDEA, and PHILISTINES. The third chief division was called Negeb or the South country. It was of very considerable extent, no fewer than twenty-nine cities with their dependent villages, in all thirty-seven, being enumerated in it, Jos. xv. 20-32—the first of which was Kabzeel on the south-east, and the last Rimmon, near the north-west extremity. It fell into two or three subdivisions. But see under SOUTH COUNTRY, also *The Negeb*, by the Rev. Ed. Wilton. Beside these principal divisions in the territory of Judah, there was a narrow tract, which appears to have been in some respects distinct—the *Midbar*, or wilderness, in connection with which six towns are named, all lying in the neighbourhood of the Salt Sea, Jos. xv. 59-62. Very little is known of them; but for the nature of the country in which they were situated, see under SALT SEA.

JU'DAH, KINGDOM OF. 1. *Extent and resources.*—Much that properly belongs to this head has been treated of by anticipation in connection with the kingdom of Israel. This was necessary, as it was only from a comparison of the respective resources and character of the two kingdoms that a correct idea could be formed of the state of either. Recapitulating briefly the statements already made so far as they bear on the present subject, it was shown that while, so far as regards extent of territory and other material resources, as also population, the kingdom of Israel more than doubled its southern rival of Judah, the latter, on the contrary, far surpassed it in everything which constitutes moral greatness and gives promise of a national stability. By the policy of Jeroboam the old conservating principles, civil and religious, had been cast aside in the kingdom of Israel, while nothing of a corresponding character had been substituted. In such circumstances it is not at all surprising that the larger and more populous kingdom did not even in a material aspect greatly exceed the smaller but better consolidated power. Of course in regard to moral and religious matters the advantages were all on the side of the kingdom of Judah, which alone retained its theocratic constitution. It may be here added to what has been elsewhere stated, that the progress of the kingdom of Judah may be discerned in the increase of the armies which its successive rulers were able to raise. Thus, while under David the fighting men of Judah numbered 500,000, 2 Sa. xxiv. 9, Rehoboam could raise only 180,000 men, 1 Ki. xii. 21, from which time however there is a constant augmentation; for Abijah, eighteen years thereafter, raised an army of 400,000, 2 Ch. xiii. 3; his successor Asa 580,000, 2 Ch. xiv. 8; while Jehoshaphat's host amounted to no less than double that number, 2 Ch. xvii. 14-19. It must, however, be admitted that the genuineness of these numbers has been questioned. However this may be, there can be no doubt that a variety of causes concurred to increase the population of Judah in a higher ratio than that of the sister kingdom, irrespective of the great numbers who abandoned their homes and possessions in Israel on the establishment of idolatry by Jeroboam, and sought refuge in the kingdom of Judah. The frequent revolutions and changes in the ruling dynasty in the kingdom of Israel must have been unfavourable to its growth; and to this may be added the sparse and scattered condition of a great part of its population engaged in pastoral pursuits.

2. *Its history.*—Although, strictly speaking, the kingdom of Judah began only with the revolt of the northern tribes and the establishment of their independence under Jeroboam, yet it may be regarded as a continuation of the kingdom of Saul, or more correctly of David, the first proper theocratic ruler, and in whose family it was promised the government should continue. It was thus no new institution, but was bound up with old associations and based on a national desire. The Israelites had been subjected to various successive forms of government, and one great principle of their constitution was its inculcation of obedience and reverence to rulers and magistrates, Ac. xxiii. 5. A regal government to arise in the course of time was anticipated in the Pentateuch, and directions were given for the conduct of the future king. Indeed it may be said, there needed to be some visible institution of this kind fully to express the theocratic idea. When the proposal of a monarchy was made by the people to Samuel, that they might be like the other nations, he received it with displeasure; but afterwards, by divine directions, acquiesced in it, and proceeded to carry out the popular will. To mark the representative character of the king, God retained the election in his own hands. This elective right he exercised in the case of Saul, and afterwards and more expressly in rejecting Saul and substituting David in his stead. It was thus emphatically declared that the Israelitish king ruled for God and by his will. It is necessary to advert to this circumstance, in order to show with what authority the actings of such as might be thus properly designated constitutional or theocratic rulers, would be viewed, as compared with the rule of those who had no higher claim than that of Jeroboam and his successors on the throne of Israel.

Of the pre-disruption history of the kingdom of Judah nothing need here be said; and indeed only very brief notice can be taken of the more important incidents and features of the succeeding period, and that with respect chiefly to the state of religion and the national prosperity. The humiliation of Rehoboam, in the loss of more than half his kingdom, was farther deepened by the plunder of his palace and the temple by Shishak, king of Egypt, yet his distresses did not teach him to rely on the Lord, as did his son Abijah. He made war on Jeroboam, over whom he gained a brilliant victory. His theocratic spirit appears in the address which he delivered to the hostile army, 2 Ch. xiii. It was the same with his son Asa, at least in the commencement of his reign, as may be seen in his war with Zerah, king of

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Ethiopia, whose immense army he defeated. More distinguished than any of his immediate predecessors on the throne of Judah for his theocratic zeal was Jehoshaphat, the son of Asa. This prince was largely imbued with a theocratic spirit, and made great efforts personally, and by a commission of Levites sent with the "book of the law" throughout the country, to instruct the people and to revive the worship of Jehovah. A grave error, however, was his alliance with the house of Ahab, and the marriage of his son Jehoram with Athaliah, the daughter of Jezebel. Jehoram himself commenced his reign by murdering his brethren, and under the influence of Athaliah, who inherited much of her mother's character, introduced the worship of Baal in Judah, as Jezebel had done in Israel. The Philistines and the Arabians plundered Jerusalem, and carried away all the king's treasure, and his children, with the exception of his youngest son Ahaziah. To complete the calamities of this reign, the king himself died of an incurable disease, and was succeeded by Ahaziah, who still kept up the friendly intercourse with the house of Ahab, and it was when on a visit to Jehoram, who had been wounded by the Syrians at Ramah, that both perished by the hand of Jehu.

Now began a time of sore trouble for Judah; for, on the death of Ahaziah, his mother Athaliah usurped the government, having destroyed all the seed royal with the exception of one of the king's sons, Joash—a child one year old, who had been secreted in the temple by his father's sister, the wife of the high-priest Jehoiada, who at the end of six years succeeded in placing him on the throne, when Athaliah was slain, and the worship of Baal suppressed, the priests dedicating their income to the repair of the temple of the Lord. The hopes entertained of the young king were soon disappointed, for, on the death of his guardian and counsellor Jehoiada, he restored the worship of Baal, and showed no favour to the son of his benefactor, who was stoned by the people on his rebuking them for their idolatry, and warning them of the calamities which their conduct would certainly bring upon them. These predictions were soon realized. The Syrians came against Jerusalem, shed much blood, and carried away much spoil. Joash himself was slain by his own servants. His son and successor, Amaziah, also perished through a conspiracy of his own people. He had been successful in a war against the Edomites; but in a subsequent war against Israel, he was defeated and taken prisoner, the conquerors breaking the wall of Jerusalem and robbing the temple and palace. The character of this ruler is illustrated by the fact that he brought with him to Jerusalem, in his campaign against the Edomites, the gods of the vanquished, and burned incense to them. His successor, Azariah, was a devout and prosperous monarch during the early part of his reign. He promoted in various ways the best interests of his country; he also successfully waged war with the Philistines and Arabians. His prosperity, however, so lifted up his heart, that, not satisfied with the royal dignity, he sought to usurp the priesthood also. In this unhallowed attempt he was smitten with an incurable leprosy, and was thus wholly incapacitated for all business, whereupon Jotham carried on the government as regent in his stead. This prince, who, after the death of his father, reigned as sole king for sixteen years, did that which was right in the sight of the Lord. He repaired the temple, compelled the Ammonites to pay tribute, and otherwise made his authority felt. His son Ahaz, however, was of a totally different character. The religious aspect of this reign will be seen from the fact that the temple of Jehovah was formally dedicated as a temple of idols, the king himself practising all the worst abominations of heathenism. Nor were civil affairs in a more prosperous condition. Pekah, king of Israel, in conjunction with Rezin, king of Syria, besieged Jerusalem; while Ahaz summoned to his aid Tiglath-Pileser, king of Assyria. This aid Tiglath-Pileser rendered so far by conquering Syria, carrying also into captivity a portion of the Israelites, and imposing tribute on the remainder; but afterwards he came up against Jerusalem itself, although at that time he did not succeed in taking it. Hezekiah, the son and successor of Ahaz, was as devoted to the worship of Jehovah as his father had been in his idolatrous practices. In his reign the kingdom of Israel fell, and with it ceased the strife and rivalry of centuries.

The remaining history of the kingdom of Judah, now alone surviving, and to which the fate of her sister was a solemn warning to repentance, does not call for many remarks. On the deportation of the great body of Israel by the conquerors, and the cessation of all proper government, Hezekiah assumed a certain sovereignty over such Israelites as still remained in the land. It must be in consequence of this that he issued invitations to them to repair to Jerusalem to take part in the celebration of the passover, 2 Ch. xxx. 3-12. But the state of affairs in Judah itself was fast hastening to a crisis. In the midst of the reformation so auspiciously begun and carried on by Hezekiah, the country is threatened by the Assyrians, but is delivered by a remarkable interposition, God smiting the Assyrian host. The work however was stopped on the accession of Manasseh, who undid, as far as lay in his power, the good which his father had effected. He seduced the people "to do more evil than those nations whom the Lord destroyed before the children of Israel," 2 Ki. xxi. 9. In consequence of this, God passed a sentence similar to that on Samaria, ver. 13. Manasseh himself tasted for a time the bitterness of captivity in Babylon, whither he was carried by Esar-haddon, Sennacherib's successor. Amon's reign of two years was of the same character as that of his father. On his death, which was occasioned by a conspiracy of his own servants, his younger brother Josiah, eight years old, was chosen as his successor. His reign of thirty-one years was chiefly devoted to the restoration of the worship of Jehovah and the reformation of morals. His character is recorded in these expressive terms: "Like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him," 2 Ki. xxiii. 25. This exemplary prince perished in battle in a war into which he needlessly rushed with Pharaoh-Nechoh, king of Egypt, who had undertaken an expedition against the king of Assyria. The people made Jehoahaz, a younger son of Josiah, their king—a man, however, of a different character from his father. Three months afterwards, Nechoh, who had now conquered Phœnicia, gave the throne to his elder brother Eliakim, whom he named Jehoiakim, and carried Jehoahaz himself captive to Egypt. After Jehoiakim, who also did evil in the sight of the Lord, had reigned eleven years, Nebuchadnezzar, king of Babylon, who had defeated Nechoh near Car-

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chemish, B.C. 606, appeared before Jerusalem. Jehoiakim surrendered himself to him; the king of Babylon carried away the vessels of the temple, and several noble youths, among whom was Daniel. Soon afterwards Jehoiakim rebelled, and the Chaldees again besieged Jerusalem; he lost his life, and was succeeded by his son Jehoiachin, who reigned only three months, when he too surrendered to the king of Babylon. The king and his nobles, with the military men and craftsmen, were carried captive to Babylon. Among the captives was Ezekiel the prophet. Nebuchadnezzar made Mattaniah, the youngest son of Josiah, king of Judah, and changed his name to Zedekiah, who, relying on a covenant with Pharaoh-Hophra, rebelled in the ninth year, contrary to the repeated remonstrances of Jeremiah. Nebuchadnezzar now commenced the third siege of Jerusalem, and prosecuted it during two years. A terrible famine ensued. Zedekiah fled, but was pursued and seized, and as Ezekiel had foretold, Eze. xii. 13, his eyes were put out, and he was carried to Babylon. Jerusalem was totally destroyed, B.C. 588, and 387 years after the division of the kingdom. This destruction was not without numerous and express warnings by the prophets. (Compare what is said under KINGS, BOOK OF.)

3. *Effects of the disruption on the kingdom of Judah.*—These must have been great and varied. The defection of by far the larger portion of the empire must have inflicted a terrible blow on whatever related to the outward power and splendour of the house of David. The kingdom which David, by the might of his arms, had done so much to consolidate and extend, when he stretched its borders to the Euphrates, and which his successor Solomon had enriched by his commercial and trading enterprise, shrunk all at once within exceedingly narrow limits, and became altogether so enfeebled as to be at once exposed to an attack on the part of the Egyptians, and a successful revolt of its dependencies. It had henceforth enemies on its own borders and among its own people.

It may be questioned, however, whether the falling away of the ten tribes had any very injurious effects on Judah in a theocratic aspect, or did in any way hasten the decadence and fall of the kingdom. Although it is undoubtedly true that "a kingdom divided against itself is brought to desolation," yet, in this instance, the views and feelings of parties differed so much, that such a political excision may have been not only necessary for the mere preservation of the economy under which Israel was placed, but also salutary for its progress. There was obviously considerable danger that in the glory of the Davidic and Solomonic reigns, the true object and character of the kingdom established in Israel might be lost sight of, in the eager desire to secure for it an influential place among earthly kingdoms; and accordingly, like the army of Gideon, there may have been a necessity for its outward diminution. It was also necessary to intensify its theocratic elements, by concentrating them more, and bringing them into more immediate contact with the mass on which they were to operate. Now all this was effected in various ways by the revolt and the establishment of the rival kingdom. First, indirectly, by bringing the covenant-people, and especially the tribe expressly designated as the line of blessing, into a position where there would be formed a distinct line of demarcation between it and any other rival tribe, just as between Israel at large and the world; and more directly by the absorption within itself of the more theocratically disposed of the other tribes, who could not endure the policy of the new kingdom. How the conduct of Jeroboam in this matter weakened his own kingdom, and on the other hand strengthening that of Judah, by the accession to it of such as could not endure his anti-theocratic policy, has been already indicated under the article KINGDOM OF ISRAEL. These refugees—sufferers for conscience—could not fail to have a powerful influence on the people among whom they came to sojourn, and on whose support they unreservedly cast themselves.

In other respects, too, the northern kingdom may have proved beneficial to Judah. It for a long time formed a bulwark against the advancing power of the Syrians of Damascus, and completely prevented its aggressions upon Judah; while at the same time their own exposure to so powerful an enemy on their northern frontiers, would necessitate Israel to cultivate peace as much as possible with their southern brethren. It was only when in alliance with Syria that they could with safety venture on an open rupture with Judah. In the early contests between the two kingdoms, Judah was invariably the aggressor; and indeed in one instance, under Asa, engaged the armed intervention of Benhadad I., king of Damascus, against Baasha, king of Israel. After this, and for about eighty years, the relations of the two kingdoms were of a peaceful character, Damascus being then regarded as the common enemy. After the conquest of the Syrians, Jehoash, provoked to war by Amaziah, entered and plundered Jerusalem; but the Israelites were so occupied in completing the conquest of Damascus, that they did not for a considerable time give much annoyance to Judah.

The greatest danger to Judah was from the south, from Egypt, and it was from this quarter that the first aggression was made on the kingdom soon after its being weakened by the revolt. The condition of Egypt itself afterwards prevented for a considerable time the renewal of these aggressions.

Nothing however could, humanly speaking, effectually save the Jewish state, or avert the punishment impending over it. Warnings were unheeded, reproofs despised; both people and rulers were pursuing a course which could not fail to be disastrous. The character of the rulers will be evident from the fact, that of the twenty kings who, after the separation of the kingdom, occupied the throne of Judah, only seven walked in the ways of their father David; and as is almost invariably the case, their wickedness increased in the ratio of their weakness—Manasseh, for instance, slaughtering his own subjects, as the easiest gratification for a cruel temper, and not perceiving that the position and prospects of his kingdom were sufficiently reduced already. Still, even in this inevitable ruin, God's faithfulness did not fail; his purposes and promises were realized; and wicked and disobedient as their rulers were, in the great majority of cases, they were all, without exception (for the usurper Athaliah is not to be included), of the house and lineage of David, in strict accordance with the divine promise made to him, that he should not want a man to sit upon his throne.

4. *The fall of the kingdom and the captivity.*—The destruction which overtook the Jewish state was not a sudden and unexpected calamity; but was a judgment repeatedly and expressly predicted. It was also preceded by various intimations that it should be followed

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by a captivity in Babylon, extending to seventy years, after which there should be a restoration to their own land, with the resumption of the worship of Jehovah in a purer spirit than before. On the character of the captivity and the condition of the captives, on which the book of Ezekiel, himself one of their number, throws so much light, see also Ps. cxxxvii., it is unnecessary to enlarge. Suffice it to say, that "the discipline of the captivity produced abundant fruits; the inclination of the Israelites to worship strange gods, which had previously been invincible, disappeared, and was succeeded by a faithful and inflexible adherence to the law of the fathers, which was, however, often characterized by formality and self-righteousness" (Kurtz, Sacred Hist. p. 243).

5. The condition of the remnant in the land.—Nebuchadnezzar left a small portion of the rural population behind when he carried away the principal inhabitants to Babylon, and made Gedaliah governor of the country. Gedaliah resided at Mispah; he maintained friendly relations with the prophet Jeremiah, who, having been permitted by Nebuchadnezzar to select his own place of residence, remained in the Holy Land. Many fugitives gradually gathered themselves to the governor, who exercised his authority with great gentleness. Peace and order were being re-established, when Gedaliah, who, notwithstanding repeated warnings, refused to entertain any suspicions to his prejudice, was assassinated, two months after he had assumed office, by Ishmael, a fanatical Jew, who was connected with the royal family. All the people who still remained, fearing the vengeance of the Chaldees, presently after fled to Egypt, whither they were accompanied by Jeremiah, who, though he did not approve of the step they were taking, would not separate himself from the fortunes of his countrymen. [D. M.]

JU'DAS [the Greek and New Testament form of JUDAH], a name borne by several persons in the gospel age, but by none who made himself so conspicuous as the person whom on that account we place first.

1. JUDAS ISCARIOT [Gr. Ἰσκαριώτης], one of the twelve disciples of our Lord, and the one to whom belongs the unhappy notoriety of having betrayed him. In regard to his family relationship no further account is given, than that he was the son of Simon, Jn. vi. 71; xiii. 2, 26; but of Simon himself the history is altogether silent. Nor does the epithet *Iscariot* throw any certain light on the early history and connections of the traitor; for the derivation of the word is involved in some obscurity. The more general opinion, however, in which we are disposed to concur, connects it with the place of his birth, and finds this (not with Ewald in Kartha of Galilee, but) in Kerioth of Judah, Jos. xv. 25; so that Iscariot, or in Heb. *ish-Kerioth* (אִישׁ קְרִיּוֹת), would be = the Kerioth-man. It would be quite natural to apply such a patronymic to Judas, on the supposition of his being by birth connected with such an ancient town in the territory of Judah; since it would serve, not only to distinguish him from the other Judas among the disciples, but also to denote a point of dissimilarity between him and the others—they natives of Galilee, he a man of Kerioth in Judah. The connection, too, in which by his guilty conduct he came ultimately to stand with the Jews more distinctively so called, in relation to the Messiah, might render it not unimportant that he should bear even this external symbol of it. On the whole, such a view is decidedly to be preferred to those mentioned by Lightfoot, obtained from rabbinical sources, which would derive it either from *iskortja*, a leathern apron (with reference to the office of Judas as the purse-bearer), or from *ascara*, strangling (with reference to the form of death he inflicted on himself). Other derivations are not worth noticing.

The first mention of Judas is in the formal lists that are given by the evangelists of the twelve apostles; in all of these he is placed last, doubtless from the unworthy part he afterwards acted, and which is also noted from the outset, Mat. x. 4; Mar. iii. 19; Lu. vi. 16. After his designation to the apostolic office, however, nothing for a considerable time transpires respecting him, as indicative of a spirit and behaviour materially different from what appeared in the rest. From the silence of the evangelists, rather than from any positive information, we are left to infer that he took his own proper part in the labours of the apostleship; and that he should have been appointed to bear the common bag—which, however, only comes out incidentally quite near to the close of our Lord's earthly course, Jn. xii. 6; xiii. 29—plainly implied, that he was perceived to be a person of active habits, of a sagacious turn of mind, and regular in his attendance on the ministry of Jesus. The first intimation we have of there being something fundamentally wrong occurs in the strong declaration of Jesus, uttered in a time of general backsliding, and about a year before his crucifixion, in which he said, "Have not I chosen you twelve, and yet one of you is a devil?" Jn. vi. 7. Even this fearful word rather bespoke the divine insight of Jesus, than revealed anything specific concerning Judas—for no one was named, and it was only from the event that the other disciples knew Judas to have been the individual pointed to. The Master himself knew perfectly, knew it, no doubt, from the first, what manner of spirit this disciple was of; yet he was allowed to retain his place among the chosen band; and not only so, but carried himself so respectfully toward Jesus, to all outward seeming bore his part so creditably in the affairs and movements of the little company, that till the last week, or we may even say the very last night of their connection together, the suspicion of a false heart and of foul play seems never to have fallen particularly upon him. So late as the last supper, when the sad announcement was heard from our Lord that one of them should betray him, the word struck them all with amazement, and it was only by a private sign that even Peter and John came to know who was the individual meant, Jn. xiii. 26. But before many hours had elapsed, the fact was patent to the whole fraternity; for Judas appeared at the head of a band of officers in the garden of Gethsemane, and after saluting Jesus with an appearance of friendship, he was met with the cutting reply, "Judas, betrayest thou the Son of man with a kiss?" So brief was the interval between the secret discovering itself, and reaching its fatal consummation; and all the direct information, besides, given us concerning it is, that two or three days before he had gone to the chief-priests, and bargained with them to deliver Jesus up to them for thirty pieces of silver, Mat. xxvi. 15. But as to the sequel, we learn that this paltry sum, the mere price of a slave, which Judas got for his treachery, instead of proving a gain to its possessor, became as gall and wormwood to his soul; for, when he saw the condemnation which befell Jesus, his

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heart smote him for having betrayed the innocent; and either immediately before, or, as is more probable, shortly after the crucifixion, he threw down before the priests in the temple the thirty pieces he had received from them, and in a fit of despair hanged himself, Mat xxvii. 5.

Such are the melancholy facts respecting the case of Judas; and the question arises, How are they to be accounted for? What seems to be the most probable theory of this man's character? The common opinion now, and in all ages, has certainly been, that he was in the strict sense of the term a traitor, and consequently an apostate—one, who from false motives had originally joined himself to the company of Jesus, and who, when he saw things turning out otherwise than he expected, took advantage of his position to secure a little gain to himself before all was over, though at the expense of proving faithless to the Master and the cause he had hitherto professed to support. This undoubtedly is the impression naturally produced respecting him by the language of Scripture, especially by that of our Lord himself, who alone could fathom the depths of such a character. In his very first allusion to the evil that was lurking in the bosom of this disciple, he employed a designation, which bespoke the nearest connection with the wicked one—represented him even as an impersonation of the prince of darkness; "he is a devil." Nor is the expression scarcely less strong, which was used in our Lord's last moments, when in his solemn address to the Father, he named this apostle by the emphatic term, "the son of perdition," Jn. xvii. 12—the very epithet applied by St. Paul to that full development and consummation of apostasy which was to appear in the antichrist, 2 Th. ii. 3. Even this is not all; for both by our Lord himself, and by the eleven afterwards, Judas is associated with those portions of prophetic Scripture which spake beforehand of the deep-rooted enmity and treacherous behaviour of which the Messiah was to be the object, and which was also to find a peculiar culmination in some one individual—Judas Iscariot is identified by them as that individual, Ps. xli. 9; lxix. 25; cix. 8; comp. with Jn. xiii. 18; Ac. i. 19-21. He did within the narrow circle of discipleship, in the most intensely personal form, and under the most aggravating circumstances, what, in the larger circle, the heads and rulers of the people did—with spiteful and bitter feeling betrayed the Holy One to his enemies—the former to unbelieving Jews, the latter to godless Gentiles.

These representations seem decisive enough as to the bad pre-eminence of Judas in guilt; they mark him out as one of the most worthless and reprobate of men. Yet there are some who have felt disinclined to accredit this, unable to conceive how a character so hardened in iniquity should have formed itself so rapidly, or how, if it had been formed, there should have followed close upon the fatal act such bitter and intolerable relentings. Hence, ingenious and softening hypotheses have been framed. It has been thought that Judas, while basely yielding to the love of filthy lucre, possibly conceived no great evil might arise out of his treachery, that Jesus might be able to establish his innocence, nay rise higher by the very ordeal to which he was subjected (so substantially, Paulus, Hase, Winer, Thiele, &c.) Latterly some have gone even farther, and are of opinion that policy rather than avarice was the prompting influence in the mind of Judas: that he wished merely to force on a crisis in his Master's affairs, which he perceived to be suffering by undue delay; that he expected thus to bring Jesus into a position which would, in a manner, compel him to vindicate his cause, to quell opposition, and set up his kingdom in power and glory, which being accomplished, Judas of course, whose boldness and sagacity should have done such good service, could not but receive some worthy acknowledgment (Neander, Whately, De Quincey, Denham, Hanna, &c.) Views of this sort, however, will not stand a serious examination. For, (1.) they are entirely hypothetical. There is not a word to countenance them in the whole of the sacred narrative; nor so much as a hint dropped, that Judas had any thought of continuing his connection with Jesus after the fatal night, much less dreamed of promoting by a dexterous stroke the interest of his Master. If such palliations existed, could the inspired record have utterly ignored them? (2.) The part ascribed to Judas is far too subtle, intricate, and remote from common apprehension, to have been in the least degree probable. Judas, like the other disciples, was a man in humble life, and, as such, neither capable of concocting, nor likely even to think of, any plan which was to depend for its success on a skilful management of political parties, and the violent movements of a public convulsion. His natural position in society and his apostolical training formed no preparation for such an adventurous project; and the idea seems not less fanciful than groundless. Besides, if such really had been the object in view, why the stipulating for a pecuniary recompense beforehand; and why again, when the season of remorse came, did the burning agony connect itself so closely with the ill-gotten treasure, and the guilty work for which it was paid! This, surely, bespoke something else than the far-reaching look of a sagacious and calculating politician. (3.) The view, still farther, stands in irreconcilable opposition to the plain testimonies of Scripture. Were it well-grounded, the difference between Judas and his fellow-disciples had been quite a measurable one; he was but a shade more worldly in his aspirations, and less wise in his procedure, than the rest—while at bottom his heart might be as leal and his intentions as good as any of them. But it is far otherwise when we turn to Scripture. *There* we find no such wire-drawn distinctions; he belongs to a totally different class, and appears wedded to a rival interest. The others are weak, indeed, and vacillating, perplexed and faint-hearted, still dreaming of earthly prospects that are never to be realized; but he is entirely off in a counter direction; the spirit of love and fidelity have gone out of his heart; the spirit of the wicked one has taken its place, rendering him a traitor, an apostate, a son of perdition. If we are asked, how we can account for such a rapid growth and development of evil? we ask in reply, how can you dispose of such representations? We know nothing of Judas but from the testimony of Scripture; and a theory that would explain the facts of his case in a manner not consistent with this testimony, is not to explicate the difficulties of a character that we know, but to exhibit a character which we have made for ourselves. (4.) Finally, the actual circumstances of the case, when fairly taken into account, render the common view by much the most natural and consistent. What were those circumstances? Judas stands all along much in the same relation to Christ, that Ahithophel did to David. He is a prudent, active, sagacious, but withal thoroughly selfish and worldly man.

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His religion, like other things, is made subservient to his temporal interest; the godliness he cultivates is that only which appears to be conducive to gain. In attaching himself to the cause of Jesus he had, no doubt, to count the cost; but the evidences of marvellous power and greatness which showed themselves forth in Jesus begot the assurance that it was a safe adventure, and formed the surest road to future aggrandizement. A change however ensued; from the time that Jesus began plainly to discourage the expectations of his followers in respect to an earthly kingdom, and even to give intimations of his own sufferings and death (*i.e.* from near the beginning of the last year of his ministry), a recoil took place in the minds of all the disciples, and pre-eminently, we may well suppose, in the mind of Judas. Their faith now became weak and inconstant, but that of Judas altogether gave way; and when, during the closing months of our Lord's course, the announcements became more distinct, and the signs altogether more manifest, of a coming catastrophe, Judas resolved to turn to account the opportunities he had. He therefore commenced thief, and stole from the common bag, which had been intrusted to him, Jn. xii. 6. As the base appetite was thus stealthily fed, it grew in imperiousness, and grudged whatever seemed to take from the means on which it had to operate. Hence it was Judas who chiefly complained of the expenditure connected with the precious ointment which was poured by Mary at Bethany on the person of Jesus; since if turned into cash it might have added three hundred pence to the resources at his command, Jn. xii. 4. It was now, at last, that matters on both sides visibly tended to a crisis. Not only did Jesus, on the occasion in question, vindicate the loving devotion of Mary and rebuke the grudging spirit of Judas, but he declared his satisfaction with the anointing specially on the ground that it was to serve for his burial-perfume—so certain, and so near also, was the period for his succumbing to the stroke of death. Other things, too, pointed pretty plainly in the same direction; for, instead of improving the favourable moment which had recently occurred at his triumphal entrance into Jerusalem, for publicly asserting his claims and erecting his throne, Jesus shrunk back again into comparative retirement —thus letting slip another, and what might well seem to be the last, opportunity for establishing his temporal dominion. How could a man like Judas fail now especially to be conscious that he was altogether in a wrong position? The game was manifestly up for him; he must somehow be out of the concern; and since he had been so sharply taken up at Bethany respecting the cost of the ointment, why should he be scrupulous about the mode of doing it? If defeated of his aim in one direction he will make up for it in another. And so quitting his hold of the good, he falls, in just retribution, under the grasp of evil; Satan goads him on to a compact with the chief-priests, which is presently detected and exposed by the all-seeing Master; and the traitor and his accomplices are hurried forward with precipitate haste to consummate their design.

There is nothing incredible, or even very singular, in all this; it is what in substance has been often repeated; and if the downward progress was here speedier than usual, and the culminating act more dreadful, is not this amply explained by the peculiar circumstances in which the course of iniquity was pursued? Who ever sinned thus under the eye of such a Master, and amid such wonderful manifestations of divine grace and majesty? Clinging in spite of all that was daily seen and heard but the more closely to its iniquity, the heart of Judas must have become hardened beyond measure in evil, as the guilt in which it involved him contracted the deepest aggravation. And yet, when the terrible act was committed, and the bloody tragedy to which it led rose fully on his view, those same influences could scarcely fail to come back with vengeful power on the troubled conscience of the traitor, and awake to action the better thoughts and feelings that slumbered in his bosom. They did so, as similar though less potent influences have often done since; and life itself became intolerable to him under the recollection of such senseless infatuation and amazing hardihood in crime.

But if the conduct of Judas himself be thus in some degree explicable, how shall we explain the conduct of Jesus in choosing such a person into the number of his apostles, on the supposition that from the first he knew what was in the man? Important reasons, we may be sure, were not wanting for the procedure, and they are not very far to seek. The presence of such a false friend in the company of his immediate disciples was needed, first of all, to complete the circle of Christ's trials and temptations. He could not otherwise have known by personal experience some of the sharpest wounds inflicted by human perverseness and ingratitude, nor exhibited his superiority to the evil of the world in its most offensive forms. But for the deceit and treachery of Judas he should not have been in all things tempted like his brethren. Then, thus only could the things undergone by his great prototype David, find their proper counterpart in him who was to enter into David's heritage, and raise from the dust David's throne. Of the things written in the Psalms concerning him—written there as derived from the depths of David's sore experience and sharp conflict with evil, but destined to meet again in a still greater than he—few have more affecting prominence given to them than those which relate to the hardened wickedness, base treachery, and reprobate condition of a false friend, whose words were smooth as butter but whose actions were drawn swords, who ate of his meat but lifted up the heel against him. Other prophecies also, especially two in Zechariah, ch. x. 12, 13; xiii. 6, waited for their accomplishment on such a course of ingratitude and treachery as that pursued by Judas. Further, the relation in which this false but ungenial and sharp-sighted disciple stood to the rectitude of Jesus, afforded an important reason for his presence and agency. It was well that those who stood at a greater distance from the Saviour failed to discover any fault in him; that none of them, when the hour of trial came, could convict him of sin, though the most watchful inspection had been exercised, and the most anxious efforts had been made, to enable them to do so. But it was much more, that even this bosom-friend, who had been privy to all his counsels, and had seen him in his most unguarded moments, was equally incapable of finding any evil in him; he could betray Jesus to his enemies, but he could furnish these enemies with no proof of his criminality; nay, with the bitterness of death in his soul, he went back to testify to them, that in delivering up Jesus, he had betrayed innocent blood. What more conclusive evidence could the world have had, that our Lord was indeed without

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spot and blameless? Finally, the appearance of such a person as Judas among the immediate attendants of Jesus was needed as an example of the strength of human depravity—how it can lurk under the most sacred professions, subsist in the holiest company, live and grow amid the clearest light, the solemnest warnings, the tenderest entreaties, and the divinest works. The instruction afforded by the incarnation and public ministry of the Son of God would not have been complete without such a memorable exhibition by its side of the darker aspects of human nature; the church should have wanted a portion of the materials required for her future warning and admonition; and on this account also, there was a valid reason for the calling of one who could act the shameful part of Judas Iscariot.

It only remains to notice, in connection with the treachery of Judas, the two accounts given of his death and of the disposal of his thirty pieces of silver, which present some notable differences. St. Matthew simply tells us that having thrown down the money in the temple before the chief-priests, Judas went and hanged himself (ἀπήγξατο, lit. he choked or strangled himself); that the priests deemed it improper to put the money into the treasury of the Lord, since it was the price of blood, but applied it to the purchase of a piece of ground in the potter's field for the burial of strangers, which hence became known as the field of blood, ch. xxvii. 3-8. But in the first chapter of the Acts it is stated by way of explanation, in the midst of Peter's speech, that Judas purchased a field with the reward of iniquity, that the field was in consequence called Aceldama, or the field of blood, and that Judas himself falling headlong (it is not said where or how) burst asunder in the midst, and his bowels gushed out. This statement, occupying two verses, and interrupting the thread of Peter's address, was evidently thrown in as a parenthesis by the historian, for the information of people at a distance, and is so regarded by the great body of interpreters. It should, therefore, be viewed as a representation taken from a remoter period than the account presented by the other evangelist, which partly explains the peculiarity of its form. It was natural that in process of time Judas should be virtually identified with the chief-priests, to whom he had sold himself to do iniquity, and that he might be regarded as in effect doing what they did with the money that accrued to him for his share in the foul transactions between them. In other parts of Scripture we find quite similar identifications (for ex. Mat. viii. 5 comp. with Lu. vii. 3; Mar. x. 35 comp. with Mat. xx. 20, also Acts vii. 16); and it was the more natural here, as in the psalms applied by Peter to Judas there was by anticipation the same sort of identification of the traitor and his unbelieving countrymen. Then, in regard to what befell Judas himself, there is no need for going to the extreme of Lightfoot, who seems to think the worst imaginable here hardly bad enough. He thinks, that while "Judas was returning to his mates from the temple, the devil, who dwelt in him, caught him up on high, strangled him, and threw him down headlong; so that, dashing upon the ground, he burst in the midst, and his guts issued out, and the devil went out in so horrid an exit. This agrees very well with the deserts of the wicked wretch, and with the title of Iscariot. The wickedness he had committed was above all example, and the punishment he suffered was beyond all precedent." In the present day such an explanation will hardly be deemed in accordance with the laws of probability; nor is it needed. The discrepance between the two narratives must be understood to arise from our having the story in fragments; but it is perfectly explicable on the ordinary supposition, that the rope with which Judas hanged himself broke, and he fell and burst his abdomen.

The question has been often agitated whether Judas was present at the first celebration of the Lord's supper, or left the assembly before the institution actually took place; but with no very decisive result. The conclusion reached on either side has very commonly been determined by doctrinal prepossessions, rather than by exegetical principles. Of the three synoptic evangelists, Matthew and Mark represent the charge of an intention to betray on the part of Judas, as being brought against him between the paschal feast and the supper, while Luke does not mention it till both feasts were finished; yet none of them say precisely when he left the chamber. From this surely it may be inferred, that nothing very material depended on the circumstance. If Judas did leave before the commencement of the supper, it was plainly not because he was formally excluded, but because he felt it to be morally impossible to continue any longer in such company. As, however, it seems certain from Jn. xiii. 30, that he left the moment Jesus brought home the charge to him, and gave him the sop, and as it is next to certain that the feast then proceeding was not that of the supper, the probabilities of the case (and we can only speak of such) must be held to be on the side of his previous withdrawal. The requisitions of time, too, favour the same view; since, if Judas did not leave till so late as the close of both feasts, it is scarcely possible to conceive how he should have had time to arrange with the chief-priests for proceeding with the arrest of Jesus that very night. The matter in this shape came alike on him and on them by surprise; fresh consultations, therefore, required to be held, fresh measures to be adopted; and these necessarily demanded time, to the extent at least of some hours. Altogether the probability of his departure before the institution of the supper seems the greater.

2. JUDAS, "not Iscariot," another of our Lord's disciples. (*See* JUDE.)

3. JUDAS, surnamed BARSABAS. He was a person of some note in the church of Jerusalem, probably one of the elders there, who, along with Silas, was chosen to accompany Paul and Barnabas on their return to the church at Antioch, to explain to the brethren there, and commend the decree which had been come to respecting circumcision. Judas, as well as Silas, is spoken of as occupying the position or possessing the gifts of a prophet, Ac. xv. 32, in the sense in which this was commonly understood in the apostolic church: that is, so far furnished with spiritual endowments, as to be able, authoritatively, to speak forth the mind of the Lord, whether or not with reference to things to come. After remaining for a little at Antioch he returned to Jerusalem. His name does not occur again in New Testament history.

4. JUDAS, a person at Damascus, in whose house Paul lodged for some time after the memorable period of his conversion, Ac. ix. 11. Whether this Judas was a believer in Jesus is not said; but it may be probably inferred that he was, otherwise the continued sojourn of Paul in his house till Ananias had administered to him the rite of baptism, could scarcely have taken

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place. We are simply told of him that he lodged in the street which was called *Straight*. (*See* DAMASCUS.)

5. JUDAS OF GALILEE. This Judas stood altogether beyond the circle of Christian discipleship, and in point of time was prior to any of those already mentioned, though his name does not occur till after the beginnings of the Christian church. He is simply referred to by Gamaliel in his speech to the Jewish Sanhedrim, as having, in what he calls "the days of the taxing," drawn much people after him, and perished, Ac. v. 37. There can be no doubt that the Judas indicated is the one who took occasion of the census made under Quirinus (or Cyrenius) in the year A.D. 6 (*i.e.* about ten years after the real birth-year of our Lord), to raise the standard of revolt against the Romans. He is sometimes styled Judas Gaulonitis, having been a native of Gamala (Jos. Ant. xviii. 1, sect. 1), and the Galilean, or of Galilee, from having commenced his insurrectionary movements in that part of the country. It is only in Josephus that we have any account of his principles and proceedings, and even there the account is somewhat broken and fragmentary. According to it Judas was, in regard to state matters, merely a bold and enthusiastic Pharisee—a great asserter of national liberty and independence—declaring the taking of an assessment to be an introduction to downright slavery—and proclaiming God alone to be the Lord and Governor of the Jewish people. These principles, the historian tells us, were eagerly embraced by many, and even though the disturbances immediately raised by Judas were soon suppressed, yet the principles of the party long survived. Josephus even goes so far as to reckon Judas the founder of a distinct sect or party among the Jews, differing, however, from the Pharisees only in the extent to which they carried their views of political freedom (Ant. xviii. 1, sect. 6). Indeed, there seems little reason to doubt that the principles of Judas were perpetuated in the party who afterwards bore the name of Zealots, and who, by their extravagance and atrocities, hurried on the final calamities and utter downfall of the Jewish polity (see Lardner's Credibility, ch. ix. 10).

JUDE. Little can be certainly affirmed respecting Jude or Judas, the writer of the epistle. The name was a common one; and several are mentioned in the New Testament who bore it.

He describes himself as the "brother of James," Jude 1. It is reasonable to believe that the James referred to was a distinguished man—one so well known in the church that the naming of the relationship would at once identify the writer. Now there was such a James of special note among the brethren at Jerusalem, Ac. xii. 17; xv. 13-21; xxi. 18; whom, too, St. Paul describes as "the Lord's brother," Ga. i. 19; ii. 9, 12. We can scarcely avoid the conclusion that this was the James of whom Jude speaks, and consequently that Jude was one of the brethren of the Lord. Further, we find in the Gospels these identical names designating persons, there, too, called the brothers of Jesus, Mat. xiii. 55; Mar. vi. 3. We may fairly suppose, then, that they were the same—the Jude of the epistle, and his brother James.

It is questioned whether these were, properly speaking, our Lord's brothers, or (according to the frequent larger use of the term in both Testaments) his more distant relatives. Some have imagined them Joseph's children by a former wife; but this is mere conjecture. We must rather accept one or other branch of the following alternative: they were the sons of Joseph and Mary, or else they were our Lord's cousins. Now we find that Mary the mother of Jesus had a sister also called Mary, and described as the mother of James and Joses, Mat. xxvii. 56; Mar. xv. 40, 47; xvi. 1; Jn. xix. 25; these being the names of two of those enumerated, in the places cited above, among Christ's brethren. It is of course quite possible that, as there were two sisters each called Mary, there might be four cousins—two bearing the name of James, and two that of Joses. We must therefore see if we can collect any other evidence. And there is this strong presumptive proof that Mary the mother of Jesus had no other son: when the Lord was on the cross, he committed her to the charge of John the beloved disciple, who took her from that hour to his own home, Jn. xix. 26, 27. Joseph her husband, it is to be supposed, was then dead; but it is most improbable that if she had sons of her own she would be carried to the house of another, who was to become a son to her, however dear and honoured that other might be. If it be objected that the "brethren" of Jesus did not yet believe—a point on which something shall soon be said—the objection is not sufficient as a reason why she should not dwell with them. For his "brethren" were very shortly after in full communion of heart and spirit with Mary and the apostles, Ac. i. 14. The whole matter fairly considered, the inference seems most probable that the James and Jude, called brothers, were our Lord's cousins.

There is another question more difficult to decide: were they apostles? In the list furnished by St. Luke we find (besides James the son of Zebedee) "James the son of Alpheus," and "Judas the brother of James," Lu. vi. 15, 16; Ac. i. 13. "Brother" is here inserted in the authorized version; there being an ellipsis in the original. But we can hardly doubt that this is the right word; "father" and "son," the other possible supplements, under the circumstances, being each unlikely. Is, then, this pair identical with that designated our Lord's brethren or cousins? James the apostle is the son of Alpheus; and Mary the Virgin's sister, the mother of a James, is the wife of Cleophas, more correctly Clopas, Jn. xix. 25. Now Clopas and Alpheus are but varying Greek forms of one Hebrew word. So that, even from the designation of James in the apostolic lists, it would seem that he was identical with the son of the second Mary. There is additional presumption from the fact, that the James at Jerusalem takes a prominent part—almost the precedence—in the council of apostles and elders, Ac. xv. 13-21; which it is not likely that he would have done, had he not been an apostle himself. Moreover, St. Paul ranks him with Peter and John as a pillar, Ga. ii. 9; implies his apostolic position, 1 Co. xv. 7; and almost asserts it, Ga. i. 19. The suggestion that James, not being one of the twelve, might be one of those afterwards like Barnabas accounted apostles, is not satisfactory.

Reasons such as those just urged seem well-nigh decisive. There is, however, something to be said in opposition to them. For neither James nor Jude designates himself an apostle, Ja. i. 1; Jude 1. But this is not of much weight. It is true that St. Paul, in his letters to various churches, always announces his apostleship, except when he joins others not apostles with himself, Phil. i. 1; 1 Th. i. 1; 2 Th. i. 1; and that Peter does the same. But even Paul writing to Philemon, and John to the elect lady and to Gaius, and yet more

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remarkably to the seven churches of Asia, drop the apostolic title, Phile. 1; 2 Jn. 1; 3 Jn. 1; Re. i. 4. And we cannot in such a matter argue from the usage of one writer to that of another. But there is a yet stronger objection. Our Lord's "brethren" did not believe in him, Jn. vii. 5. And this unbelief was posterior to the time of the appointment of the twelve (comp. Mar. iii. 21, 31). It was not the fatal obstinacy of the Pharisees; but possibly it was such that persons *so* incredulous would not have been selected as apostles. If, then, James and Jude were among the unbelieving brethren, we cannot imagine them the same with the apostolic pair. But four brethren are named, and also sisters, Mat. xiii. 55, 56. Joses, and possibly Simon, and the "sisters," might very well be the persons designated, Mar. iii. 31, 32; and there is nothing in Jn. vii. 3, 5, which makes it necessary to confine the word "brethren" to the four elsewhere specially named. Relatives generally might be intended there.

It is not becoming to speak positively upon a matter respecting which the most learned and conscientious scholars have differed. While, therefore, it is hardly to be doubted that James and Jude were our Lord's cousins, not literally his brothers, it can only be said that the probability is strong that they were the apostles who bore those names. The whole question is well argued by Dr. Mill (Observations on Panth. Princ. part ii. chap. ii. sect. 3, pp. 219-274, edit. 1861). Dr. Alford maintains the opposite opinion (Proleg. to Epistle of St James, sect. i.); see also in this Dict. at JAMES (3). On the other hand, see Bishop Ellicott's admirable note (Hist. Lect. on the Life of our Lord, pp. 97, 98, 2d edit.)

Assuming the Jude of the epistle to be one of the apostles, we find that he had two other names—Lebbeus and Thaddeus, Mat. x. 3; Mar. iii. 18. Some modern critics have puzzled themselves in regard to these; but there can surely be no difficulty in admitting the received opinion, that the three appellations belong to the same person. Of this apostle no other record is preserved in the Gospels than that on one occasion he addressed a question to our Lord, Jn. xiv. 22.

But it would not be proper to omit the interesting story told by Eusebius, out of Hegesippus, of the grandsons of Jude, our Lord's brother—that the "brethren" were married the Scripture tells us, 1 Co. ix. 5. The emperor Domitian was harassed by guilty fear, like another Herod, Mat. ii. 3, by what he heard of the coming kingdom of Christ. And so the grandsons of Jude were placed before him, and confessed themselves of David's seed. Domitian inquired their position and means of living, and found that they were plain men, cultivating their own piece of ground; and the hardness of their hands sufficiently proved that they lived by their personal labour. Questioned of Christ's kingdom, they declared that it was of a spiritual nature; for that he in the end of the world was to be the Judge of quick and dead. The emperor, perceiving that his apprehensions were groundless, dismissed them without injury; and they lived till the reign of Trajan, honoured in the church as confessors and relatives of the Lord (Hist. Eccles. lib. iii. cap. xix. xx.) [J. A.]

JUDE, EPISTLE OF. It has been explained in the preceding article that the writer of this piece must be taken to be the brother of that James who presided over the church at Jerusalem, and also one of our Lord's cousins. This last relationship, however, the sacred penman would not be likely to put forward. It has further been shown that there is probable ground for believing Jude to be the apostle of the name.

Canonical authority.—There can be no reasonable doubt of the right of this epistle to a place in the inspired canon. Supposed evidence against it is merely negative, and would never have been allowed any weight but for the apparent citation of apocryphal writings—a matter to be afterwards noticed—and for the presumed obscurity of the author. This, as some other epistles, is not in the Peshito Syriac: few of the earlier writers mention it; and Eusebius classes it among the ἀντιλεγόμενα—books not universally received (Hist. Eccles. lib. ii. cap. 23; lib. iii. cap. 25). But over-against all this can be placed a sufficient mass of positive proof; and there are certainly as frequent references to this letter as, considering its brevity, could be expected.

We have the clear repeated testimony of Clement of Alexandria (Stromat. lib. iii. cap. 2, p. 515, edit. Potter; Paedag. lib. iii. cap. 8, p. 280); several verses (5, 6, 11) being actually cited in the last-named place.

Tertullian expressly ascribes this production to the apostle Jude. "Eo accedit quod Enoch apud Judam apostolum testimonium possidet" (De Hab. Mul. cap 3, p. 162, edit. Franck. 1597).

Origen says that it contained but a few verses, but was replete with the nervous words of heavenly grace (Comm. in Mat. xiii. 55, 56, tom iii. p. 463, edit. Bened.)

Jerome gives a candid attestation: "Judas, frater Jacobi, parvam quidem, quæ de septem catholicis est, epistolam reliquit. Et quia de libro Enoch, qui apocryphus est, in ea assumit testimonium, a plerisque rejicitur: tamen auctoritatem vetustate jam et usu meruit, ut inter sacras scripturas computetur" (Catalog. Script. Eccles. cap. 4, Judas).

These are but samples of the testimonies which might be adduced. More of the same kind may be seen in De Wette (Einleit. N. T. sect. 184, b); Alford (Proleg. to Jude, sect. ii.); Gaussen (The Canon of the Holy Script. part i. book iv. chap. v. sect. 6, 7, 8). And, if any of these ancient writers spoke at any time doubtfully, it was not because they questioned the genuineness of the epistle; but they were at first slow, for the reasons above mentioned, to allow it at once the authority of Scripture. But the very obscurity of Jude, apostle or not, is some argument in favour of the work. A forger would probably have prefixed a more distinguished name, rather than have fathered his composition on a man of whom the Scripture record says literally nothing.

But there is evidence most weighty which yet remains to be alleged. In the ancient catalogues of the sacred books we almost invariably find the epistle of Jude. Thus the Muratorian Fragment: "Epistola sane Judæ et superscripti Johannis duæ in catholicis habentur" (Westcott on the Canon of the N. T. app. C. p. 563). See also the Laodicean catalogue, 363 A.D. (the authority of which, however, must be admitted to be questionable); the Carthaginian, 397 A.D.; and the Apostolic (Ibid. pp. 567-569); and a variety of others proceeding from both the eastern and the western churches. It is not surprising that, after testimonies like these, few even among modern critics have ventured to question the authority of this epistle; which, it may be added, has been defended by Jessien (De Authentia Epist. Judæ, Lips. 1821); and by Schott (Der Zweite Brief Petri und der Brief Judä erklärt, Erlangen, 1863).

Purpose, contents, and style. — The purpose which

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the writer had in view is stated by himself. For after the inscription, which is of a general cast, not singling out any particular class or local body of Christians, he says that, intending to write "of the common salvation," he found himself, as it were, compelled to utter a solemn warning in defence of the faith, imperilled by the evil conduct of corrupt men, ver. 3. Possibly there was some observed outbreak which gave the occasion. It was not so much depravation of doctrine, as impurity of practice. And the evil for a while had been working in secret: "certain men crept in unawares," ver. 4; but now the canker showed itself. The crisis must be met promptly and resolutely. And therefore the sacred writer, in a strain of impassioned invective, denounces those who turned the grace of God "into lasciviousness," virtually denying God by disobeying his law. He alarms by holding out three examples of such sin and its punishment—the Israelites that sinned in the wilderness; the angels that "kept not their first estate;" and the foul cities of Sodom and Gomorrha, ver. 5-7. He next describes minutely the character of those whom he censures, and shows how of old they had been prophetically marked out as objects of deserved vengeance, ver. 8-16. Then, turning to the faithful, he reminds them that the apostles had forewarned them that evil men would rise in the church, ver. 17-19; exhorts them to maintain their own steadfastness, ver. 20, 21; and to do their utmost in rescuing others from contamination, ver. 22, 23; and concludes with an ascription of praise to him who alone could keep his people from falling, ver. 24, 25. The whole was thoroughly applicable to a time when iniquity was abounding, and the love of many waxing cold, Mat. xxiv. 12.

There is a Jewish tone perceptible in this epistle; not merely marking the nationality of the writer, but also evidencing his conviction that those he addressed were familiar with Hebrew history and Hebrew traditions, and likely to be influenced by exhortation based upon them. Possibly he was then residing in Palestine. Some have imagined an Aramaic cast in the language, as if there was an Aramaic original. But the style is certainly that of one familiar with Greek. (See De Wette, Einleit. in N. T. sect. 184, a).

The striking similarity of this epistle to that known as the second of St. Peter, cannot have escaped any reader's attention. The relation between the two will be examined in the article PETER (SECOND EPISTLE OF).

Date.—There is little to guide us in determining the time when this letter was written. It could not have been at a very early period. The corruptions described did not show themselves at once. And yet they were but newly detected. They had not as yet had opportunity to ascend into the teacher's chair. We may reasonably believe, moreover, that the epistle must be dated before the fall of Jerusalem. It is indeed presumptuous for us to reason from our own conceptions upon what an inspired writer would say; still, seeing that St. Jude was recounting heavy judgments, it was natural for him to mention one of the greatest, if it had just occurred; more especially if he, as suggested above, and those he addressed, were resident in Palestine. Little can be gathered from the mention of the apostles, ver. 17. It by no means follows that they or most of them were dead. The language is fully apposite, if they had left Judea, and were preaching in other lands. Neither, it may be observed here, does the reference to them prove that the writer was not an apostle himself. A man perpetually speaks of a class to which he belongs without any indication in the form of his expressions that this is the case. The alleged citation of apocryphal writings furnishes no note of time. We know too little of their date, even if quotation was intended, to draw any conclusion therefrom. Bleek is disposed to place this epistle after the death of James. His reason is curious: Jude would otherwise have had no inducement to write such a letter (Einleit. in N. T. p. 557). No weight can be allowed to such an argument. It is a very vague conclusion, then, which can be reached; and we can but say that the probability is, that Jude wrote before the polity and city and temple of the Jews had been destroyed.

Alleged reference to apocryphal writings.—The notice of the contention of Michael with the devil about the body of Moses, has been said to be borrowed from a work called *The Assumption of Moses*. No such book, however, is now extant. The passage, ver. 9, is confessedly difficult of interpretation. Some would explain it symbolically, and some believe it an allusion to Zec. iii. 1, 2. Taking it, however, as the statement of a literal fact, it can only be reckoned as one of that class of statements which, unnoticed by earlier sacred writers, are made by later ones. It will be sufficient to allege two examples. St. Paul, addressing the Ephesian elders, cited as well known to them a saying of the Lord Jesus, which we do not find recorded in any of the Gospels, Ac. xx 35. The same apostle mentions to Timothy two persons who withstood Moses, 2 Ti. iii. 8. Timothy, of course, was perfectly aware who were meant. We have in these cases plain proof that, besides the written word, certain truths had been handed down, and were generally known in the church. They were traditions, but not vain traditions; and there can be no more objection to an inspired penman's making use of these, than to his statement of any natural fact learned by observation (e.g. Ps. xlii. 1; civ. 16-23). The divine Spirit would preserve him from chronicling error.

There is something more perplexing in the reference to Enoch, ver. 14, 15. For there is an apocryphal book yet extant, in which Enoch's prophecy, as St. Jude gives it, is to be found. It was taken for granted by early writers who were acquainted with it, that Jude distinctly cited this. The book had, however, in the course of time disappeared; and it was not till the close of the last century that it was discovered in an Ethiopic version by the traveller Bruce. Some editions of it have been published, in this country by Archbishop Laurence, 1821, 1833, 1838: in Germany by Dillman, 1851, 1853. The work consists of revelations said to be made to Enoch and to Noah. Its object is to vindicate the action of divine providence in both the physical and the moral world. It is eloquent, and full of poetic vigour (See account of its contents in Westcott's Introd. to the Study of the Gospels, pp. 92-101).

Now there can be no doubt that this book of Enoch is apocryphal. But why should not an inspired author appropriate a piece of an apocryphal writing? If it was *truth*, why should he not use it? It is never objected in derogation of the apostle Paul, that both in speech and in writing he cited heathen authors, sometimes with a special reference, Ac. xvii. 28; 1 Co. xv. 33; Ga. v. 23; Tit i. 12. And it has been asserted that in various parts of the New Testament there are allusions (if not formal citations) to several of the books commonly

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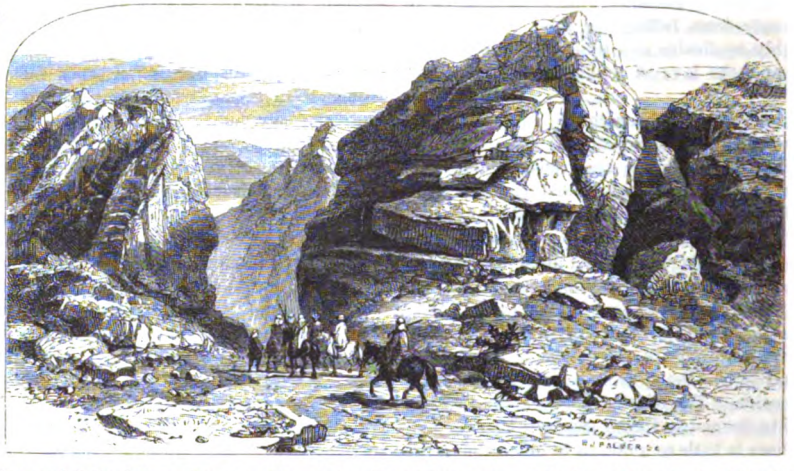
called apocryphal, and to other Jewish productions. (See lists of supposed references in Gough's N. T. Quotations, pp. 276-296). Common proverbs, we know, have been introduced into Scripture (1 Sa. xxiv. 13; 2 Pe. ii. 22, where the former part alone of the proverb cited is from the Old Testament). That which is true may very well be adopted by a writer under the influence of the guiding Spirit.

But we are not compelled to rest on argument of this kind. There is no decisive proof that St. Jude could have seen the so-called book of Enoch. For, though this has been ascribed in part to the Maccabean times, and is said to have assumed its present shape prior to our Lord's advent (see Westcott, Introd. p. 93, note), yet this is a theory on which critics are by no means agreed. One of the latest who has investigated the question, Prof. Volkmar of Zurich (Zeitschrift der Deutsch. morgenl. Gesellschaft, 1860), maintains that it was composed by one of the disciples of Rabbi Akiba, in the time of the sedition of Barchochebas, about 132 A.D. Dr. Alford is convinced by Volkmar's arguments, and infers hence that "the book of Enoch was not only of Jewish, but of distinctly antichristian origin" (Proleg. to Jude, p. 196). We are authorized, then, in believing that Jude was induced to incorporate into his epistle the true tradition of Enoch's prophecy, directed, it is likely, by that patriarch originally against the evil generation destroyed by the flood, but of such a comprehensive character as really to threaten ungodly sinners through all time with the just vengeance of the almighty Judge. Into the book of Enoch this same prophecy was introduced—either from tradition, for it must have been well and generally known; or from this very epistle of Jude, which all evidence (as touched above) goes to prove was of an earlier date than 132 A.D.

It is hardly necessary to say a word upon ver. 6; where again a reference has been supposed to the book of Enoch. It is believed by some writers that St. Jude means that alliance described, Ge. vi. 1-4, as made by "the sons of God" with "the daughters of men" (see Alford in loc.) But the discussion of this matter belongs rather to the province of the commentator.

[The epistle of Jude, being very short, has naturally less engaged the attention of commentators than larger books. But there are valuable expositions of it, which may be consulted with advantage. Such are those of Luther, with Bucer's prefatory notice, Argent. 1525; Manton in *Sundry Weekly Lectures*, 4to, Lond. 1658; Jenkyn, reprinted, Edinb. 1863. The following works may also be mentioned, H. Witsius, *Comm. in Ep. Judæ*, 4to, 1703; Stier, *Der Brief Judä ausgelegt*, 8vo, 1850; and those of Jessien and Schott, referred to above.] [J. A.]

JUDE'A, sometimes also in authorized version JEWRY (Jn. vii. 1), properly signifies the southernmost of the three later divisions of Palestine. Its boundaries are thus described by Josephus (Bell. Jud. iii. 3, 5): "In the limits of Samaria and Judea lies the village Anuath, which is also named Borceos. This is the northern boundary of Judea. The southern parts of Judea, if they be



[331.] The Desert of Judea between Masada and Zuweirah, with a distant glimpse of the Dead Sea.—Van de Velde, Le Pays d'Israel.

measured lengthways, are bounded by a village adjoining to the confines of Arabia. The Jews that dwell there call it Jardan. However, its breadth is extended from the river Jordan to Joppa. . . . . Nor indeed is Judea destitute of such delights as come from the sea, as its maritime places extend as far as Ptolemais." In other words, Judea may be said to extend from Samaria on the north to the desert of Arabia Petræa on the south, and from the Jordan and Dead Sea on the east to the Mediterranean on the west.

We first find the name Judea in Ezr. v. 8, and Jewry in Da. v. 13. They are substituted for "Judah," or "the land of Judah," concurrently with the gradual change of the Hebrew יְהוּדָה into the Syriac יְהוּד. They are constantly to be found in the Apocrypha, and are invariably used in the New Testament. Generally speaking, when the tribe is named we find Judah; for the district or province which in later times occupied the ancient possessions of Dan, Judah, Simeon, and Benjamin, the name Judea is employed.

Apart from Jerusalem, Judea occupies but a small part of New Testament history. We read of St. John the Baptist born in the hill country of Judea, and living in the adjoining deserts until the time of his showing unto Israel; but, besides Jerusalem and Jericho, only two of its cities and villages, as far as we know, were tracked by the footsteps of our Lord himself—Bethlehem, the inhospitable scene of his infancy; Bethany, the friendly home of his last days on earth. It may be that the passage mentioned above, Jn. vii. 1, gives the key to this desertion of David's tribe

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by David's Son. "The Jews sought to kill him," so he would not walk in Jewry; but in distant Galilee, and even in unfriendly Samaria, most of his mighty works were done. On this see GALILEE (COUNTRY OF). And, strangely enough, this land of Judea, thus unblessed by the Saviour's footsteps, is in point of scenery the least attractive district of Palestine. To the eye of one who enters it from the north, there is nothing to compare with the forests of Lebanon or Gilead, the hills of Galilee, the wide expanse of Gennesaret, or the deep valleys and fertile plains of Samaria. On the other hand, he who approaches from the south passes imperceptibly from the desert into the midst of the country; and while he loses the grandeur of Sinai, and the rocky desolation of Petra, he finds instead none of the beauty of a civilized country. The hills are low and conical, uniform in shape even to weariness; the vegetation, save in early spring, is dry and parched; the valleys are broad and featureless. Everywhere are signs that the land of corn and wine and oil is become desolate. The fenced cities and villages surmount the hills, but they are in ruins; the terraces where once were vineyards and cornfields can be traced along the mountain sides, but they are neglected; wells and pools of water are to be found in every valley, but there is none to drink of them. The prophecy of Jeremiah is fulfilled: "the cities of Judah" are "a desolation without inhabitant," Je. xxxiv. 22. Nor is the scenery of the wild and rocky region which borders the Dead Sea more attractive. Grand and striking as it is, the mountains rising to the height of nearly 3000 feet, the valleys filled with huge calcareous boulders in every variety of form, it was better suited to afford a hiding-place to David, when hunted as a partridge by Saul, and to be the abode of the Baptist during his early years, than to be frequented by the gentle loving Saviour. Some idea of the character of this wilderness of Judea may be formed from the accompanying sketch of a scene between Masada and ez-Zuweirah. [C. T. M.]

JUDGES. Much that might have been said about these officers in the Hebrew commonwealth will fall to be stated more conveniently in the article on the book of Judges. A few things, however, may here be mentioned separately.

There were of course judges among the Israelites in the sense in which such persons are to be found in every nation. It appears from Ex. xviii. that Moses was the great and only regular judge after the people came out of Egypt; but that he introduced a systematic arrangement of inferior judicatures, with an appeal finally to himself, in order that he might bring any hard case before God. This arrangement, which was made on *genealogical* principles, among tens and hundreds and thousands, seems to have been modified, with a regard to *locality* as the leading principle, after the people took possession of the land of Canaan, in accordance with the direction of Moses himself before he left the world, De. xvi. 18, "Judges and officers shalt thou make thee in all thy gates which the Lord thy God giveth thee throughout thy tribes; and they shall judge the people with just judgment." And the Levites seem to have had much to do with these tribunals, since they were the very men who made the law of God their study, De. xvii. 8-13. Thus we read in David's days of six thousand who were set apart to be officers and judges, 1 Ch. xxiii. 4. Probably they acted along with the local magistrates, the elders of every city; who are very frequently described as sitting in the gates of the city, and executing judgment there. We find these Levites also in Jehoshaphat's tribunals, 2 Ch. xix. 8-11.

But there is a restricted technical sense of the word *judge*, in which it means that officer who stood at the head of the Hebrew state in the intermediate period between the times of Moses and Joshua and those of the kings. We cannot determine much from the name judges, which is in Hebrew the participle of the verb שָׁפַט; though some writers have attributed to this word a very wide meaning (compare 2 Sa. xviii. 19, where our version renders it, "the Lord hath *avenged* him of his enemies"), in contrast with another word commonly translated "to judge," דִּין, so that they understand this title of office as describing a helper or protector. We should prefer to keep to the strict meaning of the word, considering how the "righteous acts" and the "righteousness" of the Lord are bound up with the welfare and deliverance of his people, Ju. v. 11; Is. xlv. 8; li. 5-8; so that inexact and careless expositors have merged the proper meaning of this word "righteousness" also into the general one of safety or victory. Neither is it possible to ascertain much about their office from the Carthaginian commonwealth, in which we read of *suffetes* (or *sufetes*), obviously the latinized form of the Hebrew *shofetim*, as in fact the original word has been found on an inscription. Livy indeed calls them *judices* (xxxiii. 46), and he compares their position to that of the consuls at Rome (xxx. 7), and he mentions the existence of such officers, as characteristic of the Punic or Phœnician system—at Gades, for instance (xxviii. 37). Josephus also (Against Apion, i. 21) mentions a time at which there were no kings in Tyre, but the government was in the hands of δικασταί—a Greek word derived from the common term for justice. But all this does not determine their position in the Hebrew commonwealth. It does not even settle the preliminary question whether the office was intended to be ordinary or extraordinary—that of the highest magistrate in the republic, by whom the confederate twelve tribes were to have been preserved in unity; or that of the man raised up in an emergency to restore independence and order and religious purity. It is even uncertain how far the judges, so called, were in the habit of judging the people in our sense of the word; though we think they did. For this seems to be expressly attributed to Deborah, Ju. iv. 5; as it is to Samuel, 1 Sa. vii. 15–viii. 3; so that the presumption is in favour of all of them acting so, unless the contrary can be shown; and judging always has been a great part of the office of kings and magistrates in the East (compare 2 Ch. xxvi. 21, Jotham as viceroy judging the people of the land). Moreover, if this is denied to have been their work, we have no notion what was the occupation of those judges in connection with whom we have no accounts of servitudes or wars; for instance, it is said that Tola "judged Israel twenty and three years, and died," ch. x. 2.

To each individual of those whom we are accustomed to call judges, the name is not expressly applied; but it is given to them in general by the prophet Nathan in a review of the period, 2 Sa. vii. 11; as it is in the preliminary statement, Ju. ii. 16-19; and also Ac. xiii. 20. Another title which seems to be given to the order of judges in the last verse of Obadiah is that of saviours, which title is given directly to the two first in the

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book of Judges, ch. iii. 9, 15; and in general it is said, ch. ii. 16, that "the Lord raised up judges which saved them out of the hand of those that spoiled them." Shamgar and Gideon and Tola are also said to have *saved* Israel, ch. iii. 31; vi. 15; vii. 7; x. 1; while in the disastrous period before Jephthah was raised up, God declared that he would not *save* the people any more, but would leave them to be saved by the gods whom they had chosen for themselves, ch. x. 12, 13; and finally, it is said that Samson began to *save* Israel out of the hand of the Philistines, ch. xiii 5. This, however, is less plain to the reader of our English Bible than it might be; because our translators have preferred the word "deliver" in almost every instance, and often without even noticing the strict rendering in the margin. The origin of their authority must in all cases be traced ultimately to Jehovah, owing to the very nature of the theocracy. And thus Nathan said to David, in the name of God, 2 Sa. vii. 7, "In all the places wherein I have walked with all the children of Israel, spake I a word with any of the tribes (in Chronicles it is explained by substituting the word "judges") of Israel, *whom I commanded to feed* my people Israel," &c. Yet this might not prevent differences of detail in the manner of the appointment. In Ju. ii. 16, it is distinctly asserted that "the Lord *raised up* judges;" as we find him from time to time calling the most eminent of them by a special gift of his Spirit to them, ch. iii. 10; vi. 34; xi. 29; xiii. 25. We find one, Barak, nominated by a prophetess, who was herself acknowledged as the judge of Israel—a solitary instance of female administration, ch. iv. 5, 6. Of others it is simply said that they *arose*, ch. x. 1, 3. And in Jephthah's history we have a clear instance of *popular election*, ch. x. 18; xi. 5, 6; though he was also called by the Spirit. There is nothing said of the length of time during which the judges retained their office, until the case of Gideon; and his refusal to rule over the people, ch. viii. 22, 23, has been interpreted by some to mean that he retired into private life after having delivered his country from its enemies. But even those who hold such an opinion agree that the judge would receive great deference, and have much indirect influence over the people. From Gideon's time and forward, however, there is some trace of a more consolidated government; for the years of the judge's administration are always given; and of Eli and Samuel it is said in explicit terms that they judged the people till the day of their death, 1 Sa. iv 18; vii. 15; though in Samuel's case this is remarkable, considering that Saul had been anointed to be king. Moreover, in Gideon's time the offer which the people made to him evinces an inclination for a hereditary office; and his son Abimelech assumed that one or other of Gideon's family would, as a matter of course, be acknowledged as ruler over Israel, Ju. ix. 1-3. But of this there is no further trace until Samuel associated his sons with himself as judges, 1 Sa. viii. 1—an act which precipitated the change to a hereditary kingdom.

It has been the fashion with some writers to speak of the period of the judges among the Hebrews as being like the heroic period in Grecian history. Except for the circumstance that the judges, in several instances at least, were heroes, there is no foundation on which the parallel can be rested. It was a period succeeding one of distinct, well-regulated legislation—the giving of the law by Moses, and the establishment of the people according to their constitution in the land of Canaan by Joshua. It was itself a period certainly of much *lawlessness and ignorance*. But the lawlessness was less than would appear to a hasty reader, if we remember that the servitudes lasted only 111 years out of the 390 of which we have an account in the book of Judges, and during the great part of which the land was quiet and orderly; so that this book is very much a record of the diseases of the body politic, as Jahn has expressed it in his *Hebrew Commonwealth*, while the years of health are passed over almost in silence. Nor have we any right to call that an *age of ignorance*, in which a young man of Succoth, whom Gideon caught without any selection, was able to write (as properly rendered in the margin) to him the princes and elders of the town to the number of seventy-seven persons. Neither are there any *fabulous narratives* in the history analogous to the Grecian stories of gods and demi-gods in their heroic period. The only individual in whom the most irreverent critics have pretended to find an analogy is Samson; and their supposition shows how ill they understand his character and work. And finally, there is no political resemblance between the Greek and the Hebrew histories. The commencement of the Greek heroic period introduces to us a multitude of petty kingdoms, and at its termination we find these transformed into republics. But in the Hebrew history we have a well-arranged republican form of government before any judges are mentioned; and at its close the confederated republics are seen to be drawn closer together under a constitutional monarchy. [G. C. M. D.]

JUDGES, THE BOOK OF. This book immediately follows that of Joshua, and immediately precedes those of Samuel, in the arrangement of the Hebrew Bible, from which our English arrangement deviates to a slight extent by inserting the little book of Ruth at the end of Judges, on account of the intimate connection which subsists between them. The chronological relation of these books corresponds with the order in which they are arranged. The subjects noticed in this article may be distributed under five divisions; the name and the object of the book; the analysis of its contents; the chronology of the period; the unity of the composition; and the authorship, date, &c.

Name and object.—In the original Hebrew, as well as in all the translations, this book bears the name of Judges; and this name has obviously been given to it because relating the transactions connected with the deliverance and government of Israel by the men who bear this title in the Hebrew polity. This much is obvious, whatever opinion be adopted as to the nature of their office. But there are many considerations which make us certain that this book is not intended to be a mere history of the period between Joshua and Samuel. We are convinced by these that the author has given us the plan of his work, ch. ii. 11, &c., in which he sums up the lessons which the record of the period has been meant to teach: the calling of Israel to be the Lord's people, with all the advantages and instructions necessary for their situation; their rebellious and idolatrous behaviour; the chastisements which followed upon disobedience, namely, loss of independence and related evils; their repentance and return to the Lord; his mercy in raising up judges to deliver and reform them; and their renewed disobedience when the judge was dead, followed by the same consequences as before.

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The book gives us glimpses of the history of Israel from the time of their early youth as a nation until their adult age; but only glimpses for enabling us to study this one subject—their self-education in the law of the Lord, at one time neglected, at another resumed, and the false and true progress which thus continually alternated during their time of greatest liberty and most decisive formation of national character. The *national* aspect of their character does certainly very much predominate; but ever and again we notice the root of this, the *individual* character in relation to the fear of God. As a whole, the people surely made progress during the time that they possessed their liberty along with the law of God. And yet this book makes it evident that the progress was very slight, every advance being retarded, if not neutralized, by a retrogression. The true object of the book may therefore be said to be to exhibit the theocracy, the presence and working of God in the administration of the affairs of his people, though the name, "the book of Judges," is taken from one remarkable effect or manifestation of this, because he raised them up judges to deliver them. In accordance with this view, we must observe, (1.) That the history takes for granted the existence and authority of the law of Moses among the people. An able and suggestive essay in Hengstenberg's *Authenticity of the Pentateuch* disposes of many apparent exceptions and violations in regard to persons, places, times, and ordinances, of which advantage had been taken by unbelievers as a means of assaulting the common belief in Moses as the writer of the Pentateuch; although his hypothesis of the chronology encourages him to look upon the book too much as an outward political record. (2.) That the *political* events are subordinated to those which are *moral* and *spiritual*. One striking example of this occurs in Gideon's history, where the narrative is concerned almost exclusively with him and his three hundred men, who did indeed win the moral victory, and were God's chosen instruments for delivering Israel. Now reason suggests the probability of greater achievements, physically or politically considered, by the powerful tribe of Ephraim, at the battle in which Oreb and Zeeb fell; and this presumption is confirmed by Gideon's own testimony, ch. viii. 2, 3, and by the reference of a subsequent inspired writer, Is. x. 26. Yet this Ephraimite victory is noticed merely in a brief and almost incidental manner in the body of the history. (3.) That historical events and civil advantages are traced to the purposes of the Lord. Thus his leaving some of the nations in Canaan was at once a means of teaching Israel the necessary art of war, and an occasion of proving them whether they would walk in the Lord's ways or not, since faith and holiness were as necessary as courage, if the Israelites were to prevail in the struggle for pre-eminence; and so also the continuance of these nations, and the proof to which Israel was subjected in reference to them, were themselves a consequence of Israel's sin and sloth, ch. ii. 20; iii. 4. (4.) That the arrangement of the book is mainly chronological; and yet two long accounts are thrown in at the end, in the form of an appendix, because of their relation not merely to the early period at which the events occurred, before any judge had been raised up, but to the whole period of the judges. They throw light upon the condition of the people through the entire duration of the vicissitudes of this book, and show us the workings of that degeneracy (the one in regard to religion, the other in regard to practical morality), which was continually calling down chastisements, and yet continually checked by these, so that the people returned to the Lord their God who smote them. And, (5.) That the size of the book is so small, considering the long period of time which it embraces; thus contrasting with the full systematic accounts of the earlier book of Joshua and the later books of Samuel. Nay, the history of the judges themselves is given in some instances so much at large, and in others so briefly, that no explanation can be offered by those who suppose that it is a connected history. For it is idle to speculate upon the compiler being at a loss for materials, while we read the details about Deborah and Barak, Gideon and Abimelech, Jephthah, Samson, and the remote times and obscure localities to which the appendix relates; whereas the prominence assigned to certain judges is easily explained by a correct analysis of the book, which points them out as persons whose history is intended to arrest attention, on account of the position which they occupied in critical times.

Analysis.—The book of course is universally admitted to consist of three great parts—an introduction, an appendix, and the body of the work. There is no question about the appendix, from ch. xvii. to ch. xxi., containing two narratives; first, of Micah's gods, which were carried off by those Danites who settled in the north; and next of the abominable outrage at Gibeah, and the severity with which it was punished. But there has been some little difference of opinion as to the place at which the introduction ends. Yet the most natural division is certainly at ch. iii. 6, where Keil has placed it; for what is mentioned previously is not at all in the way of regular history, but is either preliminary information on certain points requisite to be known, or else general statements which give a key to the course of the history properly so called, and to the writer's mode of presenting it. The first chapter is chiefly geographical, containing a statement of what the several tribes had done or failed to do; the second chapter, together with the opening verses of the third, are predominantly moral and reflective: or otherwise, the first gives the political relations of Israel to the Canaanites; and the second gives the religious relation of Israel to the Lord. Some have said, Hengstenberg, for instance, that the first chapter presents a view of the events before Joshua's death, and that the second narrates the death itself and the events which followed it. We incline to the belief that this, which might be quite in harmony with the previous statement, cannot be shown to involve any inaccuracy, for the reasons already suggested in the article on Joshua. On this supposition, the account in Jos. xxiv. is the last act of his public life; whether he *formally* resigned office or not, is a matter about which we have no information; but he did so *practically;* and the elders who overlived him, and in whose days the people continued to serve the Lord, carried on their administration, perhaps chiefly during his natural life, and dropped into the grave very soon after their leader and associate in arms and administration.

There are difficulties in arranging the chronology of the first chapter of Judges on any hypothesis; but they appear at first sight to be least if we proceed straight forward, making the order of time and of narration the same. And since the opening words are, "Now, after the death of Joshua," and since again events are men-

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tioned in this chapter which are also mentioned in the book of Joshua, it has been a common opinion, even among the soundest critics, that Joshua is not the author of the book which bears his name. But we prefer to think that he is the author, till some stronger reason to the contrary has been presented; and we do not think it safe to assume that the order of time is the same as the order of narration in this chapter, which is confessedly not a chronological but a geographical table. And this view has been taken by our translators, who introduce the pluperfect tense at ver. 8. By this scheme the course of events would be somewhat as follows. After wars had been carried on by single tribes, to which the book of Joshua has borne witness, on the death of that leader, the question was put to the Lord, "Who shall go up for us against the Canaanites first to fight against them?" But perhaps local and temporary jealousies interfered with the acknowledgment of Judah, to whom God assigned the foremost place; just as similar feelings, after the great Persian invasion, kept the several states of Greece apart from Athens, though the leading place had been assigned to her. At any rate there is no appearance of combined action among the tribes; only the feeble tribe of Simeon went with Judah, on condition of a corresponding service to themselves. The two tribes carried on a successful campaign, in ending which they took vengeance on Adonibezek, "and they brought him to Jerusalem, and there he died." Yet this sentence might have been readily misunderstood, as if his own people had brought him there; for it was a well-known heathen city, as is expressly said, ver. 21. Therefore a digression to an earlier time, ver. 8, explains that Judah had already taken Jerusalem by their own unaided arms. From this earlier point of time the narrative now proceeds to tell what more the single tribe of Judah had done, these being the conquests to which Joshua has made reference with that brevity which suits his narrative of the first conquest and division of the land. And the early date of this entire paragraph is evinced by the closing sentence, ver. 16, about the Kenites "coming up out of the city of palm-trees with the children of Judah into the wilderness of Judah," which must have happened either on the first entrance into Canaan, or on occasion of Judah first coming from the united camp to take possession of their allotted portion; unless we agree with those critics who understand this verse otherwise, so as to impugn the historical accuracy of the book of Joshua. The close of the digression, and the date to which it refers, having been thus unmistakably marked, the narrative of the joint enterprises of Judah and Simeon, subsequent to Joshua's death, is resumed at ver. 17. Certain recent grammarians would pronounce this change to the pluperfect at ver. 8 arbitrary, as indeed they altogether reject a pluperfect in Hebrew. But in some form, indirectly if not directly, they must admit it. For instance, if they adhere to strict chronological progress in ver. 7, 8, they must make a pluperfect at ver. 16, and translate, "Now the children of the Kenite had gone up," &c. Other cases of necessity for a pluperfect in this book may be seen in ch. xiv. 15–17; xx. 36.

The division of the main body of the work has been variously made. Of late there has been a tendency to make seven groups, under some influence connected with supposed important and prevailing numbers. One of the latest of these has been constructed by Keil, in his Introduction (1859). (1.) Othniel, ch. iii. 7-11. (2.) Ehud and Shamgar, ch. iii. 12-31; (3.) Deborah and Barak, ch. iv. v. (4.) Gideon, ch. vi. 1–viii. 32. (5.) Abimelech, Tola, Jair, ch. viii. 33–x. 5. (6.) Jephthah, Ibzan, Elon, Abdon, ch. x. 6–xii. 15. (7.) Samson, ch. xiii.-xvi. Yet it may be questioned whether any light is thrown on the book by this division; whether any principle in the book is at the foundation of it; and whether it does not rather do violence to the history, in tearing Abimelech away from Gideon and associating him with Tola and Jair. This last objection, however, does not apply to another scheme which unites the fourth and fifth sections, which he adopts in his commentary: though he there gets a glimpse of the real principle of division.

The true arrangement of the book, in this the main body of its history, brings out the theocratic government of God. Moses had been commissioned by the *Son of God, the Angel of the Covenant*, who went before the people in all their marches, Ex. iii. 1-6; xiii. 21; xiv. 19, &c.; and to fit him for his office Moses was filled with *the Spirit of the Lord*, who was given to him in a measure apparently not given to any mere man after him. But the Spirit, who was communicated in a certain degree to men for various tasks in connection with the church and people, was especially communicated from Moses, in whom the fulness resided (fulness such as was possible under the Old Testament dispensation), to the seventy elders who assisted him in the administration, and to Joshua, who was called to be his successor, Nu. xi. 17, 25; xxvii. 16, 18, 20. Agreeably to this, the true grouping of the events in the time of the judges must be looked for in connection with the *coming forth of the Angel of the Covenant*, and the *corresponding mission of the Spirit of the Lord* into the hearts of his instruments. [No arguing is needed to establish the erroneousness of our translation, "an angel of the Lord," ch. ii. 1; vi. 11; "an angel of God," ch. xiii. 6, 9, 13. The only possible rendering is, "the Angel of the Lord," "the Angel of God;" and this is amply confirmed by the attributes of Godhead which appear in the narratives.] Yet, while we notice these epochs of special manifestation, we must remember that God was always present with his people, at the head of their government, and working in a more ordinary manner in calling out agents for preserving and recovering the visible church and holy nation. And besides, there was the standing method of consulting him by Urim and Thummim, through the high-priest, and there was his way of extraordinarily addressing the people by prophets; of both of these there are recorded instances in this book, although the prophetical agency is rare and feeble till the time of Samuel, 1 Sa. iii. 1, 19-21, with whom the succession of prophets began, Ac. iii. 24.

But the appearance of the Angel of the Lord and the mission of the Spirit in a special manner is four times noticed in the body of the history, and nowhere else.[1] (1.) The Angel of Jehovah went up from Gilgal to Bochim, and reproached the people for neglecting his work of redemption; threatening to help them no more; yet in reality, by the utterance of this threat, suggest-

[1] He is indeed mentioned as saying, "Curse ye Meroz," &c., ch. v. 23. But this should be taken either as a prophetic statement in this inspired song, of the same import as "thus saith the Lord," in the course of the messages of later prophets; or else it is an inspired application to the present case of that general message of the Angel, ch. ii. 1-3.

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ing that his free grace would help them, as in fact they immediately gained a victory over their own sinful selves, ch. ii. 1-5. The outward victory over oppressors was soon gained by Othniel, ch. iii. 10, when "the Spirit of the Lord came," literally was, "upon him, and he judged Israel, and went out to war." (2.) The Angel of the Lord came and gave a mission to Gideon to deliver Israel, ch. vi. 11, &c.; and to fit him for it, ver. 34, "the Spirit of the Lord came upon," literally clothed, "Gideon, and he blew the trumpet." (3.) A passage, ch. x. 10-16, is so similar to the account of the Angel at Bochim, that we do not know how to avoid the impression that it is the Angel himself who speaks in that immediate manner which is peculiar to this book; certainly there is no hint of any prophet in the case, and a message like this from the Urim and Thummim is nowhere on record in Scripture. The closing words, that, after having refused to "save" them (not merely "deliver," as in our version), on the repentance of the people, "his soul was grieved for the misery of Israel," suggest the same interpretation, in the light of the commentary, Is. lxiii. 8, 9. "So he said, Surely they are my people, children that will not lie; so he was their Saviour. In all their affliction he was afflicted, and the Angel of his Presence saved them." Upon this, Jephthah was called to lead the people; and as on the two earlier occasions, ch. xi. 29, "The Spirit of the Lord came," literally was, "upon Jephthah." (4.) The Angel of the Lord appeared to the parents of Samson, announcing the birth of their son, who was to begin to "deliver," or rather "save," Israel, ch. xiii. 3-23. And with the usual correspondence, ver. 24, 25, "The child grew, and the Lord blessed him; and the Spirit of the Lord began to move him at times;" while of him alone, as one peculiarly chosen by the Lord and given to him from his birth, it is said repeatedly afterwards, that "the Spirit of the Lord came mightily upon him."

This arrangement suggests the four following periods of history. The appearance of the Angel of the Lord and the mission of the Spirit, however, belong not to the very commencement of the period, but rather to the continuance or close of a term of sin and disgrace. Perhaps in Gideon's and Jephthah's cases the appearance of the Angel and the mission of the Spirit were almost contemporaneous; but in the first case and in the last there must have been some distance of time between them, not now ascertainable, but possibly amounting to several years, and determined in each case by the particulars of the crisis which demanded these manifestations.

			Hales' Chronology.	Kell's Commentary.	Chron. of English Bible.	Jewish.
	FIRST PERIOD. Ch. III.-V.		B.C.	B.C.	B.C.	B.C.
I.	*Servitude.* Chushan Rishathaim, of Mesopotamia,	8 begin	1572	1435	1402	1244
1.	Judge. Othniel,	40 ,,	1564	1427	1394	
II.	*Servitude.* Eglon, of Moab; Ammon, Amalek,	18 ,,	1524	1387	1354	
2.	Judge. Ehud,	80 ,,	1506	1369	1336	1204
3.	Judge. Shamgar ("slew of the Philistines"),	.. ,,				
III.	*Servitude.* Jabin, of Hazor in Canaan,	20 ,,	1426	1289	1316	1124
4.	Judge. Deborah,	40 ,,	1406	1269	1296	
5.	Judge. Barak,					
		— 206				
	SECOND PERIOD. Ch. VII.-X. 5.					
IV.	*Servitude.* Midian, Amalek, and children of the East,	7 ,,	1366	1229	1256	1084
6.	Judge. Gideon,	40 ,,	1359	1222	1249	
	King. Abimelech,	3 ,,	1319	1182	1209	1044
7.	Judge. Tola,	23 ,,	1316	1179	1206	1041
8.	Judge. Jair,	22 ,,	1293	1156	1183	1018
		— 95				
	THIRD PERIOD. Ch. X. 6-XII.					
V.	*Servitude.* Ammonites, with Philistines,	18 ,,	1271	1134	1161	996
9.	Judge. Jephthah,	6 ,,	1253	1116	1143	979
10.	Judge. Ibzan,	7 ,,	1247	1110	1137	973
11.	Judge. Elon,	10 ,,	1240	1103	1130	967
12.	Judge. Abdon,	8 ,,	1230	1093	1120	957
		— 49				
	FOURTH PERIOD. Ch. XIII.-XVI.					
VI.	*Servitude.* Philistines,	40 ,,	1222	1134	1161	
13.	Judge. Samson ("in the days of the Philistines," 20),	..				949
		— 40				
		390 ending	1182		1120	

A mere glance at this table will bring out many facts in regard to the state of Israel under the judges. During the first period there occurred three servitudes, to chastise the rebellion and idolatry of the people; and these chastisements became in several ways more and more severe. They became so in point of duration; being eight years, eighteen, and twenty respectively. They became so in point of vicinity to their oppressors: the first, a distant king from Mesopotamia, whose visits might be rare, and his oppressions light, if only a tribute were paid to him; the second, a king of the neighbouring country of Moab, supported by adjoining tribes, and setting up his throne, to some extent at least, at the city of palm-trees, among the Israelites, whom he may have been willing to incorporate with his original subjects; the third, a king within Canaan itself, living wholly among the Israelites, and animated towards them by the bitterness of hereditary warfare, since he himself belonged to a race doomed to extirpation by Israel. The chastisements became also more and more disgraceful: first, by that Mesopotamian monarch, who had unknown resources, but probably very powerful; next by the king of Moab, who ought to have been little (if at all) more powerful than a single tribe in Israel; but thirdly, by a remnant of one of the nations whom they ought to have destroyed, as, in fact, a former Jabin king of Hazor was destroyed by Joshua. Again, there is no evidence in

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the book that these five judges held their office for life: far from this, the language is perfectly general that "the land had rest" forty or eighty years, and during these years of rest the corrupting leaven was at work which brought a new servitude upon them. There is not even a coupling of that rest with the name of the judge, unless in ch. iii. 11, "And the land had rest forty years; and Othniel the son of Kenaz died;" where the connection of the two statements is very loose, and the death of Othniel has as much at least to do with the following statement about the relapse into idolatry, which in all likelihood occurred before the forty years of rest were succeeded by another bondage. Hence the objection to Ehud judging the people eighty years is seen to be unfounded, although the Septuagint tells us that he judged Israel till he died. Neither need there have been any difficulty on account of the circumstance that no time is assigned to Shamgar. He came after Ehud, ch. iv. 31; but during the eighty years of rest, which was not interrupted by any servitude, though he had a struggle with the Philistines. One other remark is, that these three first servitudes brought Israel into contact with the nations who were to be its chief scourges in succeeding times. The Mesopotamians of the first servitude, indeed, retired into the background, until, in the last days of the monarchy, they carried the people into captivity; but the Moabites, and their associates the Ammonites and Amalekites, were much the same as the Midianites, Amalekites, and children of the East, in Gideon's days, as Midian and Moab were at an earlier time associated in the days of Moses and Balaam; and the Philistines, with whom Shamgar had apparently but a skirmish, rose continually in power, co-operating with the Ammonites in the fifth servitude, and able without assistance to bring upon Israel the sixth servitude, which was the longest of all. It is plain that these three first servitudes greatly broke the power and spirit of the Israelites. Their subjection to Jabin the Canaanite was especially sinful and disgraceful; and the people were mightily oppressed by him, ch. iv. 3, while he had disarmed them, and perhaps seduced them extensively into idolatrous unity with his own people, ch. v. 8. To meet this emergency we observe two peculiarities—the one that God bestowed the gift of prophecy upon Deborah, the first instance recorded since the death of Moses, at least two centuries and a half previous; the other, that the people had recourse to this woman for deliverance. She was judging Israel (the participle in the original marks that it was going on) before the bondage was actually broken.

The second period presents several important contrasts to the first. There is only one servitude at the commencement of it, and this the briefest of all—for seven years. But it was very grinding, being inflicted by the neighbouring nations of the east and south; spreading systematically from beyond Jordan to the south-western extremity at Gaza; destroying regularly both the tillage and the pasturage of the Israelites; and driving them from their ordinary habitations to take refuge in mountains and caves. The number of that army with which Gideon had to fight was 135,000. The prophetess and psalmist Deborah must have had a blessed influence upon the people of her own generation and that which succeeded. And there were other spiritual agencies besides her own; for the only other prophet mentioned in the book was he who was sent to reprove the people before Gideon was raised up, ch. vi. 8; whose designation (as given in the margin)—"a *man*, a prophet"—is by no means destitute of emphasis, considering how the Angel of the Lord speaks in the same chapter and elsewhere in the book. The very fact that God was raising up inspired persons during those forty-seven years which close the first period and commence the second, marks it out as a memorable era of great striving on the part of God, as well as great sinning on the part of the people, who had in some localities openly established the worship of Baal. And the stirring of their minds, both by calamity and by the work of God's messengers, is plain from what is related of Gideon's family and personal history, and from the response he met with when he blew the trumpet. But the chastisements of Israel now assumed a different shape: no longer servitude to foreigners, but tyranny on the part of one of their own number. Even Gideon himself had not been absolutely clear of blame, though on the whole his heart was eminently right with God. For there was his ephod in his city, "and all Israel went thither a whoring after it; which thing became a snare unto Gideon, and to his house," ch. viii. 27. He himself escaped the worst of the snare; but "as soon as Gideon was dead, then the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their god," ver. 33, and all his sons were murdered; except one who escaped, and one who instigated or perpetrated the crime, and who was left by God to be a scourge to the people worse than any foreign despot, before he himself received the due reward of his deeds. Probably we may trace a change in the style of the administration from the commencement of this period; since now we read, ch. viii. 28, that "the country was in quietness," or had rest, "forty years in the days of Gideon." This suggests, if it does not actually assert, that his office and his life and the rest of the land ended at the same time, of which there is no hint in the case of his predecessors. And the disposition of the people towards a more permanent form of government is apparent from their request to Gideon, that he would rule over them, and make that rule hereditary in his family. Though he refused this, from a conviction deeply felt and strongly expressed by him, that the Lord alone should be their king, he ruled without the title; and his son Abimelech easily seized both the office and the title, and with a standing army may have rendered himself extremely powerful; as we read of his taking cities by storm, and destroying them.[1] Three years brought his reign to an end; but, without any interregnum—compare the return to consular government on the overthrow of the decemvirate at Rome—the government by judges seems to have been restored under Tola and Jair. Here were no *foreign* enemies; yet Tola rose "to defend Israel," or rather, as in the margin, "to save it;" for the evils of Abimelech's reign were probably as bad politically as a servitude, and morally and religiously they might be worse. But fifty-five years under two good judges may have gone far to restore Israel. The picture of Jair's thirty sons on their thirty ass-colts is quite worthy of the patriarchal times; and his gift of a city

[1] Abimelech should not be reckoned among the judges of Israel, but among the scourges, holding the people in servitude, and to a domestic enemy, much as in the case of Jabin, king of Hazor. Certainly the verb and the noun "judge" are never applied to him and his administration.

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to each, whilst to the whole district the name of Havoth-Jair was assigned, ch. x. 4, obviously carried an allusion to the happy victorious days of the conquest under Moses, Nu. xxxii. 41; compare perhaps David's reference to past mercies in the original conquest and settlement of the land, appropriated as a ground of faith and hope in reference to his own times, Ps. lvii.

But that second period lasted scarcely half as long as the first; and the narrative of a new manifestation of the Son of God, and a new descent of the Spirit of God, suggests that, in spite of outward appearances, the real life of Israel as God's people was only half as strong in the second period as in the first; while again this third period approximates to being half as long as the second. Each infusion of grace gave a new impulse to the spiritual life of the nation; but on each occasion that impulse acted only half as long as the one which preceded it, clearly indicating the sinking of the strength which resided in Israel. This third period, like the second, contains only one servitude. But it is long—for eighteen years. It is inflicted by two agencies combined; for the Philistines appear as the assistants of the Ammonites—a case like that in Is. ix. 12, "The Syrians before, and the Philistines behind, and they shall devour Israel with open mouth." The double agency in chastising is suitable after the complicated sinning, ch. x. 6. And, in short, the aggravations of the case were such, that in language vastly stronger than that of ch. ii. 1, &c., or ch. vi. 8, &c., the Lord reproached them, and refused to save them. At length, when he gave them a judge, he permitted a treasonable spirit to manifest itself in the leading tribe of Ephraim; so that Jephthah was compelled to execute such vengeance on them, ch. xii. 1-6, as at an early period had been executed, for like offences, on the tribe of Benjamin and the city of Jabesh-Gilead, ch. xx. 12, 13, &c., xxi. 8-10. This fearful judgment within the tribes themselves is also to be looked at as a chastisement not less severe than foreign servitude, as was remarked of Abimelech's despotism during the second period. And as in that period two judges followed in immediate succession, though there had been no external enemy; so here there were three in addition to Jephthah. But the entire term of these four administrations was only thirty-one years.

The fourth period calls for no lengthened remarks, though it is different from all the rest. It is the shortest of the whole. Again, there is but one servitude, as in the two previous periods; but those servitudes have been increasing alarmingly in length and in proximity far beyond the increase of the three which fall within the first period. Nay, this fourth period is entirely one of servitude: for though there is a judge, Samson, the greatest in his personal exploits, and separated to his work from before his birth; yet we have no account of the nation, or of any part of it, deliberately acknowledging and following him. He only "began to deliver," rather to save, "Israel out of the hand of the Philistines," ch. xiii. 5; "and he judged Israel in the days of the Philistines, twenty years," ch. xv. 20—that is, during the time that their dominion lasted. Samson was in fact an individual who represented the entire people of Israel—their calling, their privileges, their achievements, their moral weakness. The combination of all this is seen emphatically in their history during the time of the judges. And in spite of the continual presence of God their king, and the repeated awakenings and revivals on the part of his Son and his Spirit, the end of the history presents Israel to us feebler than the beginning, though no doubt educated and enriched by so much varied experience in the divine life.

It was thus that the transition became necessary to an earthly kingdom; not that it was better in itself, but it was better for the carnal people, and it was made to subserve important purposes in the administration of the covenant of grace. The history of the transition period is given in the books of Samuel, with which we have not here to do. Yet a few sentences may express all that is necessary in order to complete the history of the judges, of whom there were two more, Eli and Samuel. The people were deeply depressed at the time of Samson's death; and yet his prowess all through life had been breaking the yoke of bondage, and the finishing stroke was given by him as he died. They had no living deliverer, therefore, whom they could acknowledge as their judge. They must look on recovered independence as a gift immediately from God's own hand; and God's high-priest was the man on whom they united to be their governor. Perhaps another motive might combine with this. By putting themselves under the high-priest, they might hope to draw nearer to God, and to escape renewed chastisements for neglect of his law and service; or otherwise, taking refuge with God, they might hope to terrify their oppressors the Philistines, as they afterwards carried down the ark into the battle with them. Eli did judge Israel for forty years, and we have no reason for supposing that this was not a time of rest from outward enemies. But the root of the evil continued to be untouched; and the very expedient of uniting the offices of judge and priest in one person, threw light upon the terrible hopelessness of the disease. The priesthood itself was incurably corrupt; the aged high-priest and his two sons, who acted under him, died on that same day on which Israel was smitten and the ark of God was taken, as had been announced to Eli by a threatening prophet, 1 Sa. ii. 27-36; iv. 17, 18. And a period of utter anarchy and helpless exposure to all enemies ensued for twenty years, 1 Sa. vii. 2, which some have called a seventh servitude—a second Philistine servitude, but for which a better name is that found in the book of Judges itself, ch. xviii. 30, "the captivity of the land." The worship of God was violently interrupted; Shiloh was made a desolation, Ps. lxxviii. 59-64; Je. vii. 12-14; and the ark went into captivity among the Philistines, when the land of Israel ceased to be the Lord's land, the glory of all lands. That the people themselves were considerably broken up and scattered at this time, so that it was a political as well as a spiritual captivity, is probable from the language of that seventy-eighth psalm, as well as from the language of another which David put into the hands of the people, after God had restored the ark to the position which had been lost, 1 Ch. xvi. 34, 35, "O give thanks unto the Lord, for he is good: for his mercy endureth for ever. And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise." If this do not refer to a scattering at Eli's death, we are at a loss to know to what it can refer. In agreement with this there is, in the Septuagint and Vulgate, a title to the ninety-sixth psalm, which was also used by David on that occasion, "A psalm of David, when the house was built after

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the captivity," which title, as well as the inspired language in Chronicles, would be understood of the Babylonish captivity only on the supposition of a monstrous blunder.

Amid very many things in the condition of the government, the priesthood, the sanctuary, and the people, which are parallel on occasion of this earlier and little noticed "captivity of the land," and that great captivity in Nebuchadnezzar's time, to which parallel Jeremiah calls attention, ch. viii., one important element of good was the activity of prophetic inspiration, so that on both occasions prophets denounced the evils, and prophets became the great re-constructors of society. Prophecy had been met with in the times of the judges, in one generation at least, ch. iv. 4, v.; vi. 8. But now the gift of prophecy appeared in richer abundance: Samuel's mother was a psalmist like Deborah, 1 Sa. ii. 1, &c.; a prophet, who is not named, denounced God's curse upon the priesthood and people, ch. ii. 27-36; and above all, Samuel himself was called by God, to whom he had been dedicated from before his birth, "and all Israel, from Dan even to Beersheba, knew that Samuel was established to be a prophet of the Lord. And the Lord appeared again in Shiloh: for the Lord revealed himself to Samuel in Shiloh by the word of the Lord," ch. iii. 20, 21, and this after a period in which "the word of the Lord was precious," and "there was no open vision." In several respects Samuel, the Nazarite from his birth, must have reminded the people of Samson, only that his piety and services were of an unspeakably higher tone and character. And during these twenty years of anarchy and captivity, in which "the whole house of Israel lamented after the Lord," they must have felt that they were passing through an experience like their fathers, and that they were being shut up to Samuel as the Lord's instrument for saving them. A priest and judge combined in one had failed: but they were delivered by their last hope, a prophet and judge in one, who, in the remarkable age of confusion and restoration in which he lived, was also called to be a priest in some degree, and thus gathered into his own hands the threefold theocratic authority which in ordinary times was kept strictly apart and distributed. But of the details of his official life we have scarcely anything, nor any intimation of the length of time during which it continued. Only when he grew old, he made his sons judges along with him, 1 Sa. viii. 1, 2. However, the people, who had wished such a hereditary office in the family of Gideon, refused it in the family of Samuel, as, in fact, his sons were unworthy of it. But the hereditary notion being thus anew presented to them, it was not difficult for their minds to cling once more to the desire for an earthly king. And God directed Samuel to gratify their wishes, though not without warning them of the carnality of their minds, the unreasonableness of their expectations, and the bitter disappointment that was awaiting them.

Chronology.—There is a great difficulty in adjusting the chronology to the data furnished by Scripture; but in the table given in the previous section we have presented specimens of three computations, according to three leading systems, one longer, the other two shorter, yet abbreviating the time on two different principles. The data in Scripture are these three:—1. The statement, 1 Ki. vi. 1, that Solomon began to build the temple in the fourth year of his reign, and "the four hundred and eightieth year after the children of Israel were come out of the land of Egypt." 2. The statement by Paul, Ac. xiii. 17-21, "The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. And about the time of forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot. And after that, he gave unto them judges, about the space of four hundred and fifty years, until Samuel the prophet. And afterwards they desired a king: and God gave unto them Saul . . . by the space of forty years," &c. 3. There are the details in this book of Judges which appear to give 390 years from the beginning of the first servitude till the end of the sixth, or the death of Samson. It is plain to any one who looks at the figures, that these three computations are irreconcilable; and the question arises, to which of them is a treatment to be applied that shall bring out a result different from what appears at first sight?

Ewald applies a favourite method to this, as to some other portions of the history of Israel. He finds a mythological element in it, a series of twelve heroes, whose labours the book records, as indeed he has a passion for discovering the number twelve throughout the early Hebrew histories and genealogies. He also argues, from some of the tables of descent in the Chronicles, that there were twelve generations from Moses to David's and Solomon's time; and since 40 years occurs repeatedly in the history of these judges and the servitudes (in Ehud's case, 80, or twice 40), he supposes that 40 years was then the allowance for a generation, at one time a generation being under oppression, and at another time a generation being at rest. Thus he makes up $12 \times 40 = 480$ years from the exodus to the building of the temple; though in this second calculation he includes Moses and Joshua as two of the twelve heroes, not very consistently. This hypothesis has been elaborated with certain differences of detail, and with refinements about judges of whom there were many traditions, to whom these round numbers were assigned, and of others with a more accurate historical term of years, but of whom there was not much more to relate (!), in Bertheau's *Commentary on Judges*. But this is a mere hypothesis. It is irreverent in its treatment of the word of God. It needs to do violence to the record in order to arrive at the number of twelve judges on which it is based, since the book gives thirteen, and Eli and Samuel ought to be inserted, if not Joshua, in this list of "heroes." And though the frequency with which the number 40 occurs in periods of ruling, from Moses down to king Jehoash, may suggest the thought of a special overruling providence, it cannot shake any sensible person's belief in the historical accuracy, when he observes that three kings in succession reigned each 40 years—Saul, David, and Solomon, in the very age in which literature flourished most and contemporary annals were abundant. So afterwards king Joash reigned 40 years, and Asa and Jeroboam II. each 41.

The Jews, again, have a simpler problem, because they assign no weight to the New Testament. They therefore naturally take their stand upon the *sum* 480 years, and they endeavour to readjust the *details* to suit this. Without going into other matters beyond the book of Judges, it will be observed from the table that they include the servitudes in the years during which the land had rest and the judges ruled. This

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is a monstrous perversion of common sense; and, besides, the solitary case of Samson, in whose days the land is not said to have had any rest, but who, on the contrary, "judged Israel in the days of the Philistines twenty years," ch. xv. 20, has this emphasis put upon it, to show how anomalous it was. In fact, the Masoretic authorities came to a difficulty in the case of the previous servitude, which lasted 18 years, and therefore could not be included under Jephthah's administration, which lasted only 7. But there had been probably an attempt to do something in this case also; for Eusebius gives us the earliest specimen of the short computation in his *Chronicon*, written about A.D. 325, and there he is said to make the Ammonite servitude last 3 years, and Jephthah's administration also 3, that is, 6 in all, the time assigned to his judging Israel in the sacred history. Though this Jewish scheme had defenders among the Christian chronologers of the seventeenth century, it is probably now abandoned.

Another scheme is adopted on the margin of our English Bible, according to which some of the judges were contemporary with others, each of them ruling over a certain part of the tribes, not over all Israel; and of course suppositions may be made as long as the ingenuity of the person guessing is not exhausted—all having the same virtue of keeping within the number of 480 years, and all being alike entirely arbitrary. The least objectionable of these with which we are acquainted is that of Keil, to which Hengstenberg has given in his adherence, both following to some extent the suggestions of the illustrious Vitringa. They grant that the narrative proceeds in straightforward chronological order till the death of Jair, ch. x. 5, for 301 years. From that point they reckon that there are two parallel streams of history, so that the oppression by the Philistines and Ammonites, mentioned in ver. 7, is not one conjoint act, but two independent calamities, though occurring simultaneously; the Ammonites oppressing the eastern tribes for 18 years, and then deliverance coming by Jephthah, at the same time that the Philistines oppressed the western tribes during 40 years, in part of which they were held in check by Samson. Moreover, they understand this Philistine oppression in Samson's days, mentioned in ch. xiii. 1, to be identical with that from which Samuel delivered the people, 1 Sa. vii. 3-13; for otherwise, they say, the servitude mentioned in the book of Judges wants a definite termination, and the servitude mentioned in first Samuel wants a beginning. Finally, this great servitude to the Philistines for 40 years was gradually being broken during the last half of it by Samson, who thus "began to deliver Israel;" and the first half of it was at the same time the last half of Eli's term of office. By this arrangement the account of 480 years from the exodus to the building of the temple, would stand as follows:—The administration of Moses lasted 40 years. The division of lands in Canaan did not commence till 7 years after his death, Jos. xiv. 7, 10. Then Saul and David reigned each 40 years, and the temple began to be built in the fourth year of Solomon. Besides, there are two periods between the extreme points, whose duration is not determined in the Bible: the one the length of Joshua's administration and that of the elders, his companions, from the commencement of the division of lands to the commencement of the first servitude; the other the length of Samuel's administration. But at the very least, from 480 we must cut off 130 years, as shown in the margin, leaving 350. Of these, 301 elapsed till Jair's death, and 40 during the Philistine servitude. This leaves 9 years to be distributed among Joshua, the elders, and Samuel, an incongruously short period, when we consider that Eli was "very old" at the time of Samuel's extreme youth, not to say infancy, and that Samuel himself was "old" before he associated his sons in office with himself, 1 Sa. ii. 22; viii. 1. His only plan of escape from this will be noticed afterwards.

Moses, . . .	40
To the division of lands,	7
Kings, . . .	83
	130

This scheme is therefore not workable, even if its suppositions could be conceded. Of these the only one for which something may be said, is that the Philistine oppression in the days of Samson was contemporaneous with the Ammonite oppression in the days of Jephthah. But there is nothing in the book of Judges to warrant the supposition that the national unity was completely broken up, so that there were ever two independent judges ruling different parts of Israel: such a schism first appeared in the days of Ishbosheth and Jeroboam, and then our attention is strongly called to it. The Ammonite oppression is distinctly stated to have extended far beyond the eastern tribes, into Judah and Benjamin and Ephraim, all being included in that "Israel which they oppressed." And there is nothing in the history which suggests the restriction of Jephthah's jurisdiction to the east of Jordan. On the contrary, Mizpeh of Gilead, ch. xi. 29, seems to be distinguished from Mizpeh, simply so called, where he took up his house, ver. 34, where he uttered all his words before the Lord, ver. 11, and where the children of Israel had assembled themselves together and encamped, ch. x. 17; and it will be difficult to assign a reason for thinking that this was not the Mizpeh in Benjamin, where at other times the people of the Lord were used to meet in those days, ch. xx. 1; 1 Sa. vii. 5, 6; x. 17. Jephthah's successors, whose rule must also be made contemporary with the Philistine oppression during 40 years, had no special connection whatever with the eastern tribes. Ibzan belonged to Bethlehem, and was buried there; Elon stood in the same relation to the tribe of Zebulon, and Abdon to Pirathon, in the land of Ephraim. So far as we know, these are fair specimens of the connections which the judges had with the different localities of the land of Israel; and there is no ground for restricting the rule of one of them more than of another to a part of the land. We are pretty sure that this was *not* the case with Deborah and Barak, nor with Gideon, nor, certainly, with Samuel—Why imagine it with any of the rest? What time could be suggested less likely for such a revolution in the constitution of Israel, than the close of 55 years of peaceful government under two successive judges, in whose administration there was so little to record for the instruction of posterity? Or if there had been a threatening of such disintegration of the commonwealth, would it not be prevented by the nomination of the high-priest Eli to the office of judge? Yet that other supposition of Eli's last 20 years falling under the first 20 of the Philistines, compels us to suppose that his first 20 were contemporaneous with Jair's government, down to whose death Keil admits that there is no trace of division: hence he is driven to the desperate resource of denying that Eli was a judge at all, except in the sense in which every high-priest might be called by this name. But had Eli been only

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a judge during the Philistine servitude, we should expect this to be stated, as in Samson's case. Neither is it easily credible that four judges, Jephthah, Ibzan, Elon, and Abdon, should rule the eastern tribes in uninterrupted succession, without attempting to drive out the Philistines, and support Samson in his marvellous struggle. Or, if there be nice accuracy in Keil's dates, would the eastern tribes keep up a disastrous schism by electing a judge in opposition to Samuel the year after his glorious victory over the Philistines, and his investiture with the office of judge? and would the person chosen to rival Samuel belong to the same territorial division, the tribe of Ephraim, and be buried there a few miles from the spot where Samuel resided and judged the people? And it is utterly incredible that Jephthah should engage in such a bloody civil war with Ephraim as he did, at the very time that the Philistines were unmolested in their rule over Israel; whereas his conduct is in the main justifiable, though probably too severe, if he was the judge appointed by God over the people of Israel whom he had saved. It is utterly incongruous to imagine that the children of Israel "lamented after the Lord," the very twenty years of Samson's judging Israel by his unsupported efforts, during the whole of which the people looked on with indifference or positive hostility. And finally, the identification of the Philistine oppression in Judges and first Samuel is altogether without warrant. The servitude mentioned in Judges came to an end by Samson's heroic death: he thus achieved the liberation of his country, for which he had striven in vain during his life. The people naturally turned to the high-priest Eli, and made him their judge in this remarkable conjuncture, as has been already explained. And the period of anarchy, which was terminated by Samuel's victory over the Philistines, had commenced when the Philistines gained their great victory over Israel, on which occasion Eli died. By a process of extreme compression, Keil is forced to crowd into the same 40 years the last half of Eli's office, the whole of Samson's, and the 20 years of "all Israel" lamenting after the Lord, which preceded Samuel's victory. The only one of these three events which Scripture places in this period is Samson's administration; and it is improbable that on the one hand he would have fallen into such grievous sins as he did, and that on the other hand the people would have so ill supported him, if that period had been one of generally prevailing penitence under the ministry of Samuel. In a sentence, Keil sacrifices the order of history in the book of Judges, and leaves it without the natural termination which we have presented in the analysis of the book, while he transforms a period of anarchy into a regular servitude to the Philistines, in order to crush the events within the available portion of the 480 years, which, after all, cannot be done: granting all his suppositions, 9 years cannot be the time of Samuel's rule and that of Joshua and the elders, after the division of the land of Canaan.

Moses, .	40
Judges,	450
Kings, .	83
	573

And finally, the scheme stands in marked contradiction to Paul's chronology, which at the very least implies 573 years, as in the margin, and probably a considerably longer time.

To escape from this difficulty recourse has been had to a various reading in the book of Acts, as if Paul said, "when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot, in about 450 years; and after that he gave them judges until Samuel the prophet." This reading has the support of our four oldest manuscripts and of the Vulgate, and it has been adopted by Lachmann. But the various readings of the passage are in such a form as suggests that there had been tampering with the text by the scribes, plainly for the very reason that they felt the chronological difficulty; and no one would have altered the text into the present form, for which there is the authority of the versions generally, and of the fathers who quote it, so as to create a difficulty for themselves. And the sense is very unsatisfactory, the 450 years being then understood to run from the birth of Isaac to the division of the land, a computation for which no reason can be given, and which ill agrees with the other statements of time in the context, where there is surely a chronological sequence. Of course it would also compel us to suppose that 430 years were not spent in the land of Egypt, but only half as much; an opinion certainly prevalent from an early period in the Christian church, owing to a reading of the Septuagint, but which is doubtful, to say the least, while it is now most commonly abandoned by both critics and chronologists, including Keil himself.

In this extremity there seems no remedy but that last resort, the conjecture of a corruption. Thenius, one of the latest commentators on 1 Kings vi. 1, agrees with the majority of living Hebrew scholars, in upholding the integrity of the number 480 years. Apparently he attaches no weight to the apostle's testimony, except as a testimony to the amount of years deducible from the detailed history of the judges: but as he feels that the 480 years do not harmonize with these details, and that combinations like Keil's are more arbitrary and violent than any supposition of a clerical error, he cuts down some of the long periods towards the beginning of the history, since he thinks that we have round and exaggerated numbers until the time of Abimelech. But it is a milder remedy to suppose an error in the one number 480 than in these repeated instances, as he does. And besides, Keil preserves the period of 300 years in which Jephthah said the Ammonites had not tried to recover the land from Israel, ch. xi. 26, which Thenius is forced to reduce to 266 years. He says, indeed, that Jephthah's was a statement which one was entitled to make by a little boastful exaggeration; but this defence only betrays his ignorance of Jephthah's spirit, and of the duty of God's servants. The right view unquestionably is, that Jephthah would understate rather than overstate his case, which was abundantly strong after every imaginable deduction.

If critical conjecture be unavoidable here, as we believe it to be (Bunsen has no hesitation in cutting down the period of the judges to 187 years), the choice must lie between the 480 years in Kings and the 450 in Acts. Keil indeed indulges in the conjecture that Saul's reign was much less than 40 years, perhaps only half as much, and thus he finds room for Samuel's administration. But this is to give up his case: if the 40 be a corrupt number, why not the 480? Assuming then that the error lies either in Kings or in Acts, some of our older writers followed the suggestions of Luther and Beza, and thought the error might be in the latter: but it might more easily creep into the Hebrew Scriptures than into the Greek; and the longer period is demanded by the implicit testimony of the book of Judges itself. There are some slight

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indications either of 480 being an erroneous writing for a larger number, or of the whole clause "in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt" being a marginal note which had crept into the text. For the first trace of a reference to it is in the *Chronicon* of Eusebius, written about A.D. 325, while in other works of his he expressly draws out a chronology on the longer basis, as had been done by all the earlier Christian chronologers from the time of Theophilus, A.D. 180, without a hint of any difficulty such as this testimony would obviously have created. Next, the text is quoted by Origen (flourished A.D. 230) without this clause. And further, Josephus was entirely ignorant of it, for in his history he also refers to this text very plainly, and yet his chronology contradicts the short reckoning. There are, indeed, some difficulties about the chronology of Josephus, furnishing evidence either that there are clerical errors in his numbers, or that he fluctuated considerably in his calculations, owing to the absence of any explicit statement in the Old Testament, except what is deducible from the details of this book of Judges. That such fluctuations did exist we know, because some early fathers (erroneously) supposed that Samson judged Israel 20 years more, from a comparison of ch. xv. 20 and xvi. 31, and made the term of servitudes and administration by judges to be 410 years instead of 390; and some overlooked the 20 years of anarchy, or included Samuel's administration within the 40 years of Saul. But the differences in Josephus range from 592 years (Antiquities, vii. 3, 2; viii. 3, 1; and x. 8, 5) to 612 (Apion, ii. 2; Antiquities, xx. 9, 1, perhaps too ix. 14, 1, if this do not rather make 632), and to 621, which Dr. Hales deduces from him (Jewish War, vi. 10, 1). All of these are, however, obviously based upon the same principle as the 450 years of Judges (strictly so called) in Acts, and furnish evidence that this was the received calculation among the Jews about the time of our Lord, and that it obtained deliberate sanction from the apostle Paul. The details as given by Josephus himself amount to 609; and with the insertion of the 20 years' anarchy, and the subtraction of 1 year added unauthorizedly for Shamgar, his reckoning of the whole period from the exodus to the building of the temple would be as follows, and may perhaps be adopted by us as the nearest approximation to exact truth. Alongside of it we place the somewhat shorter chronology of Clement of Alexandria (flourished A.D. 191), as gathered by Clinton from his details, whose allowance of only 20 years to Saul is attributable to a various reading in the Septuagint, and whose sum of 575 may have been favoured by its *apparent* nearness to the numbers mentioned in Acts, though Josephus *really* comes closer to the reckoning there:—

	Clement.		Josephus.	
Moses,	40		40	
Joshua,	27		25	43
The Elders,	...		18	
The servitudes and times of deliverance in the book of Judges,	396		390	450
Eli,	40		40	
Captivity or Anarchy,	...		20	
Samuel alone,	9			12
Saul { with Samuel, 18 / alone, 2 }	20		18 / 22	40
David,	40			40
Solomon, till the building of the temple began,	3			3
	575			628

Lastly, on this subject it may be added that the older critics were justly suspicious of all attempts at tampering with the text of Scripture, and would rather resort to any explanation, however forced, than multiply those conjectures in which many of their successors have prodigally indulged. Accordingly, while some Christian critics adopted the Masoretic scheme of *including* the servitudes within the administration of the judges, so as to save the credit of this number, 480 years; others, like Perizonius, aimed at the same object by the equally inadmissible scheme of *leaving* the years of servitude *out of account* altogether, as if these periods of subjection to a heathen yoke were not worthy to be mentioned in the annals of God's people, who "were never in bondage to any man." These servitudes lasted 111 years; and thus they obtained in all 480 + 111 = 591 years, that is substantially the 592 of Josephus' shortest reckoning. This cannot be accepted as a legitimate method of calculating: yet it would not surprise us should a notion of this sort have led to the Jewish reckoning of 480 years, which when once set down as a marginal gloss, might readily pass into the body of the text.

Unity.—The attempt has been made to cut this book up into shreds, more or less minute, according to the taste of the critic. In general, however, there is an inclination to admit the unity of the main body of the history. We think that the analysis of it which we have given establishes that unity beyond all question, especially when the natural chronological order is left undisfigured by attempts to reconcile it with the shortened Masoretic period of 480 years from Moses to Solomon. We see the working of the theocracy from the time that that generation died out which had been trained to faith and obedience in the wilderness, and had experienced the truth and goodness of God as they took possession of the land of Canaan, down to that generation which was so sunken as to leave Samson, the last judge who had not the additional support of the high-priesthood or the prophetical office, to struggle single-handed with the enemy; and here the narrative is concluded by the *death of Samson*, which was God's means of accomplishing what the *lives of previous judges* had failed to accomplish. The secret influences which had been at work all the time of the judges, eating out the heart of religion and patriotism, are then exemplified in the details of the last five chapters. These might have been placed at the commencement, in their chronological position, for the early date is undoubted: since Phinehas the son of Eleazar was high-priest during the time of the civil war with Benjamin, ch. xx. 28; and there are not wanting good reasons for suspecting that the Levite who became priest at Dan was the grandson, not of Manasseh, but of Moses, ch. xviii. 30. But if these long accounts had been introduced in their chronological place, they would have interrupted the close connection which the writer plainly wished to render prominent between his general statement of the course of rebellion and recovery by saviours whom God raised up, ch. ii. 11-19, on the one hand, and, on the other, the evidence of this in the particulars which immediately follow. The unity of the book and the credibility of its statements here confirm one another. It is according to the general principles of administration by God in his church, that repeated declensions should, on the whole and at the end, leave the guilty community lower than it was at first, in spite of revivals which retarded the mischief in some measure: as

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it is also in accordance with his way of dealing, that the marvellous works of Samson should come in towards the end of that downward course, to prove that the Lord was still the salvation of Israel, if any remnant, however small, were trusting in him. And the infusion of new grace and strength, from time of time, by the special interposition of his Son and his Spirit, is analogous to his work all through the period of the Old Testament economy. If we may cling to that ancient interpretation of the obscure name Bedan, in Samuel's parting speech to the people, 1 Sa. xii. 6-11, that it is Samson (namely Ben-dan, "he of the tribe of Dan," which is as likely as the later suppositions that it is a corruption for Barak or Abdon), we should have a striking confirmation of the unity of the book, and of the division into periods which we have presented. Samuel speaks like that old prophet in the critical period just before Gideon arose, "It is the Lord that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt. And when they forgat the Lord their God, he sold them into the hand of Sisera captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab; and they fought against them." All these belong to the first period, and deliverance was given by Deborah and Barak, by Shamgar and by Ehud: Othniel's is not mentioned, as having to do with a distant nation, from whom Israel did not suffer any more for centuries after Samuel's time, and far beyond the horizon of Israelitish history at the time when he was speaking. "And they cried unto the Lord, and said, We have sinned, because we have forsaken the Lord, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee. And the Lord sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe." All the enemies of the first period, except Othniel's, have been referred to, because that first period was an epitome and representation of all that followed. But only one judge is named for each succeeding period, since each of them had only a single servitude, and the three persons are named whom the Spirit of God raised up, Jerubbaal or Gideon, Bedan or Samson, and Jephthah; while Samuel cannot but add his own name, as that of the man who was filled with the Spirit, and raised up in a succeeding period to do a work for which others would have been insufficient. This argument, however, we do not press, because there really is no certainty as to Bedan.

The attacks upon the unity of the book are rested on very trifling grounds. The chief one is the existence of this appendix, though it is not difficult to see the two great reasons for this part of the book assuming such a form: the one, that the historical development according to plan was not to be interrupted; the other, that the two events which it narrates are to be looked on less as single events then as permanent influences. The permanence of the worship at Dan is expressly mentioned, ch. xviii. 30, 31, and "the captivity of the land" for the twenty years before Samuel assumed office, is traced to it with tolerable distinctness. The permanence of the moral evil which came out at Gibeah is not so plainly intimated; on the contrary it might have been supposed to be eradicated by the vengeance taken on Benjamin. Yet the evil to be found in the whole tribes is indicated by their share in the terrible chastisement; and there is a hint of the continuance of some equally potent mischievous influence, in the similar slaughter of the tribe of Ephraim by Jephthah. And the prophet Hosea in so many words informs us that the days of Gibeah never ceased in Israel, and that the root of the evil had not been taken away, Ho. ix. 9; x. 9. There have been indeed some very unsuccessful efforts to establish a difference of the words in use and the style of composition in the appendix and in the body of the book; but there has been little appearance of success in the undertaking. And even these objectors have frequently admitted a resemblance and unity between the appendix and the introduction, on account of which some of them have gone so far as to say that both these may belong to a later editor, who prefixed and annexed his new materials to a previously existing work, the history of the judges strictly so called. Such hypotheses are not worthy of refutation; and in truth "the book of Judges," in their view of it, would be a miserable fragment, without conclusion, and, still stranger, without beginning, a worthy subject for investigation by sceptical critics. The attempts to discover contradictions in the book have also signally failed.

Date of composition, authorship, &c.—On these subjects we can say very little; though a certain class of writers have run riot in speculations on sources, written as well as traditional, and on the blending of materials by the editors. On such ground we shall not tread. Yet on the one hand the date of composition could not be earlier than the end of that servitude to the Philistines which is understood to have terminated at the death of Samson. And on the other hand, there is ground for thinking that it must have been written before David took Jerusalem and expelled the Jebusites, at the beginning of his reign over all Israel, 2 Sa. v. 6; for it is said, "And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day," ch. i. 21. Moreover, Tyre is not mentioned, while Zidon is named as the city of those parts which was likely to oppress the Israelites or to protect the Canaanite remnants, ch. x. 12; xviii. 7; an argument arises from this fact for the antiquity of the book, similar to one in favour of the antiquity of the book of Joshua. So also, Asher is blamed for not driving out the people of Zidon, ch. i. 31, which refers to a state of feeling that must have been altered when the people of Tyre and Zidon became allies of David and Solomon. Yet it is likely that the kingdom was set up, and that the benefits of settled government were being felt, owing to the repeated statement, "In those days, when there was no king in Israel," ch. xviii 1; xix. 1, which occurs with the addition that "every man did that which was right in his own eyes," ch. xvii 6; xxi. 25. From these marks it is likely that the book was written in the reign of Saul, or the early part of David's. But we cannot attach any great confidence to the opinion of the Talmudists that Samuel was the author. He may have been; and excellent scholars down to our own time think that he was. However, it is enough to know that in the schools of the prophets which Samuel organized, there were likely to be many instruments well fitted, under the guidance of God's Spirit, to write this history of their nation, in that modified sense in which it may be called a history, as we explained at the beginning of this article.

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Ewald, Stähelin, and other critics of the present day, have assigned the book to the age of Asa and Jehoshaphat, in accordance with an elaborate theory, which embraces the whole literary history of the Israelites, and attributes very much both of the historical writing and of the Psalms to that period. But we reject the theory as arbitrary, unfounded, and against evidence, to a large extent the conscious or unconscious product of the unsound views which they have unhappily taken of the Word of God; while we gladly acknowledge that they assume much higher ground than the old infidels did, who were profoundly ignorant of the whole subject. The solitary proof text in the book of Judges to which they appeal in evidence of late composition, is ch. xviii. 30, 31, "And the children of Dan set up the graven image; and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan, until the day of the captivity of the land. And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh." This would carry the composition down as late as the time of the captivity of the two tribes in Babylon, or at least of the ten tribes in Assyria, unless it could have reference to those local devastations which are recorded in 1 Ki. xv. 20; 2 Ki. xv. 29; and as there are not many critics who have assigned the book as a whole to the age of the captivity, they make these two abatements, that the body of the work is of an earlier origin than the appendix, and that even the appendix may have been written earlier, though it continued to be retouched till later times. But in reply to this line of argument it is said, and we believe with justice, that the two verses explain one other, and show that "until the day of the captivity of the land" is intended to mark the limit of the period, "all the time that the house of God was in Shiloh;" as in this article the "captivity of the land" has been identified with the twenty years after Eli's death, especially the seven months that the ark was in the hands of the Philistines. Bleek feels this so strongly that he speaks with approval of Houbigant's conjectural reading, "the captivity of the *ark*." And this interpretation is confirmed by the consideration that David and Solomon would certainly never have tolerated such a rival schismatical worship at Dan, at the very period in which they were gathering the people, from Dan to Beersheba, to worship the Lord in Jerusalem, to which they carried up the ark, and in which they built the temple. Neither is any weight to be attributed to the geographical description of Shiloh in ch. xxi. 12, 19, as if it indicated that the author must have been a foreigner: such an inference is a mere fancy.

[Information on the book of Judges in general is well summed up in Keil's *Introduction* (*Einleitung in das alte Testament*) and —mixed with rationalist views often very painfully—in De Wette, Bleek, and Dr. Davidson; also much will be found in the old large commentaries; and some suggestive thoughts, with the usual amount of learning, caprice, and dogmatism, in Ewald's history (*Geschichte des Volkes Israel*), vol. ii. p. 464-562. For two recent German commentaries, painstaking and scholar-like, we are indebted to Studer (2d edition—only the title altered from the edition of 1835—1842), and Bertheau (1845); the latter includes also Ruth, and forms a part of the *Kurzgefasstes Exegetisches Handbuch*, which has been in course of publication for some years, and is now completed. But the views expressed by these writers are often very reprehensible, and entirely arbitrary. On the other hand, the orthodox commentary edited by Keil and Delitzsch is now so far advanced as to embrace Judges, Keil himself being the commentator. Information upon the chronology may be found in Hales' *Analysis of Chronology*, vols. i. ii., and in Clinton's *Fasti Hellenici*, i. 301, &c.; also in Kuinoel's *Commentary on Acts xiii.*, from whom Meyer has copied pretty closely. Some excellent views of the general character of the book, and its position in the Old Testament scriptures, are to be found in Hengstenberg on the Pentateuch (Clark's translation of the *Beyträge*), vol. ii. p. 1-121, the *Dissertation on the Pentateuch and the Time of the Judges.*] [G. C. M. D.]

JUDGMENT-HALL. This, in our English Bible, is the common, though not the uniform, rendering of the Greek πραιτώριον, *prætorium*. It is so rendered in Jn. xviii. 28, 33; xix. 9; Ac. xxiii. 35; but in Mat. xxvii. 27, Mar. xv. 16, "common-hall" is the expression employed; and in Phi. i. 13, the term "palace" is employed. There appears to be some diversity in the New Testament use of the original word, to which nothing altogether similar is found in classical writers. Its original meaning was that of the general's tent in a camp; but by and by it came also to signify the house or palace of the governor of a province. Herod, though bearing the name, and possessing many of the prerogatives of a king, yet being still subject to the Romans, consequently stood in a certain relation to the governors of Roman provinces, and his palace in Jerusalem might not unnaturally be called a prætorium, especially after the time that it came to be occupied by the Roman governors, who, in process of time, took the place of the Herods. Pilate was the provincial governor of Judea at the time of our Lord's death; and the house he occupied, which was in all probability the palace of Herod (though some doubt this), was fitly enough designated the prætorium. It was one of the apartments of that in which our Lord appeared before him, was accused, examined, and condemned. The provincial residence at Cæsarea might, in like manner, be called by the same name, though originally a palace in the stricter sense (that is, as built and occupied by Herod); because, by the time Paul appeared there before Felix and Festus, the palace had passed into the hands of the governor for the time being. As applied, however, to some domicile in Rome, in Phi. i. 13, it could scarcely be the palace, as designating the residence of the emperor, that was meant, but either the prætorian camp, or, as is more probable, the barracks of that detachment of the prætorian guard which was in immediate attendance on the emperor (see Conybeare and Howson ch. xxvi.) But nothing quite certain can be determined on the subject. It is clear, however, from the salutation sent by Paul from those of Cæsar's household, Phi. iv. 22, that the prætorium he had access to did somehow bring him into contact with persons who held positions in the domestic establishment of the emperor. So that the statement in the English Bible, that the bonds of Paul had become manifest in all the palace, if not formally correct, conveys a sense which is in substantial conformity with the truth of things.

JUDITH [the fem. form of JUDÆUS, *Jewess.*] **1.** One of the wives of Esau, the daughter of Beeri the Hittite, who bore also the name of Aholibamah, Ge. xxvi. 34; xxxvi. 2. Judith appears to have been the original name; and in her case it must have been employed, not in the later acquired sense of *Jewess*, but in the original sense of "the praised one." (See for the change of name under AHOLIBAMAH.)

2. JUDITH. The only other person in ancient Hebrew story bearing this name beside the preceding, is the person, whether fabulous or real, whose history and exploits are celebrated in the apocryphal book JUDITH.

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According to the account there given, she was a descendant of Simeon, ch. ix. 2, and first the wife, then the widow, of Manasses, who belonged to her own tribe, ch. viii. 2. She was distinguished for beauty, wisdom, and address, on account of which she became the admiration of all who knew her. But her heroic devotion to her country in a time of peril, and her determination to rid it by stratagem from the hand of its adversaries, issuing in speedy and triumphant success, absorbed in a manner all other grounds of merit, and rendered her the glory of her age. The period in which the story is laid is not very precisely indicated, but is expressly said to have been after the children of Israel had "newly returned from the captivity, and all the people of Judea were lately gathered together," ch. iv. 3. About this time a Nebuchodonosor is said to have reigned in great power and splendour in Nineveh, while also Arphaxad reigned over the Medes in Ecbatane. He made war upon Arphaxad, took his capital city, and slew him with the sword. Then, turning his regards toward the west, he commanded his general, Holofernes, to go forth with an immense army, and subdue all under his sway. Success everywhere crowned his arms till he came to the hill country of Judea, where he found the passages shut against him, and the mountain tops fortified. Astonished at this resistance by a comparatively small people, Holofernes, after various preliminary inquiries and movements, determined to subdue them, and for that purpose took possession of many of the heights, and encamped before Bethulia, in a valley with a copious fountain. The city was by and by reduced to the greatest straits, and was on the point of being surrendered by its governor, when Judith conceived and boldly undertook a plan of rescue. Without disclosing the nature of her plan, but promising, with the help of God, to deliver the city in five days, she was allowed to leave Bethulia, taking with her a maid and a quantity of provisions. Appearing before Holofernes, he and his attendants were captivated with her beauty; and as she professed to have left Bethulia because she saw the cause was hopeless—the people who would have been invincible if they had remained faithful to God, having, by their profanation of sacred things and other sins, provoked him to prepare destruction for them—she met with a welcome reception, and readily obtained what she sought—permission to abide in the camp, and to go out every night for prayer and purification to the fountain, till the hour of vengeance should come. When that time came, she promised to conduct Holofernes into the city, and afterwards into Jerusalem itself. After the lapse of a day or two, Holofernes, being taken with the charms of Judith, makes a splendid entertainment in her honour, drunk to excess in wine, and being at last left with her alone in the tent, she seized her opportunity, when he had sunk into a profound sleep, to strike off his head with his falchion. Bearing off the head, she and her maid went forth professedly for the usual purposes of devotion, but in reality with the design of stealing away into Bethulia, where she soon appeared and displayed in triumph the head of Holofernes. The people, seeing the advantage that had been gained for them by a woman's prowess, took courage, and fell next day on the Assyrians, who, on account of what had befallen their general, were seized with a panic, and fled from the country disconcerted and routed. The Jewish people, along with Judith, assembled in Jerusalem to give thanks for their wonderful deliverance; and Judith, recognized by all as the glory of her age, returns to Bethulia, where she spent the remainder of her days, and died at the advanced age of 105.

Such is a brief outline of the story, which bears on it throughout the impress of fable. Roman Catholic writers, who accept the Apocrypha as Scripture, have endeavoured to fix on particular periods, when they think the events narrated may, without violation of the known circumstances of the time, have taken place; but without much success, or even any proper agreement among themselves. They have commonly thrown themselves back upon the times preceding the Babylonish captivity, and have supposed, some the Nebuchadnezzar of Scripture, others Merodach-Baladan, others again Esarhaddon, &c., to be the Nebuchodonosor who is represented as reigning in Nineveh. But the narrative itself, which so explicitly refers to the return from Babylon, and represents the state of things in Judea as it only existed subsequent to that event, is utterly irreconcilable with any such hypotheses. Even Jahn, a Catholic, and also Movers, admit the difficulties to be insuperable in the way of any adequate historical explanation, and regard it as an historical romance. There is no evidence of such a kingdom of Nineveh, with a domain so extensive at once toward the east and the west of Asia, having ever existed, either before or after the captivity in Babylon: and subsequent to the latter event, which is unquestionably the era contemplated in the story, there is conclusive evidence of the relations of Assyria and the surrounding countries having become entirely different. The story, which, in other respects also, is full of improbabilities, must therefore be assigned to the category of fable.

It is not quite easy, even on the supposition of its fabulous character, to assign adequate reasons for its composition. Some have understood it to be an allegorical representation of the Jewish people, widowed as to earthly resources, yet, by favour with God and man, prevailing over the powers of the world. Were it so, this would not relieve the fable from grave moral objections. An intelligent Jew, well read in the Hebrew Scriptures, could not have thought of setting up a Judith as a proper embodiment of female heroism and virtue. Her plan of procedure is marred throughout with hypocrisy and deceit; she even prays to God that he would prosper her deceit, ch. ix. 12, and praises the cruelty of Simeon in slaying the Shechemites, as if his deed bore on it the sanction of Heaven, though Jacob, the father of Simeon, had consigned it in the name of God to eternal reprobation. The spirit of vengeance, resolute in its aim, unscrupulous in the means taken to accomplish it, is the pervading animus of the story—a spirit certainly opposed to the general teaching of Old as well as New Testament scripture, and incapable of being embodied in a heroic story, except by one who had much more regard for the political, than the moral and religious, elements in Judaism. The composition of the book is therefore most fitly assigned to a period shortly before the Christian era, when political aims in the minds of many became too predominant. The prior existence of an Aramaic original has often been questioned, but is now generally believed by critics (for example by De Wette, Fritzsche, Vaihinger), chiefly on the ground of some apparent mistranslations from it in the Greek. But the Greek is the only form in which the story has been transmitted to later times.

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JU'LIA, a Christian female at Rome, to whom St. Paul sent a salutation, Ro. xvi. 15. She is mentioned along with Philologus, to whom she is very generally supposed to have stood in some near relationship, though of what sort we have no means of ascertaining.

JU'LIUS, the centurion of "Augustus' band," who had the charge of conducting Paul to Rome from Cæsarea, and by whom the sacred prisoner was treated courteously, Ac. xxvii. 1, 3. Why the band with which he was connected should have borne the name of Augustus, is not known. Wieseler, Meyer, and others, suppose it to have been so called from having either done some special service to the emperor, or served as a body-guard. But this can only be set down as conjecture.

JU'NIA, or, as it should rather be, JUNIAS, a Christian residing at Rome, when St. Paul's epistle to the church there was written, and whom he salutes, along with Andronicus, as "his kinsmen and fellow-prisoners, who are of note among the apostles," Ro. xiv. 7. But the relationship is not more closely indicated.

JUNIPER. The lowly plant, allied to the cypress family, to which this name is given, and which, with its procumbent branches and aromatic "berries," occurs so abundantly on the rocky soil and sandy heath of our own country, is also represented in the East. But there is now no doubt that the רֹתֶם (*rohthem*) of 1 Ki. xix. 4, 5; Job xxx. 4, and Ps. cxx. 4, is the *Genista monosperma*, a white-blossomed broom, abundant in Spain, Barbary, Syria, and the desert of Sinai, known in our shrubberies as Spanish broom, and amongst the Arabs still retaining its scriptural name *ritt'm*. "It was under this tree that Elijah sat down to take shelter from the heat, and more than once did we do the same; for some of these shrubs are bushy and tall, perhaps eight or ten feet high. They formed a shadow sometimes from the heat, sometimes from the wind, and sometimes from the rain, both for man and beast. It was about the best shadow the desert could afford, save when we could get under some great rock or shaggy palm" (Bonar's Sinai, p. 196). To this day the Bedawin of that region make charcoal of the wood, and a capital charcoal it is, glowing intensely, and illustrating Ps. cxx. 4. Even without the carbonizing process, few things burn more brilliantly or with a more vehement heat, than this kind of brushwood—the dried twigs and larger stems of the broom. It is more difficult to understand how its harsh and bitter roots could be eaten. As the very depth of poverty, Job describes people as cutting up mallows by the bushes and rohthem-roots for their food, ch. xxx. 4. We fear that Dr. W. M. Thomson's ingenious conjecture that the mallows were the food, and the broom-roots the fuel employed to cook them, is scarcely admissible (The Land and the Book, part iv. ch. 40); the language of Job, rightly rendered by Dr. S. Lee, "whose bread is the broom-root," shows that these roots were eaten. Compared with such fare, the fern-roots eaten by the New Zealanders are nutritious; and the cakes of saw-dust formerly devoured by the Norwegians in times of famine, may be deemed a "pleasant bread;' and it sets in the strongest light the misery of these poor outcasts, that they were fain to appease the fierceness of hunger by a substitute for food so worthless and distasteful.

Approaching the borders of Palestine by the Wady-el-Kûrn, Dr. Robinson especially notices this broom, which, as he rightly remarks, must be the same plant which the Vulgate, Luther, and the English version have erroneously rendered a "juniper." "This is the largest and most conspicuous shrub of these deserts, growing thickly in the water-courses and valleys. Our Arabs always selected the place of encampment (if possible) in a spot where it grew, in order to be sheltered by it at night from the wind; and during the day, when they often went on in advance of the camels, we found them not unfrequently sitting or sleeping under a bush of *retem*, to protect them from the sun. It was in this very desert, a day's journey from Beersheba, that the prophet Elijah lay down and slept beneath the same shrub" (Biblical Researches, i. 203). [J. H.]

JU'PITER [the Latin form of the Greek Ζεύς], the supreme god in the Greek and Roman mythology—father, as he was very often styled, of gods and men; usually represented as seated on an ivory throne, with a sceptre in his left hand and a thunderbolt in his right. Reference is made to him only once in Scripture; namely, in connection with the visit of Paul and Barnabas to Lystra, Ac. xiv. 12. Taking them for celestial beings, on account of the cure wrought on the poor cripple, the people of Lystra called Barnabas Jupiter (being the more dignified in appearance and the less talkative of the two), and Paul Mercury. In Jewish history, the attempt of Antiochus Epiphanes to supplant the worship of Jehovah by that of Jupiter Olympius, was one main cause of the dreadful sufferings and heroic struggles related in the books of the Maccabees.

JUSTIFY, JUSTIFICATION. Two words of very frequent occurrence in Scripture, and undoubtedly used in connection with matters of greatest moment. We shall first endeavour to establish the precise import of the words; then state briefly the doctrinal truth usually expressed by them; and finally, indicate the chief errors, evasions, or objections by which attempts have been made, whether by Protestant or by Catholic theologians, to qualify or reject the truth.

1. *Meaning of the words.*—[Heb. צָדַק, הִצְדִּיק, Gr. δικαιόω]. The Romanists insist on the etymological sense (*justum facere*) of *making* just or righteous, with the view of supporting their doctrine that the thing intended is an infusion, and not an imputation, of righteousness—a moral and not a legal change, or a change of character and not of condition (Bellarmin, De Justif.) But the argument from etymology proves nothing. Or if it prove anything, it proves too much; for with equal reason we might maintain that glorifying and magnifying God are to be understood of actually making him great and glorious, instead of simply declaring that he is so. The appeal must be made to the meaning or use of the original terms. They are used in a legal or forensic sense; and denote the act by which the judge, sitting in the forum or place of judgment, pronounces that the party arraigned is innocent. Hence justification is opposed to condemnation, and is therefore no more an infusion of righteousness, than condemnation is an infusion of wickedness. The following passages set the matter at rest, in so far as the Old Testament is concerned: "If there be a controversy among men, and they come into judgment that the judges may judge them, they shall *justify* the righteous, and *condemn* the wicked," De. xxv. 1. "He that *justifieth* the wicked, and he that *condemneth* the just, even they both are abomination to the Lord," Pr.

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xvii. 15. "Woe unto them which justify the wicked for reward, and take away the righteousness of the righteous from him," Is. v. 22, 23. "Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified," Ps. cxliii. 2. We have cited these passages at length, because it is of the utmost importance to ascertain precisely the proper use of the word. We have only to add that the word occurs upwards of forty times in the Old Testament, but not once in any conjugation in the sense of *making righteous* or *being made righteous*. Attempts, indeed, have been made by Bellarmin, Grotius (Introductory Annot. in Epist. ad Romanos), and others, to fix on a very few passages that sense, Is. liii. 11; Da. viii. 14; xii. 2, 3. An examination of the passages, however, will convince the inquirer that they form no exception to the general rule or use. In the first of them Christ is said to justify many, and to justify by the *knowledge of himself* as the means of justification; that is, "involving faith and a self-appropriation of the Messiah's righteousness." It is vain to give to the word *justify* here the sense of converting to the true religion (Gesenius); because the forensic sense is clear from the entire context, in which the Messiah appears, not as a teacher, but as a priest and sacrifice; and also from the parallel expression, "*their iniquities he will bear*" (J. A. Alexander in loco). In the second passage, instead of an intimation that the sanctuary shall be *cleansed* (Eng. trans.) we have, if we maintain the uniform sense of the Hebrew word, an intimation that the sanctuary should then be *vindicated, i.e.* from the long opprobium to which it had been subjected (Calvin); and we leave any one to judge which is the more just and appropriate sense. The third and last passage refers simply to ministerial or instrumental justification. Ministers and others may be said to *justify* their converts (Eng. trans., turn many to righteousness) in the strict legal sense of that term, inasmuch as they are instrumental in bringing them to God who justifies. There is no need in any one of the passages for the introduction of the moral sense to the exclusion of the legal or forensic. But even if these alleged exceptions could be maintained, and others by more successful scrutiny were added to the number, the prevailing sense or use of the word would after all be very little affected by it. For a masterly examination of the original terms, which seems to have left nothing further to be desired or expected, see O'Brien, *Nature and Effects of Faith*, note L, p. 387.

Precisely the same sense is attached to the Greek word δικαιόω in the New Testament. It never signifies to *make pure*. It is a juridical word, and has κατακρίνω (*condemn*) for its opposite. "It is God that *justifieth*, who is he that *condemneth*? Ro. viii. 33, 34. "Judgment was by one to *condemnation;* but the free gift is of many offences, unto *justification*," Ro. v. 16. The publican "went down to his house justified rather than" the Pharisee, Lu. xviii. 14. And where there is no doctrinal reference, and the word is used quite in a general way, the legal or declarative sense is sufficiently obvious, as when it is said, "Wisdom is justified (vindicated) of her children," Mat. xi. 19. See also Mat. xii. 37; Lu. vii. 29; Ro. ii. 13.

In contending for the forensic sense of the terms, it may be necessary to offer a caution against pressing the analogy too much between the procedure of human tribunals and the justification of a sinner by God. There are many points of dissimilarity, and inattention to these has been a fruitful source of error. In justification at the bar of an earthly judge the element of *pardon* has no place, because it can be needed only by one who has been condemned. The man who has been justified scorns it. But in the justification of a sinner by God it forms an essential element. At the same time it is necessarily associated with acceptance and honour, whereas pardon at the hands of man is almost as necessarily dissociated from these. Even *acquittal* at the bar of man does not always carry acceptance and honour with it; because through deficient evidence or imperfection in human laws and administration one may be acquitted on whom, nevertheless, very grave suspicions rest. Justification at the bar of man is matter of right. The innocent claims it as his due. At the bar of God it is matter of free grace. The subject of it has no claim of right whatever. In the one case the justifying righteousness is necessarily personal, in the other it is imputed; and so on throughout many more differences that might be stated. The analogy holds in the great fact of a judicial sentence or declaration of innocence.

2. *Scripture doctrine of justification.*—The doctrine is very fully stated and expounded by Paul in his epistles, particularly in the epistles to the Romans and Galatians. In the epistle to the Romans the apostle lays the foundation of his argument, by establishing the guilt both of Jew and Gentile. Every mouth is stopped, and the whole world is brought in guilty before God. And as the law cannot justify those whom it condemns, it is concluded that "by the deeds of the law there shall no flesh be justified in God's sight," ch. iii. 20. Justification implies a righteousness or conformity to law; on which alone it can proceed, and of which man has been proved destitute. "But," continues the apostle, "now (under the gospel) the righteousness of God without the law is manifested—even the righteousness which is by faith of Jesus Christ unto all and upon all them that believe," ch. iii. 21, 22. We cannot go with the apostle throughout his lengthened argument, extending over so great a part of this epistle. But the doctrine cannot be fully apprehended, save by those who will be at pains to follow the great master step by step in his discussion. In view of the entire discourse of Paul here and elsewhere, as well of the statements of Scripture generally, we remark that justification is—a judicial act of God, Ro. viii. 33, 34, springing from free grace, ch. iii. 24, by which the sinner or the ungodly, ch. iv. 5, is declared innocent; that is, not only acquitted on the charge of having transgressed the law, but accepted also as if he had perfectly obeyed it, and therefore entitled to eternal life, ch. iv. 6-8; v. 18. This act proceeds not on the ground of works in any sense whatever, ch. iii. 20; iv. 5; Ga. ii. 16; iii. 10, 14; but on the ground of Christ's righteousness imputed to us of God, Ro v. 6; viii. 3, 4; 2 Co. v. 21; 1 Co. i. 30; Jo. xxiii. 6. The instrument or means by which we apprehend this righteousness is faith. Hence we are said to be justified *by* faith and *through* faith, Ro. iii. 28; iv. 5; Ga. ii. 16; iii. 8.

It is not consistent with the design of this work to enter into the province of theological discussion, otherwise the doctrinal statement given above might be largely illustrated and defended. (*See* IMPUTATION, FAITH.)

The view now given of the Scripture sense of justi-

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fication is confirmed by the adoption of that sense, and its prominent exhibition in all the more stirring and important periods of the church's history. That it was so especially at the Reformation is well known, when Luther made it in a manner the heart of his preaching, and announced it as "the article of a standing or a falling church." But the doctrine was by no means a novelty of that particular time.

The teaching of the fathers was in exact accordance with that which we have stated as the doctrine of Paul. The most illustrious of them have left behind the clearest and fullest testimony on the subject. "God gave his own Son," says Justin Martyr, "a ransom for us—the Holy One for the transgressors; the innocent for the wicked; the righteous for the unrighteous. . . . . For what else could cover our sins but his righteousness! In whom could we transgressors and ungodly be justified, but only in the Son of God! O sweet exchange! O unsearchable contrivance! that the transgressions of many should be hidden in one righteous person, and the righteousness of one should justify many transgressors!" (Epist. ad Diog.) To the same effect, in his commentary on 2 Co. v. 21, Chrysostom—"What word, what speech is this? what mind can comprehend or express it? For he saith he made him who was righteous to be made a sinner, that he might make sinners righteous. Nay this is not what he says, but something greater. He does not say he made him a sinner, but sin; that we might be made, not righteous but righteousness, and that the righteousness of God" (cap. v. Hom. ii.). These testimonies might be multiplied to almost any extent. (See Suicer's Thesaurus.)

The doctrine of the Reformers has found a prominent and abiding place in the articles and confessions of the Reformed churches. The eleventh article of the Church of England declares that justification by faith only is "a most wholesome doctrine, and very full of comfort." The twelfth article speaks of good works as "the necessary fruits of true faith;" but expressly adds regarding them that "they manifestly cannot combine with it in the work of our justification; for, springing from it, they follow *after justification*." The homily to which reference is made in the eleventh article is most emphatic in its statement of the truth—"St. Paul declareth nothing upon the behalf of man concerning his justification, but only a true and lively faith. And yet that faith doth not shut out repentance, hope, love, dread, and the fear of God in every man that is justified; but it shutteth them out from the office of justifying. So that although they be all present in him that is justified, they justify not altogether." The Westminster Confession is equally explicit—"Those whom God effectually calleth, he also freely justifieth; not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous. . . . . Faith receiving and resting on Christ and his righteousness is the *alone instrument of justification;* yet is it *not alone in the person justified*, but is ever accompanied with all other saving graces; and is no dead faith, but worketh by love" (ch. xi. 1, 2). So the Helvetic Confession (adopted by the church at Geneva in 1536, and in 1566 by the churches in Switzerland at large), and the Reformed confessions generally; for a full account of which in connection with this doctrine, see the work of Dr. O'Brien already referred to (p. 462).

3. *Erroneous views or evasions of the Pauline or Scripture doctrine.*—The offensive element in this doctrine is the total exclusion of works; and various theories have been put forth to reconcile the Scripture statements with the idea of merit in man. The words employed about the doctrine, viz. *justification, works, faith*, have all been subjected to ingenious handling. The forensic sense of justification has been assailed; works have been limited so as to include only the ceremonies of the law; and faith has been restricted to *fidelity*, or again extended so as to embrace the whole round of evangelical obedience. In the following brief summary of errors or evasive theories, we shall follow the order suggested by the above remarks, and therefore shall direct attention—

First, To theories founded on false views of the word *justification*. There is an error, indeed, which, though it does not spring so much from a mistaken idea of the meaning of the word, as from a mistake regarding the *time* of justification, we shall take the liberty of noticing here, in default of a more appropriate place. It holds justification to be an act immanent in the divine mind. It is his eternal purpose to justify. But this manifestly confounds the decree of God with the execution of it, and so contradicts the Scripture, which very clearly distinguishes these in relation to this very matter, Ro. viii. 30, and moreover, constantly represents justification as taking place immediately on faith.

The grand error, based on a mistake regarding the meaning of the term, is that which supposes a first and second justification. The first justification, according to the Church of Rome, is *the infusion of righteousness by the Spirit of God;* and the second is the reward conferred at the day of judgment, because of good works done under the influence of this infusion (Concil. Trident. sess. vi. c. vii.-xvi.) We have only space to remark on this theory that it confounds justification with sanctification, which are carefully distinguished in Scripture, Ro. vi.; 1 Co. i. 30, and which in themselves are as distinguishable as cause and effect, act and work, judicial sentence and spiritual change, &c. It assigns an unwarranted meaning to the word justify. It substitutes for the simple doctrine of Scripture the human figment of a first and second justification, according to which the sinner works out righteousness for himself, and is justified, not now, but only at the close of his probation, provided it terminate successfully; whereas Scripture justification is "without works," "excludes boasting," and is the privilege of the believer *now*, with all its blessed concomitants of peace, and joy, and hope: "Being justified by faith, we *have* peace, . . . much more then being *now* justified by his blood, we shall be saved from wrath through him," Ro. v. 1-9; Jn. v. 24; Ro. viii. 1. Some Protestant divines have also maintained the idea of a first and second justification, with this difference, however, that the first is merely the admission of the Gentiles into the church of God, or of the unconverted into Christian fellowship; and the second, their being put in possession of eternal life, after having qualified themselves for it by a due improvement of their Christian privileges (Key to Apostolic Writings, in Taylor's Commentary on Romans). This modification of the error in question is of course liable to the objections already stated; and we need only add that to confound the justification of which Paul speaks, and of which he speaks so great things, marking it particularly as the exclusive and lofty privilege of faith, with something that is common to all hearers of the gospel, or members

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of the visible church, is an outrage on common sense, which it cannot be necessary seriously to refute.

Another theory based on a mistake regarding the meaning and extent of justification, is that which confines it to the mere extension of pardon. It is difficult to account for the adoption, on the part of so many divines, of an idea which falls so far short of justification, unless on the principle of its leaving larger room for works. If to justify be to pronounce innocent or righteous in respect of law, as we have shown it to be, then justification must regard the law in its whole extent as a system of duties to be discharged, as well as of prohibitions to be respected. It must suppose us not only relieved from the charge of guilt, but invested with positive righteousness, and received in all respects as if we had actually and personally obeyed. Accordingly, when we look into the Bible, we find that justification comprehends both the non-imputation of sin and the imputation of righteousness, Ro. iv. 6, 7. These are not to be regarded as one and the same thing, but as distinct, though inseparable, privileges of the believer. On any other view, the sinner, though pardoned, would still be left in a state of probation, and required to work out righteousness in the way of personal *obedience;* and his ultimate justification must turn on works, and be left in a state of uncertainty till the end of his career on earth, in opposition to the entire current of Scripture, as shown above. The condition of the justified man would be very different from that which Paul asserts it to be when he speaks of him as being made righteous through the obedience of Christ, and as having a title, because of his being justified, to the heirship of the hope of eternal life, Ro. v. 19; 2 Co. v. 21; Tit. iii. 7.

Little need be said on the second form of evasion, which limits works to works of the ceremonial law, as if these only were excluded in the matter of justification. That the Jews placed great dependence on circumcision and the ceremonies of the Mosaic law, there can be no doubt, and that Paul designed to bring them off from this dependence is just as little to be doubted. But the question is, "whether when he denies justification by works of law he is to be understood only of the ceremonial law, or whether the moral law be not also implied and intended" (Edwards' Five Discourses on Justification). Leaving the reader to consult the long and elaborate argument of the great theologian who thus states the question, it is enough for our purpose that the law of which Paul speaks, in the epistle to the Romans, is that under which *Gentiles* as well as Jews are brought in guilty before God; is that which is violated by the fearful list of *moral* offences with which the epistle opens; is that by which is the "knowledge of sin;" is that which says, "Thou shalt not covet," and which is declared to be "holy, just, and good."

We come, thirdly, to the evasions which spring from misunderstanding or perversion of *faith*. We say nothing of the notion that faith stands for *fidelity*, nor of some other perversions of the word, but limit ourselves to that which extends faith so as to embrace the whole round of Christian duty (suo ambitu omnia Christianæ pietatis opera amplecti). Faith is evangelical obedience, and by that we are justified. This theory is usually accompanied with the explanation, that perfect obedience is not required; that the effect of Christ's death has been to bring in a new remedial law, which will be satisfied with sincere, instead of perfect, obedience. But of this law there is no trace in the Bible. The design and effect of Christ's coming was "not to destroy, but to fulfil the law." Instead of lowering its demands, he exhibited the law in a spirituality and purity unknown before, Mat. v. His work is described as "magnifying the law, and making it honourable." The definition of faith which lies at the foundation of this error is altogether faulty, for though it be true that faith is the spring or principle of repentance, love, and evangelical obedience, it is not to be confounded with these things, so as to exalt them into a province they were never designed to occupy, and thus under another name to introduce justification by works. On the remedial law, see Edwards (Ibid.)

Objections.—We must deal very briefly with these. It is alleged that inasmuch as faith is an act of the mind, it is just as much a work as anything else, so that even on the principle of justification by faith alone works are not excluded. This is the excess of refining—whatever faith be, it is certainly not a work of merit. The apostle asserts that "it is of faith that it might be by grace," and surely there can be no merit in that which is simply reception of the righteousness of another, any more than there is merit in the hand of the destitute receiving alms, or of the drowning man grasping the arm that is held out to save him. Faith justifies no otherwise than as it unites us to Jesus; and its peculiar adaptation seems to lie in the simple circumstance that it secures an active and willing reception of salvation on the part of man, and contains at the same time an utter abnegation of merit. There is no other grace of which the same thing can be said. Faith is, indeed, said to be "counted for righteousness." But the meaning is not that the *faith itself* was reckoned righteousness, for justification is always said to be *by* faith or *through* faith, never *for* it. The sense seems to be correctly given by those expositors who explain that Abraham's faith was regarded by God *in order to* (εἰς) his justification. It was not as "one who works," but as a believer, that God regarded Abraham in his justification (Hodge).

We do no more than allude to the common objection that the doctrine is hostile to the interests of holiness. Certainly the faith which justifies is the root of all holiness; and the apostle is at pains to show that justification and sanctification, though distinct, are inseparably connected, Ro. vi.

We conclude with some remarks on the objection that the apostle James, ch. ii. 14-26, advocates justification by works in the most express terms. The true key to this difficult passage, and true theory of reconciliation between Paul and James, seems to lie in the different point of view from which the two apostles regard the subject. Paul is dealing in his epistles with those who insisted on justification by works, James with such as dispensed with works altogether, even in the believer's life, and clung to a dead inoperative faith. Accordingly, he introduces one of this class *saying* or pretending he had faith, while at the same time he was destitute of works; and he asks, "Can *this* faith (ἡ πίστις) save him!" Further, he likens this pretended faith to lip-love, and asserts of it that it is equally unproductive, Ja. ii. 14-17. Yea, he likens it to the faith of devils, which produces no other effect than trembling, ver. 19. It is true, he asserts that "Abraham was *justified by works*," and that a "man is justified by works and not by faith only," ver. 21, 24. But the meaning obviously is (taking the language in connec-

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tion with the previous discourse), that Abraham, and all of like faith with him, are justified by a faith which is productive of good works, and *contains them in itself as their principle or element*. This is evident from the proof he alleges, Ge. xv. 6, "The scripture was fulfilled which saith, Abraham BELIEVED God, and it was imputed to him for righteousness," Ja. ii. 23. This act of faith on the part of Abraham was twenty years previous to the act of obedience mentioned by the apostle. Therefore the faith alone was that which was imputed for righteousness. But the subsequent act or work of obedience—the offering up of Isaac—proved that the faith by which Abraham long before had been justified was an operative faith. The question regarded the kind of faith which justified, and in this way James settles it. His doctrine is not that works justify, and that faith does not; nor yet that faith and works combine in the matter; but that the faith which justifies is a working, living faith, and must so prove itself whenever occasion demands. Unless this be the true sense of the passage, we should, as one has justly remarked, "have as much difficulty in reconciling James to himself, as some have had in reconciling Paul to him; for he adduces the same example, and quotes the same scripture, in illustration of this point that Paul did." This view, we think, is to be preferred to that which supposes Paul to treat of justification before God and James of justification before men. They both treat of one and the same thing, viz. gospel justification, but with a different object in view; and both together teach us that while justification is by faith alone without works, the faith which justifies abideth not alone, but is followed by all acts of holy obedience. [R. F.]

JUSTUS occurs twice as the name of believers in apostolic times, Ac. xviii. 7; Col. iv. 11, of whom nothing very particular is known, besides being the surname of the Joseph who was called Barsabas. (*See* JOSEPH BARSABAS.)

JUTTAH, or JÛTAH [*stretched out*]. A city in the "hill country" of the tribe of Judah, enumerated in the same category with Maon, Carmel, and Ziph. It was assigned to the priests, and, as such, is mentioned in *one* of the two catalogues of priestly cities, Jos. xxi. 16, but not in the other, 1 Ch. vi. 59, according to the present Hebrew text. In the earlier list, we find Juttah inserted between Ain and Bethshemesh: in the later, it is lost altogether (the omission being easily explained by an error of the copyist, occasioned by the frequent recurrence of the words rendered "with her suburbs"); while for Ain (עין) we have Ashan (עשן). This apparent discrepancy aptly exemplifies not only the necessity of collating parallel passages, but also the extreme value of what some may regard as needless repetitions. It is highly improbable that in such duplicate records *both* will be faulty in the same place; each, therefore, is useful in correcting the mistakes of the other. Here, *e.g.* Chronicles is indebted to Joshua for the restoration of the clause, "and Juttah with her suburbs:" Joshua, on the other hand, is under equal obligations to Chronicles for supplying the means of rectifying Ain, which clearly ought to be Ashan; as is proved, irrespectively of other considerations, by comparison with the Septuagint, which reads Ἀσά in Joshua, as well as Ἀσάν in Chronicles.

The selection of Juttah as a city of the priests, suggests the idea of its having already been a place of importance, which is seemingly confirmed by early and numerous allusions to it in the inscriptions on the Egyptian monuments. There it appears to be described under the names *Tah*, *Tah-n*, and *Tah-n-nu*, as a fortress of the Anakim near Arba or Hebron; and it is not a little remarkable that another Egyptian document, the Septuagint, expresses the word in almost the selfsame manner, Ἰτάν and Τανύ (Jour. Sac. Lit. April and July, 1852, p. 73, 316, 317).

There can be little doubt that Reland, Michaelis, and others, are correct in supposing Juttah to be the place referred to in Lu. i. 39, and improperly translated in the Authorized Version "a city of Juda." The absence of the article is fatal to its being regarded as the name of a *district*,[1] as is also the use of the word Juda at all, which had long been superseded by Judæa as a territorial designation. St. Luke employs the latter term twice in this very chapter (see ver. 5, and especially ver. 65, "the hill country of *Judæa*"), as well as elsewhere; and this is the invariable practice of all the New Testament writers, including St. Matthew himself, notwithstanding his Hebrew predilections.[2]

It is not absolutely necessary, however, to conclude that *Juda* is an error of transcription for *Jutha* or *Jutta* (both of which readings are found in the MSS.), although such may well have been the case; especially when it is considered that the original name yet survives in the modern village of *Yuṭṭa* (with ruins), discovered by Dr. Robinson near M'aîn, Kurmul, and Tell Zîf (Bib. Res. ii. 190, 195, 628). Still, it is well known that the linguals *teth* and *daleth* constantly interchange; and such a modification would be far less considerable than has actually taken place in the neighbouring cities of Eshtemoa and Moladah, now respectively corrupted into Semû'a and Milh.

Juttah may therefore fairly claim, in addition to its military and sacerdotal eminence in the olden time, the honour of becoming, at a later period, the residence of Zacharias and Elisabeth, and the birthplace of the harbinger of our Lord. [E. W.]

[1] Comp. Mat. x. 23; Lu. i. 26; iv. 31; Jn. iv. 5 (where a country or province is intended); with Lu. ii. 4; xxiv. 49; Ac. xi. 5; xvi. 14; xxvii. 8; 2 Pe. ii. 6 (where a particular city is denoted).

[2] The only apparent exception is Mat. ii. 6; but that is simply a *quotation* from the Hebrew Scriptures, as is evident from the fact that the Evangelist uses the word Judæa no less than three times in the immediate context.

END OF VOL. I.

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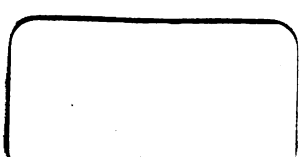

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